



The Sacred Books of the Buddhists
Volume XV

WOVEN CADENCES
OF
EARLY BUDDHISTS
(*SUTTA-NIPĀTA*)

WOVEN CADENCES
OF
EARLY BUDDHISTS

TRANSLATED BY

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L O N D O N

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P R E F A C E

The present translation, as far as I am aware, is the third complete translation of Sutta-Nipāta into English. In 1874 Sir Muttu Cumaraswamy's translation of 30 suttas was published by Messrs. Trübner of London as *Sutta-Nipata or Dialogues and Discourses of Gotama Buddha*; this was followed by Fausböll's complete prose translation *The Sutta-Nipāta, A Collection of Discourses*, published at the Clarendon Press, Oxford, in 1880, in the Sacred Books of the East Series, vol. X, a revised second edition appearing in 1898; and in 1932 the late Lord Chalmers' metrical rendering '*Buddha's Teachings*,' was published in America in the Harvard Oriental Series vol. 37.

Undoubtedly the Sutta-Nipāta is an old and important anthology of early Buddhism. It forms in the Pali Buddhist Canon the fifth book of the fifth Nikāya, the Khuddaka-Nikāya, (the 'smallish' or 'minor' collection, though in fact the most bulky) of the Sutta Piṭaka. It has been largely commented on, thus :—

(1) The third sutta of chapter 1, and chapters 4 and 5, have canonical comment in Mahā-Niddesa and Culla-Niddesa, these works themselves forming part of the Khuddaka-Nikāya,—some 800 printed pages.

(2) Buddhaghosa in his Paramatthajotikā comments on the whole of it in 600 pages, but perhaps less expansively on those parts dealt with by the Niddesas.

(3) Both Niddesas are themselves commented on in the work Saddhammapajjotikā in some 600 pages.

and (4) Professor Helmer Smith provides 'Indexes and Appendix' of some 300 pages, superseding Fausböll's 'Glossary,' 380 pages.

This present translation was undertaken at the suggestion of the late Mrs. Rhys Davids who had very kindly agreed to write an Introduction ; but alas ! the work has gone to the printers too late. I have added some indexes and an 'afterword,'

As to the English title 'Woven Cadences,' this is a suggested translation of the two words *sutta nipata*, though not in accordance with Buddhaghosa's rendering which may be read at the beginning of the Pali Text Society's edition of the text.

I hold the opinion that a reader must have some knowledge of the Vedânta, the philosophy of the Upanishads, to appreciate properly the replies to the brahmans who come and question. It seems certain that the compiler knew their doctrines and, I suggest, often indulged in word-play, putting new wine into old bottles. It is desirable that some scholar, competent in both languages and philosophies, should investigate this. For the Vedânta, none can do better, I suppose, than to read Deussen's 'Philosophy of the Upanishads,' the English translation of which was published by Messrs. T. & T. Clark in 1906.

Finally, I acknowledge my indebtedness to Fausböll, first editor and first translator of *Sutta-Nipāra*, and at the same time record thanks to the late Mrs. Rhys Davids and Mr. F. L. Woodward who read and commented on my translation verse by verse, the one in England and the other in Tasmania.

Colombo, Ceylon,

1944.

E. M. HARE.

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WOVEN CADENCES
OF
EARLY BUDDHISTS
(*Sutta-Nipāta*)

HONOUR TO HIM, THE MASTER, MAN-OF-WORTH, ALL-AWAKENED.

CHAPTER I. — THE CHAPTER OF THE SNAKE

The Table of Contents

Here woven are the *Snake* and *Dhaniya*,
Rhinoceros, *Farmer Bhāradvāja*,
Cunda, of *Suffering*, the *Outcast man*,
Quickening of Amity, *Sātāgira*,
Ālavaka, of *Mastery*, the *Sage*:
These twelve are called the *Chapter of the Snake*.

(1) *The Snake*

Who checks 'the spread of risen wrath
As salves the venom of a snake,
That monk quits bounds both here and yon
As snake his old and worn-out skin.

- Who passion wholly cutteth off 2
 As gatherer lake-grown lotus blooms,
 That monk quits bounds both here and yon
 As snake his old and worn-out skin.
- Who craving wholly cutteth off 3
 And dries its swiftly flowing stream,
 That, &c.
- Who pride doth wholly sweep away 4
 As flood a fragile bridge of reeds,
 That, &c.
- Who in 'becomings' finds no pith 5
 As seeker in fig-trees no flowers,
 That, &c.
- In whom there inly lurk no spites, 6
 Freed from becoming this or that,
 That, &c.
- In whom uncertainty is quenched. 7
 Cut short within, so none remains,
 That, &c.
- Who neither hastes nor lags behind, 8
 Hath all this hindrance overcome,
 That, &c.
- Knows of the world 'All is unreal,' 9
 Knows without greed 'All is unreal,' 10
 Knows without passion 'All is unreal,' 11
 Knows without hate 'All is unreal,' 12
 Knows undeluded 'All is unreal,' 13
 That, &c.
- In whom no leanings lurk whate'er, 14
 Who roots of wrong hath rooted out,
 That, &c.

In whom no yearnings lurk whate'er, 15
Cause of return to these bounds here,
That, &c.,

In whom no longings lurk whate'er, 16
Forces that forge becoming's bonds,
That, &c.

Who of five obstacles is rid, 17
Gone stir, doubt crossed and barb-immune,
That monk quits bounds both here and yon
As snake his old and worn-out skin.

(2) *Dhaniya*

Dhaniya " I've boiled my broth, I've drawn the milk," 18
Thus spake the herdsman Dhaniya,
" I dwell with mates beside Mahi,
Roofed is my hut, the fire burns bright :
So if thou wish, rain, deva, rain ! "

The Master " I've foiled my wrath, I've fertile mind," 19
Thus spake the Master in reply,
" I dwell one night beside Mahi,
Open my hut, cooled down my fire :
So, &c."

Dhaniya " No gnats, no gadflies here are found," 20
Thus spake the herdsman Dhaniya,
" In rich grass meads my cattle roam,
Well can they brave what storm may come :
So, &c."

The Master " Well fashioned was the bonded raft," 21
Thus spake the Master in reply,
" But none's the need of raft for him,
Crossed and yon-fared, the flood-tide ridden :
So, &c."

- | | | |
|-------------------|---|----|
| <i>Dhaniya</i> | <p>“ Obedient is my wife, no trull,”</p> <p>Thus spake the herdsman Dhaniya,</p> <p>“ Long hath she been a loving mate,</p> <p>No rumoured wrong I hear of her :</p> <p>So if thou wish, rain, deva, rain ! ”</p> | 22 |
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(3) *The Rhinoceros*

Put by the rod for all that lives, 35
Nor harm thou any one thereof ;
Long not for son — how then for friend ?
Fare lonely as rhinoceros.

Love cometh from companionship ; 36
In wake of love upsurges ill ;
Seeing the bane that comes of love,
Fare, &c.,

In ruth for all his bosom-friends, 37
A man, heart-chained, neglects the goal :
Seeing this fear in fellowship,
Fare, &c.,

Tangled as crowding bamboo boughs 38
Is fond regard for sons and wife :
As the tall tops are tangle-free,
Fare, &c.,

The deer untethered roams the wild 39
Whitherso'er it lists for food :
Seeing the liberty, wise man,
Fare, &c.,

With friends one is at beck and call, 40
At home, abroad, on tour for alms :
Seeing the liberty none want,
Fare, &c.,

With friends there's mirth and merriment, 41
And love for sons is very great :
Full loath to serve the ties of love,
Fare, &c.,

Free everywhere, at odds with none, 42
 And well content with this and that :
 Enduring dangers undismayed,
 Fare, &c.,

Some home-forsakers ill consort, 43
 As householders who live at home :
 Indifferent to other folk,
 Fare, &c.,

Casting aside the household gear, 44
 As sheds the coral tree its leaves,
 With home-ties cut and vigorous,¹
 Fare, &c.,

If one find friend with whom to fare, 45
 Rapt in the well-abiding,² apt,
 Surmounting dangers one and all,
 With joy fare with him mindfully.

Finding none apt with whom to fare, 46
 None in the well-abiding rapt,
 As rajah quits the conquered realm,
 Fare lonely as rhinoceros.

Surely we praise accomplished friends ; 47
 Choose thou the best or equal friends :
 Not finding these and loving right,
 Fare, &c.,

¹ *Vīro*, see note on verse 531 ; herein rendered so.

² *Sādhuvihāri-dhīraṃ* ; *dhīra*, a muser, a *dhyānin*, rendered 'rapt' herein. For *sādhū* as 'goal' see note on verse 1102. Verses 45, 46 recur at *Dh.* 328, 329, *Vin.* 1. 350, *M.* iii 154, *J.* iii 488. Cf. too (verse 960 below) *parissayā . . . gacchato amataṃ disaṃ* with here *abbibhuyya . . . parissayāni*.

Seeing how glittering bangles o' gold, 48
 Tho' finely wrought by goldsmith's art,
 Jangle when twain on arm are set,
 Fare lonely as rhinoceros.

Bethink thee, "Thus with others joined, 49
 What wordy talks, what scolds for me!"
 Seeing this fear lies in the way,
 Fare, &c.,

Gay pleasures, honeyed, rapturous, 50
 In divers forms churn up the mind :
 Seeing the bane of pleasure's brood,
 Fare, &c.,

"They are a plague, a blain, a sore, 51
 A barb, a fear, disease for me!"
 Seeing this fear in pleasure's brood,
 Fare, &c.,

The heat and cold, and hunger, thirst, 52
 Wind, sun-beat, sting of gadfly, snake :
 Surmounting one and all of these,
 Fare, &c.,

As large and full-grown elephant, 53
 Shapely as lotus, leaves the herd
 Whenas he lists for forest haunts,
 Fare, &c.,

'Tis not for him who loves the crowd 54
 To reach to temporal¹ release :
 Word of Sun's kinsman heeding right,
 Fare, &c.,

¹ *Sāmayikaṃ vimuttiṃ*, release in time, "here now" ?

- Leaving the vanities of view, 55
 Right method won, the way obtained :
 "I know ! No other is my guide !"¹
 Fare, &c.,
- Gone greed, gone guile, gone thirst, gone grudge, 56
 And winnowed all delusions, faults,
 Wantless in all the world become,
 Fare, &c.,
- Shun thou the evil friend who sees 57
 No goal, convinced in crooked ways ;
 Serve not at will the wanton one,
 Fare, &c.,
- Seek for thy friend the listener,² 58
 Dharma-endued, lucid and great ;
 Knowing the needs, expelling doubt,
 Fare, &c.,
- Play, pleasures, mirth and worldly joys, 59
 Be done with these and heed them not ;
 Aloof from pomp and speaking truth,
 Fare, &c.,
- Son, wife and father, mother, wealth, 60
 The things wealth brings, the ties of kin :
 Leaving these pleasures one and all,
 Fare, &c.,
- They are but bonds, and brief their joys, 61
 And few their sweets, and more their ills,
 Hooks in the throat ! — this knowing, sure,
 Fare, &c.,

¹ *Anaññaneyyo*, no brahmanic rite of *upanayanam* necessary.

² *Bahussutam*, herein rendered so ; cf. verses 316—323 below, also verse 385, *dhara* : endued, cf. verse 1010 as to use.

Snap thou the fetters as the snare 62
 By river denizen is broke :
 As fire to waste comes back no more,
 Fare lonely as rhinoceros.

With downcast eyes, not loitering, 63
 With guarded senses, warded thoughts,
 With mind that festers not, nor burns,
 Fare, &c.,

Shed thou householder's finery, 64
 As coral tree its leaves in fall :
 And going forth in yellow clad,
 Fare, &c.,

Crave not for tastes, but free of greed, 65
 Moving with measured step from house
 To house, support of none, none's thrall,
 Fare, &c.,

Rid of the mind's five obstacles, 66
 Void of all stains whate'er, thy trust¹
 In none, with love and hate cut out,
 Fare, &c.,

And turn thy back on joys and pains, 67
 Delights and sorrows known of old ;
 And gaining poise and calm,² and cleansed,³
 Fare, &c.,

Astir to win the yondmost⁴ goal, 68
 Not lax in thought, no sloth in ways,
 Strong in the onset, steadfast, firm,
 Fare, &c.,

¹ *Anissito, nissita, asita*, herein rendered in like terms.

² *Samatham, upasanta*, etc., thus throughout.

³ *Visuddham, suddhi*, etc., thus.

⁴ *Farania, para, pāra*, etc., thus similarly herein.

Neglect thou not to muse apart, 69
 'Mid things by Dharma faring aye,
 Alive to all becomings'¹ bane,
 Fare, &c.,

Earnest, resolved for craving's end, 70
 Listener, alert, not hesitant,
 Striver, assured, with Dharma summed,
 Fare, &c.,

Like lion fearful not of sounds, 71
 Like wind not caught within a net,
 Like lotus not by water soiled,
 Fare, &c.,

As lion, mighty-jawed and king 72
 Of beasts, fares conquering, so thou;
 Taking thy bed and seat remote,
 Fare, &c.,

Poise, amity, ruth and release 73
 Pursue, and timely sympathy;
 At odds with none in all the world,
 Fare, &c.,

And rid of passion, error, hate, 74
 The fetters having snapped in twain,
 Fearless whenas life ebbs away,
 Fare, &c.,

Folk serve and follow with an aim : 75
 Friends who seek naught are scarce today :
 Men, wise in selfish aims, are foul :
 Fare lonely as rhinoceros !²

¹ *Bhavesu*, (existences), so throughout.

² This sutta has a canonical comment at the end of *Niddesa*; *SnA*. has a story (*uppatti*) about each verse, besides word-comment. *Khaggavisāṇa*—, here rendered "rhinoceros," is perhaps more properly "horn of rhinoceros," its singleness (*eko*) being contrasted no doubt with the two horns of other animals.

(4) *Farmer Bhāradvāja*

Thus have I heard :— Once, when the Master was staying among the Magadhans near South Hill at the brahman village of Ekanāḷa, the brahman, farmer Bhāradvāja, had in yoke five hundred ploughs, it being sowing time.

Now early one morning the Master, having dressed and taking bowl and robe, approached the farmer at work ; and it was the time of food distribution ; and the Master drew near and stood at one side.

And farmer Bhāradvāja saw the Master standing there for alms and said to him : “ Recluse, I plough and I sow ; and when I have ploughed and sown, I eat ! You, recluse, should plough and sow too ; for, having done so, you may eat.”

“ Brahman, I too plough and sow ; and when I have ploughed and sown, I eat.”

“ But we see not Master Gotama’s yoke and plough, nor his ploughshare, goad, nor oxen ! Yet Master Gotama speaks so . . . ”

Then the farmer addressed the Master thus in verse :—

<i>Bhāradvāja</i>	“ Thou dost profess to be a ploughman, yet Thy ploughing see we not ; Tell us who ask what ploughing’s thine ? Of that We fain would learn from thee.”	76
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<i>The Master</i>	“ Faith is the seed, austerity the rain, Wisdom my yoke and plough ; My pole is modesty, mind is the strap, And I have mindfulness For share and goad. Warded in act and word, In eating temperate, With truth I clear the weeds ; and full of bliss Is my deliverance.	77 78
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“To a security from moil doth draw 79
 Vigour, my team in yoke :
 And on it goes, nor turns it back ; it goes
 Where is no suffering.
 And thuswise is this ploughing ploughed, and thence 80
 There comes the deathless fruit ;
 And whoso hath this ploughing ploughed, set free
 Is he from every ill.”

Then farmer Bhāradvāja caused a massive copper bowl to be filled with rice milk and offered it to the Master, saying : “ Let Master Gotama eat this rice milk ! A ploughman indeed is the Master since he ploughs a ploughing for deathless fruit.”

The Master “ Not mine t’ enjoy fare won from chanting hymns ; 81
 ’Tis not the thing for seers, O brahmana !
 Fare won from chanting hymns the Wake reject ;
 Where Dharma reigns, this, brahman, is the rule.
 “ Nay, thou must offer other food and drink 82
 To a great rishi wholly consummate,
 The cankerless, untroubled man of calm :
 Sure field is that for merit-seeking man ! ”

“ Then, Master Gotama, to whom shall I give this rice milk ? ”

“ Brahman, I see no one in the world with its devas, Māras and Brahmās, or on earth with its recluses and godly men, devas and men by whom that milk rice, if eaten, could be wholly digested, save by the Man-thus-come¹ or by his disciple. Wherefore, brahman, cast that rice milk where there is but little green grass, or throw it into water without creatures.”

And the brahman poured the rice milk into water where there were no creatures.

And the rice milk, thrown into the water, seethed and hissed and sent forth steam and smoke. Just as a ploughshare, heated

¹ *Tathāgata.*

the livelong day, when thrown into water, seethes and hisses and sends forth steam and smoke; even so that rice milk seethed and hissed and sent forth steam and smoke.

And farmer Bhāradvāja, alarmed, with hair standing on end, approached and fell with his head at the Master's feet and cried: "It's amazing, Master Gotama, it's marvellous, Master Gotama! Just as a man might set up a thing overturned, reveal the hidden, show the way to the blind, bring a lamp into the darkness so that those with eyes could see forms; even thus Dharma has been declared in many a way by Master Gotama. Lo! I go to Master Gotama for refuge, to Dharma, and to the order of the monks. I would go forth nigh Master Gotama, I would obtain full acceptance."

And brahman Bhāradvāja went forth nigh to the Master and obtained full acceptance.

Now not long after his acceptance, the venerable Bhāradvāja, dwelling alone, apart, earnest, ardent, resolute, ere long entered and abode in that supreme end of the godly life — for the goal of which clansmen's sons rightly go forth from home to homelessness — and by his own knowledge did he realize it, here and now; and he knew 'Birth is destroyed, lived is the godly life, done is what had to be done, there is no more of this state.'

And the venerable Bhāradvāja became a man-of-worth.¹

(5) *Cunda*

Cunda Cunda the smith spake thus:
 "Still sage of wisdom wide,
 Awake,² with craving gone,
 Master of Dharma, man
 Supreme, chief charioteer:
 About recluses here
 I ask: How many be?
 I beg him tell me that."

83

¹ *Arahan*.

² *Buddha*, *bujjhamāna*, so rendered herein.

“ And the shrewd householder, 90
 Wise Ariyan listener,
 Perceiveth them, knows all
 As such ; and seeing this
 His faith wanes not : for how
 Could he confound no fraud
 With fraud, cleansed with unclean ? ”

(6) *Of Suffering*

Thus have I heard :— Once, when the Master was dwelling near Sāvatti in Anāthapiṇḍika's Park at Jeta Grove, a devī of surpassing beauty, lighting up the whole of Jeta Grove, approached him as night waned ; and drawing near, she saluted him and stood at one side. Thus standing she spoke this verse to the Master :—

Devī “ About man's suffering 91
 We question Gotama :
 We ask the Master now
 The source of suffering.”

The Master “ Plain is the weal in life, 92
 Plain is the suffering :
 Prosperes who Dharma loves,
 Suffers who Dharma hates.”

Devī “ 'Tis truly so we know 93
 Firstly of suffering :
 Sir, tell us secondly
 The source of suffering.”

The Master “ Who hath bad men as friends, 94
 Nor maketh friends with good,
 Who chooses bad men's ways :
 A source of suffering that.”

Devī “ 'Tis truly so we know . . . 95
 Tell us the third . . . ”

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The Master

“ When born of noble clan,
A man is poor and craves
For much and longs to rule :
A source of suffering that.

114

These sufferings in the world
The wise discern, and blest
With vision Ariyan,
They seek the world of bliss.”

115

(7) *The Outcast Man*

Thus have I heard :— Once, when the Master was dwelling near Sāvatti in Anāthapiṇḍika’s Park at Jeta Grove, he dressed early in the morning and took bowl and robe and entered Sāvatti for alms.

Now at that time the brahman Bhāradvāja, a fire-worshipper, was tending the sacrificial fire in his house, and had raised the oblation aloft. And the Master, going from house to house, came to the brahman’s abode.

And brahman Bhāradvāja saw him some way off, as he came along, and called to him, saying : “ Hi ! you shaveling ! Hi ! you little recluse ! Be off, you outcaste¹ ! ”

At these words the Master said to him : “ But do you know an outcast,¹ brahman, and the things that make an outcast ? ”

“ No, indeed, Master Gotama. I know not an outcast nor the things that make an outcast. It were well for me if Master Gotama were to teach me so that I may know these things.”

“ Then listen, brahman, give heed to what is well ; I will speak ! ”

“ Yes, sir,” replied the brahman fire-worshipper.

¹ *Vasalaka* and *vasala*.

And the Master spake thus :—

The Master

“ The evil, angry man, 116
 Man of ill-will and cant,
 Deceitful, base in view :
 Know him as outcast vile !

Know him as outcast too 117
 Who harms a bird or beast
 Or any creature here,
 And mercy shows to none :

The noted brigand who 118
 Besieges and lays waste
 The villages and towns :

The man who takes unbid 119
 By stealth from forest land
 Or village others' goods :

Who debt incurs, and pressed, 120
 Makes off with 'By my faith,
 I say naught's due to thee ! '

Who, coveting some gaud, 121
 Kills bagman in a lane
 And with the gaud decamps :

Know him as outcast too 122
 Who for himself, for sake
 Of wealth, or other's sake,
 As witness falsely speaks :

And he who's seen about 123
 With wives of kin or friends,
 By force or with consent :

Who, being rich, supports 124
 Not parents in their age,
 When gone is all their youth :

- “ And he who parents strikes, 125
Doth brother vex with words,
Wife’s mother, sister too :
- Who, asked about the goal, 126
Teaches not of the goal,
Counsels concealing it :
- Who doing evil deeds, 127
Hopes none may know of them,
Who acteth covertly :
- Who goes to other’s house 128
And eats of his choice food
Nor honours him in turn :
- Who with false words deceives 129
A brahman or recluse
Or other mendicant :
- Who brahman or recluse 130
Vexes with words, and gives
Them naught when food they beg :
- Know him as outcast too 131
Who in delusion wrapt
Telleth of things untrue,
Eager to get a fee :
- And who exalts himself, 132
Despising other folk,
Smug in his self-conceit :
- The mean and quarrelsome, 133
Sham, envious, malign,
Shameless, not fearing blame :

“ He who reviles the Wake, 134
 His listener, or those
 Gone forth, or householders :
 Know him as outcast vile.

Who is no man-of-worth 135
 And maketh claim to be,
 Thief of all worlds is he,
 Lowest of outcasts he !
 Such are all outcasts called,
 This I declare to thee.

No outcast is by birth, 136
 No brahman is by birth :
 By deeds an outcast he,
 By deeds a brahman he !

Then know it too by this, 137
 As my example shows :
 Mātanga was 'tis known
 Dog-eating low-caste man,

Yet yondmost fame, so hard 138
 To win, Mātanga won ;
 And to him came to serve
 Noble and brahman hosts.

Mounting the deva-car¹ 139
 He rode the dustless path,
 And from lust's passions loosed
 Came to the world of Brahm :
 Birth was no bar for him
 To rise to world of Brahm !

¹ *Devayāna*: “way of the gods” of the *Vedānta*.

“ Yet there are brahmans born, 140
 In Veda-mantras versed,
 Who oft-times may be seen
 Amid their evil deeds :

Theirs is disgrace here now, 141
 Gone hence the Ill-bourn theirs :
 By birth they're not debarred
 From Ill-bourn or disgrace !

No outcast is by birth, 142
 No brahman is by birth :
 By deeds an outcast he,
 By deeds a brahman he ! ”

And when he had thus spoken, brahman Bhāradvāja, the fire-worshipper, said to the Master :

“ It's amazing, Master Gotama ; it's wonderful, Master Gotama ! Just as a man might set up something overturned . . . even so Master Gotama has declared Dharma in many ways. Lo ! I go to Master Gotama for refuge, to Dharma, to the order of the monks. Accept me as a lay-disciple, Master Gotama, gone to the refuge from this day forth to life's end ! ”

(8) *The Quickening of Amity*

This by one ready for the goal must be, 143
 As nigh unto that bourn of calm he draws :
 He must be able, straight, yea, truly straight,
 Gentle in speech and mild, without conceit :

And he must be content, soon satisfied, 144
 Be of few needs and frugal in his ways,
 Calm in the faculties of sense, and apt,
 Not coveting, nor bold within men's homes :¹

¹ *Kulesu.*

And he must never in a mean way act, 145
 So others who are shrewd may censure him.
 May beings all be happy and secure,
 And come at last to happiness-of-self !¹

And all in whom the breath of life exists : 146
 The feeble and the strong, the tall and large,
 The short and middle-sized — omitting none —
 The little creatures and the very great :

All creatures who are seen, all those unseen, 147
 Those that dwell far away, those that dwell near,
 Those that are here and those that seek to be :
 May all come unto happiness-of-self !

Let not another e'er mislead another, 148
 Nor anyone despise in any place ;
 From quarrel or from enmity let none
 Wish ill to any other one whate'er.

Like as a mother wardeth her own son, 149
 Her only son, as long as she doth live ;
 So, verily, for every creature here
 Quicken a heart to boundless thoughtfulness.

Quicken a heart of boundless amity 150
 For all the things and creatures in the world,
 Upwards and downwards and athwart the world.
 Unhindered, free of hate and enmity.

And as one stands or walks or sits or lies, 151
 Till overcome by drowsiness, let him
 Devote himself unto this mindfulness :
 ' Godly abiding ' here this state is called.

¹ *Sukhitattā*, (cf. *thitatta* used at verse 359), Mrs. Rhys Davids renders at *S. B. B.* vii. 157, "becoming they-for-whom-the-self-is-well."

And when man takes not to himself a view, 152
 With virtue dwells, with insight is endowed,
 And hath all greed for pleasures here expelled,
 Then goes he to the bed-of-womb no more.

(9) *Sātāgira*

- Sātāgira* “ Today, the fifteenth festal day,” 153
 Thus spake the spirit,¹ *Sātāgira*,
 “ Sparkles the night celestially :
 Come, let us seek out Gotama,
 Called the supernal teacher here ! ”
- Hemavata* “ Say, is the mind of such as he,” 154
 Thus spake the spirit, *Hemavata*,
 “ For creatures all benignly set ?
 Say, as to lures and loathly things,
 Are his designs well in control ? ”
- Sātāgira* “ Yea, is the mind of such as he,” 155
 Thus spake the spirit, *Sātāgira*,
 “ For creatures all benignly set :
 Yea, as to lures and loathly things,
 Well in control are his designs.”
- Hemavata* “ Say, doth he take what is not giv’n ? ” 156
 Thus spake the spirit, *Hemavata*,
 “ Hath he restraint for all that breathes ?
 Is he aloof from wantonness ?
 Say, doth he not neglect to muse ? ”
- Sātāgira* “ Nay, he takes not what is not giv’n,” 157
 Thus spake the spirit, *Sātāgira*,
 “ He hath restraint for all that breathes ;
 Always aloof from wantonness,
 The Wake neglecteth not to muse.”

¹ *Yakkha*.

<i>Hemavata</i>	“ Say, doth he never speak false words ? ” Thus spake the spirit, Hemavata, “ Doth he not use provoking speech ? Say, is his talk not slanderous ? Speaketh he never emptily ? ”	158
<i>Sātāgira</i>	“ Nay, he doth never speak false words,” Thus spake the spirit, Sātāgira, “ Nor speaketh he provokingly ; His talk is never slanderous ; With insight speaks he of the goal.”	159
<i>Hemavata</i>	“ Is he by pleasure never moved ? ” Thus spake the spirit, Hemavata, “ Say, is his mind disquieted ? Hath he delusion overcome ? Say, hath he vision into things ? ”	160
<i>Satagira</i>	“ Never by pleasure is he moved,” Thus spake the spirit, Sātāgira, “ Nor is his mind disquieted ; He hath delusion overcome ; The Wake hath vision into things.”	161
<i>Hemavata</i>	“ Is he in lore accomplished ? ” Thus spake the spirit, Hemavata, “ Say, fareth he here fully cleansed ? Are all his cankers wholly quenched ? Is there no coming back for him ? ”	162
<i>Sātāgira</i>	“ He is in lore accomplished,” Thus spake the spirit, Sātāgira, “ Yea, fareth he here fully cleansed ; Wholly are all his cankers quenched ; There is no coming back for him.”	163
<i>Hemavata</i>	“ Fashioning well in all he doth, Mind by the sage accomplished is : Accomplished in conduct, lore, Him dost thou justly magnify ! ”	163a

<i>Sātāgira</i>	“ Fashioning well in all he doth, Mind by the sage accomplished is : Accomplishéd in conduct, lore, In him thou justly findest joy ! ”	163b
<i>The twain</i>	“ Fashioning well in all he doth, Mind by the sage accomplished is : Come, let us now seek Gotama, Accomplishéd in conduct, lore ! ”	164
<i>Hemavata</i>	“ Lean, vigorous, limbed like a deer, Naught coveting, the frugal one : Come, let us now seek Gotama, Still sage who museth in the glade !	165
	“ Him faring lion-like alone, Sinless, and pleasures heeding not, Him we'll approach and question thus : Is there release from toils of death ? ”	166
<i>The twain</i>	“ Him the proclaiming, him th' expounder, Him the yon-farer of all things, Awake and passed all fear and hate, Him we now question, Gotama ! ”	167
<i>Hemavata</i>	“ When what prevails rises the world ? ” Thus spake the spirit Hemavata, “ When what prevails comes intimacy ? What is th' attachment of the world ? When what prevails is the world oppressed ? ”	168
<i>The Master</i>	“ When six prevail rises the world, Hemavata,” the Master said, “ When six prevail comes intimacy : Six are th' attachments of the world : When six prevail the world's oppressed.”	169
<i>Hemavata</i>	“ What are th' attachments which prevail Whereby the world is sore oppressed ? Tell me the sure way out when asked, How is man here released from ill ? ”	170

- The Master* “ Five pleasure-strands¹ are in the world, 171
 The mind of man is called the sixth :
 By banishing desire for these
 Thuswise is man released from ill.
- “ That’s the sure way out of the world, 1972
 Proclaimed to you as very truth :
 ’Tis this I now proclaim to you,
 Thuswise is man released from ill.”
- Hemavata* “ Say, who here crosses o’er the flood ? 173
 Who crosses here the torrent’s swirl ?
 Who sinks not in the dread abyss,
 Where no support or stay is found ?”
- The Master* “ In virtue all accomplishéd, 174
 With wisdom filled, with mind composed,
 Thought inly turned, alert : ’tis he
 Who crosses flood so hard to cross.
- “ Abstainer from the heeds of sense, 175
 All fetters having overcome,
 With pleasure and becoming quenched,
 ’Tis he who sinks not in th’ abyss.”
- Hemavata* “ Him deeply wise, seer of the subtle goal, 176
 The man-of-naught,² caught not in lust and life :
 Behold that man, in all ways all-released,
 Great rishi treading the celestial path !
- “ Supernal named, seer of the subtle goal, 177
 The wisdom-giver, caught not in lust’s grooves :
 Behold him, all-discerning, all-discreet,
 Great rishi treading in th’ Ariyan path !
- “ O fair the sight for us this day, 178
 O fair uprising dawn of light !
 For we have seen the All-awake,
 Flood-crosser and the cankerless.

¹ Of the five senses.

² *Akiñcanam*, so rendered herein, see below v. 1070, *SnA.* not having any passions etc.

“ These thousand spirits gathered round, 179
 Of psychic power and high renown,
 Now all unto thy refuge go,
 Our teacher thou beyond compare !

“ From village to village, hill to hill, 180
 Come, let us wander far and wide,
 Praising the All-awakened One,
 And praising Dharma's excellence ! ”

(10) *Ālavaka*

Thus have I heard :— Once, while the Master was dwelling near Alavi in the haunt of the spirit Ālavaka, the spirit approached and said “ Get out, recluse ! ”

“ Very well, sir,” the Master replied and went out.

“ Get in, recluse ! ” said the spirit.

“ Very well, sir,” said the Master and went in.

And a second and a third time the spirit spake in like manner ; and a second and a third time the Master did as he was bade.

And a fourth time, too, the spirit addressed the Master, saying : “ Get out, recluse ! ”

“ No, sir, I'll not go out for you ; do as you will ! ”

“ I'll ask you a question, recluse. If you don't reply, I'll addle your wits, split your heart, and catch you by the feet and throw you the other side of the Ganges ! ”

“ Well, sir, I see no one in the world of devas, Brahmās and Māras, or on earth with its recluses, brahmans, devas and men, who could do any of these things ; but ask, sir, as you desire.”

Then the spirit, Ālavaka, spake this verse to the Master :—

Ālavaka “ What wealth here, pray, is best for man ? 181
 What well pursued brings happiness ?
 What taste is sweet beyond compare ?
 How lived the life they say is best ? ”

- The Master* “ Faith is the wealth here best for man ; 182
Dharma pursued brings happiness ;
And truth is sweet beyond compare ;
Life wisely lived they say is best.”
- Ālavaka* “ How shall man cross the flood ? 183
How shall he cross the sea ?
How shall he get by ill ?
How shall he cleanséd be ? ”
- The Master* “ By faith the flood is crossed ; 184
By earnestness the sea ;
By vigour ill is passed ;
By wisdom cleanséd is he.”
- Ālavaka* “ How may man wisdom win ? 185
How may he riches find ?
How may he fame acquire ?
How to himself friends bind ?
How grieve not when hence he
To yonder world hath gone ? ”
- The Master* “ With faith that men-of-worth 186
By Dharma cool attain,
He earnest, fain to hear,
With wit shall wisdom gain.
- “ Who fitly acts and toils 187
And strives shall riches find ;
By truth shall fame acquire ;
By giving, friends shall bind.
- “ And lovers of the home 188
Who hold in faith these four,
Truth, Dharma, firmness, gift,
Hence gone shall grieve no more.

“ With brahman and recluse, 189
 Prithee, at large this sift :
 Be there here better than
 Restraint, truth, patience, gift .”

Ālavaka

“ With brahman and recluse 190
 Why should I now this plumb ?
 For I have learnt today
 Weal here and weal to come.

“ ’Twas weal for me the Wake 191
 To Ālavi came to stay,
 For where a gift bears fruit
 That too I’ve learnt today.

“ From village to village I’ll fare, 192
 From city to city thence,
 Praising the All-awake,
 And Dharma’s excellence.”

(11) *Of Mastery*

If man but walk or stand or sit or lie, 193
 If he relax or stretch, this body stirs :
 This body — mass of sinew, bone, and daubed 194
 With membrane, flesh, and clad in skin — in truth
 Is never seen. ’Tis but a bag for belly, 195
 Intestines, liver-lump, heart, bladder, lungs ;
 For kidneys, spleen, snot, spittle, sweat and lymph ; 196
 For blood, synovia, for bile and fat.
 Ever from its nine streams the unclean flows : 197
 Eye-soilure from the eye, ear-dirt from ear,
 Snot from the nose ; now from the mouth comes bile, 198
 Now issues phlegm ; from limbs come sweat and dirt.
 Its hollow slotted skull bestuffed with brains 199
 The fool thinks fine, misled by ignorance ;

But when it's dead and swollen blue, lies cast 200
 In cemetery, kin regard it not.
 Then pismires eat it, jackals, wolves and dogs, 201
 Vultures and crows, ay ! whatso creatures be.
 Wise is the monk who hears the Wake's word here ; 202
 He knows the body, sees it then in truth.
 He thinks : ' As this, so that ; as that, so this ! ' 203
 And fades desire for it within, without.
 As fades desire and passion, that wise monk 204
 Attains the deathless calm, cool lot eterne.
 They deck this foul, two-footed, fetid thing, 205
 Mere carrion compost, dripping here and there !
 With such a body, who can be elate, 206
 Or who despise another ? — save in blindness !

(12) *The Sage*

Fear springs from intimacy, 207
 Dust from a life at home :
 No home, no intimacy,
 Mirrors the silent sage.

 Whoso uproots a growth would not resow't. 208
 Nor would he ever let it grow again :
 They call him silent sage, lone wayfarer ;
 That rishi hath beheld the bourn of calm.

 Whoso surveys the grounds discerns the seed 209
 And never lets desire encroach again :
 He, the true silent sage, seer of birth's end
 And rid of doubt, goes to what none can sum.

 He who knows all the harbours of the mind, 210
 Nor longing hath for any one of them,
 He, the true silent sage, gone want and greed,
 Toils not for he indeed hath yonder fared.

The all-discreet who all hath overcome, 211
 All found and known, by all things is unsoiled,
 Him, rid of all, released in craving's end,
 Him the rapt musers know as silent sage.

Whose strength is wisdom, won in rule and way, 212
 Alert, intent, whose joy in musing lies,
 Him free of bonds, not barren, cankerless,
 Him, &c.,

The earnest wayfarer, lone, silent sage, 213
 Unshaken by the touch of blame or praise,
 And like a lion fearful not of sounds,
 And like the wind not caught within a net,
 Like lotus-bloom by water, never soiled,
 The guide of others, one whom none can lead :
 Him, &c.,

Who bears himself as post in bathing pool, 214
 When folk speak words about the brink¹ of yon,
 Him passion-free with faculties composed,
 Him, &c.,

Who, truly poised-of-self,² as shuttle straight, 215
 Holdeth in loathing every evil deed
 As studies he the crooked and the straight :
 Him, &c.,

Who here, restrained-of-self,³ no wrong commits 216
 In youth, mid-age, the still sage, curbed-of-self,³
 The unprovokable, provoking none :
 Him, &c.,

¹ *Pariyantam*, cf. note on verse 964 ; cf. *sīmantānam* of verse 484.

² *Ṭhitatto*, cf. verse 359 ; cf. *abhinibbutatto* of verse 343.

³ *Saññatatto* and *yatatto*.

Who lives on alms of others and gets fare 217
 From top of pot, from middle, or remainder,
 Not meet for praise, yet murmurs not thereat :
 Him the rapt musers know as silent sage.

Who fares as silent sage, from intercourse 218
 Aloof, who in his youth was never bound,
 Aloof from pride and wantoning, released :
 Him, &c.,

Who knows the world, the seer of yondmost goal, 219
 The type, the crosser of the flood and sea,
 With trust in none, knot-cutter, cankerless :
 Him the rapt musers know as silent sage.

Twain, not alike, discrete in life and way, 220
 Are wedded worldling and 'mine'-less devout :
 The worldling, unrestrained, takes others' life,
 The silent sage, curbed, ever wardeth life.

Like as the painted peacock, crested gay, 221
 Never the swiftness of the swan attains,
 E'en so the worldling matches not the monk,
 Lone, silent sage, the muser in the wood.¹

¹ *Vanamhi*, cf. last 2 lines of verse 1131.

CHAPTER II. — THE MINOR CHAPTER

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*The Jewel and Flesh-savours, Modesty,
The Greatest Luck and Sūciloma's talk,
And Dharma-faring, woven with these are
Brahman-Dharma, the Boat, What virtue his?
Arousing, Rāhula, Vangisa's talk,
On Faring rightly, lastly Dhammika:
These fourteen are the Minor Chapter called.*

(1) *The Jewel*¹

Spirits of earth and sky here gathered round, 222
Ye spirits all, be ye with goodwill filled,
And heed ye now and hearken to the word !

Come then, ye spirits all, attend ye now ! 223
Work amity on all the race of men
Who here day in day out bring offerings :
Come then, and ward ye them now zealously !

Whatever wealth that here or hence may be, 224
Or jewel splendid in the heavens lie,
None is there equal to the Man-thus-come :
This in the Wake is e'en the jewel splendid,
And by this truth let happiness prevail !

¹ See S.B.B. vii, 147 ; *Some Sayings*, 58.

The ceasing, end of passion, deathless, splendid, 225
 Which here the Sakyan sage, intent, attained,
 None is there equal to that thing whate'er :
 This e'en in Dharma is the jewel splendid,
 And by this truth let happiness prevail !

That state of pure and clear intent, proclaimed 226
 Continuous, limned by the peerless Wake,
 None equal to that state is found or known :
 This too in Dharma is the jewel splendid,
 And, &c.,

The persons eight, four pairs, praised by the good, 227
 Are gift-worthy, Well-farer's listeners,
 The fruit of gifts to them is very great :
 This in the order is the jewel splendid,
 And, &c.,

They who without desire, with dauntless will 228
 Well-yoked, set out as bade lord Gotama,
 They winning, entering the deathless lot,
 Freely obtain and of the cool partake :
 This in the order is the jewel splendid,
 And, &c.,

As Indra's city-post in earth well sunk 229
 Cannot be shaken by the four great winds,
 Like that I say are righteous men who see
 Truths Ariyan by wholly reaching them :
 This in the order is the jewel splendid,
 And, &c.,

Who make truths Ariyan more clearly known, 230
 Truths so well taught by him profound and wise,
 Tho' they become exceedingly remiss,
 They take no birth beyond a seventh time :¹
 This in the order is the jewel splendid,
 And, &c.,

¹ They do not have an eighth birth, see *Points of Controversy*, 267.

And verily in winning vision comes 231
 The riddance of three things : Belief that self
 Is body, doubt, that rule and rite suffice
 Be what they may¹: the freedom from four hells :
 To do six great misdeeds is not for him :
 This in the order is the jewel splendid,
 And, &c.,

And tho' he do some shameful evil deed, 232
 Be it by act or word, or else in thought,
 He is incapable of hiding it,
 Seer of the bourn, he cannot, it is said :
 This in the order is the jewel splendid,
 And, &c.,

Fair are the flowering tops of woodland trees 233
 In the first summer month of summer's heat :
 Fair is the noble Dharma that he taught,
 For yondmost blessing, leading to the cool :
 This in the Wake is e'en the jewel splendid,
 And, &c.,

Noble himself and knowing noble things, 234
 He brought the noble and the noble gave,
 The peerless One of noble Dharma taught :
 This in the Wake is too the jewel splendid,
 And, &c.,

' Spent is the old, the new comes not to be ! ' 235
 With mind not set upon some future state,
 The seed decays and faileth all desire,
 And, as this lamp, rapt musers cool become :
 This in the order is the jewel splendid,
 And by this truth let happiness prevail !

Spirits of earth and sky here gathered round, 236
 Praise ye the Wake, the Man-thus-come,² adored
 By devas, men ! Let happiness prevail !

¹ See below, verses 1079-83.

² *Tathāgata*.

Spirits of earth and sky here gathered round, 237
 Praise Dharma that hath now thus come,¹ adored
 By devas, men ! Let happiness prevail !

Spirits of earth and sky here gathered round, 238
 Praise th' order that hath now thus come,¹ adored
 By devas, men ! Let happiness prevail !

(2) *Of Flesh-savours*

Brahman "The holy men who eat swart millet seed, 239
 Grasses and woodland pulse and tender herbs,
 Creepers and ripened roots gleaned lawfully,
 Are not for pleasures fain nor vainly speak.

"But who eats alms of folk, in honour served, 240
 Ample, well made and garnished daintily,
 Enjoying greatly richest mess of rice,
 Enjoyeth, Kassapa,² savours of flesh !

"Kinsman of Brahm, 'tis thus thou hast declared : 241
 'Never of fleshly savours I partake !'
 Yet richest mess of rice thou dost enjoy,
 Tastily curried, stewed with flesh of fowls.
 I ask thee, Kassapa, the meaning o't :
 Prithee, do thou define 'savour of flesh' ! "

Kassapa "Taking of life, torturing, maiming, bonds, 242
 Stealing and telling lies, deceit and fraud,
 Pretence to lore, consorting with folk's wives :
 Such are flesh-savours and not eating meat.

"When men are in their pleasures unrestrained, 243
 Greedy in tastes, promiscuous, impure,
 Believers in naught, crooked and perverse :
 Such, &c.,

¹ *Tatbāgata*.

² *Buddha Kassapa, SnA*.

- “ When men are rough and harsh and backbiters, 244
 Betrayers of friends, ruthless, arrogant,
 Uncharitable folk who give to none :
 Such, &c.,
- “ Anger, conceit, self-will, contumacy, 245
 Envy, hypocrisy, pretentious talk,
 Pride of opinion, evil intercourse :
 Such, &c.,
- “ When folk default, inform, and wrongly act, 246
 Deal falsely, and are counterfeiters base,
 When criminals commit here foulest deeds :
 Such, &c.,
- “ When men t’wards creatures here are unrestrained, 247
 When some they rob and others seek to harm,
 Are wicked, cruel, hard, respecting none :
 Such, &c.,
- “ The greedy, hostile folk who seek to hurt, 248
 On evil always bent, beings who hence
 To darkness go and headlong fall to hell :
 Such are flesh-savours and not eating meat.
- “ Not flesh of fish, nor fasting, nakedness, 249
 The shaven head, the matted hair, nor sweat,
 Nor rough-skin garb, nor solemn celebration
 Of sacrificial fire, nor signal penance
 Of those who here seek immortality :
 Not hymns, oblations, rites, feasts of the season.
 Will cleanse a man with doubt not overcome.
- “ With guarded senses, governed faculties, 250
 Fareth the poised¹ in Dharma finding joy,
 Mild, upright, bondless, rid of every ill :
 Things seen or heard soil not the muser rapt.”

¹ *Ihito*.

And thus the Master oftwise taught this thing, 251
 And he who yonder fared by mantra-lore,
 That found and knew. The taintless sage, detached¹
 And hard to serve, taught it in many a verse.

And when the good word of the Wake he heard, 252
 Expelling ill, anent the taintless lot,
 Then lowly to the Man-thus-come he bowed
 And begged that he might there and then go forth.

(3) *Of Modesty*

Who scorns and o'ersteps modesty, 253
 And saying thus : ' I am thy friend,'
 Stirs not to do the deeds he can,
 Know this : ' He is no friend of mine.'

Who to his friends speaks fair but acts not so,— 254
 'A talker not a doer' deem the wise.

He is no friend who eager e'er 255
 Suspects a breach, thus sees a flaw :
 Who stays as son at mother's breast,
 He is the friend whom none can part.

Who looks for fruit works soil that yields him joy, 256
 Weal that brings praise, bearing the yoke of man :
 Who tastes the sweets of solitude and calm, 257
 Gone fear and fault, tastes Dharma's sweetest bliss.

(4) *The Greatest Luck²*

Thus have I heard :— Once, while the Master was dwelling
 near Sāvatti in Anāthapiṇḍika's park at Jeta Grove, a devī of
 surpassing beauty, lighting up the whole of Jeta Grove, approached

¹ *Asito*, see above, page 10, note 1.

² See *S.B.B.* vii 143 ; *Some Sayings*, 56.

“ With mind unmoved when touched by the world, 268
To be grief-freed, dust-freed, secure :
This is the greatest luck.

They who live thus see no defeat, 269
And happily go everywhere :
Theirs is the greatest luck."

(5) *Sūciloma*

Thus have I heard :— Once, when the Master dwelt near Gayā at Stone-couch, the haunt of the spirit Sūciloma, the spirits, Khara and Sūciloma, passed near by him. And Khara said to Sūciloma : “ That’s a recluse ! ”

“ No,” said he, “ That’s no recluse, that’s a mere shaveling ! But I’ll soon find out whether he’s a recluse or a mere shaveling ! ” And he went up to the Master and pressed his body against him. And the Master bent his body away.

Then said the spirit Sūciloma to the Master: "Dost fear me, recluse?"

“ No, sir, I fear thee not, though thy touch be evil.”

“ Well, I’ll ask thee a question, recluse ; and if thou answerest me not, I’ll addle thy wits, split thy heart, and catching thee by the feet, throw thee the other side of the Ganges ! ”

“But I see none, sir, in the world . . . or on earth . . . who could do so . . . ; but ask, sir, as thou desirest.”

Then the spirit Sūciloma said this to the Master :—

Sūciloma “ From whence do hate and passion come ? 270
Where born are terror, love, dislike ?
Whence risen mind-perplexities
Drag down as boys will drag a crow ? ”

“ From hence do hate and passion come, 271
 Hence born are terror, love, dislike,
 Hence risen mind-perplexities
 Drag down as boys will drag a crow.

Lust-born, begot of self, 272
 As trunks of banyan tree,
 Many are pleasure's snares
 That spread as jungle vines.

They who discern whence these arise, 273
 Expel them wholly. Spirit, learn :
 They cross this flood so hard to cross,
 Before not crossed, to come no more.”

(6) *Dharma-faring*

Faring by Dharma, godly faring, this 274
 They call best rule for one gone forth from home ;
 Yet if he love to hurt, harsh brutal man, 275
 Worse grows his life and heaps he dust o'er self.
 That quarrel-loving monk, from folly blind, 276
 Knows not the teaching, Dharma of the Wake.
 He, harming those who self have quickened here, 277
 Misguided man, sees not that baneful way
 Leads but to hell. And to the downfall come, 278
 From womb to womb he goes, from gloom to gloom :
 Truly that monk hereafter suffers woe !
 As cess-pit may be filled in course of years, 279
 So heaped with filth is he : as hard to clean !
 Monks, when ye see one still with trust in home, 280
 Wrong in designs, desires, and habits, haunts,
 With one accord avoid him utterly ; 281
 Cast out those sweepings, throw away that dirt,

And drive such tattlers off, sham-seeming monks ! 282
 Ousting men wrong in habits, haunts, desires,
 Dwell with the cleansed, mindful and cleansed yourselves, 283
 Then apt, harmonious, all ill ye'll end.

(7) *Brahman-Dharma*

Thus have I heard :— Once, when the Master dwelt near Sāvatti, at Anāthapiṇḍika's park in Jeta Grove, a company of wealthy brahmans approached him. They were aged and venerable, well stricken in years, and had attained to seniority. And on arrival they greeted the Master with the usual complimentary words, and then sat down at one side. And so seated, they said to him :

“ Master Gotama, are there any brahmans now who are seen following the Brahman-Dharma of ancient brahmans ? ”

“ No, truly, none are now seen . . . ” he said.

“ Then, if it be not too much trouble for him, let Master Gotama tell us that ancient thing.”

“ Therefore listen, brahmans, give heed to what is well ; I will speak.”

“ Yes, sir ! ” they replied. And the Master spake thus :—

The Master “ Rishis of old, austere, restrained-of-self, 284
 Quit of five pleasures, fared to goal-of-self.¹
 Then brahmans had no cows nor gold nor corn ; 285
 Lore was rich wealth, they guarded godly store.
 Meet alms they deemed the common door-step fare, 286
 In faith prepared, for earnest seekers set.
 And rich of realm and province honoured them 287
 With couches, multi-coloured cloths, demesnes.
 Inviolable were the brahmans then, 288
 Invincible, by Dharma warded well ;
 None on his threshold ever hindered them.

¹ *Attadattbam.*

“ Brahmans of old from youth to forty-eight	289
Fared the god-faring, seeking lore and way.	
They went not with another caste nor bought	290
Their wives ; but wed thro’ love, in concord dwelt.	
Save near the time of season-abstinence,	291
Brahmans elsewise had never intercourse.	
They praised god-faring, virtue, rectitude,	292
And fervent ardour, mildness, gentleness,	
And harmlessness they praised and patience too.	
Tho’ strong in brahmic puissance, the chief	293
Of them had not in sleep e’en intercourse.	
His practice sane men here did emulate	294
And godly faring, virtue, patience praise.	
Meetly they sought and gathered rice and ghee	295
And oil and bed and cloth, then sacrificed ;	
But in its furnishing they killed no cows.	
‘ Like as our mother, father, brother, kin,	296
Cows are our greatest friends from whom balm comes ;	
They give us food and strength, and beauty, joy ! ’	297
They saw the truth of this and killed no cows.	
Comely and fine, renowned, and large in frame,	298
Eager in all the things they had to do,	
Prospered this race in happiness while here.	
Then came a change ; here now, there now, they looked	299
On kingly splendour ; then on women’s charms ;	
On well-made chariots yoked with thoroughbreds,	300
Gaily caparisoned ; on homesteads too,	
Houses partitioned, quartered, cubicled ;	
Droves of fat oxen ; throngs of women fair :	301
And the gross wealth of men they coveted.	
Intoning hymns they to Okkāka came :	302
‘ Thine is abundance, thine great opulence ;	
Make sacrifice for thou much substance hast !	
Make sacrifice for thou great riches hast ! ’	
Thereat the royal lord of wains, won o’er,	303
Offered the sacrifice of horse, of man,	
Peg-throwing, drink of strength, the bolts-withdrawn,	

“ And to the brahmans riches gave : Cows, beds, 304
 And clothes, fair women, shapely carriages
 Harnessed with steeds in gay caparison ;
 Homes well-partitioned, roomy, amiable. 305
 With divers treasures filled : he gave them wealth.
 Wealth won, they set their hearts on hoarding wealth : 306
 Greed gratified, their craving waxed the more.
 Again with hymns they to Okkāka came :
 ‘ As water, land, gold, treasure, corn, are cows 307
 To man, food necessary for his life :
 Make sacrifice for thou much substance hast !
 Make sacrifice for thou great riches hast ! ’
 Won o’er again, the royal lord of wains 308
 A hundred thousand cows and more had slain
 In sacrifice, seized by the horn and slain 309
 With sword — milch kine, pail-fillers, lithe as goats,
 That ne’er by hoof nor horn did hurt a man :
 And devas, Indra, demons, ghosts and ghouls, 310
 As fell the sword cried out : ‘ This is not right ! ’
 Three ills there were of yore : Desire, decay, 311
 And dearth — by butchery came ninety-eight.
 Come down from ancient times this cruel crime : 312
 The guiltless bleed, the priests from Dharma fall.
 And this fell thing wise men of old have blamed, 313
 And when they see the like, folk blame the priest.
 And thus with Dharma brought to naught, the serfs 314
 With traders strove, nobles with nobles strove,
 And wife did hold her husband then in scorn ;
 And nobles, Brahm’s kin, and all fenced by caste, 315
 Their breed forgotten, fell in power of lust.”

And when he had thus spoken, those rich brahmans said
 to the Master : “ It’s amazing, Master Gotama ; it’s wonder-
 ful, Master Gotama ! Just as a man might set up something
 overturned. . . , even so Master Gotama has declared Dharma
 in many ways.

“ We go to Master Gotama for refuge, to Dharma, to the order of the monks ; accept us as lay-disciples, Master Gotama, from this day forth to life’s end, gone to the refuge.”

(8) *The Boat*¹

Let man revere, as devas king, 316
Him from whom he doth Dharma learn ;
Then that great listener revered,
With faith in one, makes Dharma plain :

Who heedful, rapt, makes that his goal, 317
Dharma by Dharma practising,
A knower, clear and full, becomes,
Who follows such a man with zeal.

But whoso serves the little fool, 318
Jealous, who hath not reached the goal,
Dharma not having quickened here,²
Dies without crossing over doubt.

The man who plunges in the spate, 319
Flooding and turgid, swift of flow,
He, borne along the current’s way,
How can he others help to cross ?

Who Dharma hath not quickened here, 320
Nor heeds the goal of listeners great,
Himself not knowing, doubt not crossed,
How can he others help to muse³ ?

As one who boards a sturdy boat, 321
With oars and rudder well equipt,
May many others then help cross,—
Sure, skilful knower of the means :

¹ *Nāvāsutta*, *SnA*: *Dhamma Sutta*.

² *Avibhāvayitvā*,

³ *Nijjhapetum*, *SnA*: *pekkhāpetum*.

So the self-quicken'd lore-adept, 322
 Listener imperturbable,
 By knowledge may help others muse,
 The eager-eared adventurers.

Hence surely follow men-of-sooth,¹ 323
 Great listeners of lucid mind :
 Who moves with knowledge to the goal
 And Dharma knows, he joy obtains.

(9) *What virtue his ?*

*Sāriputta*² “ What virtue and what conduct his, 324
 What deeds be they which rightly man
 Should cherish and be wedded to,
 So he may win the goal supreme ? ”

The Master “ At peace,³ he should the elders reverence ; 325
 The time to look for teachers⁴ he should know,
 And know the instant Dharma-talk begins,
 And listen to the goodly words with care.

“ And timely near the teachers he should go, 326
 With stubbornness put by, in humble mien,
 With thought on Dharma set, the goal, restraint,
 And godly living,—thus comport himself.

“ His pleasance Dharma, Dharma his delight, 327
 Who, poised in Dharma,⁵ Dharma's judgments knows,⁶
 He would not fare so Dharma tell his guilt,⁷
 But guided be by truthful, goodly words.

“ And rid of laughter, chattering, laments, 328
 Ill-will, deceit, hypocrisy and greed,
 Pride, quarrels, harshness, bitterness and vice,
 He would fare unrelated, poised-of-self.⁸

¹ *Sappurisa*.

² *So SnA*.

³ *Anusuyyako*, cf. *Sk. asūya*.

⁴ *Garunam*.

⁵ *Dhamme t̥hito*.

⁶ *Dhammavinicchayaññū*.

⁷ *Dhammasandosavadam*.

⁸ *T̥hitatto*.

“ Goodly are words when one hath grasped their pith ; 329
 To grasp the heard is pith of mind-intent¹:
 But in the violent and slothful man
 No wisdom and no hearing ever grows.

“ Peerless in word, in thought, in deed, they who 330
 Delight in Dharma, known to Ariyans,
 They, poised² in calm and bliss of mind-intent,
 The pith of hearing³ and of wisdom win.”

(10) *Of Arousing*

Arise and sit alert ! 331
 What goal is yours in dreams ?
 What sleep is there for sick,
 Pierced by the dart of grief ?

Arise and sit alert ! 332
 Train ye with strength for calm,
 Nor let death find you slack,
 Nor fool you to his realm !

The hopes and wants by which 333
 Both men and devas stay,⁴—
 Cross over this foul mire,
 Nor let the time slip by !
 Time gone, men suffer sore
 In purgatory doomed.

Dusty is indolence, 334
 Dust is the wake of it :
 With knowledge, diligent,
 Draw out the dart from self.

¹ *Samādhisāraṇi*.

² *Samādhisaṅghita*.

³ *Sutassa*.

⁴ *Tiṭṭhanti* : they stay in ‘becoming,’ see verse 1055.

(11) *Rāhula**The Prologue*

<i>The Master</i>	“ From living constant, ¹ say, Dost thou the wise man scorn ? The torch-bearer to men, Is he revered by thee ? ”	335
<i>Rāhula</i>	“ From living constant, nay, The wise man scorn I not : The torch-bearer to men Is aye revered by me.”	336

The Teaching

<i>The Master</i>	“ Loosed from five pleasure-strands, Dear forms that charm the mind, In faith renounce thy home, Ender of ill become.	337
	Seek thou for lovely friends ! Seek bed and seat remote, Lone and of little noise, Frugal in fare become !	338
	Robes, alms and requisites, Thy bed and seat : for these Beget no craving, nor Turn to the world again !	339
	Curbed by observance-rule, Curbed in the senses five, Mark thou thy body's ways And be awearied o't !	340

¹ *Abhin̥hasamvāsā*, v.l. *abhin̥ham samvāsā*, see note on verse 1058.

“ Shun thou the things of sign, 341
 Attractive, passion-fraught :
 On foul things quicken mind,
 One-pointed and intent !
 Quicken what hath no sign,¹ 342
 Be rid of warping pride :
 Then mastering thy pride,
 Thou shalt wayfare in calm.”

In this wise the Master constantly² instructs the venerable Rāhula.

(12) *Vangīsa*³

Thus have I heard :— While the Master was once dwelling near Ālavī at the shrine of Aggālava, the venerable Vangīsa's teacher, the elder Kappa of the Banyan by name, had recently passed away completely to the cool at that shrine.

Now there arose in the mind of the venerable Vangīsa, as he abode apart and in solitude, this reflection: “ Has my teacher, I wonder, passed completely away to the cool or not?”

Then in the evening, coming forth from solitude, he approached the Master, and having come, sat down at one side. And so seated, the venerable Vangīsa said this to him: “ Sir, as I abode apart and in solitude, this reflection came to me: ‘ Has my teacher passed completely away to the cool or not?’ ”

Then the venerable Vangīsa got up, threw his upper robe over one shoulder, and with joined hands saluted the Master and spake these verses :—

Vangīsa “ Sage o' the supernal, teacher, him we ask 343
 Who here and now razeth perplexities :
 Here at Aggālava hath died a monk,
 Famous, renowned, exceeding cool-of-self.

¹ *Animittañca bhāvehi, SnA. vipassanaṃ bhāvehi*, i.e. insight.

² *Abhinhaṇ ovadati*, see note on verse 1058, cf. *Thīg.* 2, and 20, where the phrase recurs.

³ See *Brethren*, 408-11.

“ Kappa of the Banyan (they say by thee, 344
O Master, that this brahman thus was named.)
Revering thee, O seer of Dharma's might,
He sought release and fared with energy.

Of him, thy listener, we all here long 345
To know, O Sakya who dost all things see !
Attentive are our ears and bent to hear,
Thou art our teacher, art incomparable !

Cut thou away our doubt, O quickening sage ! 346
Thou know'st : tell me that he is wholly cool !
Thou seest all ; speak in the midst of us
As Sakka, thousand-eyed, to devas speaks !

All trammels here : grounds for perplexity, 347
Deluding ways, the scope of ignorance, —
These are not when the Man-thus-come they reach,
For he hath eye that sees beyond man's eye.

In sooth, if no man came to scatter ill, 348
E'en as the wind scatters the lowering clouds,
Darkling enveloped all the world would be,
Nor would indeed illustrious men shine forth.

For musers rapt are bringers of the light, 349
And thee, rapt muser, thee I deem as such :
To the clear-seeing knower we are come,
To us assembled here Kappa reveal !

Swiftly, fair melody, as winging swans, 350
Lift up thy lovely throat and softly flute.
Thy call in liquid notes melodious !
For all alert now listen unto thee.

Him fully quit of all of birth-and-death, 351
The Washen One, I beg, bid Dharma tell !
For average folk hope in its promise fails,
But reason for the Men-thus-come abides.

“ Whole will thine exposition be of it, 352
 Wholly accepted, wholly upright sage !
 Lowly inclined this last salute I make :
 Delude us not, supernal sage who know'st !

Thou who didst Ariyan Dharma find and know, 353
 Who knowest all the yon and nigh of things,
 Delude us not, supernal energy !
 As one for rain, wearied by summer's heat,
 I languish for thy words ; rain down thy lore¹ !

The godly life with goal as end led Kappa, 354
 Apt wayfarer : say it was not in vain !
 Passed he out cool or with attachment left ?
 How was he freed ? 'Tis that we long to hear.”

The Master “ For name-and-form he cut off craving here, 355
 That lingering stream of dark propensities,
 And he hath crossed outright both birth and death.”
 Thus spake the Master, best in all the world.²

Vangīsa “ Blithely I hear thy word, 356
 O rishi without peer !
 Not vainly did I ask.
 The brahman duped me not.
 Listener to the Wake, 357
 He did as he declared,
 And cut away death's net,
 Deceitful, strong, outspread.
 Kappa, the capable,³ 358
 Saw, sir, attachment's source :
 Kappa, apt wayfarer,⁴
 Passed death's realm hard to cross.”

¹ Reading *sutam pavassa* ; v.l. *sutassavassa* : of the far-famed man.

² *Pañcasettho* : best of the five, see *Brethren*, 410, note 4.

³ *Kappiyo*.

⁴ *Kappāyano*.

“ The monk, with homage not elate, 366
 Who, if reviled, is not downcast,
 Nor thrilled with food from others¹ got,
 Rightly, &c.,

Rid of acquiring,² rid of greed, 367
 Aloof from causing harm or hurt,
 That monk, doubt crossed, with dart drawn out,
 Rightly, &c.,

Who finds and knows all like to self, 368
 A monk who harms naught in the world,
 Who Dharma finds and knows as truth,
 Rightly, &c.,

In whom no leanings lurk whate'er, 369
 Who roots of wrong hath rooted out,
 Who hopeth not, who longeth not,
 Rightly, &c.,

With cankers quenched and rid of pride, 370
 Transcending far all passion's ways,
 Tamed, wholly cool and poised-of-self,
 Rightly, &c.,

Believer, listener, seer of way, 371
 No party-man in strife but rapt,
 Curber of greed, ill-will and hate :
 Rightly, &c.,

Cleansed, victor, lifter of the veil, 372
 Moulder of things, yon-farer, still,
 Knower, expert to end this moil :
 Rightly, &c.,

¹ *Parabhojanam na majje*, so *SnA.*, but cf. the compound *paraloka*.

² *Bhava*.

“ Time’s web transcending, future, past, 373
 In wisdom, cleansing, far excelling,
 From every sphere emancipate :
 Rightly he in the world would fare.

Who knows the lot, hath Dharma reached, 374
 Seen the disclosed, seen cankers end,
 He who hath all affections quenched :
 Rightly he in the world would fare.”

Questioner “ Surely, O Master, this is so : 375
 That taméd monk who dwelleth thus,
 Who hath all fetters overcome,
 Rightly he in the world would fare.”

(14) *Dhammika*

Thus have I heard :— Once, when the Master was dwelling near Sāvatti, at Anāthapiṇḍika’s park in Jeta Grove, the lay-disciple, Dhammika, with five hundred lay-disciples approached him and saluted and sat down at one side.

So seated, he spake to the Master in these verses :—

Dhammika “ I ask thee, Gotama, O quickening sage, 376
 What action best becomes the listener :
 For him who goes from home to homelessness,
 And for the home-abiding devotees ?

For thou dost know man’s faring thro’ the world 377
 And deva-realm, ay ! and the way beyond ;
 And none’s thy match, thou seer of subtle goal,
 Truly they call thee ‘ man awake, elect.’

All knowledge in thy ken, thou hast revealed 378
 Dharma in thy compassion for mankind :
 Veil-lifter art with eye that seest all
 And stainless dost the world illuminate,

“ To thee drew nigh the king of Nāgas, called 379
 Erāvaṇa ; ‘ Victor ’ he heard thou wert :
 And coming, he sage counsel sought of thee,
 And listening, spell-bound cried : ‘ How good it is ! ’

Came, too, Kuvera, king Vessavaṇa, 380
 On Dharma many questions asking thee ;
 And thou, rapt sage, thus asked didst speak to him,
 And listening, he too became spell-bound.

Course-setters come there, disputative folk, 381
 Naked ascetics and the ‘ unbonded ’ Jain,
 But not in wisdom one outpaceth thee :
 As standers they to him who swiftly walks.

And there come disputative brahmans too, 382
 Ay, the most venerable of them come,
 But all become in thee bound-to-the-goal :¹
 Yea, e’en the talkers proud in self-conceit !

Subtle and lovely is this Dharma, lord, 383
 This which by thee hath been so well declared :
 That is the thing which all men long to hear.
 Tell us when asked, O best of wakened men !

For all these monks and lay-disciples sit 384
 Around to hear just that. Let them now hear
 Dharma awakened by the stainless One,²
 As devas hear good words of Vāsava ! ”

The Master “ Hear me, O monks, and I will make you hear 385
 Dharma astir ;³ be all endued with that !
 The path of life befitting one gone forth,
 The thoughtful seer of goal should follow that.

¹ Attbabaddhā.

² Dhammaṃ vimalenânubuddhaṃ.

³ Sāvayāmi vo dhammaṃ dbutaṃ taṇ ca dharāṭṭha sabbe.

“ Let not the monk untimely fare abroad, 386
 But timely to the village go for alms ;
 For snares enmesh untimely wayfarers,
 Hence not untimely fare awakened men.

Shapes, sounds and savours, touches, things that smell, 387
 These are the things by which men are enthralled :
 So let a monk curb his desire for such,
 And enter timely for his midday meal.

And when with gotten alms in season due, 388
 Returned alone, let the monk sit apart,
 Braced for self-quickenings,¹ turn inwardly
 His thought, nor let his mind rove outwardly.

If with a listener he should converse, 389
 Or other whomsoever or with a monk,
 Let him then speak of Dharma's excellence,
 Not slander talk nor others vilify.

For some there are who warfare wage in talk, 390
 Men low in wisdom whom we do not praise ;
 Bonds tangle them in talking this and that,
 And hence indeed they scatter thought afar.

The noble wisdom's listener, he who 391
 Hath Dharma heard by the Well-farer taught,
 With care should use alms, dwelling, bed and seat,
 Water to rinse his dusty upper robe.

Nor should a monk be soiled by things as these : 392
 The food he gets, the bed and seat he owns,
 The water whence to rinse his dusty robes :
 But be as water-bead on lotus leaf.

The rule for householders now will I tell, 393
 What action best becomes such listeners ;
 For busied much, none can attune himself
 Wholly unto the thing required of monks.

¹ *Sangahitattabhāvo.*

Let him no creatures kill and none incite 394
 To kill, nor sanction others taking life,
 But put by violence for all that lives,
 For stout of heart and those who tremble here.

Then let the listener awakening¹ 395
 Wholly refrain from taking things not giv'n,
 And none incite to steal nor sanction theft ;
 Let him refrain from every form of theft.

Let him refrain from all unchastity, 396
 As wise men shun the burning charcoal pit ;
 If powerless to live in continence,
 Let him not with another's wife transgress.

Come to th'assembly hall or gathering, 397
 Let him not to another falsely speak,
 And none incite to lie nor sanction lies ;
 Let him refrain from all that is not truth.

Let him not of intoxicants partake, 398
 The householder who doth this Dharma choose,
 And none incite to drink nor sanction drink,
 Knowing that madness is the end of it.

For verily drunken fools commit ill deeds, 399
 And other people gird to wantoning :
 Let him avoid this sphere of wrongful deeds,
 Maddening, deluding, the delight of fools.

Let him not kill nor take a thing not giv'n, 400
 Let him not lie nor drink intoxicants,
 Let him eschew ungodly practices,
 Let him not eat untimely food at night,

Let him not garlands wear nor perfumes use, 401
 Let him lie on a mat spread on the ground :
 This eightfold is indeed th'observance called,
 Made known by the Awake, to ill's end gone.

¹ *Sāvako bujjhamāno.*

While the observance days he keeps : the eights 402
Of each half month, the fourteenth, fifteenth days,
The signal feasts : serene in faith, he keeps
This full and comely eightfold abstinence.

So keeping the observance, morning come, 403
The wise, serene in mind, in gratitude
Should serve the order of the monks with food
And drink, according as his means allow.

And he by Dharma should his parents serve, 404
And in accord with Dharma ply his trade :
The householder who lives thus earnestly
Goes to the devas called self-luminant."

CHAPTER III. — THE GREAT CHAPTER

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The *Going Forth*, the *Striving*, *Goodly Words*,
Bhāradvāja, with *Māgha's*, *Sabhiya's*
And *Sela's* quests are woven with the *Dart*,
Vāsetṭha's talk and him of *Kokāli*,
And *Nālaka*, with *Dual View-points* last :
These woven twelve are the *Great Chapter* called.

(1) *The Going Forth*

Ānanda ¹	I'll sing the going forth Such as the seer went forth, Such as, on studying, He chose for going forth :	405
	“ Cramped is this life at home, Dusty indeed its sphere ; Open the going forth ! ” He saw this and went forth. Gone forth, he wholly shunned In body evil deeds, And rid of wrongful talk, He cleansed his way of life. Came to Giribbaja The Wakened One, besprent With all the noble signs,	406 407 408

¹ So SnA.

	Seeking in Magadhan Rājagaha for alms.	
	Him Bimbisāra, in	409
	His palace standing, saw And marked those lofty signs, And in this manner spake :	
<i>Bimbisāra</i>	“ Note ye, good sirs, this man,	410
	His beauty, majesty, How fair and full his gait ! But plough’s length far he looks With gaze cast down, alert ;	411
	Not from low clan his like ! King’s messengers send out And see where goes the monk.”	
	Bidden, those messengers Pursued hard after him :	412
	“ Where will he go ? ” they thought, “ Where will his dwelling be ? ”	
	Faring from house to house, Sense-warded, well restrained, Swiftly he filled his bowl, Mindful and self-possessed.	413
	His alms-round made, the sage Turned from the city and Ascended Paṇḍava, Here would his dwelling be.	414
	They saw him enter there, Those messengers, and paused ; And one unto the king Returned, relating thus :	415
<i>Messenger</i>	“ This monk sits at the east	416
	Of Paṇḍava, great king ; A very tiger, bull, A lion in hill lair ! ”	
	The noble heard his tale And in his goodly car With utmost haste set out	417

	Towards Mount Pandava. Along the road he drove,	418
	Then getting from his car, On foot the noble went And, drawing near, sat down. Sitting, the king did greet	419
	Him customarily And compliments exchanged, Then in this manner spake :	
<i>Bimbisāra</i>	“ Tender art thou and young, A youth in heyday-prime With finely moulded form, Like high-born warrior Adorning armed array	420 421
	Before assembled chiefs ! Enjoy the goods I give, And prithee, tell thy birth ! ”	
<i>The Master</i>	“ On Himavant’s snow-slopes Yon dwells a people, king, Of wealth and energy, Settlers in Kosala, Lineal kin o’ the Sun,	422 423
	Sakyans by birth ; gone forth Have I, king, from that clan And pleasures covet not. In pleasures I see bane,	424
	And in renouncing them I see security, And I will go to strive, Therein my mind delights.”	

(2) *The Striving*

<i>The Master</i>	“ As by the stream Nerañjara I strove, Self-resolute, ¹ in ardent musing bent	425
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¹ — *Pabittam*.

	To win security from moil, approached	
	Namuci, speaking words in pity thus :	426
<i>Namuci</i>	' Lean art thou, pale, and nigh thee hovers death ;	
	Thy life's a shred, a thousandth part is death's :	427
	Live, sir, better is life ! Alive, thou canst	
	Work merit. As thou farest godly faring	428
	And feed'st the sacrificial fire, heaps up	
	Abundant meed ; by striving what is wrought ?	
	O hard is striving's way to tread, t' endure ! '	429
	These verses Māra spake, standing beside	
	The Wake. To these the Master thus replied :	430
<i>The Master</i>	' O wanton's kin, O evil One ! Why needst	
	Come here ? No jot of merit is a need for me !	431
	Māra should speak to them who merit need !	
	Here's faith, thence energy; and wisdom's mine :	432
	Why bidst me thus self-resolute to live ?	
	See how this wind dries up the rivers' flow !	433
	Shall not blood dry in me, self-resolute ?	
	While dries the blood, my bile and phlegm dry up,	434
	While wastes the flesh, mind more serene becomes,	
	Steadier awareness, wisdom, mind-intent.	
	While thus I live, enduring utmost pain,	435
	Mind seeks not pleasures ! See a being cleansed !	
	Lust's thy first force, thy second's termed dislike,	436
	Thy third thirst-hunger, fourth is craving called,	
	The fifth is torpor-sloth, the sixth named fear,	437
	Doubt is thy seventh, thy eighth self-will and cant ;	
	Gains, favours, flattery, honours ill-won,	438
	Exalting self, despising other folk :	
	Namuci, such thy force, black scourge of man !	439
	No craven conquers that ; who does, wins bliss.	
	See, I bear muñja grass! ¹ A fig for life !	440
	Better to fight and die than lose and live !	
	Some votaries, engulfed here, go astray,	441

¹ *Muñja*, a kind of bulrush ; the wearing of a *muñja* girdle denoted a vow, *vrata*, for brahmans ; here perhaps the reference is to the way of the ' pious,' *subbatā*. See Dr. Schrader's *Note J. R. A. S.* 1930, p. 107.

	Nor know the way by which the pious fare.	
	Māra, high-mounted, legion-girt, I see	442
	And go to fight ! He shall not loose my hold.	
	Thy force which devas nor the world can crush	443
	By wit I'll break, as stone an unbaked pot.	
	With purpose bent, with mindfulness well set,	444
	I'll fare from realm to realm and listeners train ;	
	Those earnest, resolute, in my behest —	445
	Tho' will ye nay — shall go where none do grieve.'	
<i>Namuci</i>	' For seven years I've dogged the Master's steps ;	446
	I'll find no fault in the alert Awake !	
	There circled round a fat-hued rock a crow,	447
	' Maybe it's soft,' he thought, ' Maybe it's sweet ! '	
	Finding no sweetness there the crow flew off :	448
	As balked stone-pecker I leave Gotama.'	
	O'ercome with grief his lute his armpit slipt,	449
	And that dejected spirit disappeared."	

(3) Goodly Words

Thus have I heard :— Once, when the Master dwelt near Sāvatti . . . in Jeta Grove, he said: " Monks, when a word has four qualities, it is well-spoken, not ill-spoken, it is not blameworthy, nor blamed by the wise. What four ? Herein a monk speaks goodly words, not evil words ; speaks Dharma, not otherwise ; speaks kindly, not unkindly ; speaks the truth, not what is false. Monks, when a word has these four qualities, it is well-spoken, not ill-spoken, it is not blameworthy, nor blamed by the wise."

Thus spake the Master ; and when he had thus spoken, the Wellfarer spake again as teacher :

<i>The Master</i>	" The goodly word calm men proclaim supreme ;	450
	And second, speaking Dharma, not otherwise ;	
	Third, speaking kindly, not unkindly words ;	
	And speaking truth, not speaking false, is fourth."	

Then the venerable Vangīsa, placing his robe on one shoulder, with joined hands saluted the Master with these words : “ It has come to me, Wellfarer ! ” “ Declare this thing, Vangīsa,” replied the Master. And the venerable Vangīsa praised the Master before his face in these seemly verses :—

Vangīsa	“ Oh, one should speak the word That seareth not himself, Nor yet another harms : That is the goodly word ;	451
	Should speak the kindly word, Words that make others glad, Words that bear ill to none, Of others kindly speak.	452
	Truth is the deathless word, 'Tis ancient Dharma this : They say calm men stand fast In Dharma, goal and truth.	453
	The Wake proclaims the word Security, to win The cool and ill to end : That is of words supreme ! ”	454

(4) *Bhāradvāja*

Thus have I heard :— Once the Master dwelt among the Kosalese on the banks of the river Sundarika. And then, too, there brahman Bhāradvāja of Sundarika fed the sacrificial fire and worshipped the fire-oblation. And when he had finished, he rose from his seat and looked round the four quarters, thinking, “ Who, pray, should eat the remains of the sacrifice ? ”

And the brahman saw the Master hard by, seated at the foot of a tree, with his head covered. Thereat, with the remains of the sacrifice in his left hand and the water-pot in his right, he approached him. And at the sound of the brahman's footsteps the Master uncovered his head.

“ Why,” thought the brahman, “ this man’s shaven, a mere shaveling ! ” and he thought to return thence, but considering further, that even some brahmans are shaven here, he approached the Master thinking, “ ’Twere good if I go and ask his birth,” and said : “ What is your birth, sir ? ” And the Master replied to the brahman in these verses :—

The Master “ No brahman I nor yet a rajah’s son, 455
No peddling trader nor of any breed :
I know the lineage of average folk,
And, man-of-naught, fare in the world a sage.

Robed in the wanderer’s garb, I homeless fare 456
With shaven head, exceeding cool-of-self,
Untroubled here by youths attending me :
Unmeet thou askest of my lineage.”

Brahman “ But brahmans, sir, of brahmans always ask : 457
Art brahman, friend ? ” “ If as thou say’st, thou art,
The Master And call’st me none, chant me the Sāvitri¹
With phrases three and twice twelve syllables ! ”

Brahman “ Trusting in what did rishis, Manu’s breed, 458
Nobles and brahmans offer sacrifice
Unto the devas often in the world ? ”

The Master “ When an adept in lore and end receives
The offering at the time of sacrifice,
That sacrifice doth prosper then, I say.”

Brahman “ Then prosper shall this sacrifice indeed, 459
For here we see the type, the lore-adept !
Had we not seen the very signs in thee,
Another man had the oblation got.”

¹ *Rig-Veda*, iii, 62, 10 : “ May we attain that excellent
Glory of Savitri the god,
That he may stimulate our thoughts.”

[A. A. MacDonell’s *Sanskrit Literature* p. 79]

The Master “ Since thou, O brahman, in thy need dost come 460
 With goal in view, I prithee ask of him,
 Calm man, gone fume and stir and hope alike :
 True sacrificial wisdom here may'st find.”

Brahman “ In offering is my delight, dear sir, 461
 I long to make an offering, Gotama !
 Teach me who know not, teach me, reverend sir,
 Where prospers an oblation ? Tell me that ! ”

The Master “ Wherefore, brahman, bend low thine ear, and Dharma
 I will teach :—

Ask not of birth but of the faring ask ! 462
 From wood is awe-inspiring fire¹ begot :
 From lowly clan noble becomes the sage
 Who steadfast and by modesty restrained,

Truth-tamed, endued with temperance, adept 463
 In lore and end, has the god-faring fared :
 Timely on him let brahman seeking merit
 In sacrifice his offering bestow.

On them who, lusts forsaking, homeless fare, 464
 The well controlled-of-self, as shuttle straight :
 Timely on them let brahman seeking merit
 In, &c.,

The passionless with faculties composed 465
 And freed as moon from Rāhu's dark eclipse :
 Timely on them let brahman seeking merit
 In, &c.,

Those unattached who wayfare in the world, 466
 The ever mindful, quit of thoughts of 'mine':
 Timely on them let brahman seeking merit
 In sacrifice his offering bestow.

¹ *Jātaveda*.

- He who is pleasure-quit, as conqueror fares, 467
 Hath found and known the end of birth-and-death,
 Cool man, cool as the waters of a lake,
 Oblation-worthy is the Man-thus-come !
- Peer with his peers, aloof from crooked men, 468
 Of boundless wisdom is the Man-thus-come,
 Unsoiled by anything of here or hence,
 Oblation-worthy, &c.,
- In whom abideth neither guile nor pride, 469
 He who is free of greed and ' mine ' and hope,
 Void of all wrath, exceeding cool-of-self,
 A brahman he, with stain of sorrow razed,
 Oblation-worthy, &c.,
- He who hath razed all harbours of the mind, 470
 In whom abides no claim to things whate'er,
 He, unattached to things of here or hence,
 Oblation-worthy, &c.,
- He who with mind-intent hath crossed the flood 471
 And Dharma in the yondmost view hath known,
 The cankerless who his last body bears,
 Oblation-worthy, &c.,
- In whom acquiring,¹ cankers, all harsh speech, 472
 Are quenched, gone to their end, and are no more,
 He, lore-adept, released in every way,
 Oblation-worthy, &c.,
- 'Mid men of pride, no man-of-pride himself, 473
 Bond-overcomer who hath no bonds left,
 Who understandeth ill, its base and scope,
 Oblation-worthy, &c.,
- Seer of the lone, not trusting here to hope, 474
 Who view and lore of other² men hath passed,
 He in whom no supports whate'er exist,
 Oblation-worthy is the Man-thus-come !

¹ *Bhava*.² *Paravediyam*, or is it ' what can be known of yon ' ?

He who hath reached the yon¹ and nigh of things, 475
 So all are ended, quenched and are no more,
 Calm man, and in attachment's end released,
 Oblation-worthy is the Man-thus-come !

Seer of the end and term of bond and birth, 476
 Who passion's ways hath wholly left behind,
 The cleansed, the spotless, taintless, without flaw,
 Oblation-worthy, &c.,

He who perceiveth not self by the self,² 477
 Intent-of-mind, straight-goer, poised-of-self.
 He truly still, the vital, doubt-free man,
 Oblation-worthy, &c.,

He with no room for error whatsoe'er, 478
 The seer of knowledge as to all that is,
 He who his final body beareth now,
 Won to the full awakening, utter bliss,
 (Such is the cleansing of that spirit³ here)
 Oblation-worthy is the Man-thus-come ! "

Brahman " Then is my offering true offering, 479
 For we have found the type, the lore-adept !
 Brahm is my witness ! Sir, receive from me,
 Eat, sir, this sacrificial offering ! "

The Master " Not mine t' enjoy fare won from chanting hymns ; 480
 'Tis not the thing for seers, O brahmana !
 Fare won from chanting hymns the Wake reject ;
 Where Dharma reigns this, brahman, is the rule.

Nay, thou must offer other food and drink 481
 To a great rishi wholly consummate,
 The cankerless, untroubled man of calm :
 Sure field is that for merit-seeking man ! "

¹ *Parovarā . . . dhammā.*

² *Yo attanā attānam nānupassati*, cf. the *Vedānta* view: *Âtmānam âtmanâ pasya*. " See the Self by the Self," (*Max Muller, Collected Works* xv. 81.)

³ *Yakkhassa.*

- Brahman* “ Well is it, sir, that thuswise I should know ! 482
 But who should eat the gift of such as I,
 Which at this sacrifice I seek to give ?
 Thy bidding, sir, I would obtain herein.”
- The Master* “ Him th’ unprovokable, 483
 Him of unclouded mind,
 Freed of all lustfulness,
 Void of all indolence,
 Guide of those on the brink,¹ 484
 Master of birth-and-death,
 Type of the silent sage,
 Perfect in silent lore,
 Come to the sacrifice :
 Him with thy brows unknit 485
 Venerate with joinéd hands,
 Worship with food and drink,
 Thus prosper holy gifts.”
- Brahman* “ Thou art the Wake, oblation-worthy, lord ! 486
 Thou art the field for merit unsurpassed !
 Most meet recipient of all the world !
 Great is the fruit of gifts to thee, O lord ! ”

Then brahman Bhāradvāja of Sundarika said this to the Master : “ ’Tis amazing, Master Gotama ; ’tis wonderful, Master Gotama ! Just as a man might set up something overturned . . . even so Master Gotama has declared Dharma in many ways. Lo ! I go to Master Gotama for refuge, to Dharma and to the order of the monks. I would go forth nigh to Master Gotama ; I would obtain full acceptance.

And brahman Bhāradvāja did so . . . and became a man-of-worth.

¹ *Sīmantānaṃ*, *SnA.* ‘ with passions ’ (*kilesa*) ; cf. *pariyanta*, note on verse 964.

(5) *Māgha*

Thus have I heard :— Once, while the Master dwelt near Rājagaha on Mount Vulture Peak, the young brahman Māgha came and visited him ; and after greeting him and exchanging the usual compliments, he sat down at one side. So seated, the young brahman spake thus to the Master :—

“ Master Gotama, I am a liberal giver, bountiful, genial, easy to beg of. I seek wealth rightly, and then I give from wealth rightly gotten, rightly acquired, to one, to two, three, four, five, six, seven, eight, nine, ten ; I give even to twenty, to thirty, forty, fifty ; I give to a hundred even ; ay ! and to more. Prithee, Master Gotama, in so giving, so bestowing, do I beget much merit ? ”

“ Certainly, young man, in so giving, so bestowing, from wealth rightly gotten, rightly acquired . . . a man begets much merit.”

And Māgha spake to the Master in this verse :—

- | | | |
|-------------------|--|-----|
| <i>Māgha</i> | <p>“ I ask sooth-speaking¹ Gotama,
 Who homeless fares in yellow robe :
 Goodman who merit needs and seeks,
 The ready almoner who here
 Gives unto others food and drink,
 Wherein lies fair prosperity
 For that oblation-offerer ? ”</p> | 487 |
| <i>The Master</i> | <p>“ Goodman who merit needs and seeks,
 Māgha,” the Master made reply, ...
 “ He should make offerings prosperous
 By giving to gift-worthy ones.”</p> | 488 |
| <i>Māgha</i> | <p>“ Sir, tell me of gift-worthy ones,”
 Said the young brahman Māgha then.</p> | 489 |

¹ *Vadaññum*.

The Master

- “ Who fare not clinging in the world, 490
 Whole, men-of-naught, and curbed-of-self :
 To them meed-eager brahman should
 In season due oblation make.
- Who with all ties and fetters cut 491
 Are tamed, released, gone stir and hope :
 To, &c.,
- Who from all bonds emancipate 492
 Are tamed, released, gone stir and hope :
 To, &c.,
- Who, quit of passion, error, hate, 493
 With cankers quenched, have godly lived :
 To, &c.,
- In whom dwells neither guile nor pride, 494
 Greedless and ‘mine’-less, done with hope :
 To, &c.,
- Who never unto cravings fall, 495
 Flood-crossers, faring free of ‘mine’:
 To, &c.,
- Who crave for nowhere in the world, 496
 Here, hence, becoming¹ this or that :
 To, &c.,
- Who pleasures quit and homeless fare, 497
 Restrained-of-self, as shuttle straight :
 To, &c.,
- Who, passionless and sense-composed, 498
 Are freed as moon from Rāhu’s grasp :
 To, &c.,
- Men calmed, wrath gone and passion-free, 499
 Without a future² here to quit :
 To, &c.,

¹ *Bhavābhavāya*, to become this and not that.² *Gati*,

“ Men wholly loosed from birth-and-death, 500
 O’ercomers of all ‘ how ? ’ and ‘ why ? ’ :
 To them meed-eager brahman should
 In season due oblation make.

Who wayfare in the world, all-freed, 501
 With self as island,¹ men-of-naught :
 To, &c.,

Who here know this as so: ‘ This is 502
 The end: there is no more to come ’ :
 To them meed-eager brahman should
 In season due oblation make.

Ay, to the lore-adept, alert, 503
 Rapt muser fain, awakening won,
 (The haven here for many men):
 To him meed-eager brahman should
 In season due oblation make.”

Māgha “ Surely my quest was not in vain ; 504
 Of the gift-worthy thou hast told !
 Indeed thou knowest this as so,
 For thine’s this Dharma, found and known ! ”

Then spake the brahman once again : 505
 “ Goodman who merit needs and seeks,
 The ready almoner who here
 Gives unto others food and drink,
 Pray tell me, sir, wherein for him
 Lieth success in offering.”

The Master “ Māgha, make offering,” he said, 506
 “ But in so doing, cleanse thy heart
 In all its ways. To th’ offerer
 The offering is the help ; by this
 Supported, he doth then quit hate.

¹ *Attadipā*.

“ With passion gone and hate expelled, 507
 Let him in boundless measure then
 Quicken a heart of amity,
 E'er day and night with zeal suffuse
 All quarters to infinitude.”

Māgha “ Pray, who is cleansed, awoken,¹ freed ? 508
 How to Brahm's world goes man by self ?
 Tell me who know not ; tell me, sage,
 Thus asked ! Thou art my witness, lord !
 Brahm have I seen today ! For us
 Thou truly art ‘ the peer of Brahm ’ !
 How rises man, O shining One,
 Unto the very world of Brahm ? ”

The Master “ Who offers, Māgha,” he replied, 509
 “ The offering threefold² endowed,
 He would make offerings prosperous
 By giving to gift-worthy men ;
 And rightly minded, offering thus,
 The ready almoner doth rise
 Unto the world of Brahm, I say.”

And when he had thus spoken, brahman Māgha said : “ It's amazing, Master Gotama ! . . . We go to Master Gotama for refuge from this day forth to life's end.”

(6) *Sabhiya*

Thus have I heard :— The Master was at one time staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-ground. Now about that time a devī put certain questions to the mendicant Sabhiya, saying : “ The recluse or brahman, Sabhiya, who explains these questions to thee, when asked, fare thou the godly faring near him.” Now in days gone by the devī was a blood-relation of Sabhiya.

¹ Reading *bujjhati* for *baijjhati*,

² See G. S, iii. 236 (A iii. 336).

And when he had learnt these questions of the devī, the mendicant Sabhiya approached all the famous and renowned recluses and brahmans, course-setters with orders, flocks and followings, well-esteemed by many folk, that is to say: Pūraṇa-Kassapa, Makkhali-Gosāla, Ajita-Kesakambali, Pakudha-Kaccāyana, Sañjaya-Belaṭṭhiputta and the Jain, Nātaputta. And he put these questions to them, and they, thus asked, did not succeed in solving them; and not succeeding, they showed anger, hate and ill-will. And in turn they asked Sabhiya questions.

Then thought he: "All these reverend men, famous and renowned, . . . have not succeeded in solving these questions of mine . . . but question in return. What if I turn to low things and enjoy pleasures?"

Then again he thought: "There is still the recluse Gotama who is famous and renowned, a course-setter with an order, flock and followers, well-esteemed by many folk. What if I go and ask him?" And he thought: "These reverend recluses and brahmans . . . are aged, venerable, old, ripe in years, ancient, time-honoured elders, gone forth long since, yet they do not solve my questions . . . I wonder whether the recluse Gotama will explain them. The recluse Gotama is both young in age and newly gone forth."

And again he thought: "A recluse is not to be disregarded, nor to be despised, because he is young. If he be young, he'll be of great power and might. What if I approach and ask the recluse Gotama these questions?"

And the mendicant Sabhiya set out to walk to Rājagaha; and in due course, as he wayfared, he came to Rājagaha, to the Squirrels' Feeding-ground in Bamboo Grove. And he approached the Master, greeted him and exchanged the usual compliments and sat down at one side. Thus seated, he spake these verses to the Master:—

Sabhiya "In doubt, perplexed, I come to thee,"
 Said Sabhiya the mendicant,

“ Fain to put questions unto thee,
The solver of them be for me :
Explain the things I ask of thee
In gradual and ordered mode ! ”

The Master

“ From far art come, O Sabhiya,”
Thus spake the Master in reply,
“ Fain to put questions unto me ;
The solver I will be of them
And will explain to thee, when asked,
In gradual and ordered mode.

511

Question me, Sabhiya,
Howe'er thy mind desires,
For of thy questioning
'Tis mine to make an end.”

512

Then thought the mendicant Sabhiya : “ It's wonderful,
amazing ! I never got such a chance from the other recluses and
brahmans as this one made for me by the recluse Gotama ! ”
And pleased, delighted, elate, and filled with joy and happiness,
he asked the Master a question :—

Sabhiya

“ What wins for man the name of ‘monk’ ? ”
Said Sabhiya the mendicant,
“ Whence ‘ruthful’ is he called, how ‘tamed’ ?
Say how proclaimed ‘awake’ ! Thus asked,
Explain this Master, unto me.”

513

The Master

“ Who by a path made by the self,
Sabhiya,” thus the Master spake,
“ Hath gone to utter cool, crossed doubt,
Quit of becoming and decay,¹
Hath lived the life and made an end
Of coming more : he is a ‘monk.’

514

¹ *Vibbavañ ca bhavañ ca.*

“ Who, ever balanced and alert, 515
 Harms not a creature in the world,
 Crossed, calm, unclouded, with no thoughts
 Of ‘prominence’:¹ ‘ruthful’ is he.

Whose faculties are quickenéd 516
 Within, without, in all the world,
 Who plumbs this world and yon, and bides
 His time, he quickened, he is ‘tamed.’

Who webs-of-time discerns in full, 517
 The faring-on, twin rise and fall,
 Him, dustless, fleckless, fully cleansed,
 Won to birth’s end, they call ‘awake.’ ”

Then the mendicant Sabhiya, giving praise and thanks for the Master’s words, pleased, delighted, elate, and filled with joy and happiness, asked the Master a further question :—

Sabhiya “ What wins for man the ‘brahman’s’ name? ” 518
 Said Sabhiya the mendicant,
 “ Whence called ‘recluse,’ how ‘washen’ he?
 Say, why the ‘sinless’ called! Thus asked,
 Explain this, Master, unto me.”

The Master “ Who bars out evil, Sabhiya,” 519
 The Master said, “ One free of stain,
 Intent-on-well² and poised-of-self,
 Passed faring-on, whole, with trust gone :
 The type is called the ‘brahmana.’ ”

Open-to-calm,³ passed right-and-wrong, 520
 Dustless, who knows this world and yon,
 O’ercomer of all birth-and-death :
 As such the type is called ‘recluse.’

¹ *Ussadā*, see below, verse 855.

² *Sādhū-samāhito*, cf. note on verse 45.

³ *Samitāvi* in opposition to *bāhetvā*, so : *samaṇa* and *brāhmaṇa*.

“ Who hath all evils washed away, 521
 Within, without, in all the world,
 Who goes not to time's weaving,¹ web
 Of devas, men, is 'washen' called.

Who in the world commits no sin, 522
 Who, loosed from every fetter, tie,
 Is nowhere caught, is wholly free :
 As such the type is 'sinless'² called.”

‘ Then Sabhiya, giving praise and thanks, . . . asked a further question :—

Sabhiya “ The Wake call whom 'field-conqueror' ? ” 523
 Said Sabhiya the mendicant,
 “ Whence is man 'expert' called, how 'wise' ?
 Why called a 'silent sage' ? Thus asked,
 Explain this, Master, unto me.”

The Master “ Who fields-of-sense discerns in full, 524
 And conquers, Sabhiya,” he said,
 “ Deva and human, field of Brahm,
 Is free of all their roots and bines :
 As such the type's 'field-conqueror.’

Who doth the sheaths³ discern in full, 525
 Deva and human, sheath of Brahm,
 Is free of all their roots and bines :
 As such the type is 'expert' called.

Who the twin warring⁴ states discerns, 526
 Within, without, by cleansing wise,
 O'ercomer of the dark and bright :
 As such the type they say is 'wise.’

¹ *Kappiyesu kappan n'eti.* ² *Nāga.* ³ *Kosāni*, in *Vedānta* the three enveloping
 the soul ; so *kusala* : 'expert' in that. ⁴ *Paṇḍarāni*, cf. *bhaṇḍati*, *paṇḍa*, *phandati* ; *Sk* :
spanda, Monier-Williams, *Sk. Dict.* : 'Some derive *paṇḍita* from this.'

“ Who knows the real¹ and unreal, 527
 Within, without, in all the world,
 Worshipped by men and devas, he,
 Passed bond and snare, is ‘ silent sage.’ ”

Then Sabhiya, giving praise and thanks, . . . asked a further question :—

Sabhiya “ What wins the name of ‘ lore-adept ’ ? ” 528
 Said Sabhiya the mendicant,
 “ How ‘ visioned ’ called, why ‘ vigorous ’ ?
 What is it to be ‘ thoroughbred ’ ?
 Thus asked, explain this, sir, to me.”

The Master “ Who lores of men discerns in full 529
 And conquers, Sabhiya,” he said,
 “ Alike of brahman and recluse,
 Unmoved by aught they feel and know,²
 Passed lore : he is the ‘ lore-adept.’ ”

Who sees as hindrance name-and-form, 530
 Within, without, as root of ill,
 Is free of all ill’s roots and bines :
 As such the type is ‘ visioned ’ called.

Who from all evils here abstains, 531
 Passed pain of hell, lives strenuous,
 He strenuous, and resolute :
 As such the type is ‘ vigorous.’³

Who truly⁴ bursting all the bands, 532
 Within, without, the root of bonds,
 Is free of all bonds’ roots and bines :
 As such the type is ‘ thoroughbred.’ ”

¹ *Sataṃ dhammāṃ* ² — *Vedanāsu*. ³ Reading *vīro*, but text and *SnA.*, *dhīro*. In the question it is *viriyavā*. See *Nid.* 2. s.v. *vīro*. Our text runs *Virato* (!) . . . — *pāpakehi* . . . *viriyavāso* . . . *dhīro*. *Niraya*, hell, is perhaps here, ‘ going on and on to death.’ ⁴ *Assu*.

Then Sabhiya, giving praise and thanks, . . . asked a further question :—

Sabhiya “ What wins the name of ‘listener’ ? ” 533
 Said Sabhiya the mendicant,
 “ Whence ‘Ariyan,’ how ‘wayfarer,’
 Who is a ‘mendicant’ ? Thus asked,
 Explain this, Master, unto me.”

The Master “ Who unto all things listeneth 534
 And understands all in the world,
 Things blameless, elsewhere, what may be,
 Him conqueror, doubt-free, released,
 Gone stir, they call a ‘listener.’

Who cuts away all cankers, grooves, 535
 Who knows, enters no bed-of-womb ;
 Who clears the triple¹ swamp of sense,
 Nor serves time’s web, is ‘Ariyan.’

Who wins the winning faring here, 536
 Expert in all, who Dharma knows,
 He, caught in nothing, fully freed,
 At odds with none, is ‘wayfarer.’

Who shuns the deed which bears ill fruit, 537
 Above, below, across, between ;
 Who faring, understands and ends
 Deceit and pride and greed and wrath
 And name-and-form, ’tis him they call
 A ‘mendicant,’ the winning won.”

Then Sabhiya, giving praise and thanks for the Master’s word, pleased, delighted, elate, and filled with joy and happiness, rose from his seat, and, placing his upper robe over one shoulder,

¹ *SnA*: ‘pleasures etc.’, but cf. verse 842.

with joined hands saluted the Master and chanted these verses in his presence :—

<i>Sabhiya</i>	“ O quickening ¹ sage who didst	538
	Dispel the heresies	
	Of mendicants' disputes,	
	Those three and sixty points, ²	
	Figments ³ of inference	
	And term, and dark flood cross :	
	Thou to ill's end art gone,	539
	Yon-farer, man-of-worth !	
	Thou art the All-awake !	
	I deem thee cankerless.	
	Vision and light are thine,	
	Thine wisdom wide ! Thou hast,	
	Ill-ender, helped me cross,	
	Grasped my perplexity	540
	And borne me o'er my doubt.	
	To thee be worship giv'n,	
	Kin of the Sun, goal-won,	
	Sage of the silent ways.	
	Vital, compassionate !	
	My former doubts, O seer,	541
	Thou hast explained : in sooth	
	Thou art a sage awake !	
	For thee no obstacle	
	Remains, for thee all toil	542
	Is stilled and blotted out ;	
	And thou art cool and tamed,	
	Persistent, active truth.	
	O sinless energy,	543
	At thy words Nārada	
	And Parvata rejoiced	
	And all the deva hosts.	

¹ *Bhūripāṇṇa*. ² *SnA.* refers to the *Brahmajāla sutta* (*D.* ii. 12 ff., *Dial.* ii. 26 ff.), where the number is sixty-two, and says 'sakkāyaditṭhi' is to be added.

³ Heresies = *sitāni* ; figments = *nissitāni* ; See above page 10 note 1.

“ O thoroughbred of men, 544
 O noblest of mankind,
 Peerless in all the worlds,
 To thee be worship giv’n !
 Thou art the Wake ; thou art 545
 The teacher ! Thou, the sage
 O’er Māra triumphing,
 Hast cut all leanings off,
 And, crossed thyself, dost help
 Mortality to cross.
 By thee are cankers crushed, 546
 Affections overcome,
 And banished fear and dread :
 Thou lion unattached !
 As water soileth not 547
 The lovely lotus bloom,
 E’en so thou art unsoiled
 By merit or ill deeds.
 Hero, stretch forth thy feet !
 Sabhiya salutes the lord ! ”

Then the mendicant Sabhiya fell with his head at the feet of the Master, saying :— “ It’s amazing, sir, . . . I would go forth near the Master ; I would obtain full acceptance ! ”

“ Verily, Sabhiya, whoso formerly followed another course-setter and now wishes to go forth in this teaching and discipline, to obtain acceptance therein, he serves four months. At the end of four months the monks, being satisfied in their hearts, may allow him to go forth, may grant him full acceptance, for the quickening of monkhood ; yet in this case I acknowledge a difference in persons.”

“ If, sir, they who formerly followed another course-setter . . . must serve four months . . . and thereafter the monks . . . may allow him to go forth . . . , I will serve four years. At the end of four years let the monks, being satisfied in their hearts, allow me to go forth, grant me full acceptance, for the quickening of monkhood.”

And the mendicant Sabhiya went forth near the Master, obtained full acceptance . . . and in due course the venerable Sabhiya became a man-of-worth.

(7) *Sela*

Thus have I heard :— Once, while the Master toured with a large number of monks, twelve hundred and fifty, among the people of Anguttarāpa, he came to the market-town of Āpaṇa belonging to them.

And mat-haired Keṇiya heard thus : “ ’Tis said the Sakyan recluse Master Gotama, gone forth from the Sakyan clan, is on tour among the people of Anguttarāpa with about twelve hundred and fifty monks, and has arrived at Āpaṇa. Now of that same Master Gotama this fair fame is gone abroad : ‘ He is the Master, man-of-worth, the all-awakened One, perfect in lore and virtue, well-farer, world-knower, unsurpassed, charioteer for tamable men, teacher of devas and men, the Wake, the Master ! He, realizing it by his own knowledge, makes Dharma known to this world with its devas, Māras and Brahmās, to mankind with its recluses and godly men, devas and men. He teaches Dharma, lovely at the beginning (of life), lovely in the middle, lovely at the end, both in goal and means thereto. He proclaims a godly faring, which, when wholly fulfilled, is all-cleansing.’ Verily, well it is to see such men-of-worth ! ”

And mat-haired Keṇiya approached the Master, and on arrival greeted him and exchanged the usual compliments and sat down at one side. And the Master taught, advised, roused and gladdened mat-haired Keṇiya, thus seated, with talk on Dharma ; and he so gladdened . . . spake thus to the Master :—

“ Let Master Gotama with the company of monks accept food from me tomorrow ! ” And when he had thus spoken the Master said :—

“ Great is indeed the company of monks, Keṇiya, twelve hundred and fifty ! Moreover, thou art a follower of the brahmans.”

A second time mat-haired Keniya spake, saying : " Master Gotama, though the company be large . . . let Master Gotama with the monks accept food from me tomorrow ! " And a second time the Master replied as before.

A third time Keniya spake and said : " Though the company of monks be large, even twelve hundred and fifty, and though I am a follower of the brahmans, yet let Master Gotama with the company of monks accept food from me tomorrow ! "

And the Master accepted by silence.

Then mat-haired Keniya, perceiving that the Master had accepted, arose and went to his hermitage.

And having come, he called together his friends and well-wishers, kith and kin, saying : " Hark ye, good sirs, friends, well-wishers, kith and kin ! I have invited the recluse Gotama with the company of monks to a meal tomorrow, so would ye do me personal service ? "

" Yes, sir ! " they all replied . . . And some set about digging fire-pits, some chopping wood, some cleaning pots, some getting ready jars of water, and some arranging seats, but the preparing of the pavilion mat-haired Keniya undertook himself.

Now there was dwelling in Āpaṇa at that time the brahman Sela. And he fared yonder by way of the three Vedas with the indices and rituals, sound-analysis and fifthly the legends ; he was skilled in metre and grammar, proficient in metaphysics and the signs of a great man ; and he taught hymns to three hundred brahman pupils. And mat-haired Keniya was a follower of his at that time.

And brahman Sela surrounded by three hundred brahmans was stretching his legs and wandering about, and came to Keniya's hermitage. And Sela saw some folk digging . . . others cleaning pots . . . in the hermitage, and Keniya himself preparing the pavilion ; and seeing all this he said to him : " Pray, is there to be a marriage or a giving in marriage at Master Keniya's ? Or is a great sacrifice being made ready ? Or has the warlike Bimbisāra, king of Magadha, been invited with his army tomorrow ? "

“ Nay, Sela, there’s no marriage or giving in marriage coming off here, nor indeed has king Bimbisāra with his army been invited, but a great sacrifice is at hand. The recluse Gotama . . . with a large company of monks . . . has arrived at Āpaṇa; and of that same Master Gotama it is said : ‘ He is the Master . . . he is the Wake ! ’ And he and the monks have been invited by me to come tomorrow.”

“ Master Keṇiya, did you say ‘ the Wake ’ ? ”

“ Master Sela, I said ‘ the Wake. ’ ”

“ Master Keṇiya, did you say ‘ the Wake ’ ? ”

“ Master Sela, I said ‘ the Wake. ’ ”

Then thought brahman Sela : “ The Wake ! that is a sound heard seldom in the world ! The thirty-two signs of a great man have come down to us in our hymns ; and for the great man, so endowed, there are two courses and no other. If he live the home-life, he becomes a rajah Wheel-turner, a just and righteous king, conqueror of the four ends of the earth, bringing stability to the country, and he is possessed of the seven jewels. And his seven jewels are these : the jewel of the wheel, the elephant, the horse, the precious stone, the woman, the householder, and the jewel of a minister is the seventh. And he has more than a thousand sons, valiant, vigorous, crushers of foes. And conquering the sea-girt earth, he dwells there ruling justly without rod or sword. But if he go forth from home to homelessness, he becomes a man-of-worth, all-awakened, veil-lifter for the world.”

“ And where, Master Keṇiya,” he said, “ dwells Master Gotama, the man-of-worth, the all-awakened ? ”

And when he had thus spoken, mat-haired Keṇiya stretched forth his right arm and said : “ There, Master Sela, by that blue line of forest trees.”

Then Sela with the three hundred brahmans set out for the place where the Master dwelt ; and as they went he said to them : “ Come quietly, good sirs, and place your feet carefully

step by step, for verily these reverend men are as hard to approach as lone-faring lions ! And when I take counsel with the recluse Gotama, do not interrupt me, good sirs, but wait until I've finished talking."

And brahman Sela approached the Master, and on arrival, greeted him, exchanged the usual complimentary talk, and sat down at one side. And so seated, he looked for the thirty-two signs of a great man. And Sela saw all the thirty-two signs save two. And about those two signs he was in doubt, perplexed, nor was his mind clear nor satisfied about them, that is to say, whether what was cloth-hid 'was sheath-cased, and whether his tongue was large.

Then thought the Master : " This brahman Sela sees in me the thirty-two signs of a great man, all save two ; and about those two he is in doubt, perplexed ; nor is his mind clear and satisfied about them."

And the Master performed an act of psychic power so that the brahman saw that which the Master had cloth-hid was sheath-cased. Then, too, the Master put forth his tongue and touched and stroked both ears, touched and stroked both nostrils, and he covered the whole breadth of his forehead with his tongue.

Then thought the brahman : " In sooth the recluse Gotama is possessed of all the thirty-two signs of a great man and not with some only, yet I know not this : Is he awake or not ? Now I have heard it said by brahmans of old, venerable teachers of teachers, that those who have become men-of-worth, all-awakened, manifest the self when praise is uttered about them. What if I were to chant seemly verses in the presence of the recluse Gotama ! "

Then verily brahman Sela chanted these verses in the presence of the Master :—

Sela " Thy form is full and comely, finely bred,
Goodly to see and golden ; gleam thy teeth ;
And thou art vigorous, O Master, too.

- “ In sooth thy body bears all marks of men 549
 High-born : the very signs of superman.
 Clear-eyed, full-mouthed, majestic, upright, strong, 550
 Thou in recluses’ throng as sun dost shine,
 Lovely to see, a monk with skin of gold ! 551
 What use such glory in recluse’s life ?
 Worthy art thou to be a king, to roll 552
 The Wheel, the lord of wains, the conqueror
 Of the four Isles, lord of Rose-apple Grove.
 Wealthy and warrior-rajahs shall become 553
 Thy followers : rajah of rajahs, king
 Of men be thou and rule, O Gotama ! ”
- The Master* “ I am a rajah, Sela,” said the lord, 554
 “ Rajah of Dharma and without a peer ;
 I roll the Wheel by Dharma, ay, the Wheel
 Which none can backward roll ! ” Said Sela then :
- Sela* “ Wholly awake thou dost profess to be, 555
 Rajah of Dharma and without a peer ;
 Thou say’st : ‘ By Dharma do I roll the Wheel,’
 But who’s thy marshal, Gotama, thy squire, 556
 The master’s man ? Who keeps a roll for thee
 This Wheel of Dharma thou hast set aroll ? ”
- The Master* “ The Wheel by me set rolling,” said the lord, 557
 “ The Wheel of Dharma, Sela, without peer,
 ’Tis Sāriputta who keeps that aroll,
 He is the heir born to the Man-thus-come.
 All things meet to be known are known by me, 558
 Meet to be quickened quickened are by me,
 Relinquishéd by me relinquished are :
 Therefore I am awake, O brahmana !
 Dispel thy doubt in me, incline thy heart ! 559
 Full rare and seldom are the Wakened seen.
 Of those rare men, seen seldom in the world, 560
 Lo ! I am one, physician without peer,
 Wholly awakened, brahmana, become
 As Brahm, beyond compare ; all foes are quelled, 561
 Crushed Māra’s hosts, and fearless I rejoice.”

- Sela* “ Heed ye to this, good sirs ! The hero, seer, 562
 Physician speaks as roars the forest lion.
 Crusher of Māra’s hosts, become as Brahm, 563
 Beyond compare, who could see him indeed
 And disbelieve ? Nay ! not a base-born black !
 Who wishes, follow me : go who doth not ! 564
 Here I go forth nigh to the noble sage.”
- Brahmans* “ If to you, sir, this bidding of the Wake 565
 Most high seems good, we too will fare nigh him.”
- Sela* “ With upraised hands three hundred brahmans beg 566
 To fare the godly faring nigh thee, lord.”
- The Master* “ Sela, the godly faring, well proclaimed, 567
 For here and now and not anon.” he said,
 “ For earnest learner’s no vain going forth.”

And brahman Sela and his company were allowed to go forth near the Master and obtained full acceptance.

And mat-haired Keniya at the end of that night, having had plenty of hard and soft food prepared at his own hermitage, sent word to the Master that it was time : “ It is time, Master Gotama ; the meal is set.” And the Master, robing early, took bowl and cloak and came to Keniya’s hermitage ; and on arrival, he sat down on the seat prepared, surrounded by the order of the monks.

Then mat-haired Keniya with his own hand served and satisfied the order of the monks, with the Wake at their head, with plenty of hard and soft food. And when the Master had finished eating, and had taken his hand from his bowl, Keniya took a low seat and sat down at one side ; and the Master with these verses gave thanks to him, thus seated :—

- The Master* “ Chief sacrifice is fire-offering, 568
 Chief hymn is Sāvitri,
 Chief person here a rajah-king,
 Chief water is the sea ;

“ Chief star of heaven is the moon, 569
 Chief radiance the sun,
 But chief the order for the boon
 Of merit-seeking one.”

Then the Master, having thanked mat-haired Keniya in these verses, arose from his seat and departed.

And the venerable Sela and his company, dwelling alone, apart, earnest, ardent, self-resolute, ere long entered and abode in that supreme end of godly living — for the goal of which clansmen's sons rightly go forth from home to homelessness — and by their own knowledge here and now realized it ; and they knew : ‘ Birth is destroyed, lived is the godly life, done is what had to be done, there is no more of this state.’ And the venerable Sela and his company became men-of-worth. Then went they to the Master, and approaching him, placed the upper robe over the shoulder, and with upraised hands addressed him in these verses:—

*Sela with
his company*

“ Eight days ago, O seer, 570
 We to thy refuge came :
 Lord, in thy bidding we
 Are tamed in seven days.
 Thou art the Wake ; thou art 571
 The teacher ! Thou, the sage
 O'er Māra triumphing,
 Hast cut all leanings off,
 And, crossed thyself, dost help
 Mortality to cross.
 By thee are cankers crushed, 572
 Affections overcome,
 And banished fear and dread :
 Thou lion unattached !
 Poised, stand three hundred monks 573
 With joined hands upraised :
 Hero, stretch forth thy feet !
 Sinless, salute the lord ! ”

(8) *The Dart*

How insignificant is man's lot here, 574
 How brief, obscure, how troubled, fraught with ill !
 There is no means whereby man shall not die : 575
 Death follows on decay : such is life's course.
 The early ripening fruit hazards the fall : 576
 Ever death's hazard haunts the lives of men.
 Just as the potter's earthen vessels end 577
 In shards, so too man's life. Young and mature,
 The fool and sage, come all within the power 578
 Of death : death is for all the common lot ;
 And of death's victims passing to yon world, 579
 No father saves his son, no kith his kin.
 See ! while they crowd and gaze and weep, their kin 580
 Are one by one, as ox to slaughter, borne.
 Thus smitten is the world by eld and death, 581
 The wise world-plight discern, lamenting not.
 Thou knowest not the 'whence' or 'whither' way 582
 And, seeing neither course, grieveest in vain.
 If one by grief and foolish self-affliction 583
 Could ease his pain, the wise would surely do't.
 One wins not calm of mind by tears and grief ; 584
 Ill grows the more ; the body languishes
 And lean and pale becomes ; self hurts the self ; 585
 The dead are not helped thus : fruitless is woe !
 Who yields to grief the deeper sinks in ill : 586
 Who wails the dead falls further in grief's power.
 See how men pass according to their deeds ; 587
 How, come within death's power, folk tremble here !
 Men hope for this and that but other things 588
 Befall : just thus is separation. See
 The world's plight ! For a hundred years or more 589
 A man may live, but separation comes
 From kith and kin : then he too leaves this life.
 Since thou hast heard the man-of-worth, oust grief ; 590
 Seeing one dead and gone, know him as lost !

As fire of burning house by water's quenched,¹ 591
 So seer-of-sooth, wise man, rapt, expert, swiftly
 As wind-blown cotton seed, scatters grief's surge.
 Who seeks self-happiness from self draws out 592
 The dart : laments, vain longings, pains self-bred.
 Who draws the dart wins calm of mind not based 593
 On trust, and, grief o'ercome, is griefless, cool.²

(9) *Vāsetṭha*

Thus have I heard :— Once, when the Master dwelt near Icchānaṅkala in the woodland glade, there lived in Icchānaṅkala many well-known and wealthy brahmans, for instance brahman Cankin, brahman Tārukka, brahman Pokkharasātin, brahman Jāṇussoṇin, and brahman Todeyya ; and there were many others besides.

Now while the young brahmans, Vāsetṭha and Bhāradvāja, were walking up and down and stretching their legs, this chance talk arose : “ How does one become a brahman ? ” And Bhāradvāja spoke thus : “ When, sir, one is well born on both sides, pure in descent for seven generations both of mother and father, unchallenged and without reproach in point of birth, then is one a brahman.” And Vāsetṭha said : “ When one is virtuous and of good conduct, then one is a brahman.” But Bhāradvāja was not able to convince Vāsetṭha, nor Vāsetṭha Bhāradvāja.

Then Vāsetṭha said to Bhāradvāja : “ This recluse, Gotama the Sakyan, gone forth from the Sakyas, Bhāradvāja, lives near Icchānaṅkala in the woodland glade, and of that same Master Gotama this good report is noised abroad : . . . He is the Wake, the Master ! Let us go, Master Bhāradvāja, to the recluse Gotama, and having approached, we will ask him of this matter ; and as Master Gotama explains to us, that we will accept.”

“ Very well, sir,” assented Bhāradvāja.

¹ *Parinibbaya*.

² *Nibbuta*.

And the two brahmans went off to the Master and, on arriving, greeted him with the usual complimentary talk and sat down at one side. So seated, brahman Vāseṭṭha addressed the Master in these verses :—

Vāseṭṭha “ We both profess to be Three-Veda versed : 594
 Of Pokkharasātin a pupil I,
 Of Tārukkha's this youth. Whole-hearted we
 In all that's taught thereof : in scansion apt, 595
 In grammar trained, as masters we recite !
 Yet 'twixt us, Gotama, contention lies 596
 On point of birth. Bhāradvāja says thus :
 ‘ By birth is man a brahman ’ — but I say :
 ‘ By deeds ! ’ Conceive the matter so, O seer.
 Since neither's able t' other to convince, 597
 We come to ask the Master, famed awake.
 Lo ! as the people with clasped hands salute 598
 The moon from dark retirement newly ris'n,
 So in the world folk honour Gotama ;
 And Gotama, the risen world-seer, this 599
 We ask : ‘ Is man by birth a brahmana
 Or thus becomes by deeds ? ’ Tell us this thing
 Who know not, that a brahman we may know ! ”

The Master “ Vāseṭṭha,” he replied, “ I will expound 600
 To you in gradual and very truth
 Division in the kinds¹ of living things ;
 For kinds divide. Behold the grass and trees ! 601
 They reason not, yet they possess the mark
 After their kind : for kinds indeed divide.
 Consider then the beetles, moths, and ants : 602
 They after their kind too possess the mark . . .
 And so four-footed creatures, great and small . . . 603
 The reptiles, snakes, the long-backed animals . . . 604
 Fish and pond-feeders, water-denizens . . . 605
 Birds and the wingéd creatures, fowls o' the air, 606
 They after their kind all possess the mark ;

¹ *jāti*

For kinds divide. Each after his kind bears	607
His mark : in man there is not manifold.	
Not in the hair or head or ears or eyes,	608
Not in the mouth or nose or lips or brows,	
Not in the throat, hips, belly or the back,	609
Not in the rump, sex-organs or the breast,	
Not in the hands or feet, fingers or nails,	610
Not in the legs or thighs, colour or voice,	
Is mark that forms his kind as in all else.	
Nothing unique is in men's bodies found :	611
The difference in men is nominal.	
The man forsooth who earns his livelihood	612
By minding cows and fields, know, Vāsetṭha,	
He is a farmer, not a brahmana !	
Who works at diverse crafts, know him to be	613
An artisan and not a brahmana !	
Who plies a trade for livelihood, know him	614
To be a trader, not a brahmana !	
Who toils in service for another man,	615
Know as a servant, not a brahmana !	
Who lives by taking things not giv'n, know him	616
To be a thief and not a brahmana !	
Who lives indeed by archery, know him	617
To be a soldier, not a brahmana !	
Who lives by priestly craft, know him to be	618
A celebrant and not a brahmana !	
And he who owns the village, country-side,	619
Know him as rajah and no brahmana !	
I call none 'brahman' from mere parentage,	620
Tho' he be 'Sir'-ed and wealthy too : the man	
Of naught, who grasps not, brahman him I call !	
Who cuts all fetters, thirsting not, fears not,	621
Fetter-free, bondless, brahman him I call.	
Who cuts thong, halter, strap, and cord, throws off	622
The bar, has woken, brahman him I call.	

- Who, blameless, bears blows, bonds, abuse, well armed 623
 With strength of patience, brahman him I call.
- Him wrathless, spotless, moral, free of pride,¹ 624
 Last body bearing, tamed, I brahman call.
- As water on a leaf, as seed on awl, 625
 Who to lusts clings not, brahman him I call.
- Who knows here now that ill for self is quenched, 626
 Burden-dropped, bondless, brahman him I call.
- Him of deep wisdom, sage, skilled in all ways, 627
 Won to the goal supreme, I brahman call.
- Who not with homeless nor householder sorts, 628
 Frugal, resort-less, brahman him I call.
- Who rod lays by 'gainst weak and strong, slays not, 629
 To slay incites none, brahman him I call.
- Him cool mid violence, mid foes no foe, 630
 Mid grasping grasping not, I brahman call.
- From whom hate, passion, pride, and guile have fall'n, 631
 As seed from needle, brahman him I call.
- Who teaches gently, utters words of truth, 632
 And none offendeth, brahman him I call.
- Who here takes naught, long, short, small, large, good, bad, 633
 Nothing not given, brahman him I call.
- In whom no hopes are found for here or yon, 634
 Fetter-free, hope-free, brahman him I call.
- In whom no grooves are found, gone doubt, who knows, 635
 Won to depths deathless, brahman him I call.
- Who here hath passed bond of both good and ill, 636
 Griefless, cleansed, dustless, brahman him I call.
- Him spotless, cleansed, unclouded, clear as moon, 637
 With 'life'² and pleasure quenched, I brahman call.
- Who hath this bog, false, painful round, passed o'er, 638
 Crossed and yon-fared, a muser, doubt gone, still,
 Cool in detachment, brahman him I call.

¹ *Anussadam.*² *Bhava* : 'becoming.'

- “ Who pleasures here forsakes and homeless fares, 639
Lust and ‘ life ’ ended, brahman him I call.
- Who craving here forsakes and homeless fares, 640
Craving, ‘ life ’ ended, brahman him I call.
- Him rid of human yoke, passed deva-yoke, 641
Fetterless, free of yokes, I brahman call.
- Him rid of likes and dislikes, cool, detached, 642
Vigorous, world-conqueror, I brahman call.
- Who knows in whole man’s rise and fall, uncaught, 643
Awake, well-faring, brahman him I call.
- Whose lot men, devas, gandharvas know not, 644
Cankerless, worthy, brahman him I call.
- Him for whom present, future, past, holds naught, 645
Who grasps not, man-of-naught, I brahman call.
- The bull, elect, the hero, victor, sage, 646
Awake, still, washen, brahman him I call.
- Who knows his former life, sees heav’n and hell, 647
Won to birth’s ending, brahman him I call.
- What the world holds as ‘ name ’ and ‘ lineage ’ 648
Is indeed nominal, terms risen here
And there by popular opinion,
Adhered to long, views of the ignorant ! 649
- The ignorant declare : ‘ A brahman is 650
By birth.’ None is by birth a brahman ; none
By birth no brahmana : by deeds is one
A brahmana, by deeds no brahmana !
- By deeds one is a farmer and by deeds 651
An artisan, by deeds a trader too ;
By deeds one is a servant and a thief, 652
By deeds a soldier and a celebrant,
And even so a rajah is by deeds.
- ’Tis thus in truth the wise perceive the deed, 653
Seers of the origin by way of cause,
Men expert in results of deeds. The world

¹ *Bhava* : ‘ becoming.’

- “ Revolves by deeds, mankind revolves by deeds : 654
 As pin holds fast the rolling chariot's wheel,
 So beings are in bondage held by deeds.
- A brahman one becomes by godly life, 655
 By temperance, austerity, restraint :
 This is indeed supreme for brahmanhood.
- Who by three Vedas is accomplished, 656
 With no more coming here, and man-of-calm,
 Know thou, Vāseṭṭha, even thus of him :
 He is of knowers Sakka¹ and Brahmā ! ”

And when he had thus spoken, the brahmans, Vāseṭṭha and Bhāradvāja, addressed the Master, saying : “ It's amazing, Master Gotama ! . . . We both go to Master Gotama as our refuge . . . May Master Gotama accept us as lay-disciples from this day forth to life's end, as refuge-gone.”

(10) *The Kokālikan*

Thus have I heard :— Once, when the Master was dwelling near Sāvatti, in Anāthapiṇḍika's park at Jeta Grove, the Kokālikan monk approached him, and on arrival, sat down at one side. So seated, Kokāliya said this to him : “ Full of wicked desires, sir, are Sāriputta and Moggallāna, ruled by wicked desires.”

Then said the Master : “ Say not so, Kokāliya, say not so ! Put thy trust in Sāriputta and Moggallāna ; very friendly are Sāriputta and Moggallāna ! ”

A second time Kokāliya spoke to the Master, saying : “ Although, sir, in the Master is my faith and hope, yet full of wicked desires are Sāriputta and Moggallāna, ruled by wicked desires.”

And a second time the Master spoke to Kokāliya and replied as before . . .

¹ *Sn.Index* suggests word-play; so perhaps ‘ best possible of knowers.’ *Tīhi vijjāhi* may refer to the ‘ triple lore’ given in verse 647 above, see *K.S.* i. 208 and *G.S.* i. 149.

And a third time Kokāliya spoke in like manner . . . and a third time the Master replied as before . . .

Then Kokāliya arose from his seat, saluted the Master and departed, passing him by on the right.

Now not long after departing, Kokāliya's whole body was covered with boils the size of mustard seeds. And these grew to the size of a bean, then of a pea, then of a jujube-stone, then of a jujube-fruit, then of a myrobalan, then of a vilva fruit, and then of a quince ; whereupon they burst and discharged pus and blood. And the monk Kokāliya died of that disease, and being dead, arose in the Lotus hell, because he bore illwill towards Sāriputta and Moggallāna.

At the waning of the night, Brahmā Sahampati of surpassing beauty, lighting up the whole of Jeta Grove, approached the Master, and on arrival, saluted him and stood at one side. Thus standing, he addressed the Master, saying : " Sir, the monk Kokāliya is dead, and in death he has arisen in the Lotus hell, because of his illwill towards Sāriputta and Moggallāna." Thus spake Brahmā Sahampati, and having spoken, he saluted the Master, and passing him by on the right, he disappeared thence.

Now at the end of that night, the Master summoned the monks, saying : " Monks, this night Brahmā Sahampati of surpassing beauty . . . told me of Kokāliya's death . . . and then disappeared."

And when he had spoken, a certain monk said to the Master : " Sir, how long is the term of life in the Lotus hell ? "

" Long, monk, is the term of life in the Lotus hell. It is not easy to reckon it by so many years, so many thousands of years, and by so many hundreds of thousands of years."

" Is it possible to give a simile, sir ? "

" It is possible, monk," replied he. " Suppose there were twenty Kosalan cartloads of sesamum seed and at the end of every hundred years a man were to take out a seed, just one ; well, sooner, monk, would those Kosalan cartloads of sesamum seed be

used up and exhausted in that way — and that's not one Abbuda hell ! Monk, as twenty Abbuda hells are one Nirabbuda hell, as twenty Nirabbuda hells one Ababa hell, as twenty Ababa hells one Ahaha hell, as twenty Ahaha hells one Atāṭa hell, as twenty Atāṭa hells one Kumuda hell, as twenty Kumuda hells one Sogandhika hell, as twenty Sogandhika hells one Uppalaka hell, as twenty Uppalaka hells one Puṇḍarīka hell, and twenty Puṇḍarīka hells are one Lotus hell. Verily, monk, the monk Kokāliya arose in the Lotus hell because of the illwill he bore towards Sāriputta and Moggallāna."

Thus spake the Master, and when he had thus spoken the Well-farer spoke again as teacher :—

<i>The Master</i>	" In sooth to every person born An axe is born within his mouth, Wherewith the fool doth cut himself Whenas he speaketh evilly.	657
	And they who praise the blameworthy, And they who blame the praiseworthy, Cull with the mouth the seeds of woe Nor from the seeds raise happiness.	658
	Who with the dice-seeds loseth wealth, Little his woe : greater for him The seeds of woe, alike for wealth, Alike for self, should he beget Illwill in heart for well-farers.	659
	For a hundred thousand periods, Thrice twelve, and five, he goes to hell, Whoso with ill-intent in word And thought reviles the Ariyans.	660
	The liar and who does and says, ' I did not do it ! ' go to hell ; Degraded both by deeds, in death Hereafter they become alike.	661

“ Who wrongs the man who doth no wrong, 662
Him cleansed, full-grown, the fleckless man,
That evil turneth on the fool
Even as fine dust windward thrown.

Whoso is prone to coveting 663
Will speak of others in dispraise —
Mean miscreant, ill-mannered man,
Jealous and set on slandering.

O foul-mouthed, false, ignoble man, 664
Truth's murderer, ill-doer, vile :
Thou ill-born, least of men, woe's seed,
Speak here not much ! Hell's man art thou !

Thou spreadest dust unto thy loss, 665
Transgressor, who the good revil'st,
Thou who hast fared most evilly,
For long hast gone to steepy pit.

For perishes the deed of none, 666
Nay ! it becomes his taskmaster ;
Both dullard and transgressor see
Themselves hereafter writhe in pain.

They go where strike the iron rods, 667
Where bites the edge of iron stake,
Ay, where the very food they eat
Is like to red-hot iron balls !

And softly speak no speakers there 668
Nor haste to come and succour them.
They reach the fiery flaming plain ;
They lie on burning ember-mats.

With nets the warders cover them 669
And thrash them there with iron flails.
Into the dark abyss they pass,
That spreading waste of endless fog.

- “ They come to fiery flaming plain 670
Of copper cauldrons and for long
Are cooked therein ; now up, now down
They bubble on those flaming plains.
- There too the vile transgressor stews, 671
Caught in a mash of blood and pus ;
Tho’ turn he here or thither turn,
He rotteth at the very touch.
- In worm-infested water then 672
Stews the transgressor, nor can flee ;
Tho’ there are sides, the jars are globes,
All surfaces concavities.
- There looms the sharp-edged Sword-leaf Grove ; 673
They enter and their limbs are mauled,
Warder on warder catch their tongues
With hooks and then belabour them.
- Into Vetaraṇī they plunge, 674
Biting and bladed, hard to breast :
There headlong down the foolish fall,
The evil doers evil done.
- Then while they wail, the mottled flocks 675
Of ebon ravens them devour ;
Jackals and dogs, great vultures, hawks
And crows, rend them and raven there.
- O miserable is that mode 676
Which for the sinner there prevails !
Wherefore let man till life end here
Well-doer be and loiter not.
- Who know, reckon the term of those 677
Brought to the Lotus hell in loads
Of sesamum, five myriads
Of lakhs and twice six hundred lakhs.

“ Thus are hell’s many ills here told, 678
 And term that thus must there be spent :
 Wherefore in pure, fair, friendly ways
 Ward word and thought unceasingly.”

(11) *Nālaka*

The Prologue

At noon the rishi Asita beheld 679
 The thrice-ten heavenly throng and deva-hosts
 In joy and mirthful mood attending Indra ;
 And clad in vesture white, with kirtle-dance
 They chanted hymns of praise and thanksgiving.

And gazing on their high felicity, 680
 With heedful reverence thus there he said :

Asita “ Whence are the devas filled with joyfulness ?
 Why circle they around in kirtle-dance ?

Lo ! when the battle with the demons raged 681
 And the gods won, the demons then confounding,
 There was not then the like astounding joy.
 What marvel have the whirlwind devas seen

To be so blithe ? How jubilant they sing 682
 And music make and clap their hands and dance !
 I prithee, gentles of high Meru’s Mount,
 Swiftly dispel my mazed perplexity ! ”

Devas “ Near Lumbini, where dwell the Sakyan folk, 683
 Is born for weal and bliss of all the world
 One wakening, rare gem beyond compare ;
 Hence comes our gladness and festivity.

For he, out-topping all, the man supreme, 684
 Peerless in all the world, the bull of men,
 Shall cause the Wheel to turn in Rishi-Grove,
 Like roaring lion, mighty lord of beasts.”

- He heard that voice, and down in haste then came, 685
And to Suddhodana's abode he went ;
And seated, to the Sakyans thus he spake :
Asita " Where is the prince, him whom I long to see ? "
- To *Asita* the Sakyans shewed the child, 686
A prince fashioned as tho' of gleaming gold
By well-skilled hands in fiery crucible,
Burnished and lustrous in supernal hue.
- And when he saw the prince — a crested flame, 687
Serene as bull of stars in heavenly course,
Bright as the sun on cloudless autumn days —
Upleapt his heart with wondrous joy and zest.
- And in the sky the storm-gods bore a canopy 688
Of countless spokes and arched a thousandfold,
Fanned him with golden handled yak-whisks — yet
None saw who held the whisks and canopy.
- And when the mat-haired sage, Black-Lustre called, 689
Saw that gold figure on the yellow cloth
And the white canopy borne o'er his head —
Happy with heart elate, he took the child.
- And holding thus the foremost Sakyan male, 690
That eager seeker, faring yon by hymn
And sign, gave utterance in rapture thus :
Asita " 'Tis he, the unsurpassed, supreme of men ! "
- But mindful of his early passing on, 691
Saddened his heart and tears welled up. Whereat,
Seeing the weeping sage, the Sakyans cried :
Sakyans " Shall peril then beset our prince's path ? "
- And answered he, perceiving their dismay : 692
Asita " Naught for the prince untoward do I foresee ;
Nay, and no peril shall beset his path :
No mean prince this ! Harken to what I tell :

“ This prince shall reach awakening’s topmost peak, 693
 As seer of utter purity shall turn
 The Dharma-Wheel in ruth for weal of man,
 And world-spread shall his godly life become.

But brief remains the span of my life here, 694
 Death comes the while or ever I shall hear
 Dharma from him of peerless energy :
 Hence is my grief, dejection and distress.”

Thus in the Sakyans did he joy instil, 695
 Then left the palace for the godly life.
 But he in ruth did rouse his sister’s son
 Concerning Dharma from that peerless force :

Asita “ When thou shalt hear the voice from yonder say : 696
 ‘ The Wake, won to full waking, treads the peak
 Of Dharma’s way.’ Thyself way-seeking, go
 Thou there and fare the god-life nigh that man ! ”

Thus counselled by that tender heart, the type, 697
 The seer-to-be in utter purity,
 Did Nālaka, with merit garnered and up piled,
 Pass his long days with faculties reined in,
 In expectation of the Conqueror.

And when the Conqueror turned the noble Wheel, 698
 In rapture did he hear the voice, and came
 And saw the bull of rishis, and did beg
 The noble sage for the still wisdom’s crown :
 As bade sage Asita when they communed.

. (*The prologue is ended*)

Nālaka “ Those words of Asita 699
 I see were very truth !
 Hence to thee, Gotama,
 We come to question thee,
 Yon-farer of all things.

“ Eager I homeless come
To fare as almsman-monk :
Tell me still wisdom, sage,
Tell me the lot supreme ! ”

The Master

“The wisdom I reveal,”
Thus spake the Master then,
“Is hard to get, is hard
To put into effect.
Lo! I declare it thus:
Stiffen thyself, be strong!

Induce the quiet state
Of a recluse — mocked at
And praised alike by folk ;
Debar illwill from mind ;
Fare calm, and unelate.

High thoughts and base fly up
As log-fire crests of flame ;
And women tempt a sage,
But by them be not snared.

Abstain from carnal things,
Leave pleasures pure or low ;
To weak and strong be thou
Gentle, dispassionate.

With them identify
Thyself : ' As I, so they :
As they, so I ! ' and kill
None, nor have any killed.

Be rid of want and greed,
Where average folk are caught ;
As seer step forth and cross
Man's purgatory here.

Lean-bellied, spare in food,
Greedless, be few thy wants ;
Stilled in his want, indeed,
The wantless cool becomes.

- “ The sage, his alms-round made, 708
Should move to woodland-edge ;
There come, prepare himself
And at some tree-root sit.
- The rapt on musing bent 709
Would love that woodland-edge,
Would at the tree-root muse
Unto his heart's content.
- The night thus spent, at dawn 710
To village he would go,
Nor be o'erjoyed by alms,
Offered or borne away.
- The sage to village come, 711
Hastes not from house to house,
Cuts talk of seeking food,
Nor speaks a word thereon.
- ‘ What's gotten, that is good : 712
Naught's gotten, that is well !’
The type thinks both alike
And to his tree returns.
- Faring with bowl in hand, 713
Not dumb, yet seeming so,
Scorn not the little gift
Nor slight the almoner.
- A high path and a low 714
By the recluse is taught :
They fare not yon by twain,
Yet single deem it not.
- In whom no craving spreads, 715
In monk who cuts the stream,
Rid of all toils and tasks,
No fret is found or known.”

- The Master spake again : 716
 “ Behold, still wisdom I
 Reveal to thee ! As keen
 As razor’s edge become !
 With tongue on palate pressed
 Govern the belly’s greed !
 Be free of sloth of mind, 717
 Think not of worldly things :
 Yon-way in godly life
 Is taintless, not of trust,
 In lonely sitting train, 718
 Recluses’ mystic seat :
 The self-at-one¹ is called
 The wisdom of the still.²
 And if content alone,
 Thou shalt the ten realms light ! 719
 My man, when he doth hear
 The voice of musers rapt
 And rid of pleasure, strives
 The more because of that
 In faith and modesty.
 Learn this from rivers’ flow 720
 In mountain cleft and chasm :
 Loud gush the rivulets,
 The great stream silent moves.
 Loud booms the empty thing, 721
 The full is ever calm :
 Like pot half-full the fool,
 Like full pool is the sage.
 When the recluse speaks much, 722
 ’Tis of and on the goal :
 Knowing, of Dharma tells,
 Knowing, he speaketh much.

¹ *Ekattam*.² *Mona* see *Brethren* p. 132, note 3.

Who knows and curbed-of-self,
 Tho' knowing, speaks not much :
 That sage still wisdom worths,
 That sage still wisdom wins."

723

(12) *Of Dual View-points*

*The truth,¹ affections, ignorance, are grouped
 With moulding elements, fifth mind-at-work,²
 Touch, feeling, craving, and attachment, then
 Zest-to-do, sustenance, and stir-and-moil,
 Trust, form and truth and ill : sixteen in all.*

Thus have I heard :— Once, when the Master was staying near Sāvatthi, in East park at the storeyed house of Migāra's mother, he sat in the open, surrounded by the order of the monks ; and it was the fifteenth night of the Observance day and the moon was at full. And the Master, after gazing round on the order of monks as they sat in perfect silence, addressed them, saying :—

" Monks, if there should be questioners, asking : ' What is the reason³ for listening to these good teachings that are Ariyan, lead onwards and reach to awakening ? ' — it would be proper to say to them : ' It is to know as such the extent of dual teachings.' And if you should say what dual? — ' This is ill, this is ill's coming to be.' That is the first view-point. ' This is ill's end, this is the going thereto.' That is the second view-point.

Verily, monks, when a monk dwells earnest, alert and resolute, viewing the dual thus rightly, one of two fruits is to be expected : Knowledge here and now ; or, if attachment remain, the state of a Non-returner."

¹ In the *Uddāna* : *saccam*.

² *Viññāna*, herein so rendered.

³ *Upanisā*.

Thus spake the Master, and having thus spoken, the Well-farer spoke again as teacher :—

“ Who know not ill nor how ill comes to be, 724
 Nor where ill ceases wholly, utterly,
 Nor know the way that leads to calming ill,
 Lacking release by wisdom, mind's release, 725
 They cannot end, but go to birth and eld.
 But they who know ill, how ill comes to be, 726
 And where ill ceases wholly, utterly,
 And know the way that leads to calming ill,
 They in release by wisdom, mind's release, 727
 Can make an end, nor go to birth and eld.

Monks, if there should be questioners, asking, ‘ May one even in another way view the dual rightly ? ’ — it would be proper to say, ‘ One may.’ And how ? ‘ Whatsoever ill comes to be, all that is caused by affections.’¹ That is the first view-point ; ‘ By the utter ending and ceasing of affections, there is no coming to be of ill.’ That is the second view-point. Verily, monks, when a monk . . . views the dual thus . . . he may attain . . .

Caused by affections ever grows 728
 The multitude of worldly ill ;
 The fool who here unwittingly
 Affection forms, meets ill again.
 Hence wisely no affection form,
 Perceiving thence grows birth and ill.

. . . ‘ May one in another way view the dual rightly ? ’ . . .
 One may : ‘ Whatsoever ill comes to be, all that is caused by ignorance.’ That is the first view-point ; ‘ By the utter ending and ceasing of ignorance, there is no coming to be of ill.’ That is the second view-point . . .

Who run the round of birth and death and run 729
 Again, becoming here or elsewhere,
 Run long in leash from erring ignorance : 730
 But beings, come to knowledge, come no more.

¹ *Upadhi*

... ' May there be another way ... ? ' ... ' Whatsoever ill comes to be, all that is caused by moulding elements.' That is the first view-point : ' By the utter ending and ceasing of the moulding elements, there is no coming to be of ill.' That is the second view-point ...

All ill that comes is caused by elements 731
 That mould ; by ending them, there comes no ill :
 Knowing this bane : ' The moulders cause the ill,' 732
 Knowing this truly : ' By perception's end
 All moulding ceases, thus is ill destroyed !'
 Great seers, wise by right knowledge, lore-adepts, 733
 Victors o'er Māra's bondage, come no more.

... ' May there be another way ... ? ' ... ' Whatsoever ill comes to be, all that is caused by mind-at-work.'¹ That is the first view-point ; ' By the utter ending and ceasing of mind-at-work, there is no coming to be of ill.' That is the second view-point ...

All ill that comes is caused by mind-at-work, 734
 By ending mind-at-work there comes no ill :
 Knowing this bane : ' Ill's caused by mind-at-work,' 735
 A monk, completely calming mind-at-work,
 Becomes from yearning free and wholly cool.

... ' May there be another way ... ? ' ... ' Whatsoever ill comes to be, all that is caused by touch.' That is the first view-point ; ' By the utter ending and ceasing of touch, there is no coming to be of ill.' That is the second view-point ...

Who fall to touch, follow becoming's stream, 736
 Fare the false way, are far from fetters' end :
 But they who fathom touch, touch mastering, 737
 By knowledge come into the bliss of calm,
 Become from yearning free and wholly cool.

... ' May there be another way ... ? ' ... ' Whatsoever ill comes to be, all that is caused by feeling.' That is the first view-point ; ' By the utter ending and ceasing of feeling, there is no coming to be of ill.' That is the second view-point ...

¹ cf note on verse 1037

Both ease and ill, with neither-ill-nor-ease, 738
 Within, without, whatever there be felt,
 Knowing all that as ill, rotting and false, 739
 Seeing all touch decays and loathing it,
 A monk by quenching every feeling here
 Becomes from yearning free and wholly cool.

... ' May there be another way ... ? ' ... ' Whatsoever ill comes to be, all that is caused by craving.' That is the first view-point ; ' By the utter ending and ceasing of craving, there is no coming to be of ill.' That is the second view-point ...

Long stretch the rounds of man who craving mates, 740
 Becoming this or that, he passes not :
 Knowing this bane : ' From craving cometh ill,' 741
 Gone craving, grasping, moves the mindful monk.

... ' May there be another way ... ? ' ... ' Whatsoever ill comes to be, all that is caused by attachment.' That is the first view-point ; ' By the utter ending and ceasing of attachment, there is no coming to be of ill. That is the second view-point ...

Attachment forms becoming ; man, become, 742
 Fares ill ; death follows birth ; this is ill's cause :
 Hence by right knowledge, by attachment's end, 743
 Wise men, by knowing end of birth, come not.

... ' May there be another way ? ' ... ' Whatsoever ill comes to be, all that is caused by zest-to-do.' That is the first view-point ; ' By the utter ending and ceasing of zest-to-do, there is no coming to be of ill.' That is the second view-point ...

All ill that comes is caused by zest-to-do, 744
 By ending zest-to-do, there comes no ill :
 Who knows this bane : ' Ill's caused by zest-to-do,' 745
 Rid of all zest and zestless in release,
 Calm monk, with craving and becoming cut, 746
 Crossing the round of birth, cometh no more.

... ' May there be another way . . . ? ' . . . ' Whatsoever ill comes to be, all that is caused by sustenance.' That is the first view-point ; ' By the utter ending and ceasing of sustenance, there is no coming to be of ill.' That is the second view-point . . .

All ill that comes is caused by sustenance, 747

By ending sustenance there comes no ill :

Who knows this bane : ' Ill's caused by sustenance,' 748

Perceiving sustenance, with trust in none,

With cankers quenched, health by right knowledge won, 749

Discerning follower in Dharma poised,

That lore-adept goes to what none can sum.

... ' May there be another way . . . ? ' . . . ' Whatsoever ill comes to be, all that is caused by stir and moil.' That is the first view-point ; ' By the utter ending and ceasing of stir and moil, there is no coming to be of ill.' That is the second view-point . . .

All ill that comes is caused by stir and moil, 750

By ending stir and moil there comes no ill :

Knowing this bane : ' Ill's caused by stir and moil,' 751

Ejecting moil, the moulding forces held,

Still and detached moveth the mindful monk.

... ' May there be another way . . . ? ' . . . ' Whoso trusts, trembles.' That is the first view-point ; ' Whoso trusts not, trembles not.' That is the second view-point . . .

Whoso hath trust in naught, he trembles not ; 752

Who trusteth, is attached, he passes not

The round, becoming here or elsewhere :

Knowing this bane : ' Danger abides in trust,' 753

Detached, with trust in naught, moves mindful monk.

... ' May there be another way . . . ? ' . . . ' The formless is a calmer state than form.' That is the first view-point. ' Ending is a calmer state than the formless.' That is the second view-point . . .

Beings form-bound, and formless dwellers too, 754

Not knowing ' ending,' come again, again :

But all who forms do comprehend, well poised 755

In formless things, in ' ending ' all-released,

They are the folk who have left death behind.

... 'May there be another way...?' ... 'What the world with its devas, Māras, Brahmās, recluses and brahmans, the earth with its devas and men, hold to be truth, that is well seen by Ariyans, by right wisdom, as it is, to wit, as false.' That is the first view-point. 'What the world... and men hold to be false, that is... seen by Ariyans... as truth.' That is the second view-point...

See how the worlds, content with what is not	756
The self, convinced by name-and-form, hold it	
As true ! By this and that they hold it so —	757
Thereafter otherwise. Herein, forsooth,	
Its falseness lies, false, fleeting thing it is !	758
'Tis no false thing the cool ! That Ariyans	
Find true, and as they surely master truth,	
Become from yearning free and wholly cool.	

Monks, if there should be questioners, asking, 'May one even in another way view the dual rightly?'—it would be proper to say, 'One may.' And how? 'What the whole world... considers as bliss, that is... well seen by Ariyans as ill.' That is the first view-point; 'What the whole world... considers as ill, that... is well seen by Ariyans as bliss.' That is the second view-point.

Verily, monks, when a monk dwells earnest, alert and resolute, viewing the dual thus rightly, one of two fruits is to be expected: Knowledge here and now; or, if attachment remain, the state of a Non-returner."

Thus spake the Master, and having thus spoken, the Well-farer spoke again as teacher :—

" How sweet and dear are winsome forms, sounds, tastes,	759
Scents, touches, thoughts,—all while one says, 'They're here';	
And all the world agrees, 'How blissful they !',	760
And when they pass away, 'How sad is that !'.	
'Tis bliss, think Ariyans when body's frame	761
Is seen to end : 'Alas !' sigh worldly-wise.	

The ' bliss ' of others Ariyans call ' ill ' : 762
 The ' ill ' of others Ariyans find ' bliss.'
 Behold how hard is Dharma to be learnt.
 Confounding those who see not clear therein !
 Gloom wraps the shrouded, darkness wraps the blind; 763
 But for the wise there is an opening,
 A very light for those with eyes, tho' dolts,
 Unskilled in Dharma, know it not as nigh.
 In those o'ercome by lust of life, who drift 764
 Along life's stream, to realm of Māra gone,
 This Dharma wakeneth not easily.
 Who, verily, save Ariyans are ripe 765
 To waken wholly to that lofty bourn,
 That bourn which when they rightly come to know,
 They wholly cool become and cankerless ? ''

Thus spake the Master. And those monks uplifted, rejoiced
 in the word of the Master. Now while this exposition was
 being spoken, the minds of more than sixty monks became
 without attachment, freed from the cankers.

CHAPTER IV.—THE CHAPTER OF EIGHTS

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*Of Pleasures, on the Cave, Ill-will, the Cleansed,
The Yondermost, Decay, Metteyya's quest,
Talks to Pasūra and Māgandiya,
Then Ere he crumble up, Contentions, then
Two Issues, the Quick Way, of Violence,
Last Sāriputta's quest : sixteen in all,
Which woven form the Chapter of the Eights.*

(1) *Of Pleasures*

Whoso for pleasure longs 766
And therein hath his will,
How happy is that man
With all he wished for won.

But when those pleasures fade, 767
The wanton wight, thus steeped
In pleasures, craving-born,
Suffers as pierced by dart.

Who pleasure shuns, as one 768
With foot the hooded snake,
Watchful, he shall escape
The world's entanglement.

Who craves for pleasure's brood : 769
Fields and demesnes and gold,
Horses and cows and slaves,
Retainers, women, kin :

Him weaknesses o'erpower, 770
 Him troubles dominate,
 And on him closes ill
 As sea on vessel split.
 Hence, ever watchful, man 771
 Should pleasures shun ; thus rid,
 Their vessels baling out,
 Yon-farers cross the flood.

(2) *The Cave*

The man who in his cave stays cleaving to't, 772
 Clouded by many moods, in error steeped,
 Is from th' aloof state surely far removed,
 For hard to leave are pleasures in the world.
 Who scan the past and future longingly 773
 And yearn for pleasures now, for pleasures gone,
 Tied by desire and bound by life's delights,
 Are hard to free — another cannot do't !
 Such blind and greedy folk on pleasures bent, 774
 Mean men whose ways are set in crookedness,
 When ill besets them grievously bewail :
 ' Oh ! what shall we become when we go hence !'
 So let a man herein just train himself : 775
 ' I know what things are crooked in the world
 And hence I will not fare in crookedness,' —
 And short, indeed, rapt musers say this life !
 Lo ! in the world I see a trembling race 776
 Caught by this craving for becoming's¹ ways,
 Poor folk lamenting at the mouth of death,
 Thirsting about becoming this or that.
 See how they stir about their cherished aims 777
 Like fish in shallow pool of river-bed !
 And seeing this, let him then ' mine-less ' fare,
 Nor form attachment for becoming's ways.

¹ *Bhavesu.*

And curbing all desire for either course,¹ 778
 Let him not covet, but touch comprehend,
 Committing nothing that the self would blame :
 Unsoiled by seen and heard are musers rapt.
 The sage who fathoms all surmise, not soiled 779
 By laying claim² to things, would cross the flood ;
 He, earnest wayfarer, with dart withdrawn,
 Longs not for this world or a world beyond.

(3) *Of Ill-will*

Lo ! some there are who speak with ill-intent, 780
 And some there are who speak intent on truth :
 Come talk what may, the sage is unconcerned,
 Yet nowhere barren is the silent sage.
 How could a man, led by desire, convinced 781
 Thro' wilfulness, escape that view of his,
 When he had firmly formed his own ideas ?
 He would declare, indeed, just as he knew.
 The man who boasts unasked to other folk 782
 Of practices and virtues of his own,—
 'That is unariyan,' the experts say,
 'If he should boast himself about himself.'
 The monk, grown calm, exceeding cool-of-self, 783
 In praising virtues says not, 'Such are mine.'
 'That way is Ariyan,' the experts say,
 'There are no thoughts of 'prominence' for him.'
 Whose views are predetermined, fully formed, 784
 And prejudiced, nor washen of dispute,
 When profit in assumption he beholds,
 His trust is on that calm-on-quaking built.
 'Tis hard indeed to loose opinion's hold, 785
 By studying what men accept in views,
 And hence a man amid such harbourage
 This thing now scouts and now again adopts.

¹ See below verse 801.

² *Pariggahesu*.

The washen nowhere in the world hath view 786
 Preformed about becoming this or that ;
 That washen, quit of guile and pride, by what
 Then goeth he ? He is without concern.

Who hath concern concerns himself with talk 787
 Of things : how tell the unconcerned, by what ?
 In him is naught assumed, rejected naught,
 Washed hath he here indeed all views away.

(4) *Of the Cleansed*

" I see the cleansed, the yondermost, the well, 788
 By seeing comes there cleansing of a man ! "
 Who, thinking thus, knows this as yondermost,
 Deems knowledge to be seeing of the cleansed !

If from mere sight comes cleansing to a man, 789
 Or he by knowledge may be quit of ill,
 He, tho' infected,¹ is by other cleansed :
 But see, his views belie him as his words !

No brahman from another cleansing claims, 790
 Be it by things seen, heard, felt, rule or rite ;
 Alike unsoiled is he by good and bad,
 Rid of assumption, he doth none here form.

Men quit the old to trust another view 791
 And in distraction do not cross the bog ;
 As apes let go a branch to grasp a branch,
 So seize they on a thing to let it go.

A man will pledge himself to practices 792
 And hither-thither run, caught in surmise :
 Not hither-thither runs the quickened sage
 But, reaching, knows a thing by verities.

Whoso hath fought his fight in all life's ways, 793
 Whate'er may be of things seen, heard or felt,
 He faring, very seer of the disclosed,
 How could he of the world be here misled ?

¹ *Sopadhiko* : infected by affections ; see above verse 728.

They fashion not, they predetermine not, 794
 Nor say : ' This is the final cleansing now ! ' :
 Loosed from the trammel, from the ' grasping ' bond,
 They form a hope for nowhere in the world.

And for the brahman, passed beyond the bound,¹ 795
 Who knows, who sees, there's no accepted view ;
 Unmoved by passion, by disgust unstirred,
 For him there is naught further to accept.

(5) *Of the Yondermost*

When man, confined by views, holds in the world 796
 A thing in worth and as the yondermost,
 Then doth he say all else is lacking worth,
 And hence he hath not passed beyond disputes.

When profit in assumption he beholds, 797
 Be it from things seen, heard, felt, rule or rite,
 'Tis by acceptance just of all therein
 That he doth see all else as lacking worth.

That is indeed a bond the experts say, 798
 When, trusting, he sees all else lacking worth ;
 Hence, verily, let no monk place his trust
 In things seen, heard or felt, in rule or rite.

Let him not fashion in the world a view 799
 From knowledge even, or from rule or rite ;
 Nor on ' equality ' concern himself,
 Nor deem things ' lacking worth ' nor ' notable.'

Rid of assumption and to naught attached, 800
 In knowledge even places he no trust :
 No party-man amid assumptions'² strife,
 Unto no view at all hath he recourse.

¹ *Simātigo*, see note on verse 484 above.

² *Viyattesu*, (*ātta*).

Who here directs his thought to neither course, 801
 Becoming this or that, or here or hence,—
 For him there is no harbourage whate'er,
 By studying what men accept in views.

For him about things seen or heard or felt 802
 There is not even formed the least surmise :
 That brahman who adopteth not a view,
 How could he of the world be here misled ?

They fashion not, they predetermine not, 803
 And not a single view do they receive :
 No brahman can be led by rule or rite,
 The type, fared yonder, holdeth not with such.

(6) *Of Decay*

How short indeed is life ! 804
 Within a hundred years
 One dies ; who longer lives
 Dies surely of decay.

Folk grieve o'er thoughts of ' mine,' 805
 For wealth lasts not for aye
 And fortune veers about :
 See this and homeless dwell !

'Tis left behind in death, 806
 Yet man thinks, ' It is mine ! '
 The wise know this ; and not
 To ' mine ' should stoop my friend.

As one awake sees not 807
 The things he met in sleep,
 So too he seeth not
 The dear friend dead and gone.

Now folk are seen and heard 808
 And thus are called by name :
 To dead men only shall
 Remain a name that's told.

Greedy for 'mine,' they quit 809
 Not envy, grief, laments :
 Hence sages fare claim-free,¹
 Seers in security.

For monk who fares withdrawn, 810
 Lone-minded, lone of seat,
 ' 'Tis right,' they say 'for him
 To show not self at home.'²

In naught the sage puts trust, 811
 Makes none a friend or foe ;
 As water soils no leaf,
 Envy, laments, not him.

No rain the lily soils, 812
 No water lotus blooms ;
 Unsoiled is thus the sage
 By thrills of sight and ear.

Hence not of thrills of sight 813
 Or ear the washen thinks,
 For cleansing looks to none,
 Not moved nor yet unmoved.

(7) *Tissa Metteyya*

Tissa Metteyya Said reverend Tissa Metteyya : 814
 " Speak, gracious sir, of the offence
 Of one sunk low in venery ;
 For when thy bidding we have heard,
 We'll for th' aloof state train ourselves ! "

The Master " Metteyya," said the Master then, 815
 " When dwelleth one in venery,
 Forgetful of the bidding, he
 Pursues his way in wickedness :
 In him that is unariyan.

¹ *Pariggāham*,

² *Bhavana*, *SnA.* & *Nid.* regard as *bhave*,

- “ Who wayfared formerly alone 816
 And now is sunk in venery,
 They call that common worldly man
 Bad as a lurching chariot.
- The fame, renown, he had before, 817
 Now verily is lost to him.
 Indeed, let him who seeth this
 Train to be rid of venery.
- And overcome by wilful ways, 818
 As miser broodeth¹ he thereon ;
 He hears the voice of others² then
 And downcast he thereat becomes.
- Then makes he swords against himself, 819
 Urged by the words of others thus :
 A greedy swamp lies in his way,
 He plunges into falsehood vile.
- Wise is he called when he sets forth 820
 Upon his lonely wayfaring ;
 But being yoked to venery,
 Sore harassed is he as a fool.
- The silent sage who knows this bane 821
 As foremost and last thing herein,
 In the lone wayfaring would strive,
 Be strong, nor dwell in venery.
- Ay, for th' aloof state he would train, 822
 That thing supreme for Ariyans !
 Nor for that think himself the best,
 Tho' he be nigh the cool indeed.
- The sage who fares in continence 823
 And seeks not after carnal things,
 Flood-crosser he ! They envy him,
 Folk who are tied to carnal things.”

¹ *Jhāyati.*² *Paresam.*

(8) *Pasūra*

Some say, 'Herein the cleansing lies ;
In others' views no cleansing lies !'
They say, 'Wherein they trust is light.'
Convinced is each of his own truths.

To gatherings these glib folk descend
And all and sundry brand as fools ;
With trust in others, bandy words ;
As experts talk in hope of praise.

In issue joined as wrangle they, 826
One longs for praise but fears to lose,
And in defeat downcast becomes :
He seeks for flaws but quails at blame.

And when the question-testers say
His talk is worthless, faulty found,
The worthless talker grieves, laments,
And moans, ' They have defeated me ! '.

Among recluses such disputes
Arise, and thence come wrangles, broils :
So seeing this avoid debates,
For praises won are profitless.

If in debate a man wins praise
From wit in talk as wrangle they,
Elate and happy he becomes,
Winning that weal as was his mind.

His downfall that elation proves, 830
For on he talks with vaunting pride :
So seeing this with none dispute ;
Not thence comes cleansing experts say.

Like as the brave fed royally
With roar seeks out a rival brave,
So, brave, go thou where one abides
Who hath as yet not fought his fight !

Who argue o'er their chosen view 832
 And swear that that alone is truth,
 Say unto them when talk begins,
 There's none to battle with you here !

For they who fare with battle o'er, 833
 Who do not counter view with view,
 Pasūra, what wilt gain from them,
 For whom there is no more t'accept ?

In deep reflection didst thou come, 834
 Pond'ring view-issues in thy mind,
 As yoke-mate of the washen cam'st,
 Yet canst not step in pair with him !

(9) *Māgandīya*

The Master " On seeing craving, passion and disgust, 835
 Even desire for intercourse then failed :
 And pray ! what bag of excrements is this ?
 I had as lief not touch her with my foot ! "

Māgandīya " If such a gem as this thou wantest not, 836
 A woman much sought after by great kings,
 Tell me what view is thine, thy rule and rite,
 Thy way of life ; tell me becoming's source ! "

The Master " Māgandīya," the Master then replied, 837
 " For such as I there is no ' This I say,'
 From studying what men accept in views :
 Into all views I looked accepting none,
 And seeking, saw calm of the self within."

Māgandīya " Thou speakest, sage," rejoined Māgandīya, 838
 " Of formal theories accepted not :
 This goal termed thus, 'calm of the self within,'
 How by rapt musers, pray ! is that made known ? "

- The Master* Then spake the Master thus : “ Māgandiya, 839
 ’Tis not from view, tradition, knowledge won,
 From rule or rite that cleansing comes, they say :
 Yet not from lack of view, tradition, lack
 Of knowledge, rule and rite ! Rejecting these,
 By not accepting them nor trusting them,
 The man-of-calm yearneth not to become.”
- Māgandiya* “ If then,” he said, “ ’tis not indeed from view, 840
 Tradition, knowledge, rule or rite, they say
 Full cleansing comes, nor yet from lack of such ;
 Methinks this thing is just mere foolishness,
 Because some deem that cleansing comes from view.”
- The Master* “ But trusting still on view thou questionest, 841
 Māgandiya,” the Master made reply,
 “ And thro’ accepted views to error com’st ;
 From here thou learnest not the least surmise,
 Therefore thou seest all as foolishness.
- Who ‘ equal,’ ‘ notable,’ or ‘ lacking worth’ 842
 Deems things, he just for that would then dispute :
 Who by this three-fold is unmoved, for him
 There are no thoughts of ‘ equal,’ ‘ notable.’
- Why should that brahman say, ‘ This is the truth ! ’? 843
 Or whence should he contend, ‘ That is a lie ! ’?
 In whom no ‘ equal ’ nor ‘ unequal ’ bides,
 Wherefore would he in wordy issue join ?
- The silent sage who leaves the sheltered home 844
 And homeless fares, making no village friends,
 Remote from pleasures, with no preference,
 Would not have talk and argument with folk.
- From things he in the world would fare aloof 845
 And not accept, the sinless speaks not of.
 From soggy bed the lotus on its stalk
 Rises unsoiled by water or by mud :
 Proclaiming calm, the sage uncoveting
 Abides, unsoiled by pleasure or the world.

“ Not from things felt nor view the lore-adept 846
 Opinion forms — he hath no part in that :
 Not by things done nor heard can he be led,
 Nor led is he to harbours of the mind.

There are no knots for him loosed from surmise, 847
 There are no errors for the wisdom-freed :
 But they who both surmise and view accept,
 They wayfare in the world at odds with folk.”

(10) *Ere he crumble up*

Questioner “ How visioned is the man-of-calm declared, 848
 How virtuous ? Tell me, O Gotama,
 When asked, the best of men ! ”. The Master said :

The Master “ Who conquers craving ere he crumble up, 849
 Who trusts not first things nor the last, nor counts
 The middle things : he hath no preference.

Gone wrath, gone fear, gone boasting, gone remorse, 850
 Sooth-speaking, mild : that sage doth curb his talk.

Hoping for naught to come, he mourns no past ; 851
 Seer of th' aloof 'mid touch, views lead him not.

Guileless, apart, not fond nor envious, 852
 Not loth nor forward, not to slander giv'n ;

Not fain for pleasures nor to pride inclined, 853
 Gentle yet quick, no dupe, dispassionate ;

He traineth not in hope of gain, nor moved 854
 Is he at getting none ; no craving stirs
 His placidness ; he hankers not for tastes.

Poised, e'er alert, he deems not in the world 855
 Things 'equal,' 'notable,' nor 'lacking worth,'
 For him there are no thoughts of 'prominence.'

Who trusteth not, knows not a thing on trust, 856
 Thirsts not about becoming or decay.

- " I call him man-of-calm ; not heeding lusts, 857
 Without a knot, he hath the foul mire crossed.
 No sons, kine, fields, nor property are his ; 858
 Naught to assume or to reject he finds.
 Between folk's words, or brahman or recluse, 859
 No choice hath he, hence talk doth move him not.
 Gone envy, greed, the sage speaks not of ' high,' 860
 ' Low,' ' equal,' seeking not time's web, weaves none.
 Who here hath naught, nor grieves o'er loss, nor goes 861
 To views, he truly man-of-calm is called."

(11) Of Contentions

- Questioner* " From whence arise contentions and disputes, 862
 Grief with laments and envy in their train,
 Pride and conceit with slander's tongue in wake ?
 Whence uprise these ? I prithee tell me that."
The Master " From dear things rise contentions and disputes, 863
 Grief with laments and envy in their train,
 Pride and conceit with slander's tongue in wake :
 Contentions and disputes are envy-linked,
 And slander's tongues are born amid disputes."
Questioner " Whence pray, the source of dear things in the world 864
 And all the greed that in the world prevails ?
 The hoping and fulfilment, whence their source,
 Which bring man to the common lot beyond' ? "
The Master " Desire's the source of dear things in the world 865
 And all the greed that in the world prevails :
 From that is hoping's and fulfilment's source,
 Which bring man to the common lot beyond."

¹ *Samparāyāya*, SnA. *samparāyanāya* ; perhaps 'going with others to the next world' in opposition to the sage's *ekattaṃ*, lone state.

Questioner " Whence hath desire its source, pray, in the world 866
And all the theories whence rise they up,
Anger and falsehood and perplexity,
Those things indeed declared by the recluse ? "

The Master " "'Tis pleasant, 'tis unpleasant ! ' says the world ; 867
From trust in such there riseth up desire :
Man sees in forms becoming and decay
And shapes his theories about the world.

Anger and falsehood and perplexity, 868
These things prevail when those twin states exist ;
Let doubter in the path of knowledge train !
These things by the recluse are taught — he knows."

Questioner " The pleasant and unpleasant, whence their source ? 869
What being absent, come not these to be ?
This matter of 'becoming and decay,'
Tell me the source and whence they come to be ? "

The Master " Touch is the source of pleasant and unpleasant ; 870
Touch being absent, these come not to be :
This matter of 'becoming and decay,'
I say to thee these have their source from that."

Questioner " Whence is the source of touch pray ! in the world, 871
And whence arise the multitude of claims ?
What being absent, come not thoughts of 'mine' ?
When what decays, do touches touch no more ? "

The Master " Touches exist because of name-and-form, 872
The source of laying claim to things is wish,
When wish is absent, thoughts of ' mine ' are not,
When form decays, touches do touch no more."

Questioner " What state is his so form decays for him ? 873
And how indeed decayeth ease and ill ?
I prithee tell me as to the decay !
Fain would we know — this ever is my thought."

- The Master* " When there is no perceiving of perceptions,
Nor the perceiving of things not perceptions,
And there is still no not-perceiving then,
Nor hath perceiving altogether ceased,—
When thus his state, then form decays¹ for him:
Reckoned a hindrance is perception's source." 874
- Questioner* " Thou hast declared to us all that we asked ;
Yet one thing more we ask ; pray ! tell us this :
Say not some wise men that the highest thing
Is e'en the cleansing of the spirit here ?
Or say they there is something after that ? " 875
- The Master* " Ay, some wise men declare the highest thing
To be the cleansing of the spirit here ;
Again, some experts on 'the unattached
Where naught remains' say it's to pass away.
The silent sage knows such as trusting still,
He studies and knows where they put their trust ;
Knowing, released, the rapt seeks no dispute,
Seeks not about becoming this or that." 876 877

(12) *Of Minor Issues*

- Questioner* " The experts, each confined by his own view,
In arguing on divers points, declare :
' Whoso holds thus, hath found and known the thing ;
Whoso revileth this, he is not whole.'
And thus they argue and dispute and say :
' Yon fellow is no expert but a fool ! '
The word of which of them, pray ! is the truth ?
Or are they expert talkers one and all ? " 878 879
- The Master* " If to agree not with another's view
Dubs one a fool and dolt and weak in lore,
Then all are fools and sadly weak in lore,
For all of them are by a view confined! 880

¹ Cf. below verse 1037 note.

“ And then if each be washen by his view 881
And thereby expert, cleansed and wise and sage,
Well ! none of them in wisdom lacks a whit
And so just perfect is the view of each.

Nay, verily, I say it is not true 882
What fools in turn of one another say :
Each by his own view hath determined truth
And hence each brands the other fellow fool.”

Questioner “ What some proclaim as very truth and fact, 883
Others declare but vanity and lies ;
And thus indeed they argue and dispute :
Pray ! why do not recluses say the same ? ”

The Master “ Single indeed is truth nor is there twain 884
On which the wise may with the wise debate ;
The divers truths they praise are just their own,
And hence recluses do not say the same.”

Questioner “ Then, prithee ! why speak they of divers truths, 885
These expert talkers as they bandy words ?
Surely these many divers things are truths,
Or follow they the twistings of their mind ? ”

The Master “ Indeed there are not many divers truths, 886
Save from surmise on ‘ lasting ’ in the world :
They formulate a reason from their views
And claim a dual finding : truth and lies.

Things seen or heard or felt or rule and rite — 887
In such these self-opinioned seers put trust :
Fixed in their theories, they grin and say :
‘ Yon fellow is no expert but a fool ! ’

’Tis just because he brands another fool 888
He calls himself an expert and so thinks ;
Expertly talking in his own esteem,
On t’other he looks down and thus holds forth.

“ And when proficient in some ultra-view 889
 He’s puffed with pride and deems himself elect,
 Himself anoints himself ‘the master-mind,’
 So perfect are those views of his indeed !
 If, forsooth, one report that he’s a ‘nit,’ 890
 Why, then with him he is a ‘nit-wit’ too !
 But if himself be ‘lore-adept and sage’—
 There’s not a fool among recluses found !
 ’Tis thus indeed course-setters oft declare : 891
 ‘ All who proclaim another view from this
 Have failed in cleansing, nor have been made whole ! ’—
 Fanatics they, demented by their views !
 Some say just this : ‘ Herein the cleansing lies, 892
 In others’ views there is no cleansing whole ! ’
 Thus are course-setters, one and all, convinced,
 Big talkers there about their special way.
 If one talk big about his special way, 893
 Would he another therein brand a ‘fool’ ?
 He would indeed bring trouble to himself,
 Called he him ‘fool, without a cleansing view.’
 Who with fixed theory metes all by his, 894
 Seeks in the world disputes for later times :
 Whoso is rid of every theory,
 That man stirs up no trouble in the world.”

(13) *Of Major Issues*

Questioner “ All who abide confined within these views 895
 And thus dispute : ‘ This is the very truth ! ’,
 Do they bring always blame upon themselves,
 Or do they also praises gain thereby ? ”
The Master “ ’Tis but a trifle this, nor leads to calm. 896
 The twain are but fruits of dispute, I say ;
 And seeing this, dispute no more, and know
 ‘Security’ is no ground for debate.

“ Whatever these diverse opinions be, 897
 He who hath found and known, turns not to one :
 Why should the unconcerned seek the concerned ?
 Why give accord to things of sight and ear ?

Who hold rule as supreme say by restraint 898
 Comes cleansing here, and serve observing rites :
 ‘ Herein let’s train, for this his cleansing is.’—
 Mere expert talkers to becoming led !

And if he stumble o’er some rule and rite, 899
 He trembles, having failed to do some act ;
 And, longing here for cleansing, he laments
 As one left home and caravan hath lost.

Hence let a man renounce all rule and rite, 900
 And all the acts that draw down blame and praise,
 Long not for ‘cleansing’ won from this or that,
 Fare free of such, accepting not that ‘calm.’

Some trust in penance, some in loathsomeness, 901
 And some in things they see or hear or feel :
 Tall talkers they, who harp on cleansing here,
 Thirsting about becoming this or that.

Indeed, who dwells on yearnings longingly, 902
 Trembles forsooth about his preformed views :
 For whom there is no rise and fall of things,
 Why should he tremble and for what would yearn? ”

Questioner “ The thing that some declare as yondermost, 903
 Others declare to be just lacking worth :
 Pray, which of them is it that speaks the truth ?
 Or are they expert talkers, one and all ?

For each declares his view as consummate, 904
 Declares the other’s view as lacking worth :
 And thus indeed they argue and dispute,
 Each saying his opinion is the truth.”

- The Master* " If view were worthless from another's blame, 905
 Then would no view at all be notable !
 The many say another's view lacks worth,
 While talking big about the views they hold.
- And just as each doth honour his own view, 906
 So likewise each doth praise his special way :
 And all their words become for them true words,
 And there is cleansing too, each for himself !
- For brahman there's no lead from other folk, 907
 From studying what men accept in views :
 Hence, having passed beyond disputes, indeed
 He seeth not another's view as best.
- They say ' I know, I see, this is just so !', 908
 And then, ' Some deem that cleansing comes from view ' :
 If he hath seen, what then is view to him ?
 They cleansing win and say from t'other that !
- The man with eyes will see both ' name ' and ' form,' 909
 And having seen, will know them just as such :
 Let him see much or little as he lists,
 No cleansing comes by that the experts say.
- No guide to cleansing is the talker sure 910
 Who giveth preference to preformed view :
 Where is his trust, there is the ' light ' he says,
 He, the cleansed talker, there hath seen it so !
- No brahman treads a web that man can sum, 911
 No lackey he of views, no pedant's heir :
 All the diverse opinions other folk
 Accept he understands and poised abides.
- Loosed here from knots, the sage is in the world 912
 No party-man among disputes that rise ;
 Poised¹ is he 'mid the restless and at peace,
 Accepting not what other folk accept.

¹ *Upekkhako.*

“ Of olden cankers rid, not making new, 913
 Not governed by desire, no talker sure,
 He, muser rapt, from view-issues released,
 Is by the world unsoiled, not blamed by self.

He who hath fought his fight in everything, 914
 What views arise from things seen, heard or felt,
 That sage, his burden laid, is wholly freed,
 No web, no let, no hankering remains.”

Thus spake the Master.

(14) *The Quick Way*

Questioner “ I ask that rishi, kinsman of the Sun, 915
 About th’ aloof state and the bourn of calm :
 How, when a monk hath seen, becomes he cool
 And unattached to any worldly thing ? ”

The Master “ Let him by insight break the root of this, 916
 Reckoned as hindrance : all the thoughts ‘ I am ’ ;
 Whatever craving there may be within,
 Let him train ever mindful that to oust.

Whatever thing he comes to know in full, 917
 Be it a thing within or thing without,
 Let him not firmly be convinced by that :
 Not that is called the cool state of calm men.

Let him not think by that, ‘ ’Tis better this,’ 918
 ‘ ’Tis lacking worth,’ nor yet ‘ ’Tis equal this’ :
 Touched by the contact of diversity,
 Let him not stay¹ therein, misleading self.

Then should the monk indeed grow calm within ; 919
 Let him not from another seek that calm :
 And verily as he grows calm within,
 Naught is assumed, how then rejected aught ?

¹ *Tiṣṭhe.*

“ As in the mighty ocean's midmost depth 920
 Riseth no wave but all stays ever poised,¹
 So let the monk stay poised and ever still
 And nowhere then form thoughts of ' prominence.' ”

Questioner “ O thou of open eye who hast declared 921
 Dharma seen inly which expelleth fear,
 Tell me, I beg thee Master, now the way,
 What to observe, and then the state intent²! ”

The Master “ Let not a monk be found with greedy eyes, 922
 Let him turn ear away from village-talk,
 Let him not hanker after things of taste,
 Let him not hold as ' mine ' aught in the world.

When stricken by the touch of circumstance, 923
 Let not a monk for any where lament,
 Nor for becoming elsewhere greatly yearn,
 Nor tremble, fearful, over dangers here.

Let him not make a store of what he gets, 924
 Whether it be of food or things to drink,
 Or things to bite and chew or things to wear :
 Let him not be afraid at getting naught.

Let him a muser be, no loiterer, 925
 Let him abstain from fret, not idle be :
 Where sounds are few, there let a monk abide,
 There let him have his lodging and his bed.

And let him not be given much to sleep, 926
 Let him alertly wayfare wide awake,
 Let him refrain from laughter, sloth, deceit,
 From sport, sex-intercourse, adorning self.

Let him not use Atharva Vedic spells, 927
 Nor things foretell from dreams or signs or stars,
 Let not my follower predict from cries,
 Cure barrenness nor practise quackery.

¹ *Thito*,² *Samādhi*,

- “ Let not a monk quake at the sound of blame, 928
 Nor be elated by the sound of praise ;
 Let him oust coveting with envy linked,
 And angry thoughts with slander in their train.
 Let him not undertake to buy or sell, 929
 Nor let a monk find fault in any place ;
 Let him abuse none when to village come,
 Nor let him preach to folk for sake of gain.
 Let not a monk speak in a boastful way, 930
 Nor let him speak a word with gain as end ;
 Let him not train with show and frowardness,
 Nor let him utter words provokingly.
 Let him not into speaking false be led, 931
 Nor consciously do anything that's sham ;
 Let him no other man despise for way
 Of life, for wisdom, or for rule and rite.
 When he is sorely vexed at listening 932
 Unto recluses' talk or talks of folk,
 Let him not harshly unto them rejoin :
 For men of calm do not retaliate.
 And let the monk who comes to know this thing, 933
 Train with discernment ever mindfully ;
 Knowing the cool is called the state of calm,
 Let none be lax in Gotama's behest.
 For he, th' unconquered conqueror, did see 934
 A Dharma inly seen, not lore come down :
 Hence in the Master's bidding let a man
 Train ever earnestly and honour it.”
 Thus spake the Master.

(15) *Of Violence*

- The Master* “ Lo ! see the folk at strife, 935
 How violence breeds fear !
 I'll tell of the dismay,
 The terror felt by me.

As fish in shallow pool 936
 I saw man floundering :
 I saw the feuds 'twixt men,
 And in me entered fear.

All worthless was the world, 937
 All quarters seemed to quake :
 Fain for a home, I saw
 No shelter for myself.

Feuds as the only end 938
 I saw — and rose my gorge !
 Then lo ! I saw the barb,
 Heart-propping, hard to see.

From realm to realm runs he 939
 Who by that barb is pierced :
 But he who draws that barb,
 Runs not nor sinketh down."

The ways of training here are told :—

The Master " Whate'er the worldly ties, 940
 Let none be held thereby ;
 Wholly impale the lusts
 And train for cool of self !

Truthful, not blunt, gone guile, 941
 Gone wrath, from slander far,
 The silent sage must cross
 All greed and wrong and craze.

The man who minds the cool 942
 Must conquer torpor, sloth
 And sleep ; not idle dwell ;
 Not walk in arrogance ;

Not into falsehood fall ; 943
 Not dote on things of form ;
 Pride he must understand,
 Fare free of violence,

Nor must he love the old, 944
 Nor fondness form for new,
 Nor grieve o'er what is not,
 Nor to the garish¹ cling.

Greed's the ' great flood ' I say, 945
 Yearning I call its ' scum,'
 Its ' bed ' a shifting view ;
 Hard going is lust's bog !

The sage turns not from truth, 946
 Firm based the brahman stays,
 And he, forsaking all,
 Is truly man-of-calm.

Who truly finds and knows, 947
 He is true lore-adept :
 Who Dharma knows, gone trust,
 He rightly moves thro' life,
 And here doth envy none.

Who here hath lusts crossed o'er, 948
 Bond in the world so hard
 To pass, grieves not nor longs,
 Stream-cutter, tie-less he.

Then wither what is gone ! 949
 Be naught what is to come !
 If now thou wilt not grasp,
 In calm thou shalt wayfare.

Who hath no thought of ' mine ' 950
 In all of name-and-form,
 Nor grieves o'er what is not,
 Loses naught in the world.

¹ *Ākāsaṃ na sito* ; *SnA.*, ' craving.' Perhaps we could read *okāsaṃ* and resolve it into *oka-āsaṃ*, cf. verse 474 *āsaṃ anissāya* and verse 280 *gehanissitaṃ* : ' Nor trust in home or hope.'

Who thinketh not of aught	951
'Tis mine!', 'Another's this!',	
Nor holdeth aught as 'mine,'	
Grieves not 'This is not mine!'.	
Not jealous, coveting,	952
Unmoved, all days the same :	
That is the wealth, I say,	
Of doughty men, when asked.	
The man unmoved, who knows,	953
Moulds naught (that beareth fruit) ;	
Aloof from zest, he sees	
Security all ways.	
The silent sage speaks not	954
Of 'equal,' 'low,' or 'high' :	
Passed envy, man-of-calm,	
He naught adopts or scouts."	
Thus spake the Master.	

(16) *Sāriputta*

<i>Sāriputta</i>	Said reverend Sāriputta :—	955
	" Erst have I never seen	
	Nor heard of one with voice	
	So sweet as his who came	
	From Tusita to teach,	
	Devas and men to lead.	956
	Lo ! he as seer appears :	
	The one who routing gloom	
	Outright in rapture dwelt,	
	Awake, trust gone, true type,	957
	And come to lead,— to him	
	I come to ask the goal	
	For all his servants here,	

" For monk who, sick at heart, 958
 Taketh his seat afar
 In lodgings fair or foul :
 The cemetery or
 Tree-root or mountain cave,— 959
 What perils may befall
 In his still, silent haunt
 Whereat he should not quake ?
 What worldly dangers his 960
 Which in that haunt remote
 A monk must rout as treads
 He to the deathless realm ?
 What topics should be his, 961
 And what his daily round ?
 What rule and duty be
 For monk self-resolute ?
 What training undergo, 962
 So he intent, alert
 And apt, may purge the self
 As silversmith the dross ? "

The Master " Sāriputta," replied the Master then. 963
 " What's comfortable for one sick at heart,
 Whenas he taketh seat and bed afar,
 Fain for awakening and in accord
 With Dharma, that I'll tell — as one who knows.
 The monk alert, rapt farer on the edge,¹ 964
 Should have no fear of these five fears :
 Gadflies and stinging bees and things that creep,
 Attacks of men and of four-footed beasts.
 Nor should he be afraid of others' views, 965
 When the great perils of them he hath seen ;
 So should the expert seeker overcome
 All other troubles that may here befall.

¹ *Pariyantacāri*, cf. above verse 214 : *J.* iv. 340, *Paccekabuddho . . . bhavapariyante*
thito, see *Childers' Dict.* : *SnA.* & *Nid.*, *Sīlādisu catunu* etc., see *PtD* ; perhaps herein
 meaning on the brink of beyond cf. *Tbig.* 354.

- “ When stricken by disease or hunger’s pangs, 966
 Cold and excessive heat should he endure ;
 When stricken sore by them, that homeless man
 Must stir up energy and strive with strength.
- Let him not steal nor let him tell a lie, 967
 Let him show amity to weak and strong ;
 And when he knows disquiet of the mind,¹
 Let him expel that as dark Māra’s gloom.
- Nor must he fall a prey to wrath and pride, 968
 But digging up their roots, let him stay poised ;
 And, as he wrestles, let him overcome
 All that is dear to him, all that repels.
- With joy in what is lovely, wisdom-led, 969
 Let him then put to flight these troubles here,
 Conquer dislike for his lone lodging place,
 Conquer the four that cause him discontent :
- ‘ Alack ! what shall I eat, and where indeed ? 970
 How ill I’ve slept ! Where shall I sleep today ? ’
 Whosoe’er trains and leads the homeless life,
 Must oust these thoughts that lead to discontent.
- With food and clothing timely gotten, he 971
 Must therein measure know for his content ;
 He, faring thus, restrained and curbed, would speak
 In village no harsh words, tho’ vexed indeed.
- Then let him loiter not, but eyes downcast, 972
 Be ever bent on musing, much awake ;
 Then let him strive for poise, intent-of-self²
 Cut doubt and hankering and fretful ways.
- Alert, let him rejoice when urged by words, 973
 Break fallowness in fellow-wayfarers,
 Utter³ in season due the expert word,
 Not ponder on the views and talk of folk.

¹ *Āvilattam.*² *Samāhitatto.*³ *Pamūñce.*

“ Alert, then let him train to discipline 974
Those things which are the five dusts in the world :
To conquer lust for forms and sounds and tastes,
To conquer lust for scents and things of touch.

When he hath disciplined desire for these, 975
Alert, with mind released in full, that monk
As studies he the thing aright, in time
Alone, uplifted,¹ may the darkness rend.”

Thus spake the Master.

¹ *Ekodibbūte*.

CHAPTER V. — THE WAY TO THE BEYOND

The Prologue

- From a fair city of the Kosalese 976
South went a brahman, faring yon by hymns,
Resolved to reach the state of man-of-naught ;
And dwelt by the Godhāvāri, between 977
The realm of Assaka and Muḷaka's
Homesteads ; and there on fruits and gleaning lived.
And all around stretched fertile village lands, 978
Whence of their foison a great sacrifice
He made, thereafter offered sacrifice ; 979
Then to his hermitage returned. And as
He entered, lo ! another brahman came,
Tottering, with swollen feet and grimy teeth 980
And dusty hair ; and as he came he begged
Five hundred pence. Whereat, when Bāvarin 981
Beheld him, straight he bade him sit and asked
About his weal and health, and spake these words :
Bāvarin " The gifts of faith, once mine, I've all renounced ; 982
Believe me, brahm, I've not five hundred pence ! "
Brahman " Sir, if thou wilt not give me what I ask, 983
Thy head shall sevenfold split in seven days ! "
And weaving spells, the rogue did chant his curse. 984
And ill at ease thereat was Bāvarin,
Parched, nor could eat, pierced by the dart of grief, 985
Nor was his mind, thus tasked, for musing fain.
And seeing his alarm and pain, there came 986
A friendly devī and in this sort spake :
Devī " The rogue seeks wealth ; naught knows he of the head, 987
Nor knowledge hath of head and head-cleaving ! "
Bāvarin " Lady, if thou dost know, tell me of head 988
And head-cleaving, when asked ; thy words we'd hear."

- Devī* “ Nay, but I know not this, nor knowledge have
Thereof. In sooth, the Conquerors’ vision that ! ” 989
- Bāvarin* “ Then who within this earth’s great orb doth know
Of head and head-cleaving ? *Devī*, pray say ! ” 990
- Devī* “ From out Kapilavatthu came of late
A leader bringing light to all the world,
Scion of king Okkāka, Sakya’s son,
The All-awakened One : he, brahman, is 991
Yon-farer of all things ; all knowledge he
Hath won and power ; hath eyes that into all
Things see ; hath to the end of all things won ;
He by th’ affections’ end is wholly freed.
The Master, that awakened seer, doth teach 992
Dharma to all the world : if thou shouldst go
To him and ask, he will explain this thing.”
And when the words, “ the All-awakened One ” 993
He heard, elate was Bāvarin, lessened
His grief, and joy exceeding filled his heart.
- Elate, enraptured, awe-inspired, 994
Then Bāvarin that *devī* asked :
- Bāvarin* “ Pray, in what village, countryside
Or town doth the world-leader dwell ?
Where should we go to honour him,
The All-awakened, first of men ? ”
- Devī* “ At Sāvatthi in Kosala 995
The Conqueror dwells, of wisdom wide,
Sage of the noble quickening¹
That Sakya’s son, the bull of men,
The burden-rid and cankerless,
Knows of the cleaving of the head.”
- Bāvarin* Then summoned he his pupils, brahmans who 996
Yon-fared by hymns, and said : “ Come, brahman-sons,²
For I will speak ; mark ye these words of mine !

¹ *Varabhūrimedhaso*.

² *Māṇava*, generally ‘ young brahman.’ Benfey’s *Sk. Dict.* adds : ‘ A necklace of sixteen strings,’ i.e. pearl ornament, from *maṇi*. It is noteworthy that there are

	One hard to meet, seen seldom in the world,	998
	Already hath arisen in the world,	
	Famed is he as one all-awake ! Go swift	
	To Sāvatti and see this foremost man."	
<i>Brahmans</i>	" How shall we know at sight it is the Wake ?	999
	Tell us who know not, sir, so we may know."	
<i>Bāvarin</i>	" Verily in hymns are handed down the signs	1000
	Of a great man, revealed as thirty-two,	
	Sequent, complete. Whose limbs do bear these signs,	1001
	He hath two courses only and no third :	
	If the home-life he live, conquering the earth,	1002
	He rules by Dharma without rod or sword :	
	If he go forth from home to homelessness,	1003
	Veil-lifter, all-awakened, man-of-worth,	
	And peerless he becomes. Go ! ask with mind	
	My birth and breed, my marks and mantra-hymns,	1004
	My pupils ; ask of head and head-cleaving !	
	If he shall be the Wake, of vision clear,	1005
	By word he'll answer questions put by mind."	
	Those goodly words of Bāvarin they heard,	1006
	The sixteen brahman pupils : Ajita	
	And Tissa-Metteyya and Puṇṇaka,	
	Mettagu, Dhotaka, Upasīva,	1007
	Nanda and Hemaka, both Todeyya	
	And Kappa and the wise Jatukaṇṇin,	
	Bhadrāvudha, Udaya, Posāla,	1008
	Sage Mogharajah and the great rishi	
	Pingiya : each with a following, famed	1009
	Thro' all the world, musers who musing loved,	
	Each bearing imprint of his former life.	

16 *māṇavas* mentioned here (hence 16 ' questions ') ; the Vedic sacrifice required 16 assistant brahman priests, see Griffith's trsl. of *RI*. p. 19. F. L. Woodward gives a list of *Mahābh.* references to this number at G.S. v. 240. It often occurs in Buddhist texts ; the *Chapter of Eights* contains 16 suttas ; at *D. i.* 31 there are said to be 16 ways of disputing about *attā*.

- Then all saluted Bāvarin and passed 1010
 Him on the right. And clad in skins, their hair
 In braids, northwards departed they, first thro'
 Patitṭhāna of Muḷaka and thence 1011
 On to Māhissati ; to Ujjeni
 They went, to Gonaddha and Vedisa,
 To Vanasavhaya and Kosambi,
 To Sāketa ; and came to Sāvatthi, 1012
 Chief of all cities she ! (But learning there
 The lord had left, they passed) to Setavya,
 Kapilavatthu, Kusināra's burg,
 Thro' Pāva, Bhoga and thro' Vesāli, 1013
 Unto the Māgadhan metropolis,¹
 Where fair and lovely rose the Black Rock shrine.
 As one athirst for cooling streams, as one 1014
 Forspent by summer's heat for shade, in haste
 They climbed the mount, as merchants after gain.
 What time the lord before the Order sate 1015
 And, like a roaring lion in a glade,
 Taught Dharma to the monks, saw Ajita
 The All-awakened One : all golden-rayed 1016
 He seemed, and luminous as the full moon
 On festal fifteenth night ; and saw his limbs,
 His perfect form : and standing by in joy, 1017
 Within his mind he asked the Master thus :
Ajita " Make known our teacher's age ; declare his clan, 1018
 His marks ; tell of his yondmost² reach in hymns !
 How many can the brahmana recite ? "
- The Master* " Six score his years ; his clan is Bāvarin ; 1019
 Three signs his limbs do bear ;³ yon-farer he
 In Vedas three, the legends and the marks,
 The expositions and the rituals ; 1020
 Five hundred mantra-hymns can he recite ;
 In his own teaching he hath yondmost reached."⁴
- Ajita* " Tell us, great man, each mark of Bāvarin, 1021
 Cutter of thirst, leave us not thus in doubt ! "

¹ Sixteen places.² *Pāramiṃ*.³ *Pāragū*.⁴ *Sadhamme pāramiṃ gato*.

- The Master* “ He covers mouth with tongue ; between his brows
Grows hair ; what’s hid beneath his cloth is cased
Within a sheath : know thus, O brahmana ! ” 1022
- Now none there heard the questions asked, but all 1023
The answers heard ; whereat the people awed,
Upraising joined hands, did reason thus :
- People* “ What deva asked in mind these questions, pray, 1024
To which the Master answered thus ? Was it
Brahmā or Indra or Sujampati ? ”
- Ajita* “ Of head and head-cleaving asked Bāvarin : 1025
Explain this, Master ! Rishi, clear our doubt.”
- The Master* “ Discern the muddled head as ignorance ; 1026
The cleaving of the head as knowledge, linked
With faith and mindfulness and mind intent,
With ardent striving and with energy.”
- Rigid the brahman scholar stood in awe 1027
Profound. Then placed he on one shoulder cloak
Of skin and fell with bowed head at his feet.
- Ajita* “ Brahmana Bāvarin, his pupils too, 1028
Joyous, elate in mind, O gracious One,
Salute thy feet, O thou who seest all ! ”
- The Master* “ All happiness to brahman Bāvarin 1029
And to his pupils ! Happiness to thee,
O brahman scholar, and long life to thee !
On all the many doubts of Bāvarin 1030
And thine and of thy friends, pray ! question me
As is thy heart’s desire, for now’s the time ! ”
- Thus from the all-awakened One leave got, 1031
Ajita sitting there with joined hands
Asked this first question¹ of the Man-thus-come :

(*The prologue is ended*)

¹ That brahmans went to consult Kshatriyas for knowledge is well known, see Deussen’s *Philosophy of the Upanishads* (*English translation*) pp.17 and 91, quoting the Upanishads.

(1) *Brahman Ajita's questions*

- Ajita* “ Covered by what, pray ! is the world ? ” 1032
 Thus spake the reverend Ajita,
 “ Why clearly shineth not the world ?
 What callest thou its plastering ?
 What hath it, pray ! in greatest dread ? ”
- The Master* “ Covered by ignorance is the world, 1033
 Ajita,” thus the Master spake,
 “ The world shines not from craze¹ and sloth,
 Yearning I call its plastering,
 And ill it hath in greatest dread.”
- Ajita* “ The streams are flowing everywhere,” 1034
 Thus spake the reverend Ajita,
 “ What is the dam for all the streams ?
 Tell me the flood-gate for the streams ;
 Tell me how may the streams be closed.”
- The Master* “ Whatever streams flow in the world, 1035
 Ajita,” said the Master then,
 “ The dam for them is mindfulness ;
 It is their flood-gate too, I say ;
 By wisdom may the streams be closed.”
- Ajita* “ This wisdom and this mindfulness,” 1036
 Thus spake the reverend Ajita,
 “ And name-and-form, — explain to me
 This thing, O gracious One, when asked :
 Where do these things all cease to be ? ”
- The Master* “ This question that thou now hast asked, 1037
 Ajita, I'll explain to thee :
 Where cease to be both name and form ?
 (For thus thy question is) in full :

¹ *U'eviccha*, SnA. *macchariyabhetu*; cf. above verse 941.

When ended is the mind-at-work,¹
Then here all that doth cease to be."

Ajita " And they who here have Dharma summed, 1038
And they, the many who here train :
Tell me about their way of life,
O wise and gracious One, when asked."

The Master " None ever would for pleasures crave ; 1039
The mind of none would be perturbed ;
Each would be expert in all things ;
With mindfulness a monk would move."

(2) *Brahman Tissa Metteyya's questions*²

Tissa Metteyya " Who is content here in the world ? " 1040
Asked reverend Tissa Metteyya,
" In whom do turmoils never rise ?
Who, understanding either course,
By insight sticks not 'twixt the two ?
And pray, whom callest thou ' great man ' ?
Who hath the sewing here passed by ? "

The Master " The man who lives the godly life 1041
'Midst pleasures, Metteyya," he said,
" The ever mindful monk who, cool
From gauging things, doth craving end,
In him no turmoils ever rise :

He, understanding either course, 1042
By insight sticks not 'twixt the two ;
Him verily I call ' great man,'
He hath the sewing³ here passed by."

¹ *Viññāṇassa nirodhena*, recurs above verse 734 ; I suppose, the merging of 'name' and 'form' (subject and object of individuality) and the consequent ceasing of intellection, cf. Hindu 'standpoint' referred to by Deussen *op.cit.* 97 ; cf. too above verse 874 of *sañña*.

² Cf. G.S. iii. 284 where this sutta is quoted.

³ *Sibbani*, *Nid*, craving.

(3) *Brahman Puṇṇaka's questions*

- Puṇṇaka* “Unto the still, seer of root-cause,” 1043
 Thus spake the reverend Puṇṇaka,
 “I’ve come with questions on the goal :¹
 What trust caused rishis, Manu’s breed,
 Nobles and brahmans in the world
 To sacrifice to devas oft ?
 I ask thee, Master, tell me that.”
- The Master* “Those rishis and all Manu’s breed, 1044
 Puṇṇaka,” thus the Master spake,
 “Nobles and brahmans in the world
 Who sacrificed to devas oft,
 Did so in their decay : they longed
 For life here now, O Puṇṇaka.”
- Puṇṇaka* “But they who here oft sacrificed,” 1045
 Thus spake the reverend Puṇṇaka,
 “Earnest in sacrificial rites,
 Surely, O gracious Master, they
 Thus crossed beyond birth and decay ?
 I ask thee, Master, tell me that.”
- The Master* “Folk long, laud, yearn and sacrifice, 1046
 Puṇṇaka,” then the Master said,
 “And when they get, for pleasures yearn
 They more ! Those fain to sacrifice
 Loved, too, the lusts of life : they crossed
 Not o’er birth and decay, I say,”
- Puṇṇaka* “If those tho’ fain to sacrifice,” 1047
 Thus spake the reverend Puṇṇaka,
 “Crossed not by gifts birth and decay,
 Then who in man-and-deva world
 Hath o’er them crossed, O gracious One ?
 I ask thee, Master, tell me that.”

¹ *Atthi pañhena, SnA. 572, atthiko.*

The Master “ Who gaugeth low and lofty here, 1048
 Punṇaka,” thus the Master said,
 “ In whom is turmoil nowhere here,
 He calm, gone fume, gone stir, gone hope,
 Hath crossed birth and decay, I say.”

(4). *Brahman Mettagu's questions*

Mettagu “ I ask thee, Master, tell me this,” 1049
 Thus spake the reverend Mettagu,
 “ For thou, I deem, art lore-adept,
 Art he who here hath quickened self :
 Whence, pray ! arise these many ills
 Which are so varied in the world ? ”

The Master “ Well hast thou asked ill's origin, 1050
 Mettagu,” thus the Master spake,
 “ And I will tell thee as I know :
 Caused by affections ever grow
 The ills so varied in the world.

 The fool who doth unwittingly 1051
 Affections form, meets ill again :
 Hence wisely no affections form,
 Perceiving thence grow birth and ill.”

Mettagu “ This thing we asked thou hast declared. 1052
 Again I ask ; pray ! tell me this :
 How do rapt musers cross the flood,
 Birth and decay and grief and woe ?
 That, silent sage, explain in full,
 For thine's this Dharma, found and known.”

The Master “ Dharma, I will declare to thee, 1053
 Mettagu,” said the Master then,
 “ A thing seen here, not lore come down,
 The which who finds and knows, and fares
 Alert, may cross the world's foul mire.”

- Mettagu* “ And I shall find delight therein, 1054
 In Dharma’s lofty state, great sage,
 The which who finds and knows, and fares
 Alert, may cross the world’s foul mire.”
- The Master* “ All that thou here dost contemplate, 1055
 Mettagu,” thus the Master said,
 “ Midmost, athwart, above, below, —
 Oust¹ pleasure and oust harbourage
 In such ; that done, the mind-at-work²
 Would then not in becoming stay.³
- 1056
- Abiding thus, the monk alert,
 Earnest and faring rid of ‘ mine,’
 Would quit birth and decay, grief, woe
 And ill, when here he finds and knows.”
- Mettagu* “ Rishi, I love thy words ; well limned, 1057
 Gotama, is th’ affection-freed !
 Master, thou surely hast quit ill,
 For thine’s this Dharma, known and found !
- 1058
- They too, O sage, all ill would quit
 Whom thou shouldst constantly⁴ instruct :
 Hence have I come, O sinless One,
 To worship thee ; perchance the lord
 Would me too constantly instruct.”
- The Master* “ Whom thou shouldst know as ‘ lore-adept,’ 1059
 He, brahman, man-of-naught, not caught
 In lust and life, hath crossed this flood,
 Hath crossed to yon, vital, doubt-free.

¹ *Panujja*, *SnA.*, both *panudehi* and *panuditvā*.

² *Viññāṇaṃ*, *SnA.*, *abbhisaṅkhāra-* : intellection, see note to verse 1037.

³ *Bhave na tiṭṭhe*, see below note to verse 1058.

⁴ *Atṭhitam*, *SnA.* & *Nid.*, *sakkaccaṃ* or *sadā*, followed by *Sn Index & CPD.* But perhaps it is connected with *bhave na tiṭṭhe* of verse 1055, (cf. too *anūpadhitaṃ* of verse 1057, *SnA. nibbāna*), thus in meaning : about that which does not stay in becoming, so ‘ about the constant.’ *Nid.* glosses *abhiñhaṃ*, cf. prose following verse 342 above : *imāhi gāthābi abhiñhaṃ ovadati.*

Who finds and knows, that man is here 1060
 The 'lore-adept' : loosed from this bond
 For aye becoming this or that,¹
 He, craving passed, gone stir and hope,
 Hath crossed, I say, birth and decay."

(5) *Brahman Dhotaka's questions*

Dhotaka "I ask thee, Master, tell me this," 1061
 Thus spake the reverend Dhotaka,
 "I long, great rishi, for thy word ;
 And when I've heard thy utterance,²
 Then will I train for cool of self."

The Master "Wherefore stir up thy ardour now, 1062
 Dhotaka," thus the Master spake,
 "Be here indeed alert and apt !
 When thou hast heard the utterance
 From here, train for the cool of self."

Dhotaka "Lo ! in this man-and-deva world I see 1063
 The living brahman, man-of-naught !
 Thee ! thee I worship, seer of all !
 Oh, free me, Sakya, from my doubts !"

The Master "Whoso hath doubts here, Dhotaka, 1064
 Not him I come to liberate :
 When Dharma thou dost know supreme,
 Then mayest thou thus cross the flood."

Dhotaka "In thy compassion teach me, Brahm, 1065
 Dharma's aloof state I would know,
 So, trusting naught, I here may fare,
 Unclouded as the spacious sky."

¹ *Bhavabhava*.

² *Nigghosa*, cf. above verse 959, 'still,' 'silent,' so here perhaps, 'still low voice of thy (Dharma),' cf. verse 719 above ; and *ghosaṃ . . . parato* verse 696.

- The Master* “ The calm I will declare to thee, 1066
 Dhotaka,” said the Master then,
 “ A thing seen here, not lore come down,
 The which who finds and knows, and fares
 Alert, may cross the world’s foul mire.”
- Dhotaka* “ And I shall find delight in that, 1067
 Great rishi, in the calm supreme,
 The which who finds and knows, and fares
 Alert, may cross the world’s foul mire.”
- The Master* “ All that thou here dost contemplate, 1068
 Dhotaka,” thus the Master said,
 “ Midmost, athwart, above, below,
 That find and know as worldly bond,
 Nor thirst about becoming this or that.”
- (6) *Brahman Upasīva’s questions*
- Upasīva* “ Unaided, Sakya, and alone, ” 1069
 The reverend Upasīva said,
 “ I’ll never cross the mighty flood :
 Tell me the means, O seer of all,
 How I with aid may cross this flood ! ”
- The Master* “ Alertly, Upasīva, seek 1070
 The state of man-of-naught,”¹ he said,
 “ And aided by the thought ‘ naught is,’²
 Thou’lt cross the flood ; and day and night,
 Lust-rid, doubts gone, see craving end.”
- Upasīva* “ Who passion for all pleasures ends,” 1071
 The reverend Upasīva said,
 “ Helped by the state of man-of-naught,
 Rid of all else, in yondermost
 Release of sense³ released, would he
 Stay poised untrammelled⁴ in that state ? ”

¹ *Ākiñcaññaṃ* see note to verse 176 above.² *N’attbī-ti.*³ *Saññāvimokhe*, or perception, see verse 874.⁴ *Anānuyayī.*

- The Master* “ Ay, Upasīva,” then he said, 1072
 “ Who passion for all pleasures ends,
 Helped by the state of man-of-naught,
 Rid of all else, in yondermost
 Release of sense released, he would
 Stay poised untrammelled in that state.”
- Upasīva* “ If he stay poised untrammelled then 1073
 An age of years, O seer of all,
 Would he in that release be cool¹ ?
 Would mind-at-work become² for such ?
- The Master* “ Lo, Upasīva,” he replied, 1074
 “ As flame flung³ on by force of wind
 Flees to its end, reaches what none
 Can sum ; the silent sage, released
 From name-and-form, goes to the goal,
 Reaches the state that none can sum.”
- Upasīva* “ And he who wins the goal, is he 1075
 No more, or truly ever well ?
 That to me, sage, in full explain,
 For thine’s this Dharma, found and known.”
- The Master* “ Know, Upasīva,” then he said, 1076
 There is no measuring of man,
 Won to the goal, whereby they’ld say
 His measure’s so : that’s not for him ;
 When all conditions are removed,
 All ways of telling⁴ are removed.”

(7) *Brahman Nanda’s questions*

- Nanda* Then spake the reverend Nanda thus : 1077
 “ Folk say there’re sages in the world ;
 Pray, how is it : do they declare
 A man’s a sage from knowledge won,
 Or is it from his mode of life ? ”

¹ *Siti, SnA., nibbāna.*

² *Bhavetha viññāṇaṃ, v.l. cavetha, see Nid. ;*

cf. note to verse 1037 above. Does viññāṇa persist ? see verse 1055.

³ *Khitto.*

⁴ Words cannot describe the unconditioned.

The Master " Experts call none ' sage,' Nanda, here 1078
From view, tradition, knowledge won.
I call them sages who have fought
Their fight and fare, gone stir and hope."

Nanda "Recluses, brahmans, both alike," 1079
The reverend Nanda then rejoined,
"Say cleansing comes from seen and heard,
Say cleansing comes from rule and rite,
Say that it comes in many ways :
Prithee, in faring thus, crossed they
Birth and decay, O gracious One?
I ask thee, Master, tell me that."

The Master "Nanda," replied the Master then, 1080
"Recluses, brahmans, who alike
Say cleansing comes from seen and heard,
Say cleansing comes from rule and rite,
Say that it comes in many ways,—
Altho' they fare thus here, I say
They cross not o'er birth and decay."

Nanda Then answered reverend Nanda thus : 1081
 “ If, sage, thou sayest none who hold
 Such views as these cross o’er the flood,
 Then who in man-and-deva world
 Cross, gracious One, birth and decay?
 I ask thee, Master, tell me that.”

The Master " Nanda," the Master said, " I say
Not all recluses, brahmans all.
Are shrouded in birth and decay :
Who here are rid of things seen, heard
And felt ; rid of all rule and rite ;
Rid of the many practices ;
Who craving plumb, are cankerless —
Flood-crossers are those men, I say."

Nanda " Rishi, I love thy words ; well limned, 108 ;
 Gotama, is th' affection-freed !

Who here are rid of things seen, heard,
And felt ; rid of all rule and rite ;
Rid of the many practices ;
Who craving plumb, are cankerless —
Flood-crossers I, too, call those men."

(8) *Brahman Hemaka's questions*

Hemaka

Said reverend Hemaka : 1084
 " Ere I to Gotama's
 Hest came, 'twas thus of yore
 They answered me : ' Thus hath
 It been ; so will it be ! ' —
 All on tradition based,
 All adding to my doubt :
 And there I found no joy. 1085
 So teach me Dharma, sage :
 Dharma that craving ends,
 The which who finds and knows
 And fares alertly may
 Cross o'er the world's foul mire."

The Master

" The end here, Hemaka, 1086
 Of passion and desire
 For all the dear forms seen
 And heard and felt and known
 Is the cool lot eterne :
 The mindful knowing this 1087
 Are cooled exceedingly
 By Dharma-vision¹ then,
 And, evermore grown calm,
 Have crossed the world's foul mire."

¹ *Ditthadhammâbbhinibbutā*, generally translated : Nirvana here and now ; cf. above verse 343 of Kappa's state.

(9) *Brahman Todeyya's questions*

- Todeyya* Said reverend Todeyya : 1088
 " In whom no lusts abide,
 In whom no craving is,
 And who hath crossed o'er doubt :
 How far is his release ? "
- The Master* " In whom no lusts abide, 1089
 In whom no craving is,
 And who hath crossed o'er doubt :
 No-yonder's his release."
- Todeyya* " Leans he on none, or longs he still ? 1090
 Is wisdom his, or gets he that ?
 Sakya, that I may know a sage,
 Tell me this thing, O seer of all ! "
- The Master* " He leans on none ; he longs no more ; 1091
 Wisdom is his ; the getting's done :
 Know, Todeyya, the sage as man
 Of naught, caught not in lust and life."

(10) *Brahman Kappa's questions*

- Kappa* Then reverend Kappa spake : 1092
 " For those who mid-stream stay
 In the flood's fearsome surge,
 Bowed by decay and death,
 For them, O gracious One,
 Proclaim the isle ; and tell
 Me of the isle where such
 As this shall be no more ! "
- The Master* " For those who mid-stream stay, 1093
 Kappa," the Master said,
 " In the flood's fearsome surge,
 Bowed by decay and death,
 The isle I will proclaim

To thee : Where there is naught, 1094
 Where naught is graspt, that is
 The isle of no-beyond ;
 That is the cool where end
 Decay and death, I say.
 The mindful, knowing this, 1095
 Are cooled exceedingly
 By Dharma-vision then,
 Nor fall in Māra's power,
 Nor serve in Māra's train."

(11) *Brahman Jatukaṇṇin's questions*

Jatukaṇṇin

Reverend Jatukaṇṇin thus spake : 1096
 " Lo ! I did hear the muser rapt
 Who flood hath strode nor lists for lusts ;
 And to the lust-freed I am come
 With quest. Tell me the bourn of calm,
 O wisdom's eye innate ! Tell me,
 O Master, that in very truth,
 For with lust vanquished lives the lord ! 1097
 As radiant sun with glory lights
 The earth, blazon the word for me
 But little wise, O quickening sage !
 So I may understand the way
 How here to leave birth and decay."

The Master

" Expel all greedy lusts, 1098
 Jatukaṇṇin," he said,
 " And in renouncing them
 Behold security ;
 And find and know thou naught
 T'accept or to reject.
 Wither thou all that's gone, 1099
 Be naught what is to come,
 If now thou wilt not grasp,
 In calm thou shalt wayfare.

Who greed for name-and-form
Hath wholly passed, in him
No cankers, brahmana,
Are found or known whereby
He'd come within death's power." 1100

(12) *Brahman Bhadrāvudha's questions*

Bhadrāvudha Reverend Bhadrāvudha then spake : 1101
 " I beg the home-forsaker speak,
 Who hath cut craving and is still,
 Flood-crosser loosed from pleasure's lure,
 Quit of time's web, released and sage !
 These crowds, come here from countryside, 1102
 Long for thy words, O energy !
 And when they've heard the sinless speak,
 They'll go from here, thee worshipping.
 Do thou explain to them in full,¹
 For thine's this Dharma, found and known."

The Master " Expel all craving here to grasp, 1103
 Bhadrāvudha," the Master said.
 " Things up or down, across, between.
 For what man cleaves to in the world,
 By that e'en Māra tracks him down.
 Hence, knowing this, the mindful monk 1104
 Would cleave to naught in all the world,
 Beholding those caught in death's realm,
 This breed who cling to ' grasping ' here."

(13) *Brahman Udaya's questions*

Udaya In this wise spake the reverend Udaya : 1105
 " To him the dustless muser seated here,
 To him who hath done all there was to do,

¹ *Sādhū viyakarohi, SnA. dhammam desehi* ; perhaps in meaning ' about the well, ' ?
 cf. *Thag.* 114, *samaṇasūdhutā* ; cf. above verse 1058 note, verse 45 note.

The cankerless, yon-farer of all things,
I come to ask the goal. Declare release
By knowledge and the breach of ignorance ! ”

The Master “ ’Tis getting rid of lust and all desires, 1106
Udaya,” thus the Master made reply,

“ ’Tis getting rid of grief both (thought and felt),
’Tis ousting sloth and barring out all fret.
’Tis poised alertness in its purity 1107
With the forerunner, rightful reasoning :
Such is release by knowledge, I declare,
Such is the breaking up of ignorance.”

Udaya “ Pray, say, what binds the world ? What are its ways ? 1108
By getting rid of what, they say, is cool ? ”

The Master “ Pleasure doth bind the world ; distraught its ways ; 1109
Called cool is getting rid of craving here.”

Udaya “ For mindful farer how ends mind-at-work ? 1110
The Master’s word we’ve come to ask and hear.”

The Master “ Not fain for feelings from within, without, — 1111
For farer, mindful thus, ends mind-at-work.”

(14) *Brahman Posāla’s questions*

Posāla Reverend Posāla said : 1112
“ The still who cutteth doubt
And tells the past,¹ to him
Yon-farer of all things,
I come to ask the goal :²

¹ *Atītaṃ ādisati*, *SnA.* & *Nid.* ‘ past births,’ followed by *CPD*, but perhaps it is of *īhiti*, thus in meaning about that which is passed the halt (or station) of consciousness (or mind-at-work) in becoming, cf. above verse 1058 note.

² *Atthi pañha*, *SnA.*, *Nid.* & *CPD.* as from *attha*, but might it possibly be a question about ‘ is,’ what is ?

“ In whom perceiving forms 1113
 Hath ceased, him quit of all
 The body-bounds, who sees
 Within, without, there's naught,
 The knowledge, Sakiya,
 Of him I ask, and how
 Can such as he be led ? ”

The Master “ All halts of mind-at-work, 1114
 Posāla,” he replied,
 “ Knoweth the Man-thus-come ;
 He knows halt's end of him
 Released in that beyond.
 Whenas man knows ‘ a bond 1115
 Is pleasure’ to the rise
 Of state of man-of-naught,
 Discerns it so, then there
 He clearly sees the state :
 That's the true knowledge of
 Brahman of holy life.”

(15) *Brahman Mogharajah's questions*

Mogharajah Said reverend Mogharajah then : 1116
 “ Twice¹ have I sought with Sakya speech ;
 Not yet to me the seer hath spake ;
 But I have heard, when three times asked,
 That godlike rishis speak ! This world 1117
 And yon, the deva-world of Brahm, —
 On these I know not fully of
 The view of far-famed Gotama :
 So I am come to question him, 1118
 Seer of supernal, on the goal.
 Pray, how should one regard the world
 So that death's king do see him not ? ”

¹ *SnA.* says before both Ajita and Metteyya.

the Master " Regard the world as void ; and e'er
Alert, uproot false view of self.
Thus, Mogharajah, thou wouldst be
Death's crosser : and, regarding thus
The world, death's king doth see thee not." 1119

(16) *Brahman Pingiya's questions*

Pingiya " I'm worn with age and weak and wan," 1120
Thus spake the reverend Pingiya,
" My eyes are dim, my hearing's hard ;
Let me not die the while confused !
Blazon the word so I may know
How here to leave birth and decay ! "

the Master " Lo ! see these folk sore vexed by forms, 1121
Pingiya," thus the Master spake,
" Gay wantons weaving woe with forms !
So be thou earnest, Pingiya :
Be quit of form to come no more."

Pingiya " The quarters four, the four between, 1122
Above, below : these realms are ten,
Yet in the world naught is not seen
Or heard or felt or known by thee :
Blazon the word so I may know
How here to leave birth and decay ! "

the Master " Behold mankind by craving caught, 1123
Pingiya," then the Master said,
" And by decay burnt up and bowed !
So be thou earnest, Pingiya :
Be craving-quit to come no more."

This the Master said while dwelling at the Black Rock shrine among the Magadhans when he replied to the questions of the sixteen attending brahmans (of Bāvarin) as they begged and besought him.

Verily, if a man, knowing the goal and knowing the Dharma of each question, should walk by Dharma in Dharma, he would surely

go beyond decay and death. These things lead to the beyond, hence the name of this Dharma-teaching is even 'The Way to the Beyond.'

Thus to the rishi, him the wakened One, 1124
 Accomplished wayfarer, came Ajita
 And Tissa-Metteyya and Punṇaka,
 Mettagu, Dhotaka and Upasīva,
 Nanda and Hemaka and Todeyya 1125
 And Kappa too : came wise Jatukaṇṇin,
 Bhadrāvudha, Udaya and Posāla,
 Sage Mogharajah, rishi Pingiya :
 Came asking subtle questions of the first 1126
 Of wakened men. And the Awake, thus asked,
 Answered their questions as is very truth. 1127
 And with his answers the sage gladdened them.
 And gladdened by the seer, kin of the Sun, 1128
 Awake, they fared the godly wayfaring,
 Those brahmans, nigh to wisdom's noblest man.
 Whoso should walk as taught the Wake to each 1129
 Who sought, would from this shore to yonder go :
 And quickening the way supernal here, 1130
 They to the yonder from this shore would go.
 Such is the way to go to the beyond,
 Hence called "Pārâyana : Way to Beyond."

(And the reverend Pingiya thereafter returned to the Godhāvāri and told brahman Bāvarin all that had taken place.¹)

Pingiya Said reverend Pingiya : 1131
 "The way to the beyond
 I'll sing to thee ; the way
 The stainless, quickening seer
 Beheld and so proclaimed.

¹ So SnA.

“ And why should he speak false,
 That leader leaving lust
 And jungle for the cool ?
 Yea, I will praise the word, 1132
 That thing so fair ! of him
 From stain and error loosed,
 Loosed from deceit and pride !

Ouster of darkness, seer of all, 1133
 Awake, gone to world's end, passed all
 Becoming : him I serve whose name
 Is truth, the cankerless, ill-quit.

As birds fly from the wilderness 1134
 To haunt a fruitful woodland glade ;
 So seers of little worth I leave,
 Won swan-like to the mighty lake.

Ere I to Gotama's 1135
 Hest came, 'twas thus of yore
 They answered me : ' Thus hath
 It been : so will it be ! ' —

All on tradition based,
 All adding to my doubt.
 But he who ousted gloom, 1136
 Lone dweller bringing light,
 That noble Gotama,

Sage of the quickening,
 Seer of the quickening,
 Taught me the thing for here 1137
 And now, not for anon,
 For craving's end, for weal¹
 Which nowhere hath a peer.”

Bāvarin

“ How canst thou, Pingiya, 1138
 A moment stay from him,
 Sage of the quickening,
 Seer of the quickening,

¹ *Anitikaṃ*, *SnA.* & *Nid.* from *īti* : ill ; but perhaps here in meaning ‘not-thus-ish,’
 (*an-iti-ka*), so, ‘not in becoming’ ; (*neti neti* of the *Vedānta*.)

- “ From Gotama, who taught
Thee Dharma for both here
And now, and not anon,
For craving’s end, for weal
Which nowhere hath a peer ? ” 1139
- Pingiya* “ I stay not, brahmana, 1140
One moment e’en from him,
Sage of the quickening,
Seer of the quickening,
From Gotama, who taught 1141
Me Dharma for both here
And now, and not anon,
For craving’s end, for weal
Which nowhere hath a peer !
- With mind I see him as by eye, 1142
In earnest, brahman, day and night ;
I brighten night in praising him ;
Hence not as absence deem I that.
With faith and joy and heart alert 1143
Naught turneth me from his behest :
Unto what realm the quickening sage
Doth move, to that then I am drawn.
Since I am frail and worn with age 1144
Thither my body goeth not,
But with strong purpose e’er I move
And so my heart is linked with him.
- Once lay I in the swamp 1145
Afloundering : I swam
From isle to isle : and lo !
I saw the All-awake,
Flood-crosser, cankerless ! ”
- (Now while they thus spake, the Master appeared¹ and said :)
- The Master* “ As Vakkalin, Āḷavi-Gotama, 1146
And eke Bhadrāvudha by faith did win

¹ So *SnA.*, but he may have heard the word of the silent sage in another way, cf. above verse 698.

“ Release, so e’en by faith thou too shalt win
Release : and thou, O Pingiya, shalt go
To the beyond across the realm of death.”

Pingiya

“ The sage’s word I hear
And greater grows my faith ! 1147

With teeming, lucid thought
The All-awake rolled back
The veil; the deva-heights 1148
He plumbed, and found and knew
The all of nigh and yon :

The quests of those who doubts
Confessed the teacher solved.

To that which naught can shake 1149
To that which naught can move,¹
Which nowhere hath a peer :
Lo ! thither I shall go
And there my doubt shall end.

Think thus of me : a man
Intent on heart’s release.”²

¹ *SnA. nibbāna.*

² *Adhimuttacittam.*

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IV.—BOOKS CONCORDED WITH SUTTA-NIPĀTA GATHAS

ABBREVIATIONS OF BOOK-TITLES

		quoted by	volume and page.
Vin	Vinaya-Piṭaka,		
D	Dīgha-Nikāya,		„
M	Majjhima-Nikāya,		„
S	Samyutta-Nikāya,		„
A	Aṅguttara-Nikāya,		„
Khp	Khuddaka-pāṭha,		canto and verse.
Dh	Dhammapada,		verse.
Ud	Udāna,		page.
It	Itivuttaka,		page.
Sn	Sutta-nipāta,		verse.
Vv	Vimāna-vatthu,		canto and verse.
Pv	Peta-vatthu,		section, canto and verse.
Thag	Theragāthā,		verse.
Thīg	Therīgāthā,		verse.
J	Jātaka & Commentary,		volume and page.
Nd ₁	Mahā-Niddesa,		page.
Nd ₂	Culla-Niddesa,		page.
Ps	Paṭisambhidāmagga,		volume and page.
Ap	Apadāna, thera-,		canto and verse ;
„	„ therī-,		ii, canto and verse.
Bv	Buddhavaṃsa,		canto and verse.
Cp	Cariyāpiṭaka,		section, canto and verse.
DhS	Dhammasaṅgaṇī,		page.
Vbh	Vibhaṅga,		page.
Dhk	Dhātukathā,		page.
Pug	Puggala-paññatti,		page.
Kvu	Kathāvatthu,		page.
Yam	Yamaka,		page.
Pṭh	Paṭṭhāna,		page.
VinA	Samantapāsādikā (Vin. Comy.),		volume and page.
DA	Sumaṅgalavilāsinī (D. Comy.),		„
MA	Papañcasūdanī (M. Comy.),		„
SA	Sāratthappakāsinī (S. Comy.),		„
AA	Manorathapūraṇī (A. Comy.),		„

Khpa	Paramatthajotikā (Khp. Comy.),	page.
DhA	Dhammapada-atthakathā (Comy.),	volume and page.
UdA	Paramatthadīpanī (Ud. Comy.),	page.
ItA	ditto. (It. Comy.),	volume and page.
SnA	Paramatthajotikā (Sn. Comy.),	page.
VvA	Paramatthadīpanī (Vv. Comy.),	page.
PvA	ditto. (Pv. Comy.),	page.
ThagA	ditto. (Thag. Comy.),	page.
ThīgA	ditto. (Thīg. Comy.),	page.
Nd1A	Saddhammapajjotikā (Mahā-Nd. Comy.),	page.
Nd2A	ditto. (Culla-Nd. Comy.),	page.
PsA	Saddhammappakāsinī (Ps. Comy.),	page.
BvA	Madhuatthavilāsinī (Bv. Comy.),	page.
CpA	Paramatthadīpanī (Cp. Comy.),	page.
Vism	Visuddhimagga,	page.
Nett	Nettipakaraṇa,	page.
Pgdp	Pañcagatidīpanī,	verse.
Davs	Dāṭhāvamsa,	canto and verse.
Jina	Jinacarita,	verse.
Divy	Divyâvadâna,	page.
Mil	Milindapañha,	page.

(Note.— Reference are to the *roman* editions of the works.)

OTHER BOOKS REFERRED TO IN THE NOTES ETC.

S.B.E.	Sacred Books of the East Series.
S.B.B.	Sacred Books of the Buddhists Series.
Some Sayings	Some Sayings of the Buddha—The World's Classics.
Points of Controversy	Trsl. of Kathāvatthu, P.T.S.
Brethren	Psalms of, trsl. of Theragāthā, P.T.S.
RV.	Rig Veda, Griffith's trsl. Lazarus & Co.
AV.	Atharva Veda, ditto.
G.S.	Gradual Sayings, trsl. of Aṅguttara, P.T.S.
Dial.	Dialogues of the Buddha, trsl. of Dīgha, S.B.B.
K.S.	Kindred Sayings, trsl. of Saṃyutta, P.T.S.
P.E.D.	Rhys Davids—Stede Pali English Dict.
C.P.D.	Trenckner-Andersen-Smith Critical Pali Dict.
Mahābh.	Mahābhārata.

SUTTA-NIPĀTA

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59a	J. vi, 258.		S. i, 15.
59c	J. iii, 381; iv, 487; v, 392.	83a	
60c	Vin. ii, 25; M. i, 130; A. iii. 97; Dh. 186; Divy. 224.	83c	
61b	Sn. 74.	83d	
62a	S. i, 52.	84a	
62b	A. v, 337.	85	
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160		178ab	Vv. 33, 191.
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163c	Thag. 629, 1179; Thīg. 209.	178d	Ap. 343, 2; 346, 1; 392, 4.
163d	S. i, 200; Sn. 502, 746.	179b	D. ii, 259; A. iv. 90; Thag. 1082, 1178; J. vi, 219, 439; BvA. 86.
163Ac	D. iii, 196-9, 202; M. i, 358; S. i, 166; ii, 284; A. iv, 238; v, 327-8; J. v, 267; Bv. 1, 2; Sn. 164.	179c	Dh. 188; Divy. 164.
164c	D. iii, 97.	179d	Vin. i, 8.
165ab	S. i, 16.	180ab	Pv. ii, 13, 18.
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165c	Dh. 395; Sn. 221; Ap. 151, 2.	180d	D. ii, 208, 211, 221, 227; Sn. 192; Thag. 24.
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167b	Thag. 66; Sn. 699, 992.	181a	MA. i, 16; ii, 47; SA. ii, 4.
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219c	S. i, 12, 23.	250b	Sn. 327; J. iv, 303; v, 17, 33.
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- 478c S. i, 60; ii, 278, 279, 285; It. 36; Thag. 1022, 1166; Thīg. 7, 10, 56, 65; Vv. 5, 12; Ap. 9, 13.
- 478d S. i, 181; It. 72, 73, 117, 118; Thag. 335; Bv. 5, 3; J. i, 39; Ap. 387, 31; 542, 4; ii, 24, 4; D. ii, 267.
- 478e Sn. 875.
- 479c J. iv, 476.
- 480-1 Sn. 81-2.
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- 483b S. iii, 83.
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485b	J. iii, 305.		(6) <i>Sabbhiyasutta</i>
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486b	S. i, 220; A. ii, 35; iii, 36; It. 88; Thag. 1177; Thīg. 287; Ap. 6, 18; 23, 23; 43, 2; 43, 4; 169, 2; 308, 2; <i>passim</i> ; ii, 10, 2.	511 512 512b	D. ii, 275; DA. i, 155; MA. ii, 274. J. iii, 493, 495; iv, 10, 13, 240, 241, 409; v, 90. M. ii, 144. Nd1. 71; Nd2. 220.
486c	Thag. 565.	513c	
486d	S. i, 175; A. iii, 41; iv, 292; Dh. 356-9.	514 515 516 516b 516d	Nd1. 244; Nett. 170. Sn. 521, 527. S. i, 65, 187; It. 69; Thag. 12, 196, 607; Mil. 45. Vin. i, 294.
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487b	J. v, 55.	517c	
488a	Sn. 489, 505.	518	
488d	J. iv, 381; Sn. 509.	519	Nd1. 87; Nd2. 214.
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491			It. 69; J. iii, 360.
492		520c	A. iv, 144; M. i, 280.
493a	Sn. 74.	521a	MA. i, 153; SA. i, 77; Nd1. 202; Nd2. 180.
494b	J. vi, 259.	522	A. iii, 346; Thag. 693.
494c	Sn. 469.		Sn. 536.
495		522a	
496a	S. i, 107; Dh. 180.	522c	
496b	S. i, 12; Sn. 801.	523	
497ab	Sn. 464; SnA. 416.	524	
498ab	Sn. 465.	525	
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500		527	Nd1. 58.
501a	D. ii, 100, 101; S. iii, 42.	527a	J. iv, 53.
501b	Sn. 176, 472.	528	
502b	Ap. 6, 153.	529	Nd1. 93, 205; Nd2. 256.
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507c	Ud. 15; J. iii, 262.		S. i, 122; Sn. 1055, 1068. 1103; J. ii, 61; Bv. 1, 8; Ap. ii, 9, 11.
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540c	Vin. iv, 54; J. iii, 453.	554a	A. iii, 148; Vin. i, 12; A. i, 110.
541		554d	
542b	M. i, 227; A. ii, 39; J. vi, 60; MA. i, 41; AA. ii, 183.	555	
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544a	It. 76; Ap. 133, 3.	557cd	S. i, 191.
544ab	D. iii, 197, 202; S. iii, 91; A. v, 325, 326; Thag. 629, 1084, 1179; Ap. 20, 6; 112, 6; 128, 3; 251, 2; 316, 4; 408, 26; 482, 25; 499, 8; 540, 9; J. vi, 82, 88; MA. i, 294; VvA. 9.	558	M. ii, 143; VinA. 1, 115; ItA. i, 149; UdA. 84; Nd1A. 186; PsA. 215; Vism. 201.
544b	Ap. 541, 14.	558d	M. i, 171; A. ii, 39.
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544cd	M. i, 171; D. ii, 288; A. ii, 24; It. 123; Mil. 235-6.	560b	Sn. 998.
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545c	A. iv, 228.	561ab	Sn. 563.
546ab	VvA. 9.	561b	D. iii, 196; Ap. 547, 15.
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550b	Ap. 390, 4; 405, 43; 538, 10.	565b	It. 93; Thag. 181; J. vi, 124; Ap. 7, 4; 9, 13; 18, 14; 28, 9; 31, 15; 33, 4; 109, 7; 49, 14; 52, 10; 58, 7; 146, 4; 172, 2; 209, 2; 222, 3; ii, 11, 5.
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552c	Ap. 73, 3.	567d	S. i, 194; It. 103.
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633c	Dh. 246.	649a	Dh. 393.
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Thīg. 281; J. ii, 350.

851c

S. i, 5.

852ab

S. i, 187; Thag. 1218.

853c

D. iii, 192.

854d Sn. 922.
 855d Sn. 515.
 856c Dh. 282.
 856d S. iii, 83.
 857b S. ii, 281; Thag. 600; J. i, 141; Sn. 166.
 857c Dh. 211.
 857d Ud. 78; Sn. 333.
 858a It. 73.
 858b Thag. 957.
 859a Sn. 1076.
 859b Sn. 441.
 860bc A. iii, 359.
 860c Sn. 954.
 861b Sn. 950.
 861d Sn. 846.

(11) *Kalahavivādasutta*

862
 863ab UdA. 429.
 863c J. v. 16.
 864
 865
 866c Sn. 868.
 867d Sn. 894.
 868
 869
 870
 871
 872
 873
 874d MA. i, 25; ii, 329; SA. i, 46; Nd1A. 160; PsA. 438.
 875ab Vin.v, 145; Sn. 1052; BvA. 52.
 875d Sn. 478.
 876
 877

(12) *Cūḷaviyūhasutta*

878
 879b Sn. 887.
 879d Sn. 903.
 880
 881

882
 883
 884a SA. i, 329; SnA. 232.
 884ab PsA. 64.
 885ab SA. i, 329; SnA. 232; PsA. 63.
 886 PsA. 438.
 887a Sn. 797.
 887d Sn. 879.
 888
 889
 890
 891
 892ab Sn. 824.
 893
 894b Sn. 877.
 894d Sn. 867.

(13) *Mahāviyūhasutta*

895
 896
 897c Sn. 786-7.
 898
 899
 900
 901d Sn. 776.
 902ab MA. i, 41; ItA. 61.
 903d Sn. 879.
 904
 905
 906
 907b Sn. 785, 837.
 908b Sn. 840.
 909
 910
 911
 912
 913
 914ab Sn. 793.

(14) *Tuvāṭakasutta*

915
 916d Sn. 933.
 917

918		950c	Sn. 861.
919d	Sn. 787.	951cd	Thag. 717
920b	Thag. 372.	952	
921		953	
922c	Sn. 854.	954ab	Sn. 860.
923			
924	SA. ii, 108.		(16) <i>Sāriputtasutta</i>
924ab	S. i, 100.	955	DhA. iii, 226.
925		956a	Sn. 760.
926		956c	Ap. 6, 6.
927		956d	Mil. 402.
928d	J. v, 83.	857d	Sn. 1043, 1105, 1112, 1118.
929		958	
930b	Sn. 711.	959	
931a	Sn. 943.	960b	Dh. 323.
932		960d	J. iii, 524.
933a	It. 91.	961d	Thag. 984, 983, 1066, 1067;
934b	Thag. 331.		J. ii, 294; Mil, 366, 407.
934cd	S. i, 193; It. 98.	962b	S. i, 52; D. ii, 267; A. iii,
	(15) <i>Attadāṇḍasutta</i>		354.
935a	Sn. 207.	962cd	Dh. 239.
936a	Sn. 776; A. iv, 290.	963d	Sn. 1050; J. iv, 340.
936b	J. vi, 26.	964	
937c	Dh. 291.	965	
938cd	J. iii, 157; Vv. 83, 9; Pv. i, 8,	966d	J. iii, 7.
	6.	967	
938c	Thag. 986.	968c	Sn. 363; J. v, 86.
938d	Thīg. 52, 131; Pv. ii, 6, 17.	969	
939a	S. i, 40.	970	
940d	Ud. 28; Sn. 1061, 1062.	971c	Sn. 250.
941b	Thag. 502, 503.	972a	Sn. 63.
942b	Dh. 167.	973b	S. i, 193; iii, 134.
943a	Sn. 931.	974b	S. i, 117, 118.
944a	Dh. 75.	974c	Vin. i, 36.
945		975a	Sn. 387.
946d	Sn. 861.	975b	J. v, 55.
947		975cd	It. 42.
948b	Dh. 336.		
948d	S. iv, 291, 292; Ud. 76; It.		
	95.		
949	DA. iii, 746; MA. i, 232;		V. PARĀYANAVAGGA
	DhA. iii, 80; Sn. 1099.		
950abc	Dh. 367.		[at A. iv, 63 said to have
950a	Sn. 1100.		been sung by Nandamātā]

	(1) <i>Vatthugāthā</i>	997	
976c	Thīg. 341; Ap. i, 39; Mil. 342.	998ab	Sn. 560.
976d	Ap. 33, 14; 122, 1; 122, 4; 134, 1; 135, 3; 158, 1; 330, 16; 516, 1.	998e	Ap. 407, 30.
977		999d	J. iii, 259, 262.
978		1000b	M. ii, 143.
979ab	UdA. 10.	1000c	Bv. 1, 16.
980a	J. v, 69.	1000-3	D. i, 88; ii, 16.
980b	J. iv, 184, 362, 371, 476; Ap. 1, 50; 409, 23; J. iv, 488, 532.	1002bcd	A. iv, 90.
981d	Sn. 986; Mil. 24.	1002c	Vin. ii, 196; M. ii, 105; Thag. 878; Ap. 389, 88; J. vi, 595.
982		1002cd	Thag. 914.
983d	D. i, 95; S. i, 50, 51; A. iv, 378; J. iv, 320; v, 33, 87, 92; vi, 213.	1002d	S. i, 32; J. iv, 427, 428.
984c	Thag. 639, 720, 1255; Thīg. 126, 172, 187, 194, <i>passim</i> ; Ap. 187, 10; 327, 10; Pv. ii, 6, 2; J. iv, 85, 447; v, 70.	1003c	Sn. 1147; Ap. 52, 7; 304, 3.
985b	Ap. 21, 17; 189, 2.	1004	
985d	Dh. 116; Thag. 580; Mil. 395.	1005	
986		1006-8	Sn. 1124-5.
987		1007	
988b	Thag. 950; J. iii, 21, 148, 279, 338, 339, 525, 535; iv, 6, 11, 195, 222; vi, 19.	1008	
989		1009a	VinA, i, 104.
990b	D. ii, 267; A. iv, 90.	1009c	S. i, 122; Vv. 5, 8; Ap. i, 34; 52, 10; 404, 4; 427, 2; 435, 2; <i>passim</i> ; Mil. 342.
991		1010b	J. vi, 19.
992b	Thag. 1253; Ap. 22, 1; 80, 1; 335, 3; 336, 1; 407, 28; 419, 2; <i>passim</i> .	1010d	Ap. 51, 2; 56, 5; 67, 5; 74, 2; 95, 3; 108, 2; 113, 8; 126, 7; 133, 6; 304, 4; 316, 5; 518, 3; <i>passim</i> ; J. vi, 84.
992d	Ap. 538, 1; 539, 1; 540, 1; <i>passim</i> .	1011	
992ef	S. i, 134; A. ii, 24; It. 123.	1012b	Thag. 622; Ap. 533, 39; ii, 38, 5.
993b	S. i, 210; Ap. 52, 4; 138, 2; 161, 1; 408, 8; BvA. 169.	1013d	Thag. 58; Vv. 38, 1.
994ab	Jina. 40.	1014c	J. ii, 71.
995a	Pv. iv, 1, 56; J. iv, 282; vi, 319, 323.	1014d	Ap. 402, 46.
995f	J. i, 36, 37, 41, 42.	1015ab	Ap. 304, 2; 414, 2.
996ab	Ap. 533, 21.	1015b	S. i, 192; Thag. 426, 622, 1239; Thīg. 108; Ap. 32, 2; 52, 3; 70, 2; 95, 3; 123, 1; 126, 4; 137, 1; 213, 1, <i>passim</i> ; J. vi, 27.
		1015c	S. i, 190.
		1015d	Thag. 175; Sn. 562.
		1916b	J. v, 34; Ap. 284, 1; 296, 1; 305, 2; 309, 1; 347, 1.
		1016c	S. i, 233; Thīg. 3.

- 1017ab Ap. 389, 69.
 1017c Ap. 541. 13.
 1018
 1019d Thag. 1171; Bv. 2, 6; 4, 10; J. i, 3; Ap. 1, 135; 35, 16; 121, 1; 126, 2; 127, 1; 335, 1; 398, 23; 405, 48; BvA. 67.
 1020a Bv. 2, 6; J. i, 3; Ap. 6, 2.
 1020ab Ap. i, 36; 126, 1; 479, 1.
 1020d Bv. 2, 6; J. i, 3; Ap. 1, 36; 6, 2.
 1022c Ap. 389, 67.
 1023d Ap. 115, 4; 332, 4; 389, 55; 415, 4; 476, 7; 513, 2; ii, 5, 2; 8, 8; 16, 2.
 1024
 1025d M. ii, 143.
 1026
 1027c Ap. 1, 76; 31, 13; 41, 3; 318, 3; 407, 35; 431, 2; *passim*.
 1028d S. i, 121, 193, 194.
 1029c J. ii, 446.
 1029d Khp. vii, 5; Pv. ii, 3, 34; 4, 18.
 1030 DA. i, 155; MA. ii, 274; SnA. 230.
 1030c D. ii, 240; M. ii, 143, 144; SnA. 588.
 1031
 (2) *Ajītamāṇavapucchā* (1)
 1032-7 Nett. 70-71.
 1032 Nett. 10; Nd2A. 1.
 1032b S. i, 15.
 1033 Nett. 11.
 1033a S. ii, 24; A. iv, 228; Ap. 35, 8.
 1034-5 Nett. 12, 13.
 1034a Dh. 340; Thag. 761.
 1035 MA. i, 22; SA. ii, 253; ItA. 110; Nd2A. 78; PsA. 14, 218, 447; SnA. 8.
 1035cd MA. i, 62.
 1036-37 Nett. 14.
 1036a Thag. 46.
 1037-9 Nett. 17.
 1037cd S. i, 13, 15, 35, 60, 165.
 1037cdef D. i, 223.
 1037e A. i, 236; Sn. 734.
 1038 S. ii, 47, 49, 50; DhA. iii, 228.
 1038a Ud. 13; Sn. 70.
 1038ab SnA. 124; Nd2A. 147.
 1039 Nett. 21.
 1039d Sn. 741.
 (3) *Tissametteyyamāṇavapucchā* (2)
 1040
 1041bc Thag. 1090.
 1041c Ud. 33.
 1042 A. iii, 399, 401.
 (4) *Puṇṇakamāṇavapucchā* (3)
 1043b Sn. 957.
 1043cde Sn. 458.
 1043f Sn. 1045, 1047, 1049, 1061, 1079, 1081.
 1044
 1045
 1046d Sn. 1080.
 1047c Vin. i, 36.
 1048 A. i, 133; ii, 45-6.
 1048a S. i, 182; Dh. 267.
 1048b Dh. 255.
 1048c Pv. iv, 1, 34; Sn. 460.
 1048d Sn. 1060.
 (5) *Mettaḡumāṇavapucchā* (4)
 1049a Sn. 1061.
 1049b Sn. 322.
 1049d Sn. 728.
 1050b Sn. 963.
 1050c Sn. 728.
 1051 Sn. 728.
 1052ab Sn. 875; BvA. 52.
 1052d Sn. 1056; Dh. 195.
 1052e Sn. 1075; J. vi, 244.
 1052f Sn. 504.
 1053 Sn. 1066.
 1053cd Sn. 1054, 1067, 1085.

1053d Sn. 857.
 1054a S. iv, 205; Sn. 1067.
 1054b Dh. 115.
 1055a Sn. 1068.
 1055b Sn. 537.
 1056a Thag. 53.
 1056b J. v, 82, 83.
 1056c Sn. 1052.
 1057a Sn. 1083.
 1057d Sn. 504.
 1058c J. ii, 33, 35.
 1058d Thīg. 319.
 1059ab MA. i, 173; BvA. 68.
 1059b Sn. 176.
 1059d Sn. 477.
 1060d Sn. 1048.

(6) *Dhorakamāṇavapucchā* (5)

1061d Sn. 940, 1062.
 1062
 1063
 1064 Kvu. 194; Ndī. 32.
 1065d Thag. 671.
 1066-8 Nett. 166.
 1066 Sn. 1053.
 1067a Sn. 1054.
 1067b Thīg. 212; Ap. 386, 3.
 1068c S. i, 117, 118.

(7) *Upasīvamāṇavapucchā* (6)

1069
 1070c S. i, 12, 31.
 1071
 1072
 1073
 1074 DA. ii, 514.
 1074a J. iii, 255.
 1075d Sn. 504.
 1076a S. iv, 158.

(8) *Nandamāṇavapucchā* (7)

1077
 1078a Sn. 839.
 1079

1080f Sn. 1046.
 1081
 1082g S. i, 3.
 1083a Sn. 1057.

(9) *Haṇakamāṇavapucchā* (8)

1084 Sn. 1135.
 1085de Sn. 1053.
 1086a AA. i, 7.
 1086d Sn. 204; A.p 336, 12.
 1087ab Sn. 1095.
 1087b M. iii, 187; A. i, 142; iii, 311.
 1087d S. i, 1, 24, 36, 54, 60, 110;
 Dh. 335; Thag. 400; Ap.
 134, 6; 151, 1.

(10) *Todeyyamāṇavapucchā* (9)

1088
 1089
 1090a Sn. 369.
 1091

(11) *Kappamāṇavapucchā* (10)

1092a BvA. 65.
 1093
 1094a Sn. 620.
 1095ab Sn. 1087.
 1095cd S. i, 104.

(12) *Jatukaṇṇimāṇavapucchā* (11)

1096
 1097d S. i, 143; Sn. 1120, 1122; J.
 iii, 360.
 1098b A. i, 147; iii, 75; Sn. 424.
 1098c Sn. 791.
 1099 Sn. 949.
 1100a Sn. 950.
 1100d It. 76.

(13) *Bhadrāvudhamāṇavapucchā* (12)

1101
 1102b Sn. 353, 1061.
 1102d Sn. 504.

1103b	Sn. 537.	1119cf	Dh. 170; Vism. 644; KhpA. 83; PsA. 261.
1103		1119e	Thīg. 84.
1104			
(14) <i>Udayamāṇavapucchā</i> (13)		(17) <i>Piṅgiyamāṇavapucchā</i> (16)	
1105ab	Dh. 386.	1120a	J. vi, 523.
1105b	A. i, 162; ii, 37; iii, 214; S. i, 178; Thag. 541, 711, 1061; Thīg. 334, 336, 337, 364; Vv. 63, 18; Pv. ii, 6, 15; Ap. 34, 12; 35, 18; 41, 20; 290, 3; 389, 76; ii, 9, 21; 15, 21.	1120de	Sn. 1097, 1122.
		1121cd	Sn. 1123.
		1122b	Ud. 74.
1105c	M. ii, 144; A. ii, 23; iii, 214, 346; Sn. 1112.	1123	
1105d	Sn. 957.		(18)
1106-7	A. i, 134.	1124	
1108	S. i, 39.	1125	
1109	S. i, 39, 40.	1126b	J. v. 92.
1110c	S. i, 15.	1126c	Ap. 466, 5; 544, 24; ii, 18, 91; Mil. 1.
1110d	Sn. 988.	1127ab	M. i, 338; Thag. 1196, 1199.
1111a	S. iv, 205.	1128b	Vin. ii, 296; v, 145, 214, 215; D. iii, 197; S. i, 186; A. ii, 54; Thag. 26, 158, 417, 1023, 1212, 1258; Vv. 24, 13; 43, 5; Ap. 92, 1; 101, 3; 217, 1; 247, 2; 319, 3; DA. i, 59; MA. i, 21; PsA. 205, 266, 446.
		1128cd	J. vi, 218.
(15) <i>Posālamāṇavapucchā</i> (14)		1129b	It. 29; Thag. 714; Thīg. 21, 45.
1112b	It. 96, 97, 123; Thīg. 205; Ap. 527, 12.	1130a	Thag. 763.
1112d	Sn. 957.	1130b	Thag. 35, 710, 767, 1115; Thīg. 99.
1113		1131e	A. iii, 346; Thag. 691.
1114d	Thag. 925.	1131f	J. iii, 87.
1115c	Dh. 75.	1132	
1115f	D. iii, 196; A. iv, 340; Ap. 452, 1.	1133	MA. i, 35; BvA. 11.
		1133b	
(16) <i>Mogharājamāṇavapucchā</i> (15)		1134	
1116		1135	Sn. 1084.
1117	Ap. 537, 25.	1136cd	Sn. 1140.
1117d	Vin. v. 145; A. ii, 2; iv, 106; D. ii, 123; Vv. 15, 9; 18, 5; 19, 12; Bv. 3, 17; Thag. 375, 488.	1137a	D. iii, 196; Thag. 1254; Thīg. 136, 155, 170, 185.
1118-9	Ap. 537, 26-8.	1137d	Sn. 1139, 1141, 1149.
1118b	Sn. 957.	1138	
1118cd	SnA. 588.		
1119	Nett. 7; Vism. 656.		
1119a-f	Kvu. 64.		

1139		1147b	Ap. 6, 17.
1140cd	Sn. 1136.	1147d	A. ii, 23.
1141		1148	
1142b	Sn. 507; Thag. 83.	1149a	M. iii, 187, 190, 193, 200; Thag. 649; Ap. 545, 21.
1144			
1145c	Thag. 622, 912, 1253; Ap. 416, 2; 476, 2.	Note:	In addition to the above <i>MahāNiddesa</i> quotes twice Sn. vv. 776-975 (<i>Atthakavagga</i>) in full; <i>CullaNiddesa</i> in the P.T.S. edition Sn. vv. 35-76 and vv. 976-1149 (<i>Pārâyana- vagga</i>) once in full, (presum- ably in MSS twice).
1145cd	Ap. 408, 4; 468, 2; 514, 2; Sn. 178.		
1145d	Ap. 1, 76; 388, 51; 499, 1; 521, 3.		
1146c	Vin. 1, 7.		
1146d	S. i, 4, 29.		
1147ab	Thag. 673; Bv. 12, 15; 14, 14; 16, 12; 17, 12.		

[Note:—Professor Franke's concordance in ZDMG, 1909-1912 has, unfortunately, not been available to me in compiling the above.]

V.—THE TRANSLATOR'S AFTERWORD

So much has been written about Buddhism as to make a note by a translator of a small work of the Sutta Piṭaka seem superfluous : the late Mrs. Rhys Davids' books give intimate accounts and expositions of early Buddhism ; Professor A. B. Keith gives an immense survey of early and late Buddhism in his ' Buddhist Philosophy ' embodying, in criticism, modern scholarship thereon ; and there are now annotated translations of the most important texts for those who wish to read.

But a translator comes into peculiar relationship with the contents of his volume, and though therein he cannot survey ' the progress of Buddhist thought ' ¹ — from say 500 B.C. to modern times — he may be able to give a view (*ditṭhi*) of what his text sought to tell.

Very generally we may say :

the Vedānta taught :— (1) Brahman, Atman as permanent, immutable ;

(2) transmigration, reincarnation ;

(3) the doctrine of the act, Karma ;

(4) ill, with Brahman as bliss ;

(5) union with Brahman as the *summum bonum* ;

(6) and a way (or ways) thereto.

the Sutta-Nipāta taught:— (1) the getting rid of assumption, *attan*;

(2) rebirth, *punabbhava* again-becoming ;

(3) the doctrine of the act, *kamma* ;

(4) ill, its cause and end ;

(5) calm, cool, for here and now as the *summum bonum* ;

(6) and a way thereto.

(1) *Attam* may be (a) *ātman*, (b) *ātta*, (c) reflexive pronoun, and (d) *atta* or *-tva*.

(a) As *ātman*, *attan* seems to occur here and there, thus :—(1) in the *Brāhmaṇa-dhammika sutta* verse 284, *isayo . . attadattham acārisum*: rishis fared for the goal of *ātman* ; (2) v. 477 the Buddhist *muni attanū attānaṃ nānupassati* : does not perceive *ātman* by (or as) the self ; (3) v. 1119 *attānuditṭhiṃ ūbacca* ; uproot view of *ātman* ; (4) v. 756 *anattani attamānaṃ*

¹ Professor Keith *op. cit.*

passa lokam : behold the world joyful about what is not the self ; or, thinking of self in what is not self — here perhaps both in the brahman and buddhist sense.

(b) As *ātta*, its most common occurrence in the Piṭakas is in *attamana*, but in the *Sutta-Nipāta* it frequently occurs uncompounded and with its negative *nirattam*, e.g. v. 787 *attam nirattam na tassa atthi* : to him there is no assumption or not-assumption. It may be word-play, stressing the fact that the washen, cleansed, sage, does not hold with the brahmanic assumption that a permanent ātman is, that ātman is Brahman, the self is God ; compare vv. 784, 797, 800, 858, 919, also 790. It is perhaps significant that these verses form part of the *Aṭṭhakavagga*, the Chapter of Eights¹, which is generally considered to contain some of the most ancient suttas, (see Fausböll's *Introduction* in *SBE* and Chalmers in *HOS* 37). It may be here noted that these suttas are linked together by a repetition of certain lines which, it would seem, is the system adopted in the Rig Veda in its *eighth* book — see MacDonell's *Sanskrit Literature* p. 42. The *Aṭṭhakavagga* of the *Sutta-Nipāta* is the fourth chapter.

(c) As the reflexive pronoun its occurrence is generally clear from the context; this usage is of course closely allied to the Buddhist *attan*.

(d) As *atta* or *Sk. -tva* it seems to be the empirical self, almost equivalent to 'hood,' 'state,' individuality as we experience it, *nāma-rūpa* : subject-object ; but pregnant in meaning for the teaching of the *Sutta-Nipāta*, for it is to be quickened, made-become, developed, tamed, calmed, cooled. It usually occurs at the end of a compound giving a meaning : a state-of-self. Thus at :—

- v. 145 *bhavantu sukhitattā* : may all be they who have the self made happy ;
 v. 215 *ve t̥hitatto . . . muni* : the truly poised-of-self is a sage.
 v. 359 of the Buddha : *tiṇṇam . . parinibbutam t̥hitattam*, crossed, cool and poised-of-self.
 v. 477 of the Tathāgata : *samāhito . . . t̥hitatto*, cf. v. 519, intent and poised-of-self.
 v. 216 *saññatatto* and *yatatto* : restrained-of-self, curbed-of-self ;
 v. 425 *-pāhitattam* of the B. : resolved-of-self ;
 v. 718 *ekattam monam* : the self-at-one is the still wisdom ;
 v. 972 *samāhitatto* : intent-of-self ;
 v. 322 *vedagu bhāvitatto* : lore-adept of quickened self ;
 v. 388 *saṅgahitattabhāvo* : braced for self-quickening ;
 v. 501 *attadīpā* : the self-island-ed ;
 v. 778 *yad attagarahi* : what is blamed by the self, cf. 913.

¹ But see J.P.T.S. 1906-1907, 50, on the Chinese version as *artha*. Miss I. B. Horner refers me to Divy. 20 : *Caṭṭhagāthā munigāthā arthavargīyāṇi ca sūtrāṇi*.

(2) *Rebirth: punabbhava*. There is nothing in the *Sutta-Nipāta* to indicate the physical and psychical process of rebirth. It is possible *punabbhava* is thus wrongly translated and the notion is simply continuity. Hence there would be no ending of the 'persister' by death. We are told why men and devas 'stay' (*tittṭhanti*, no doubt in *bhava*) at v. 333, cf. too v. 754. And we are constantly told not to 'thirst' about becoming this or that *bhavābhava*, vv. 496, 1068.

Is there becoming again for the Master? asks a spirit at v. 162, and he learns from another, No! he is accomplished in (or by) knowledge, cleansed and has destroyed the cankers, cf. too vv. 730, 733, 743.

At v. 1055 we learn that by expelling pleasure and harbourage for pleasure the *viññāṇa*: mind-at-work, intellect, would not stay in becoming, *bhave na tittṭhe*. So perhaps the *viññāṇa* might be the 'persister,' continuing to become. And then in v. 1073 the question is asked, When one is released would one be cool? *sītisiyā*, (*SnA. nibbāna*), and would mind-at-work become for such? *bhavetha viññāṇam tathāvidhassa*? The reply comes that he has gone to the state that none can sum, there are no ways of telling *vādapathā*, words cannot describe the unconditioned.

(3) *The doctrine of the act, Karma, kamma*. We are not told of how Karma operates, but that it surely does. Verse 666 states that the deed becomes man's taskmaster and both fool *manda* and transgressor *kibbisakārī* see in the other world *paraloke* ill *dukkham* in the self *attani*.

The world revolves by deeds and so mankind, the wise perceive the origin by way of cause, vv. 653-4. The deeds that make a brahman, man-of-worth *arahaṃ*, are set forth at length in vv. 620-47; the true mendicant shuns the deed which bears ill fruit, v. 537; the fruit of the pious worldling is one thing, but not to be compared with the bliss of the calm sage, vv. 256-7; the painted peacock matches not the swiftness of the swan, v. 221.

(4) *Ill, its cause and end*. Some reasons for the existence of ill are given in vv. 91-115 under the name of *parābhava*; and in the sutta of Dual View-points, vv. 724-65, ill (*dukkha*), its cause and end, is analysed in sixteen ways. See too vv. 1049-60 Mettagu's questions.

(5) *The summum bonum*. In the *Sutta-Nipāta* there is little emphasis on *Nibbāna* as such, the word occurring but seventeen times, *parinibbāna* once. The emphasis seems to be on the state of calm *santa*, *upasanta* etc. as the *summum bonum*, with the concomitant states of being without doubt *kaṅkha*, hope *āsā*, grasping *ādāna*, attachment *upādāna*, affections *upadhi*, greed *lobha*, ill-will *dosa*, delusion *moha*, anger *kodhana*, pride *māna*, the competitive spirit *ussada*, lust-pleasure *kāma*, craving *taṇhā*; with the release from all these there is the cool state *nibbāna*, *nibbuta*,

sīti, *parinibbuta*, the state of knowledge *aññā*, of having found and known *viññā*, so that trust *nissita*, *sita*, is gone ; the state of the man-of-naught *ākiñcaññaṃ*, a thing *dharmā* for here and now and not anon *sandittṭhikāṃ* *akālikāṃ* ; and finally it is security *khema*, vv. 454, 424-5, 79.

(6) *The way thereto*. There is a high path and a low one taught by the recluse v. 714 ; and there is Dharma for layman and Dharma for recluse, ' for busied much householders cannot undertake what is required of the recluse ' v. 393.

(a) *Dharma, the thing for laymen*. The layman suffers because of certain actions, vv. 91-115 ; other actions make him an outcast *vasala*, vv. 116-42 ; what is best and how to get it may be read in vv. 181-92, the greatest luck in vv. 258-69. The rules for the householder are stated at vv. 393-404, how to know a friend at vv. 253-5, goodly words at vv. 450-4. To whom to give and how to win heaven *Brahmalokaṃ* thereby are taught in vv. 487-509.

Pleasures are vain, vv. 766-71 ; life is brief, vv. 804-13 ; grief is futile, vv. 574-93 ; there is a ploughing other than mere farm work, vv. 76-80, and some are converted, vv. 18-34.

(b) *Dharma, the thing for the recluse*. The way lies in going forth *pabbajjā* from home to homelessness and this the Master chose vv. 405-24, 935-39 ; and advised others to do likewise, vv. 335-42. ' Arise and sit alert ' vv. 331-4 and ' I will make you hear Dharma astir ' *sāvayāmi vo dhammaṃ dbutaṃ* vv. 385-92 ; ' stiffen thyself, be strong ' to win the still wisdom *mona* vv. 701-23.

' I strove by the stream Nerañjara and defeated Māra,' vv. 425-49 as ' a youth in heyday-prime ' v. 420. Some hear the voice *nigghosa* vv. 698, 719, 1061. Seek as friend a listener *bahussuta* v. 58, and when found fare with him, the rapt *dhīra* v. 45 ; if you find none, fare alone vv. 35-75. The lore-adept with quickened self *bhāvitatta* may help others, eager-eared, to muse *nijjhāpaye* vv. 316-23 ; there is something worth winning vv. 330, 567.

But the way is long and hard vv. 359-75, 701-23, 940-54, 963-75 ; there is a quick way vv. 915-34 ; and there is a way for one ready vv. 143-52. The true silent sage *muni* is thus vv. 207-21 ; the gift-worthy thus vv. 462-85, 490-503 ; the true monk, mendicant, recluse etc. thus vv. 514-37 ; the true brahman so vv. 620-47 ; the man-of-calm so vv. 848-61.

Quit speculation and disputes vv. 772-9. 780-7, 788-95, 798-803, 824-34, 835-47, 862-77, 878-94, 895-914. Eject the fraud vv. 274-83 ; and woe betide the ill-doer vv. 657-78.

I will tell you — if you ask — why the world is out of joint and your remedy ; I will tell you who is content, of the vanity of ceremonies, why ill arises and how to end it ; I will tell you how to become cool and calm, to cross the flood, what makes a sage, of Dharma here and now, the release which is no-yonder, the isle of no-beyond, the cankerless man ; I will tell you how to be free of death's realm, of release by knowledge, the state of a man-of-naught, so that death's king shall see you not : and I will tell you how to leave birth and death, vv. 1032-1123.

Some notable omissions from the gāthās. The well-known formulae of the four Nikāyas are nearly all omitted in the *Sutta-Nipata*. I list some of them :—

The Path or Way as eightfold, *aṭṭhaṅgikamagga*.

The four truths : (except at 724—27 from *S. & It.*).

The three refuges.

The three gems : (except in the *Ratana sutta* from *Khp.*).

The three signs, *aniccam*, *dukkham*, *anatta*.

The four paths and fruits : (but see v. 227 of the *Ratana sutta*).

The five khandhas.

The five (or six) super-knowledges, *abhiñña*.

The four, eight (or nine) *jhānic* abidings.

There are moreover no references to nuns, as Chalmers has pointed out. One may well ask : why these omissions ? Is it because metre did not permit their inclusion, or was the original teaching free of them ? If the latter, have we in the *Sutta-Nipata* perhaps some of the pith *sāra* of the Master's teaching ?

Some indication of the reliance of the canon and commentary on the *Sutta-Nipāta* is apparent from my concordance which, I here note, is predominantly a phrase-concordance.

Are we justified in comparing the ' progress of Buddhist thought ' with that of the Hindus ?

" These three thoughts (concerning the ātman)," writes Deussen in his *Philosophy of the Upanishads* p. 400, " are the kernel of the Upanishad teaching, . . . This kernel however was eventually surrounded by a husk which, growing ever thicker as time advanced, concealed it in many ways, until finally on the one hand the kernel utterly perished and only the husk remained, the Sāṅkhya . . . "

The Master, sage of the noble quickening varabburimedhāsa. In the *Sutta-Nipāta* we have some traditional ' autobiography.' At vv. 422-4 he is made to tell of his family and where they dwelt ; at vv. 406, 935-38 why he went forth ; at vv. 425-45 of his struggles with Māra and how he won ; at vv. 19-29 of his way of living, vv. 77-80 of his ' ploughing.'

“ Son, dost thou scorn me ? ” he says to Rāhula, v. 335 ; “ I am no brahman, rajah or trader, but man-of-naught *akiñcana*,” v. 455. “ rajah of Dharma,” v. 554.

Devas tell the sage Asita of his birth at Lumbini, and he is born in Suddhodana’s house among the Sakyans ; and there Asita foretells that the prince will reach awakening’s topmost peak and turn the Dharma-Wheel, vv. 679-95.

Brahman Sela is lost in admiration of his beauty :

“ Thy form is full and comely, finely bred,

Goodly to see and golden . . . ” vv. 548-53. So, too, king Bimbisāra, v. 420. He is the risen world-seer v. 599 ; a leader bringing light to all the world, scion of king Okkāka, lately gone forth from Kapilavatthu, v. 991 ; all golden-rayed and luminous as the full moon, v. 1016 ; the quickening sage . . . compassionate, vv. 538-47. He has rolled back the veil and solves the doubts of all who come and confess doubt, vv. 1147-8.

General. As to the metres of the text, the reader is referred to Professor Helmer Smith’s learned discourse in his *Index* (see my preface). As to the metres of my translation, I had some difficulty in rendering the terse Pali lines into equivalent terse English ; the *śloka* couplet is divisible into ‘ quarter-verses ’ or *pādas* and I found the six-syllable line in English the easiest to handle for these, generally reserving the eight and ten syllable English line for the shorter Pali *triṣṭubh*. I found it impossible to be literal and terse and at the same time to rhyme.

The reader must remember that the original was chanted not read. The poetry shows a love of alliteration and assonance, word-play, puns and puzzles, see my indexes. The prose parts do not produce much new matter ; there would be no difficulty in finding similar passages in the Canon in most cases.

Finally, I would refer the reader to the Vedic references that occur : the Three Vedas, the Atharva Veda, the Sāvitri and such words as *jātaveda* (cf. *vedajāta*), *devayāna*, *guhā*.

Colombo, Ceylon,

1944.

E. M. HARE.

VI. — SOME WORD-PLAY (ŚLEṢA) IN THE GATHAS OF THE SUTTA-NIPĀTA

18a	pakkodano duddhakhīro :	19a akkodhano vigatakhīlo
18b	samānavāso :	19b ekarattivāso <i>and</i> eka-vāso
22a	gopī . . . assavā :	23a cittaṃ . . . assavaṃ vimuttaṃ & āsava
29b	nāgo . . dālayitvā :	nāgo <i>and</i> n'āgo
45b	saddhimcaram :	saddhim & saddhā (!)
45b	sādhuvihāridhīraṃ :	sādhu & sādhutā
63b	rakkhitamānasāno :	?
75c	attatṭhapaññā :	?
94	asant' . . . sante . . asataṃ :	santa & sat
108a	vesiyāsu padissati :	<i>and</i> padussati <i>with v. l.</i>
p. 21	vasalo :	<i>outcast and outcaste</i>
135ab	anarahā santo :	<i>and</i> santo araham
135d	vasalādhamo :	<i>and</i> vasalo dhammo <i>with v. l.</i>
145d	sattā <i>passim</i>	sattva sakta (kāma bh ave, <i>cf.</i> v. 176b 435a)
176d	mahesiṃ :	isi <i>and</i> esi
209a	pamāya :	√mā <i>and</i> √mṛ
210d	nāyūhatī :	āyūhati <i>and</i> āyu-ūhati
214b	pariyantaṃ :	para- (!) <i>cf.</i> sīmanta v. 484
228b	nikkāmino :	<i>and</i> nikkhamana
228c	mudhā :	?
244c	adānasīlā :	ādānasīlā (<i>SnA</i>)
272a	attasambhūtā :	attan <i>and</i> ātta
353d	sutassavassa :	sutassava <i>and</i> sutam pavassa
358	addasa Kappiyo :	accagā Kappāyano, <i>see trsl.</i>
382d	maññamānā :	<i>and</i> mānā
385b	dhammaṃ dhutaṃ :	<i>see trsl.</i>
424ab	kāmesu . . nekkhammaṃ . . .	khemato <i>cf.</i> v. 1098
432a	tato :	<i>and</i> tapo ? <i>with v. l.</i>
456c	alippamāno . . mānavehi :	māṇavehi <i>and</i> māna
457	sāvittim . . . tipadaṃ } catuvīsatakkharaṃ }	<i>SnA</i> : buddham saraṇam gacchāmi, <i>etc.</i>
460d	sumedham :	medha <i>and</i> medhā
p. 87 & 487a	vadaññū & vadaññum :	vadaniya <i>and</i> vacanavidum (<i>SnA</i>) <i>respectively</i>
487f	sujjhe :	su-ijjhati <i>and</i> sujjhati
507bcd	appamāṇam . . . appamatto . . .	appamaññaṃ
519a	bāhetvā -pāpakāni :	brahmā

520a	samitāvi :	<i>and samita-āvi in opposition to bāhetvā</i>
520d	samaṇo :	<i>√śram and Vśam</i>
522	āgum na karoti :	<i>nāgo</i>
524a	viceyya :	<i>and vijeyya with SnA.</i>
525	kosāni :	<i>kusalo</i>
526	paṇḍarāni :	<i>paṇḍito</i>
529	vedāni . . . -vedanāsu . . . vedam . . . vedagū	
531	virato (!) . . . viriyavāso so viriyavā . . . viro (text dhīro)	
534	sutvā . . . sotthiyo :	<i>and sotthiyo with v. l.</i>
535d	kappan n'eti :	<i>both time and web</i>
537	parivajjayitā pariññacāri . . . pariyantam akāsi . . . paribbājakam	
538d	oghatam agā :	
577-8	maccāna jīvitam maccuvasam yanti	
621b	paritassati :	<i>both thirst and fear</i>
656d	Brahmā Sakko :	<i>and brahma-sakko</i>
659	kali :	<i>both seed of woe and of dice</i>
696b	dhammamaggam :	<i>and dhammam aggam (SnA)</i>
700b	bhikkhācariyam :	<i>bhikkhā and bhikkhu</i>
702a	samānabhāvam :	<i>cf. 718 samaṇopāsanassa</i>
706d	narakam imam :	<i>!</i>
707	appicch'assa . . . icchāya nicchāto aniccho	
715	visatā :	<i>√sañj and Vsr</i>
718c	ekattam :	
719	sutvā . . . nigghosam :	<i>the silent voice</i>
721ab	taṃ saṇati . . . santam eva taṃ	
763	magā :	<i>and maggāmagga- (SnA)</i>
	Kāmasutta note therein macco, jantuno, -porisam and naro	
784b	avivādātā :	<i>vivāda (!)</i>
787c	attam nirattam :	<i>see 'afterword'</i>
800c	viyattesu :	<i>viy-atta, ātta</i>
806d	na mamattāya nametha māmako	
810b	bhajaṇānassa vivittam-āsanam :	<i>vivitta-mānasam</i>
831c	palehi sūra :	<i>Pasūra</i>
849	Bhagavā :	<i>Nid. 1. 211-2, cf pp. 142-3, 337-8.</i>
889d	samattā :	<i>and sam-āpta ; see Sn. Indexes s.v.</i>
888-9	Note words for 'self,' ātumānam, sayam, attanā, sāmam	
935cd	samvegam . . . samvijitam	
947a	sa ve vidvā, sa vedagū	
996cd	vidhuro anāsavo . . . vidū narāsabho	
1026a	avijjā muddhā,	<i>see C.P.D. avijjā</i>
1058b	aṭṭhitam	<i>see note to trsl.</i>
1074	accī . . . attham asta paleti :	<i>muni . . . attham artha paleti</i>
1101d	apanamissanti :	<i>and namassanti</i>

1114c	tiṭṭhantaṃ :	tiṭṭh'antaṃ (tīrtha)
1119c	attānudiṭṭhiṃ ūhacca :	both ātma and ātta
1131	nikkāmo nibbano	see trsl.
1149d	adhimuttacittaṃ :	adhi- and vi-

VII.—SOME PĀLI WORDS IN THE NOTES

Word & verse number

Atṭhitaṃ	.. ..	1058	Bhūri-	.. ..	538
Atītaṃ	.. ..	1112	Māṇava	.. ..	997
Anītikaṃ	.. ..	1137	Viññāṇa	.. ..	1037
Abhinhasaṃvāsā	.. ..	335	Viyattesu	.. ..	800
Ākāsaṃ	.. ..	944	Vīro	.. ..	531
Dhīra	.. ..	45	Sampai āyāya	.. ..	864
Nigghosa	.. ..	1061	Sādhu	.. ..	1102
Paṇḍarāṇi	.. ..	526	Sādhuvihāri	.. ..	45
Parabhojanaṃ	.. ..	366	Sīmantānaṃ	.. ..	484
Paravediyaṃ	.. ..	474	Sukhitattā	.. ..	145
Pariyantacārī	.. ..	964			

VIII.—A TABLE OF ALLITERATION AND ASSONANCE IN THE GATHAS

	A	126ab	atthaṃ . . . anatthaṃ anu-
58c	aññāya atthāni		sāsati
59b	analaṃkaritvā anapekkha-	133c	ahiriko anottāpī
	māno	165b	appāhāraṃ alolupaṃ
68b	alīnacitto akusītavutti	173c	appatiṭṭhe anālambe

184b	appamādena añṇavam		A
197c	akkhimhā akkhigūthako	387a	rūpā ca saddā ca rasā ca
207c	aniketam asanthavam		gandhā
273d	atiṇṇapubbam apuna- bbhavāya	443d	āmam . . . amhanā
284d	attadattham acārisum	749ab	ārogyam -aññāya āsāvānam
320bc	anisāmay'attham . . . ajānam avitiṇṇakamkho		parikkhayā
364c	anissito anaññaneyyo		U & Ū
502b	ayam antimā n'atthi	122ab	atrahetu parahetu dhana- hetu
504ab	addhā amoghā . . . ahū akkhāsi	122c	sakkiputtō musā brūti
534cd	abhibhum akathamkathim . . . anigham	247c	dussīla-luddā pharusā
558a	abhiññeyyam abhiññātam	428bc	aggihuttañca jūhato pahūtam . . . puññam
574a	animittam anaññātam	539a	antagū si pāragū dukkhassa
593a	abbūlhasallo asito	539d	jutimā mutimā pahūta- pañño
620e	akiñcanam anādānam : 645c : 1094a.	627c	uttamattham anuppattam
628c	anokasārim appiccham	860bc	ussesu . . . muni . . . samesu . . . omesu
635bc	aññāya akathamkathi amatogadham anup- pattam	871ab	nu . . . kutonidāno . . . kuto pahūtā
691ab	ath'attano . . . anussaranto akalyarūpo . . . assukāni	871d	vibhūte . . . phusanti
751e	anejo anupādāno	901ac	tapūpanissāya jigucchitam . . . uddhamsarā suddhim
756a	anattani attamānam	911cd	sammutiyo puthujjā upek- hati uggahananta-
763b	andhakāro apassatam	996bcd	pahūta- varabhūri . . . vidhuro . . . vidū
850ab	akkodhano asantāsī avi- katthī akukkuco	1119acd	suññato . . . avekkhassu . . . attānudiṭṭhim ūhacca . . . maccutaro
852abc	akuhako apihālu amac- charī appagabbho aje- guccho		E
934ab	abhibhū . . . anabhibhūto . . . anītiham adassī	114b	khattiye jāyate kule
952ab	anīṭṭhuri ananugiddho anejo	115a	ete parābhavē loke
1002c	adaṇḍena asatthena	790b	diṭṭhe sute sīlavate mute : 797b : 887a.
1003b	agārā anagāriyam		○
1059bc	akiñcanam . . . asattam addhā . . . atāri	44ab	oropayitvā . . . saṃsīnapatto . . . kovīlāro
1059d	akhilo akamkho	51ab	gaṇḍo . . . upaddavo . . . rogo
1148a	adhideve abhiññāya	56abc	see under N
1149a	asaṃhīram asaṃkuppam	63a	okkhitta- pādalo
		114a	appabhogo mahātāṇho

153a	pannaraso uposatho . . . Sātāgiro yakkho	197cd	akkhimhā akkhigūthako kaṇṇamhā kaṇṇagūthako
261b	vinayo . . . susikkhito	201bc	vakā kimī kākā khādanti
265a	gāravo . . . nivāto	281cd	kāraṇḍavaṃ . . . kasambuṃ apākassatha
270ab	rāgo ca doso ca kuto- . . . lomahaṃso kutojā	324ab	kiṃsīlo kiṃsamācāro kāni kammāni
270cd	kuto . . . mano . . . ossajanti	362b	kodhaṃ kadariyaṃ
279cd	yo evarūpo . . . dubbisodho . . . saṅgaṇo	412cd	kuhiṃ . . . bhikkhu kattha- vāso
319ab	naro . . . otarivā mahodi- kaṃ . . . siṅhasotaṃ	422d	Kosalesu nīketino
319cd	so vūyhamāno anusotaḡāmī . . . so	424ab	kāmesu . . . nekkhammaṃ . . . khemato : 1098ab.
348ab	no . . . puriso . . . vāto	513abcd	kiṃpattinaṃ . . . bhikkhu- naṃ . . . kena . . . kathan . . . vyākaroḡhi
348cd	ramo . . . nivuto sabbaloko . . . jotimanto	516d	kālaṃ kaṃkhati
370c	danto parinibbuto t̥hitatto	517a	kappāni . . . kevalāni
383a	dhammo nipuṇo sukho	523ab	kaṃ khettaḡinaṃ . . . kusa- laṃ kena kathaṃ
429ab	duggo . . . maggo . . . duk- karo durabhisambhavo	537a	dukkhavepakkaṃ . . . kammaṃ
437d	makkho thambho . . . at̥thamo	551ab	kalyāṇadassano bhikkhu kaṇcana-
438ab	lābho siloko sakkāro -laddho . . . yo yaso	577ab	kumbhakārassa katā mattikabhājanā
476c	suddho niddoso vimalo akāco	602ab	kīṭe . . . kunthakipillike
477bc	samāhito ujjugato t̥hitatto anejo akhilo akaṃkho	608ab	keschi . . . kaṇṇehi . . . akkhihi
505a	yo yācayogo . . . gaḡat̥tho . . . Māgho māṇavo	651a	kassako kammanā
593a	<i>see under A</i>	653d	kammavipākakovidā
605b	odake vāriḡocare	685d	kuhiṃ kumāro . . . dat̥thu- kāmo
962b	ekodi nipako sato	844ab	okaṃ . . . aniketasārī . . . akubbaṃ . . .
1060c	so vītataṇho anigho nirāso	844cd	kāmeḡhi . . . apurekkharāno . . . kathaṃ . . . kayirā
	K & Kh	848a	kathaṃdassī kathaṃsīlo
28a	khilā nikhātā	920d	bhikkhu . . . kareyya kuhiṇci : 923b : 929b.
82b	khīṇāsavaṃ kukkuca- vūpasantaṃ : 481b.	930d	kathaṃ viggāhikaṃ . . . kathayeyya
145ac	khuddaṃ . . . kiṇci . . . sukhino . . . khemino	1012acd	Kosambīṃ . . . Kapila- vatthum Kusināraṇca
166ab	ekacaraṃ . . . kāmesu ana- pekhinaṃ		

G & Gh			
33b	gomiko gohi : 34b.	859ad	vajju puthujjanā . . .
39b	gacchatī gocarāya		n'ejati
43ab	dussaṅgahā . . . gahaṭṭhā	926bd	jāgariyaṃ bhajeyya . .
	gharam		vippajahe
118bc	gāmāni nigamāni . . .	935abd	jātaṃ janaṃ . . sam-
	niggāhako		viṇṇitaṃ
141d	duggaccā garahāya	945b	ājāvaṃ . . . jappanaṃ
279ab	gūthakūpo . . . gaṇavassiko	972b	jhānānuyutto bahu-
350ab	giraṃ . . . vagguvaggum . . .		jāgar'assa
	paggayha	999acd	jānemu . . . ajānatan . . .
371b	vaggagatesu . . . vaggasāri		jānemu
416cd	vyagghusabho . . . giri-	1046bcd	-ābhijappanti . . . yājayogā
	gabbhare		. . . jātijaram
945a	gedhaṃ . . . mahogho	1101abc	okaṃjaham . . anejaṃ . . .
			nandiṃjaham kappam-
			jaham
		1123abd	manuje . . . santāpajāte
			jarasā . . . jehassu
C & Ch		T & Th (with ṭ & ṭh)	
8ab	nāccasārī . . . paccasārī . . .	104abc	jātitthaddho -tthaddho
	accagamā : 9, 10, 11, 12,		-tthaddho . . . ñātiṃ
	13.		atimaññeti
39b	yenicchakaṃ gacchatī	106ab	itthidhutto -dhutto
	gocarāya		-dhutto
84a	caturō . . . pañcamo . . .	146b	tasā . . thāvarā
	Cunda	331ab	utthahatha nisīdarha . . .
343b	vicikicchānaṃ chettā		attho supirena
346a	chind'eva . . . vicikiccham	333bc	sitā titṭhanti atthikā
665cd	ca duccharitāni caritvā . . .		tarath'etaṃ visattikaṃ
	cirarattaṃ	377c	t'atthi tulyo nipunattha-
707bcd	appicch'assa . . . icchāya	557cd	Sāriputta anuvatteti anu-
	nicchāto aniccho		jāto Tathāgataṃ
		678b	tattha . . . tāvacitaṃ vasi-
			tabbaṃ
		1073cd	tatth'eva . . sītisiyā vimutto
			. . . tathāvidhassa
J & Jh		D & Dh (with ḍ & ḍh)	
71b	jālamhi asajjamāno : 213d.	60b	dhanāni dhaññāni ca
249b	jaṭā jallaṃ khaṭṭhinaṃ		bandhavāni
422a	ujum janapado rāja	81cd	panudanti buddhā
440d	jive parājito		dhamme
462b	jāyati jātavedo	88a	dhammapade sudesite
500a	jahetvā jātimaraṇaṃ		
508a	sujjhati . . . bajjhatī		
552cd	viṇṇitāvi jambusaṇḍassa		
553acd	bhojārājāno . . . rājābhiraṇḍā		
	manujindo rajjaṃ		
767b	chanda-jātassa jantuno		

104, 106	<i>see under T</i>		
147ab	diṭṭhā . . . addiṭṭhā . . . dūre . . . avidūre	33cd	N (with ñ)
263a	dānañca dhammacariyā	56a	narassa nandanā na . . . nandati . . . nirūpadhi
297ab	annadā baladā . . . vaṇṇadā sukhadā	56bc	nillolupo nikkuho nippipāso
312acd	adhammo daṇḍānaṃ . . . adūsikāyo . . . dhammā dhamṣenti	86b	nimmakkho niddhanta- kasāvamoho nirāsayo
327abc	dhammārāmo dhamma- rato dhamme dhamma- . . . dhammasandosa- vādaṃ	213f	nibbānābhirato anānu- giddho
351b	dhonaṃ vadessāmi dhammaṃ	257c	netāram aññesaṃ anañña- neyyaṃ
385b	dhammaṃ dhutaṃ . . . dharātha	326b	niddaro . . . nippāpo
411c	rājadūtā vidhāvantu	411b	niraṃkatvā nivātavutti
429ab	<i>see under O</i>	414b	nāyaṃ nīcakulā
488cd	cladaṃ idha ārādhaye dakkhineyyehi tādi	425b	nikkhamma nagarā
526ab	dubhayāni . . . paṇḍarāni . . . bahiddhā . . . suddhi- pañño	491b	nadiṃ Nerañjaram
542cd	damappatto dhitimā	756c	dantā . . . anighā nirāsā : 492b.
559cd	dullabhaṃ dassanaṃ . . . sambuddhānaṃ	856ab	niviṭṭhaṃ nāmaūpasmaṃ nissayata n'atthi ñatvā . . . anissito
649ab	diḡharattam . . . diṭṭhigatam	933c	santī . . . nibbutiṃ ñatvā
671c	disataṃ adhiseti	942ad	niddaṃ tandiṃ . . . nibbāna- manaso naro
680a	disvāna deve muditamane udagge	1055c	nandiñca nivesanañca
701b	dukkaraṃ dutabhi- sambhavaṃ	1078c	anighā nirāsā
740ab	taṇhādutiyo . . . diḡham addhāna	1131d	nikkāmo nibbano nātho
762ef	dhammaṃ durājānaṃ . . . aviddasū		P & Ph
938cd	addakkhṃ duddasaṃ hadayanissitaṃ	33a	puttehi puttimā . . . pāpimā : 34a.
983d	muddhā . . . sattadhā	41bc	puttesu . . . vipulaṃ . . . pemaṃ piyavippayogaṃ
986ab	dukkhitaṃ disvā devatā	55abc	upātivatto patto . . . paṭiladdha uppanna-
		66ab	pahāya pañcā . . . upak- kilese vyapanujja
		83a	pucchāmi . . . pahūta- paññaṃ . . . kammāra- putto
		89bcd	pakkhandī . . . pagabbho . . . palāpo . . . patirūpena
		91abcd	parābhavantaṃ purisaṃ . . . pucchāma . . . puṭṭhuṃ . . . parābhavato

153ab	pannaraso uposatho . . . upatṭhitā	537f	paribbājakam . . . patti- pattam
166bcd	anapekkinam upasam- kamma pucchāma . . . -pāsā pamocanam	547cde	puññe . . . pāpe . . . lippasi pāde . . . pasārehi
184d	paññāya parisujjhati	558c	pahātabbam pahīnam
239b	pattapphalam -pphalam -pphalam	576ab	phalānam . . . pakkānam pāto papatanā
240b	parehi . . . payatam paṇitam	585cd	petā pārenti . . . paidevanā
254d	parijānanti paṇḍitā	587d	phandante . . . pañine
257a	pavivekarasam pītvā	588d	passa . . . pariyāyam
259c	pūjā . . . pūjanīyanam	592c	paridevam pajappañca
260ab	patirūpa . . . pubbe . . . -puññatā	598b	pecca pañjalikā
280cd	pāpiccham pāpa- pāpa- parikkhāro . . . pañinam	606ab	pakkhī pi . . . pattayāne
307d	pucchāmi . . . pahūta- paññam . . . pāragatam	674cd	papatanti pāpakarā pāpāni
359ab	pārinibbutam	737abcd	phassam pariññāya . . . upasame . . . phassā- . . . parinibbutā
389d	pesunam . . . pi parūpa- vadam	739c	phussa phussa . . . passam
390b	pasamsāma parittapaññe	773c	pacchā pure . . . pi apekha- mānā
402c	pāṭihāriyapakkhañca pasanna-	776ab	passāmi . . . pariphanda- mānam pajam
409b	pāsādasmiṃ patitṭhito	790c	puññe . . . pāpe . . . anūpa- litto
413cd	khippam pattam apūresi sampajāno patissato	791a	purimam pahāya aparam
416b	Paṇḍavassa puratthato	914cd	pannabhāro . . . vippayutto . . . kappiyo nūparato . . . patthiyo
430c	pamattabandhu pāpimā	923ab	phassena . . . phutṭh'assa paridevam
452abcd	piyavācam . . . patinanditā . . . pāpāni paresam . . . piyam	932cd	pharusena . . . paṭivajjā paṭisenikaronti
485bc	pañjalikā . . . pūjetha annapānena	936ab	phandamānam pajam . . . appodake
487d	puññatthiko . . . puñña- pekho :505b	945cd	pakappanam kāmapamko
510d	pañhe . . . putṭho anu- pubbam :511d	969a	paññam purakkhatvā -pīti
520ad	pahāya puññapāpam . . . pavuccate	1016cd	pannarase pāripūrim upāgatam
526ad	paṇḍarāni . . . paṇḍito . . . pavuccate	1024cd	pucchi . . . pañhe . . . paṭibhāsati
535c	panujja pamkam	1035d	paññāy'ete pithiyyare
537c	parivajjayitā pariññacāri	1126cd	pucchantā nipuṇe pañhe . . . upāgamum

1145ab paṃke . . . pariphandamāno
dīpā dīpaṃ upaplaviṃ

B & Bh

21a baddhā . . . bhisī
25abc bhatako'smi . . . nibbittṭhena
sabbaloke . . . bhatiyā
81abc gāthābhigitam . . . abho-
janeyyam . . . brāhmaṇa
. . . buddhā
222bcd bhumāni . . . bhūtā . . .
bhavantu . . . bhāsitaṃ
305b suvibhattāni bhāgaso
382c sabbe . . . atthabaddhā
bhavanti
519ad bāhetvā sabba- Sabhiya . . .
bhagavā . . . brahmā
558b bhāvetabbam . . . bhāvitaṃ
657d bālo dubbhāsitaṃ bhaṇam
693cd bahujana- . . . bhavissati
brahmacariyam
923cd bhavañca nābhijappeyya
bheravesu
957c bahunnam . . . baddhānam
958ab bhikkhuno . . . bhajato
1028a Bāvarī brāhmaṇo bhoto
1032cd ābhilepanam brūsi . . .
mahabbhayaṃ

M

14b mūlā . . . samūhatāse
: 369b.
37a mitte . . . anukampamāno
50ab kāmā . . . madhurā mano-
ramā . . . mathenti
73ab mettaṃ . . . vimuttiṃ
āsevamāno muditañca
84cd maggajino maggadesako
. . . magge . . . magga-
dūsī
150ab mettañca . . . mānasam . . .
aparimāṇam

198bc

mukhena vamat'ekadā . . .
semhañca vamatī

218ac

munim . . . methunasma
. . . madappamādā . . .
vipamuttaṃ

332cd

mā . . . pamatte . . . maccu-
rājā amohayittha

360a

maṅgalā samūhatā

437d

makkho thambho . . .
atthamo

484c

munim moneyya-
sammaṇam

494ab

māyā . . . māno . . . amamā

545b

mārābhibhū muni

561bcd

mārasena- . . . sabbāmitte
. . . modāmi

576cd

maccānam . . . maraṇato

682cd

Merumuddhavāsine . . . me
. . . mārisā

815abc

methunam . . . Metteyya
. . . mussat'evāpi . . .
micchā

889bcd

mānena matto . . . sāmam
manasābhisitto . . .
samattā

962cd

kammāro . . . niddhame
malam

1004bcd

mante . . . muddham . . .
manasā

1008c

Mogharājā . . . medhāvi

1013d

ramaṇīyam manoramam

1040dc

majjhe mantā . . . mahā-
puriso : 1042bc

1120cd

māham . . . momuho . . .
dhammam

1132ab

-malamohassa māna-
makkha-

Y

482c

yam yaññakāle pariyesa-
māno

505ab

yo yācayogo . . . yajati

509ac

yo yajati . . . yaññasampadam
. . . yajitvā . . . yācayogo

918ab	seyyo . . . maññeyya niceyya	374b	vivaṭaṃ disvāna . . . āsavānaṃ
967a	theyyaṃ . . . kareyya . . . bhaṇeyya	378cd	vivattacchaddâsi . . . viro- casi vimalo
	R	415abcd	disvāna vāsūpagaraṃ . . . upāvisuṃ . . . āgantvā . . . paṭivedayi
444c	ratṭhā ratṭhaṃ vica- rissam	444cd	vicarissam sāvake vinayaṃ
552ab	rājā arahasi . . . rathesabho	463b	vedantaḡ vusitabrahma- cariyo
660c	ariyagaraḡ nirayaṃ	472abc	bhavāsavā . . . vacī . . . vidhūpitā . . . vedagū . . . vip̐pamutto
795c	rāgarāḡi . . . virāgaratto	499ab	samitāvino . . . vītarāḡā . . . vip̐pahāya
971d	rusito . . . pharusam	528ab	vedaguṃ . . . anuviditaṃ . . . viriyavā
974acd	rajāni . . . rūpesu . . . rasesu . . . rāgaṃ	529a	vedāni viceyya kevalāni
	L	529cd	sabbavedanāsu vītarāḡo . . . vedam . . . vedagū
29b	pūtilataṃ . . . dālayitvā	542b	viddhastā vinaḡikātā
196c	lohitassa lasikāya	562cd	mahāvīro . . . va . . . vane
560ad	dullabho loka . . . salla- katto	590ab	sutvā vineyya paridevitaṃ
929d	lābhakamyā . . . lāpayeyya	596ab	jātivādasmim̐ vivādo
998ac	dullabho loka . . . lokamhi	600a	vyakkhissam̐ Vāseṭṭha
	V	614bd	vohāraṃ upajīvati . . . vāṇijo
7a	vitakkā vidhūpitā	646ab	pavaraṃ vīraṃ . . . vijitā- vinam̐
38a	vaṃso visālo . . . visatto	668a	vaggu vadanti vadantā
59c	vibhūsanatṭhānā virato saccavādī	684c	vattessati . . . Isivhaye vane
100bc	vā . . . vaṇibbakaṃ musā- vādena vañceti :129bc	704ab	virato . . hitvā . . . parovare
214bc	vācā . . . vadanti . . . vīta- rāgaṃ	793cd	evadassim̐ vivaṭaṃ . . . vikappayeyya
215c	vīmaṃsamāno visamaṃ	842cd	vidhāsu avikampamāno . . . visesi
221d	vivittassa vanamhi	845ab	vivitto vicareyya . . . vadeyya
272cd	visattā . . . māluvā va vitatā vane	858ab	pāsavo vā . . . vatthum̐ . . . vijjati
277ab	vihesam̐ bhāvitattānaṃ avijjāya	899ab	sīlavatāto . . . vedhati . . . virādhayitvā
329abc	viññāta- . . . viññātaṃ . . . vaḡḡhati	912ab	visajja . . . vivādaḡātesu . . . vaggasārī
348b	vāto . . . vihāne	947ab	ve vidvā . . . vedagū ñatvā
353abcd	parovaraṃ . . . veditvā . . . -viriya vārim̐ . . . vācā-		

967cd	āvilattam . . . vijaññā . . . vinodayeyya	108abc	sehi . . . asantuttho . . . padissati dissati -dāresu
970cd	vitakke paridevaneyye vinayetha	110c	tassā issā . . . supati
1005d	vācāya vissajessati	123c	sahasā sampiyena
1011d	Vedisam Vanasavhayam	144a	santussako . . . subharo
1023cd	vicinteti . . . vedajāto	145d	sabbe sattā . . . sukhittā :147d.
1060abc	vidvā . . . vedagu . . . bhavā- bhava . . . visajja . . . vītatāho	152b	sīlavā dassanena sampanno
1065bc	vivekadhammam . . . vijaññam . . . avyāpajja- māno	174ab	sabbadā sīlasampanno . . . susamāhito
1071ac	vitārāgo . . . -vimokhe . . . vimutto	178ab	suddiṭṭham . . . suppa- bhātam suhuttṭhitam
1073bcd	vassānam . . . vimutto . . . viññānam -vidhassa	195cd	hadayassa papphāsassa vakkassa pihakassa
1116abcd	dvāham . . . vyākāsi . . . yāva . . . devisi . . . vyākaroti	197b	asucī savati sabbadā
	S	211a	sabbābhibhum sabbavidum sumedham
3b	saritam sīghasaram viso- sayitvā	241d	sakuntamanisehi susam- khatehi
36a	samsaggajātassa . . . sneho	266ab	sovacassatā samañānañca dassanam
45abc	sace . . . sahāyam saddhim- caram sādhu- . . . sabbāni parissayāni	269c	sabbattha sotthim
47ab	pasamsāma sahāyasam- padam setthā samā sevitabbā sahāyā	283a	suddhā suddhehi saṁvāsam
57c	sayam . . . seve pasutam	290cd	sampiyena . . . saṁvāsam saṅgantvā samarocayum
62a	sandālayitvā saṁyojanāni :74b.	306b	sannidhim samarocayum
70bc	sutavā satimā samkhāta-	325d	suṇeyya sakkacca subhā- sitāni
71a	sīho . . . saddesu asantasanto :213c.	330c	santi-soracca-samādhi- saṅghitā
88bc	saññato satimā . . . sevamāno	345c	samavattṭhitā . . . savanāya sotā
90bc	sutavā -sāvako sapañño sabbe	352b	samujjupaññassa samugga- hitam
90f	suddham asuddhena samam	356ab	esa sutvā pasīdāmi . . . isisattama
102bc	sahirañño sabhojano . . . sādūni	389a	sace . . . so sallape sāvakena
		444b	satiñca suppatitṭhitam
		446d	sambuddhassa satimato
		473a	saṅgātigo yassa . . . santi saṅgā
		503b	sambodhipatto saramam
		515ab	sabbattha . . . satimā . . . so himsati . . . sabbaloke

515cd	samaṇo . . . ussādā yassa	944cd	soceyya ākāsaṃ . . . sito
	santi sorato so		siyā
534ab	sutvā sabbadhammaṃ . . .	946cd	sabbaṃ so paṭinissajja
	sāvajjānavajjaṃ		sa . . . santo
538c	saññakkhara-saññanissitāni	955b	na-ssuto . . . kassaci
542cd	sītibhūto . . . saccanikkamo	956ab	sadevakassa lokassa . . .
548ab	suruci sujāto cārudassano		dissati
548cd	suvanṇavaṇṇo si . . .	963bc	sayanaṃ sevato . . .
	susukkadāṭho si		sambodhikāmassa
556ab	senāpatī . . . sāvako satthu-	977ab	so Assakassa visaye
	d-anvayo		Alakassa samāsane
597a	sakkoma saññattum	985ab	ussussati . . . sokasalla-
622b	sandānaṃ sahanukkamaṃ		samappito
648c	sammuccā samudāgataṃ	992ab	so . . . sambuddho . . .
662ab	appaduṭṭhassa narassa		sabbadhammāna
	dussati suddhassa	992cdef	sabbā . . . sabbadhammesu
	posassa		. . . sabba- . . . upadhi-
675bc	sāmā sabalā . . . soṇā		saṃkhaye
	sigālā	1006ab	sutvā sissā soḷasa
789c	so sujjhati sopadhiko	1009b	sabbalokassa vissutā
898a	siluttamā saññamenāhu	1012abc	Sāketam Sāvatthiṇca . . .
	suddhiṃ		Setavyaṃ
916d	sadā sato sikkhe :933b.	1030b	sabbesaṃ sabbasaṃsayam
937ab	samantaṃ asaro . . . disā	1034a	savanti sabbadhī sotā
	sabbā sameritā	1117d	Gotamassa yasassino

SOME REVIEWS ON THE FIRST EDITION:—

‘ There is no doubt that the *Sutta-Nipāta* is very rewarding. *Woven Cadences* throughout maintains the loftiness of thought inherent in the original. To those who seek to know more of the splendid old religion now called Buddhism, Mr. Hare has given a fine lead both by virtue of his eloquent translation and constructive Afterword.’—
The Hibbert Journal.

‘ In these times when in the West, interest in Buddhism is appreciably increasing, it is most agreeable to welcome and to recommend Mr. Hare’s charming, able and stimulating translation of the “ old and important anthology of early Buddhism,” the *Sutta-Nipāta*.’—
Religious (Quarterly).

‘ On the whole the translation will not fail to convey to the English readers both the sense and the beauty of the religious experiences of ancient India which found a significant expression through the utterances of the Buddha and his immediate disciples.’—
Indian Culture (Calcutta).

‘ It is by no means an exaggeration to say that an understanding of early Buddhism is hardly possible without a correct interpretation of the *Sutta-Nipāta*. The entire ideological basis of the *Sutta-Nipāta*, with its repeated emphasis on the evils of sense-perception, seems to be the first formulation in India of philosophy which takes for its major premise the relative unreality of the external world, and aims at the goal of individual happiness by the attainment of inward peace (*ajjhātasanti*) through Yogic contemplation. Apart from the difficulties of interpretation of the text, the translator is further limited by the demands of metre and poetic diction. Mr. Hare, however, overcomes this difficulty well, and it must be admitted that the translation reads smoothly as English unrhymed verse.’—
University of Ceylon Review.

‘ Now Mr. Hare has prepared a new translation also in the original mixture of prose and verse. The word verse must be used advisedly for, it is not suggested that the Pali original could fairly be described as poetry. The West has yet to find a translator worthy of the Dhamma.’—
Journal of the Royal Asiatic Society (London).

