

Bhikkhu Paññobhāsa

THE

ATṬHAKAVAGGA

(Sutta Nipāta, 4)

Pali, with English translation



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ATTHAKAVAGGA

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Pali, with English translation



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Preface

The Aṭṭhakavagga is the fourth chapter of an ancient collection of Buddhist scriptures known as the Sutta Nipāta. Although it is only a single chapter of a larger work, there is good evidence suggesting that the Aṭṭhakavagga existed in its own right prior to the compilation of the Sutta Nipāta, and that it was much better known and more influential in ancient times than it is today. This lapse into relative obscurity is unfortunate, as the Aṭṭhakavagga contains invaluable information for anyone wishing to better understand the earliest teachings of Buddhism, and also for anyone seeking the way of wisdom.

It had been my intention to include a sort of commentary to the text, explaining the importance of the Aṭṭhakavagga as a work of Buddhist literature, and also explaining why I chose to translate it as I did—why I chose to render *kāma* as “object of desire,” *tādī* (in both places where it is found) as “one who is such,” the first verse of the Mahāvīyūha Sutta as a statement rather than a question, etc. But, I feel that too much of my own verbiage would detract from the immediacy of the scripture; and furthermore at present I lack the resources and the initiative to write such a book. Suffice it to say that my main objective throughout the work of translation was to reproduce the literal meaning as well as the style and tone of the discourses as faithfully as the language barrier, the culture barrier, and my limited abilities would allow. The Aṭṭhakavagga is truly a masterpiece of philosophical literature, with respect to both the profundity of its philosophy and the beauty and subtlety with which that philosophy is conveyed; and I sincerely hope that this translation of it will help the actuality—the Suchness—of very ancient Dhamma to speak for itself.

May all in want of wisdom find it, and may all beings be well and peaceful.

Paññobhāsa Bhikkhu, 8 July 1999

namo dhammassa

I. KĀMA SUTTA

1. *kāmaṃ kāmayamānassa / tassa ce taṃ samijjhati
addhā pītimano hoti / laddhā macco yadicchati*
2. *tassa ce kāmayānassa / chandajātassa jantuno
te kāmā parihāyanti / sallaviddhova ruppatti*
3. *yo kāme parivajjeti / sappasseva padā siro
somaṃ visattikaṃ loke / sato samativattati*
4. *khettaṃ vatthuraṃ hiraññaṃ vā / gavassaṃ dāsaporisaṃ
thiyo bandhū puthu kāme / yo naro anugijjhati*
5. *abalā naṃ baliyanti / maddantenāṃ parissayā
tato naṃ dukkhamanveti / nāvaṃ bhinnamivodakaṃ*
6. *tasmā jantu sadā sato / kāmāni parivajjaye
te pahāya tare oghaṃ / nāvaṃ sitvāva pāragūti*

II. GUHAṬṬHAKA SUTTA

1. *satto guhāyaṃ bahunābhichanno
tiṭṭhaṃ naro mohanasmiraṃ pagāḷho
dūre vivekā hi tathāvidho so
kāmā hi loke na hi suppahāyā*

Homage to the Way

I. DISCOURSE ON OBJECTS OF DESIRE

1. If it prospers for one desiring objects of desire
The fellow of course becomes exhilarated in mind, having got what
he wants.
2. If for a person, desiring, with strong preference aroused,
Those objects of desire dwindle away, he is distressed as though
pierced with a spike.
3. Whoever avoids objects of desire, as with one's foot the head of a
snake,
He, being mindful, transcends this attachment in the world.
4. Whatever man is greedy for fields, property, or gold,
Cows and horses, slaves and servants, women, relations, various
objects of desire,
5. The powerless overpower him; troubles press him down;
Thus unease comes to him like water into a broken boat.
6. So a person, always mindful, should avoid objects of desire;
Having abandoned them he would cross the flood, like one who
has gone to the other shore having bailed out his boat.

II. EIGHT-VERSED DISCOURSE ON THE CAVE

1. Holding fast in a cave, much obscured,
A man stays plunged in confused stupidity.
He, being of such a type, is far from detachment.
Objects of desire in this world are indeed not easy to abandon.

2. *icchānidānā bhavasātabaddhā
te duppamuñcā na hi aññamokkhā
pacchā pure vāpi apekkhamānā
ime va kāme purime va jappam*
3. *kāmesu giddhā pasutā pamūlḥā
avadāniyā te visame niviṭṭhā
dukkhūpanitā paridevayanti
kiṁsū bhavissāma ito cutāse*
4. *tasmā hi sikkhetha idheva jantu
yam kiñci jaññā visamanti loke
na tassa hetū visamaṁ careyya
appañhidaṁ jīvitamāhu dhīrā*
5. *passāmi loke pariphandamānarā
pajam imam taṇhagataṁ bhavesu
hīnā narā maccumukhe lapanti
avītataṇhāse bhavābhavesu*
6. *mamāyite passatha phandamāne
maccheva appodake khīṇasote
etampi disvā amamo careyya
bhavesu āsattimakubbamāno*
7. *ubhosu antesu vineyya chandaṁ
phassaṁ pariññāya anānugiddho
yadattagarahī tadakubbamāno
na lippatī diṭṭhasutesu dhīro*
8. *saññam pariññā vitareyya ogham
pariggahesu muni nopalitto
abbūlhasallo caramappamatto
nāsimsatī lokamimam parañcāti*

2. Founded in desire, bound to the pleasures of existence,
People are released with difficulty and indeed cannot get release
from another.
Hoping for what is after or before,
Longing for these desirable objects or former ones,
3. Greedy, engrossed, confounded over objects of desire,
Miserly, they are entrenched in the way of inequality.
And brought to an uneasy end they lament,
“What will become of us when we have passed away from here?”
4. Therefore a person should train himself right here and now;
Whatever he would know in the world to be a way of inequality
Not because of that should he go along the unequal way.
The wise say this life is but a little thing indeed.
5. I see in the world this race of men
Thrashing about with craving for existences.
Inferior men cry out in the jaws of Death
With craving not gone for this or that existence.
6. See them thrashing in the midst of what they call “mine”
Like fishes in a dried-up stream with little water.
And having seen that, one should go the way of “not mine,”
Not working up attachment for existences.
7. Having dismissed preference for either extreme,
Having thoroughly understood stimulation, not greedy for
anything,
Not doing that which would lead to self-reproach,
A wise man is not stuck to by the seen or the heard.
8. Having truly understood perception he would cross over the flood.
A sage is not mired with possessions.
With the spike pulled out, going with mind unclouded,
He does not wish for this world or another.

III. DUṬṬHAṬṬHAKA SUTTA

1. *vadanti ve duṭṭhamanāpi eke
athopi ve saccamanā vadanti
vādañca jātaraṃ muni no upeti
tasmā munī natthi khalo kahiñci*
2. *sakañhi diṭṭhiṃ kathamaccayeyya
chandānuniṭo ruciyā niviṭṭho
sayaraṃ samattāni pakubbamāno
yathā hi jāneyya tathā vadeyya*
3. *yo attano sīlavatāni jantu
anānupuṭṭhova paresa pāvā
anariyadhammaṃ kusalā tamāhu
yo ātumānaṃ sayameva pāvā*
4. *santo ca bhikkhu abhinibbutatto
itihanti sīlesu akatthamāno
tamariyadhammaṃ kusalā vadanti
yassussadā natthi kahiñci loke*
5. *pakappitā saṅkhatā yassa dhammā
purakkhatā santi avīvadātā
yadattani passati ānisaṃsaṃ
taṃ nissito kuppapaṭiccasantiṃ*
6. *diṭṭhīnivesā na hi svātivattā
dhammesu niccheyya samuggahītaṃ
tasmā nara tesu nivesanesu
nirassatī ādiyatī ca dhammaṃ*
7. *dhonassa hi natthi kahiñci loke
pakappitā diṭṭhi bhavābhavesu
māyañca mānañca pahāya dhono
sa kena gaccheyya anūpayo so*

III. EIGHT-VERSED DISCOURSE ON THE CORRUPT

1. Some corrupt-minded ones do make arguments;
Then again, true-minded ones make arguments also.
But a sage does not have recourse to any arisen argument;
Therefore the sage is not unyielding at all.
2. How would one get over his own view,
Led on by preference, entrenched in personal inclination,
Working up consummate systems for himself?
Indeed, as one would understand, so would he argue.
3. Whatever person, even unasked,
Speaks to others of his own morality and observances,
Whoever even of his own accord speaks of himself—
Adept ones say his is an ignoble way.
- 4) But a mendicant at peace, with self completely blown out,
Not boasting about his morality saying, “I am like this,”
For whom there are no distinguished positions at all in the world—
Adept ones say that his is a noble way.
5. Whosever philosophies are contrived, determined,
And set before them are not immaculate.
Whatever the advantage he sees for himself
He is dependent upon a peace that is conditioned by instability.
6. Indeed, not easily got past are the entrenchments of views
Seized, having discriminated, from among the philosophies.
Thus a man amid those entrenchments
Discards, adopts a philosophy.
7. For the purified man there is not at all in the world
A contrived view concerning this or that existence.
The purified man, having abandoned illusion and self-regard—
What would he go by, he who has recourse to nothing?

8. *upayo hi dhammesu upeti vādaṃ
anūpayam kena katham vadeyya
attā nirattā na hi tassa atthi
adhosi so diṭṭhimidheva sabbanti*

IV. SUDDHAṬṬHAKA SUTTA

1. *passāmi suddham paramam arogam
diṭṭhena saṃsuddhi narassa hoti
evābhijānam paramanti ñatvā
suddhānupassīti pacceci ñāṇam*
2. *diṭṭhena ce suddhi narassa hoti
ñāṇena vā so pajahāti dukkham
aññena so sujjhati sopadhiko
diṭṭhi hi nam pāva tathā vadānam*
3. *na brāhmaṇo aññato suddhimāha
diṭṭhe sute silavate mute vā
puññe ca pāpe ca anūpalitto
attañjaho nayidha pakubbamāno*
4. *purimam pahāya aparam sitāse
ejānugā te na taranti saṅgam
te uggahāyanti nirassajanti
kapīva sākham pamuñcam gahāyam*
5. *sayam samādāya vatāni jantu
uccāvacam gacchati saññasatto
vidvā ca vedehi samecca dhammam
na uccāvacam gacchati bhūripañño*

8. Indeed, one having recourse to philosophies has recourse to argumentation.
To one not having recourse, about what, how, would one make an argument?
For him, indeed, there is nothing acquired or discarded;
He has shaken off all views even here.

IV. EIGHT-VERSED DISCOURSE ON THE PURE

1. “I see the pure, the ultimate, the diseaseless;
By view complete purity is for a man.”
Understanding such, having known “the ultimate,”
A “seer of purity” relies upon knowledge.
2. If by view purity is for a man,
Or by knowledge he abandons unease,
Then he who is already encumbered is purified by something extra.
Indeed, the view betrays him claiming in that way.
3. The holy man does not say purity is from anything extraneous—
From the seen, from the heard, from morality and observances, or
from the felt.
Not mired by merit or by evil,
Leaving behind what was acquired, he is not working up anything
here.
4. Abandoning what was before they have adhered to what is after;
Following their disturbed passions they do not cross over
attachment.
They take up and let go
Like a monkey releasing and grabbing a branch.
5. A person having taken religious observances upon himself
Goes high and low holding fast to perception;
But the experienced one by realizations having attained to the Way
Does not go high or low, being broad in understanding.

6. *sa sabbadhammesu visenibhūto
yaṃ kiñci diṭṭhaṃ va sutāṃ mutāṃ vā
tameva dassiṃ vivaṭaṃ carantaṃ
kenīdha lokasmi vikappayeyya*
7. *na kappayanti na purekkharonti
accantasuddhīti na te vadanti
ādānaganthaṃ gathitaṃ visajja
āsaṃ na kubbanti kuhiñci loke*
8. *sīmātigo brāhmaṇo tassa natthi
ñatvā va disvā va samuggahītaṃ
na rāgarāgī na virāgaratto
tassīdha natthī paramuggahītanti*

V. PARAMAṬṬHAKA SUTTA

1. *paramanti diṭṭhīsu paribbasāno
yaduttari kurute jantu loke
hīnāti aññe tato sabbamāha
tasmā vivādāni avītivatto*
2. *yadattāni passati ānisaṃsaṃ
diṭṭhe sute sīlavate mute vā
tadeva so tattha samuggahāya
nihīnato passati sabbamaññaṃ*
3. *taṃ vāpi ganthaṃ kusalā vadanti
yaṃ nissito passati hīnamaññaṃ
tasmā hi diṭṭhaṃ va sutāṃ mutāṃ vā
sīlabbataṃ bhikkhu na nissayeyya*
4. *diṭṭhimpi lokasmiṃ na kappayeyya
ñāṇena vā sīlavatena vāpi
samoti attānāmanūpaneyya
hīno na maññetha visesi vāpi*

6. He is become at peace among all philosophies
And toward whatever is seen or heard or felt.
That one, going along clear-sighted, open—
By what here in the world would one judge him?
7. They conceive nothing, they set nothing before them,
They do not argue “This is absolute purity.”
Having let loose the tied-up tie of acquisition
They make no wish at all in the world.
8. The holy man is gone beyond boundaries—by him there is nothing
He has known or seen that is seized upon.
He has no passion for passion, he is not impassioned for dispassion.
By him nothing outward has been taken up here.

V. EIGHT-VERSED DISCOURSE ON THE ULTIMATE

1. Abiding in views, thinking “It is the ultimate,”
A person makes out one in the world to be outstanding;
Therefore he says that all others are “inferior.”
Thus he has not passed beyond contentions.
2. Whatever advantage he sees for himself
In the seen, in the heard, in morality and observances, or in the felt,
He having seized upon that very thing there
Views all others to be inferior.
3. But adept ones call that a tie
Dependent upon which he views another to be inferior.
So upon the seen, the heard, or the felt,
Or upon morality and observances a mendicant would not depend.
4. Also he would not conceive a view in the world
Based on knowledge or also morality and observances.
He would not present himself as equal,
Nor would he imagine to be inferior, or superior.

5. *attaṃ pahāya anupādiyāno
ñāṇepi so nissayaṃ no karoti
sa ve viyattesu na vaggasārī
diṭṭhimpi so na pacceti kiñci*
6. *yassūbhayante paṇidhīdha natthi
bhavābhavāya idha vā hurāṃ vā
nivesanā tassa na santi keci
dhammesu niccheyya samuggahītaṃ*
7. *tassīdha diṭṭhe va sute mute vā
pakappitā natthi aṇūpi saññā
taṃ brāhmaṇaṃ diṭṭhimanādiyānaṃ
kenīdha lokasmiṃ vikappayeyya*
8. *na kappayanti na purekkharonti
dhammāpi tesaṃ na paṭicchitāse
na brāhmaṇo silavatena neyyo
pāraṅgato na pacceti tādīti*

VI. JARĀ SUTTA

1. *appaṃ vata jīvitaṃ idaṃ
oraṃ vassasatāpi miyyati
yo cepi aticca jīvati
atha kho so jarasāpi miyyati*
2. *socanti janā mamāyite
na hi santi niccā pariggahā
vinābhāvasantamevidaṃ
iti disvā nāgāramāvase*
3. *maraṇenapi taṃ pahīyati
yaṃ puriso mamayidanti maññati
etampi viditvā paṇḍito
na mamattāya nametha māmako*

5. Having abandoned what was acquired, not taking up anything,
He would not be in dependence even upon knowledge.
He truly is not a partisan among the schoolmen;
He does not fall back on any view at all.
6. For whom there is no intent here for either extreme,
For this or that existence, here or hereafter,
For him there are no entrenchments
Seized, having discriminated, from among the philosophies.
7. By him, here, in the seen, the heard, or the felt,
There is not contrived even the slightest perception.
That holy man not adopting a view—
By what here in the world would one judge him?
8. They conceive nothing, they set nothing before them;
Also, no philosophies are received by them.
A holy man is not to be led on by morality and observances.
Gone to the other shore, one who is such does not fall back.

VI. DISCOURSE ON AGEDNESS

1. Truly, this life is a little thing.
One dies within just a hundred years;
Or, even if one lives beyond that
Then one certainly dies of decrepitude.
2. People sorrow over what they call “mine”;
Indeed, there are no permanent possessions.
This is verily a state of deprivation—
Seeing thus one should not dwell in a house.
3. At death, also, that is lost
Of which a man imagines “This is mine.”
So having realized this an intelligent person,
My disciple, would not incline toward “mine”ness.

4. *supinena yathāpi saṅgataṃ
paṭibuddho puriso na passati
evampi piyāyitaṃ janaṃ
petam kālāṅkataṃ na passati*
5. *diṭṭhāpi sutāpi te janā
yesaṃ nāmamidaṃ pavuccati
nāmamevāvasissati
akkheyyaṃ petassa jantuno*
6. *sokapparidevamaccharaṃ
na jahanti giddhā mamāyite
tasmā munayo pariggahaṃ
hitvā acarimsu khemadassino*
7. *patilīnacarassa bhikkhuno
bhajamānassa vivittamāsaṇaṃ
sāmaggiyamāhu tassa taṃ
yo attānaṃ bhavane na dassaye*
8. *sabbattha munī anissito
na piyaṃ kubbatī nopī appiyaṃ
tasmīṃ paridevamaccharaṃ
paṇṇe vāri yathā na limpati*
9. *udabindu yathāpi pokkhare
padume vāri yathā na limpati
evaṃ muni nopalippati
yadidaṃ diṭṭhasutaṃ mutesu vā*
10. *dhono na hi tena maññati
yadidaṃ diṭṭhasutaṃ mutesu vā
nāññaṇa visuddhimicchati
na hi so rajjati no virajjatīti*

4. Just as a man awakened
Does not see one he met in a dream,
Even so a beloved fellow
That is dead, expired, one does not see.
5. Seen and heard are these fellows
Who are called by this or that name—
Of a dead person only the name
Will remain to be announced.
6. Those who are greedy for what they would call “mine”
Do not leave behind sorrow, lamentation, and fear of loss.
Therefore sages, leaving behind possession,
Have gone forth, seeing sanctuary.
7. Of a mendicant who lives withdrawn,
Resorting to a solitary sitting place,
They say it is fitting of him
That he would not manifest himself in any settled abiding.
8. Everywhere the sage is independent;
He does not make up what is loved, or what is unloved either.
Therefore lamentation and fear of loss,
Like water on a leaf, do not stick.
9. And like a drop of moisture on a water lily,
Like water on a lotus does not stick,
Even so the sage is not mired
With what is seen, heard, or felt.
10. Thus the purified man does not imagine anything
Regarding what is seen, heard, or felt.
He does not want purity through what is extraneous;
Indeed, he is neither passionate nor impassive.

VII. TISSAMETTEYYA SUTTA

1. *methunamanuyuttassa
(iccāyasmā tisso metteyyo)
vighātaṃ brūhi mārisa
sutvāna tava sāsanaṃ
viveke sikkhissāmase*
2. *methunamanuyuttassa
(metteyyāti bhagavā)
mussatevāpi sāsanaṃ
micchā ca paṭipajjati
etaṃ tasmim̐ anāriyaṃ*
3. *eko pubbe caritvāna
methunaṃ yo nisevati
yānaṃ bhantaṃva taṃ loke
hīnamāhu puthujjanaṃ*
4. *yaso kitti ca yā pubbe
hāyatevāpi tassa sā
etampi disvā sikkhetha
methunaṃ vippahātave*
5. *saṅkappehi pareto so
kapaṇo viya jhāyati
sutvā paresaṃ nigghosaṃ
maṅku hoti tathāvidho*
6. *atha satthāni kurute
paravādehi codito
esa khvassa mahāgedho
mosavajjaṃ pagāhati*
7. *paṇḍitoti samaññāto
ekacariyaṃ adhiṭṭhito
athāpi methune yutto
mandova parikissati*

VII. DISCOURSE TO TISSA METTEYYA

1. To one given to sexuality
(said the venerable Tissa Metteyya)
Tell us what is the harm, Sir.
Having heard your teaching
We would train ourselves in solitude.
2. By one given to sexuality
(Metteyya, said the Blessed One)
The teaching is even forgotten,
And wrongly he proceeds—
This in him is ignoble.
3. Whoever having formerly lived alone
Indulges in sexuality
Is like a vehicle veered off course in the world—
“Inferior” they call that common fellow.
4. And whatever fame and repute were formerly his,
Those also are left behind.
So having seen this one should train himself
To well abandon sexuality.
5. Oppressed by thoughts
He broods like a wretch.
Having heard the declamations of others
One of such a type becomes downcast.
6. Then, reproved by the words of others,
He makes up weapons of defense;
Surely, this for him is immense greed—
He plunges into falsehood.
7. Recognized as an intelligent person,
Determined upon the solitary life,
And then become given to sexuality,
Like an idiot he is drawn into troubles.

8. *etamādīnavam̐ ñatvā
muni pubbāpare idha
ekacariyam̐ dalham̐ kayirā
na nisevetha methunam̐*
9. *vivekaññeva sikkhetha
etam̐ ariyānamuttamam̐
na tena seṭṭho maññetha
sa ve nibbānasantike*
10. *rittassa munino carato
kāmesu anapekkhino
oghatiṇṇassa pihayanti
kāmesu gadhitā pajāti*

VIII. PASŪRA SUTTA

1. *idheva suddhī iti vādayanti
nāññesu dhammesu visuddhimāhu
yam̐ nissitā tattha subham̐ vadānā
paccekasaccesu puthū nivīṭṭhā*
2. *te vādakāmā parisam̐ vigayha
bālam̐ dahantī mithu aññamaññam̐
vadanti te aññasitā kathojjam̐
pasamsakāmā kusalā vadānā*
3. *yutto kathāyam̐ parisāya majjhe
pasamsamiccham̐ vinighāti hoti
apāhatasmim̐ pana maṅku hoti
nindāya so kuppati randhamesī*
4. *yamassa vādam̐ parihīnamāhu
apāhatam̐ pañhavimaṅsakāse
paridevati socati hīnavādo
upaccagā manti anutthunāti*

8. Having understood this bad result
The sage, here, earlier and later,
Would make steadfast his solitary life.
He would not indulge in sexuality.
9. He would train himself just in detachment --
This is supreme for noble ones.
But not by that would he imagine to be preeminent;
He truly is near to blowing out.
10. Mankind, tied up in sensual pleasures,
Enviies the sage, living empty,
Not hoping for sensual pleasures,
Who has crossed the flood.

VIII. DISCOURSE TO PASŪRA

1. “Only here is purity”—thus they argue;
They say purity is not in other philosophies.
Claiming the Good to be there, in what they are dependent upon,
They are variously entrenched in individual truths.
2. They, desirous of argument, having plunged into the assembly,
Contrarily hold each other to be a fool.
They argue away at the controversy, each adhering to something
different,
Desirous of praise, claiming to be adepts.
3. Engaged in debate in the midst of the assembly,
Wanting praise, one becomes worried about being beaten.
Further, upon being refuted he becomes downcast.
He is upset by censure, and is a seeker of weaknesses.
4. When the judges say some argument of his
Is deficient and refuted
He with the inferior argument laments and sorrows;
“He overcame me”—thus he cries.

5. *ete vivādā samaṇesu jātā
etesu ugghāti nighāti hoti
etampi disvā virame kathojjaṃ
na haññadatthatthi pasaṃsalābhā*
6. *pasaṃsito vā pana tattha hoti
akkhāya vādaṃ parisāya majjhe
so hassatī unnamatī ca tena
pappuyya tamatthaṃ yathā mano ahu*
7. *yā unnatī sāssa vighātabhūmi
mānātimānaṃ vadate paneso
etampi disvā na vivādayetha
na hi tena suddhiṃ kusalā vadanti*
8. *sūro yathā rājakhādāya puṭṭho
abhigajjameti paṭisūramicchaṃ
yeneva so tena palehi sūra
pubbeva natthi yadidaṃ yudhāya*
9. *ye diṭṭhimuggayha vivādayanti
idameva saccanti ca vādayanti
te tvaṃ vadassū na hi tedha atthi
vādamhi jāte paṭisenikattā*
10. *visenikatvā pana ye caranti
diṭṭhihi diṭṭhiṃ avirujjhamānā
tesu tvaṃ kiṃ labhetho pasūra
yesīdha natthi paramuggahītaṃ*
11. *atha tvaṃ pavitakkamāgamā
manasā diṭṭhigatāni cintayanto
dhonena yugaṃ samāgamā
na hi tvaṃ sakkhasi sampayātaveti*

5. These contentions are arisen amongst philosophers;
In them occur beating and being beaten.
So having seen this one should refrain from controversy;
Indeed, there is no other purpose in it than the gain of praise.
6. Further, if he is praised there,
Having announced his argument in the midst of the assembly,
He is mirthful and self-satisfied by that,
Having achieved that purpose as was his intention.
7. Yet any self-satisfaction is the ground for his own harm,
As he argues with conceit and contemptuousness.
Having seen this too one should not contend;
Adept ones say purity is indeed not by that.
8. Like a hero nourished by royal food
He comes thundering along, wanting an opponent.
Run off to wherever he is, Hero.
The one for battle has never been here.
9. Those who having taken up a view contend
And argue, “Only this is true”—
Make your arguments to them. There certainly are not here
Any fighters in an argument that has arisen.
10. But those who live having made themselves at peace,
Not opposing view against views,
What would you get from them, Pasūra,
By whom nothing outward has been taken up here?
11. And now you are come theorizing,
Thinking over beliefs in your mind.
You are come into engagement with a purified man;
You certainly will not be able to advance.

IX. MĀGANDIYA SUTTA

1. *disvāna taṇhaṃ aratīṃ ragañca
nāhosi chando api methunasmiṃ
kimevidaṃ muttakarīsapuṇṇaṃ
pādāpi naṃ samphusitūṃ na icche*
2. *etādisaṃ ce ratanaṃ na icchasi
nārīṃ narindehi bahūhi patthitaṃ
diṭṭhigataṃ silavataṃ nu jīvitaṃ
bhavūpapattiñca vadesi kīdisaṃ*
3. *idaṃ vadāmīti na tassa hoti
(māgandiyāti bhagavā)
dhammesu niccheyya samuggahitaṃ
passañca diṭṭhīsu anuggahāya
ajjhattasantiṃ pacinaṃ adassaṃ*
4. *vinicchayā yāni pakappitāni
(iti māgandīyo)
te ve munī brūsi anuggahāya
ajjhattasantiṃ yametamatthaṃ
kathaṃ nu dhīrehi paveditaṃ taṃ*
5. *na diṭṭhiyā na sutiyā na ñāṇena
(māgandiyāti bhagavā)
silabbatenāpi na suddhimāha
adiṭṭhiyā assutiyā añāṇā
asīlatā abbatā nopi tena
ete ca nissajja anuggahāya
santo anissāya bhavaṃ na jappe*
6. *no ce kira diṭṭhiyā na sutiyā na ñāṇena
(iti māgandīyo)
silabbatenāpi na suddhimāha*

IX. DISCOURSE TO MĀGANDIYA

1. Having seen Craving, Dissatisfaction, and Passion
There did not occur even an inclination to sexuality.
Just what is this, full of urine and dung?
I would not want to touch it even with my foot.
2. If you do not want a treasure such as this,
A woman desired by many lords of men,
What belief, what morality and observances, what way of life,
And what kind of rebirth into existence do you declare?
3. There is nothing of which I say, “I declare this,”
(Māgandiya, said the Blessed One,)
Seized, having discriminated, from among the philosophies.
But looking among the views, not taking hold of anything,
Examining, I saw inner peace.
4. Whatever discriminations have been conceived,
(said Māgandiya,)
Truly, O Sage, you speak of them without taking hold.
This “inner peace,” whatever it means,
How is it made known by the wise?
5. Not by what is viewed, not by what is heard, not by inner knowledge
(Māgandiya, said the Blessed One,)
Nor by morality and observances is purity said to be;
By absence of what is viewed, by absence of what is heard, by non-
knowledge,
By amorality, by nonobservance—also not by that.
So having let go of these, not taking hold of anything,
A peaceful one, not being dependent, would not have longings for
existence.
6. If you say that not by what is viewed, not by what is heard, not by
inner knowledge,
(said Māgandiya,)
Nor by morality and observances is purity said to be;

adiṭṭhiyā assutiyā añāṇā
asīlatā abbatā nopi tena
maññāmahaṃ momuhameva dhammaṃ
diṭṭhiyā eke paccenti suddhim

7. diṭṭhañca nissāya anupucchamāno
(māgandiyāti bhagavā)
samuggahītesu pamohamāgā
ito ca nāddakkhi aṇumpi saññaṃ
tasmā tuvaṃ momuhato dahāsi
8. samo visesī uda vā nihīno
yo maññatī so vivadetha tena
tīsu vidhāsu avikampamāno
samo visesīti na tassa hoti
9. saccanti so brāhmaṇo kiṃ vadeyya
musāti vā so vivadetha kena
yasmaṃ samaṃ visamaṃ vāpi natthi
sa kena vādaṃ paṭisaṃyujeyya
10. okaṃ pahāya aniketasārī
gāme akubbaṃ muni santhavāni
kāmehi ritto apurakkharāno
kathaṃ na viggayha janena kayirā
11. yehi vivitto vicareyya loke
na tāni uggayha vadeyya nāgo
jalambujam kaṇḍakavārijam yathā
jalena paṅkena canūpalittaṃ
evaṃ munī santivādo agiddho
kāme ca loke ca anūpalitto
12. na vedagū diṭṭhiyā na mutiyā

- By absence of what is viewed, by absence of what is heard, by non-
 knowledge,
 By amorality, by nonobservance—also not by that;
 Then I imagine that to be a confused philosophy indeed.
 Some do rely on purity by view.
7. And having depended upon view, enquiring,
 (Māgandiya, said the Blessed One,)
 You have become confounded by what you have seized upon;
 And so you have not seen the slightest sense in this.
 Therefore you hold it to be confused.
8. He who imagines the existence of “equal,” “superior,” or “inferior”
 Would contend with regard to that.
 To one not vacillating among three distinctions
 There occurs no “equal” or “superior.”
9. What would that holy man argue saying, “It is true”;
 Or with regard to what would he contend saying, “It is false”?
 For whom there is neither equal or unequal,
 With whom would he engage in argument?
10. A sage, having abandoned his home, going without fixed abode,
 Not working up intimacies in a village,
 Rid of objects of desire, setting nothing before him,
 Would not take up a position and make debate with the people.
11. From whatever things he has detached himself as he would roam
 through the world,
 Not taking hold of them, a great one would not put forth an
 argument.
 Just as a white lotus whose stalk arises from the water
 Is not mired by water and mud,
 Even so a sage, a speaker of Peace, one without greed,
 Is not mired by sensuality and the world.
12. One who has realized does not come to conceit through what is
 viewed or felt,

sa mānameti na hi tammayo so
na kammunā nopi sutena neyyo
anūpanīto sa nivesanesu

13. saññāvirattassa na santi ganthā
paññāvimuttassa na santi mohā
saññañca diṭṭhiñca ye aggahesurū
te ghaṭṭayantā vicaranti loketi

X. PURĀBEDHA SUTTA

1. kathamdassi kathamsīlo
upasantoti vuccati
taṃ me gotama pabrūhi
pucchito uttamaṃ naraṃ
2. vītataṃho purā bheda
(iti bhagavā)
pubbamantamanissito
vemajjhe nupasaṅkheyyo
tassa natthi purakkhataṃ
3. akkodhano asantāsī
avikatthī akukkuco
mantabhāṇī anuddhato
sa ve vācāyato muni
4. nirāsatti anāgate
atītaṃ nānusocati
vivekadassī phassesu
diṭṭhisu ca na nīyati
5. patilīno akuhako
apihālu amaccharī
appagabbho ajeguccho
pesuṇeyye ca no yuto

For he is not made up of that.
He is not to be led on by what is done, or heard either.
He is not brought to a conclusion among entrenchments.

13. There are no ties for one dispassioned toward perception;
There are no confusions for one released by understanding.
But those who have grabbed hold of perception and view
Roam through the world causing trouble.

X. DISCOURSE ON BEFORE THE BREAKUP

1. Having what vision, having what morality
Is one said to be “at peace”?
Tell me this, O Gotama.
You are asked about the supreme man.
2. With craving gone before the breaking up of life,
(said the Blessed One,
Not dependent upon former times,
Not to be determined in the present,
He has not anything set before him.
3. Not angry, not intimidated,
Not boastful, not beset with worry,
A speaker of discretion, not pompous,
He truly is a sage whose speech is restrained.
4. With no attachment to the future
He does not sorrow over the past.
A viewer of detachment among stimulations,
He is not led into views.
5. He is withdrawn, not a schemer,
Not covetous, not afraid of loss,
Not audacious, not beset with aversion,
And not given to denigration.

6. *sātiyesu anassāvī
atimāne ca no yuto
saṅho ca paṭibhānavā
na saddho na virajjati*
7. *lābhakamyā na sikkhati
alābhe ca na kuppati
aviruddho ca taṅhāya
rasesu nānugijjhati*
8. *upekkhako sadā sato
na loke maññate samaṃ
na visesī na nīceyyo
tassa no santi ussadā*
9. *yassa nissayatā natthi
ñatvā dhammaṃ anissito
bhavāya vibhavāya vā
taṅhā yassa na vijjati*
10. *taṃ brūmi upasantoti
kāmesu anapekkhinaṃ
ganthā tassa na vijjanti
atarī so visattikaṃ*
11. *na tassa puttā pasavo
khettaṃ vatthuñca vijjati
attaṃ vāpi nirattaṃ vā
na tasmaṃ upalabbhati*
12. *yena naṃ vajjuṃ puthujjanā
atho samaṇabrāhmaṇā
taṃ tassa apurakkhataṃ
tasmā vādesu nejati*
13. *vītagedho amaccharī
na ussesu vadate muni
na samesu na omesu
kappaṃ neti akappiyo*

6. Not attracted to what is pleasant,
And not given to contemptuousness,
Mild, and possessed of ready wit,
He is not devout, he is not impassive.
7. He does not train himself through desire of gain,
And he is not upset at lack of gain.
He is not opposed to craving,
Nor is he greedy for savory stimulations.
8. An indifferent onlooker, always mindful,
He imagines nothing in the world to be equal,
Nor superior, nor lower.
For him there are no distinguished positions.
9. With whom there is no sense of dependence,
Having understood the Way, independent;
With whom there is not to be found craving
For existence or for nonexistence;
10. Him I call “at peace”—
One not hoping for the objects of desire.
With him there are no ties to be found;
He has crossed over attachment.
11. For him there are no sons or livestock,
Nor field nor property to be found.
Regarding him there is not to be detected
Anything acquired or discarded.
12. That for which common people would criticize him,
Or also philosophers and holy men,
He has not set that before him;
Therefore he is not disturbed amid criticisms.
13. Without greed for gain, not afraid of loss,
A sage does not put forth a claim as among superiors,
Nor as among equals, nor as among inferiors.
He does not come to conception; he is without conception.

14. *yassa loke sakaṃ natthi
asatā ca na socati
dhammesu ca na gacchati
sa ve santoti vuccatīti*

XI. KALAHAVIVĀDA SUTTA

1. *kutopahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
kutopahūtā te tadingha brūhi*
2. *piyappahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
maccherayuttā kalahā vivādā
vivādajātesu ca pesuṇāni*
3. *piyā su lokasmiṃ kutonidānā
ye vāpi lobhā vicaranti loke
āsā ca niṭṭhā ca kutonidānā
ye samparāyāya narassa honti*
4. *chandānidānāni piyāni loke
ye cāpi lobhā vicaranti loke
āsā ca niṭṭhā ca itonidānā
ye samparāyāya narassa honti*
5. *chando nu lokasmiṃ kutonidāno
vinicchayā vāpi kutopahūtā
kodho mosavajjaṅca kathamkathā ca
ye vāpi dhammā samaṇena vuttā*
6. *sātaṃ asātanti yamāhu loke
tamūpanissāya pahoti chando
rūpesu disvā vibhavaṃ bhavaṅca
vinicchayaṃ kubbati jantu loke*

14. He for whom there is nothing his own in the world,
And who does not sorrow over what is not there,
And who does not go by philosophies—
He truly is said to be “at peace.”

XI. DISCOURSE ON QUARRELS AND CONTENTIONS

1. Derived from what are quarrels and contentions,
Lamentations and sorrows, along with fear of loss,
Conceit and contempt, along with denigration?
From what have they derived? Please tell us this.
2. Derived from what is loved are quarrels and contentions,
Lamentations and sorrows, along with fear of loss,
Conceit and contempt, along with denigration.
Conjoined with fear of loss are quarrels and contentions,
And denigration is from contentions that have arisen.
3. In what in the world would what is loved be founded,
And also whatever yearnings roam over the world?
And founded in what are hopes and ends
Which are for a man’s future state?
4. Founded in preference is what is loved in the world,
And also whatever yearnings roam over the world.
And founded in this are hopes and ends
Which are for a man’s future state.
5. Preference is founded in what in the world?
Also, derived from what are discriminations,
Anger, falsehood, and brooding uncertainty,
And also whatever philosophies are declared by the philosopher?
6. What they call “pleasant” and “unpleasant” in the world—
Depending upon that preference derives.
Having viewed among forms nonexistence and existence
A person makes a discrimination in the world.

7. *kodho mosavajjañca kathamkathā ca
etepi dhammā dvayameva sante
kathamkathī ñāṇapathāya sikkhe
ñatvā pavuttā samaṇena dhammā*
8. *sātaṃ asātañca kutonidānā
kismiṃ asante na bhavanti hete
vibhavaṃ bhavañcāpi yametamatthaṃ
etaṃ me pabrūhi yatonidānaṃ*
9. *phassanidānaṃ sātaṃ asātaṃ
phasse asante na bhavanti hete
vibhavaṃ bhavañcāpi yametamatthaṃ
etaṃ te pabrūmi itonidānaṃ*
10. *phasso nu lokasmiṃ kutonidāno
pariggahā cāpi kutopahūtā
kismiṃ asante na mamattamatthi
kismiṃ vibhūte na phusanti phassā*
11. *nāmañca rūpañca paṭicca phasso
icchānidānāni pariggahāni
icchāyasantyā na mamattamatthi
rūpe vibhūte na phusanti phassā*
12. *kathaṃ sametassa vibhoti rūpaṃ
sukhaṃ dukhañcāpi kathaṃ vibhoti
etaṃ me pabrūhi yathā vibhoti
taṃ jāniyāmāti me mano ahu*
13. *na saññaṣaṇṇī na visaññaṣaṇṇī
nopi asaṇṇī na vibhūtaṣaṇṇī
evaṃ sametassa vibhoti rūpaṃ
saññānidānā hi papañcasankhā*
14. *yaṃ taṃ apucchimha akittayī no
aññaṃ taṃ pucchāma tadiṅgha brūhi*

7. Anger, falsehood, and brooding uncertainty,
And those philosophies also are in just that pair.
The uncertain one should train himself on the path of understanding,
The philosophies declared by the philosopher having been understood.
8. In what are founded pleasant and unpleasant?
In what not being do they not exist?
And nonexistence and existence too, whatever that means—
Tell me that in which they are founded.
9. In stimulation are founded pleasant and unpleasant;
In stimulation not being they do not exist.
Nonexistence and existence too, whatever it means—
I tell you that they are founded in this.
10. Stimulation is founded in what in the world?
Also, derived from what are possessions?
In what not being is there no sense of “mine”ness?
In devoidness of what do stimulations not stimulate?
11. Stimulation is conditioned by name and form.
Founded in desire are possessions.
In desire not being there is no sense of “mine”ness.
In devoidness of form stimulations do not stimulate.
12. In one how attained does form become void?
And how also do ease and unease become void?
Tell me in what way they become void;
My intention has been that we should know this.
13. He has no perception of perception; he has no perception of non-
perception;
He is not without perception; he has no perception of “void.”
For one who has attained thus form becomes void;
For founded in perception is diversifying designation.
14. That which we asked, you have related to us.
Let us ask you something more—please tell us this:

*ettāvataggaṃ nu vadanti heke
yakkhassa suddhiṃ idha paṇḍitāse
udāhu aññampi vadanti etto*

15. *ettāvataggampi vadanti heke
yakkhassa suddhiṃ idha paṇḍitāse
tesaṃ paneke samayaṃ vadanti
anupādisese kusalā vadānā*
16. *ete ca ñatvā upanissitāti
ñatvā munī nissaye so vimaṃsī
ñatvā vimutto na vivādameti
bhavābhavāya na sameti dhīroti*

XII. CŪḶAVIYŪHA SUTTA

1. *sakaṃsakaṃdiṭṭhiparibbasānā
viggayha nānā kusalā vadanti
yo evaṃ jānāti sa vedi dhammaṃ
idaṃ paṭikkosamakevalī so*
2. *evampi viggayha vivādayanti
bālo paro akkusaloti cāhu
sacco nu vādo katamo imesaṃ
sabbeva hīme kusalā vadānā*
3. *parassa ce dhammamanānujānaṃ
bālomako hoti nihīnapañño
sabbeva bālā sunihīnapaññā
sabbevime diṭṭhiparibbasānā*
4. *sandiṭṭhiyā ceva na vīvadātā
saṃsuddhapaññā kusalā mutīmā
na tesaṃ koci parihīnapañño
diṭṭhī hi tesampi tathā samattā*

Do indeed some intelligent ones here declare
That the highest purity of the spirit is to that extent,
Or do they declare that it is even more than that?

15. Indeed, some intelligent ones here do declare
That the highest purity of the spirit is to that extent;
But then some of them, claiming to be adepts,
Declare an attainment in which nothing that was taken up remains.
16. So having understood these to be dependent,
The sage, an investigator, having understood the ways of dependence,
A released one, having understood, does not come to contention.
The wise one does not attain to this or that existence.

XII. SMALL DISCOURSE ON TACTICAL DEPLOYMENT

1. Each abiding in his own view,
Having taken up a position, “adepts” make different arguments.
“He who knows thus has realized the Way.
Denying this, one is imperfect.”
2. And thus having taken up a position they contend
And say, “The other is a fool, not an adept.”
Which of these is the true argument?
Indeed, even all of them are claiming to be adepts.
3. If by not consenting to another’s philosophy
One is a lowly fool of inferior understanding,
Then even all are fools with quite inferior understanding,
Even all of those abiding in a view.
4. If by their own view, even though they are not immaculate,
They are of purified understanding, adept, possessed of insight,
Then not one of them is of deficient understanding.
Indeed, their views also are in that way consummate.

5. *na vāhametaṃ tathiyanti brūmi
yamāhu bālā mithu aññamaññaṃ
sakaṃ sakaṃ diṭṭhimakaṃsu saccaṃ
tasmā hi bāloti paraṃ dahanti*
6. *yamāhu saccaṃ tathiyanti eke
tamāhu aññe tucchaṃ musāti
evampi vigayha vivādayanti
kasmā na ekaṃ samaṇā vadanti*
7. *ekaṃ hi saccaṃ na dutiyamatthi
yasmim̐ pajāno vivade pajānaṃ
nānā te saccāni sayaraṃ thunanti
tasmā na ekaṃ samaṇā vadanti*
8. *kasmā nu saccāni vadanti nānā
pavādiyāse kusalā vadānā
saccāni sutāni bahūni nānā
udāhu te takkamanussaranti*
9. *na heva saccāni bahūni nānā
aññatra saññāya niccāni loke
takkañca diṭṭhīsu pakappayitvā
saccaṃ musāti dvayadhammāhu*
10. *diṭṭhe sute silavate mute vā
ete ca nissāya vimānadassī
vinicchaye ṭhatvā pahassamāno
bālo paro akkusaloti cāha*
11. *yeneva bāloti paraṃ dahāti
tenātumānaṃ kusaloti cāha
sayamattanā so kusalāvadāno
aññaṃ vimāneti tadeva pāva*
12. *atisāradiṭṭhiyāva so samatto
mānena matto paripuṇṇamānī
sayameva sāmaṃ manasābhisitto
diṭṭhī hi sā tassa tathā samattā*

5. Truly, I do not say “It is so,”
Which fools say contrarily to each other.
They have each made out their own view to be true;
Therefore, indeed, they hold the other to be the fool.
6. That which some say is “true,” is “so,”
Others say is “vain,” is “false”;
And thus having taken up a position they contend.
Why do philosophers not declare just one way?
7. There is but one Truth, not a second
Over which a knowing one would contend with a knowing one.
But philosophers call out different truths for themselves;
Therefore they do not declare just one way.
8. Why do they declare different truths,
Argumentative, claiming to be adepts?
Many different truths are heard,
Or else they just follow speculation.
9. Indeed, there are not many, different, perennial truths
In the world, except by means of perception.
So having contrived a speculation from among the views
They speak of a duality of “truth” and “falsehood.”
10. The seen, the heard, morality and observances, and the felt—
Depending upon these he is disdainful;
And standing in his discrimination, scoffing,
He says “The other is a fool, not an adept.”
11. That very thing by which he holds the other to be “a fool,”
By that he speaks of himself as “an adept.”
He himself claiming himself to be adept
Disdains another while speaking just the same.
12. Just by his excessive view he is “consummate,”
Drunk with conceit, considering himself to be complete,
By himself consecrated in his own mind.
Indeed, that view of his also is in that way consummate.

13. *parassa ce hi vacasā nihīno
tumo sahā hoti nihīnapañño
atha ce sayam vedagū hoti dhīro
na koci bālo samañesu atthi*
14. *aññaṃ ito yābhivadanti dhammaṃ
aparaddhā suddhimakevalī te
evampi titthyā puthuso vadanti
sandiṭṭhirāgena hi tebhirattā*
15. *idheva suddhiṃ iti vādayanti
nāññesu dhammesu visuddhimāhu
evampi titthyā puthuso nivīṭṭhā
sakāyane tattha daḷhaṃ vadānā*
16. *sakāyane vāpi daḷhaṃ vadāno
kamettha bāloti paraṃ daheyya
sayamva so medhagamāvaheyya
paraṃ vadaṃ bālamasuddhidhammaṃ*
17. *vinicchaye ṭhatvā sayam pamāya
uddhaṃ sa lokasmiṃ vivādameti
hitvāna sabbāni vinicchayāni
na medhagaṃ kubbati jantu loketi*

XIII. MAHĀVIYŪHA SUTTA

1. *ye kecime diṭṭhiparibbasānā
idameva saccanti vivādayanti
sabbeva te nindamanvānāyanti
atho paṣāṃsampi labhanti tattha*
2. *appaṃ hi etaṃ na alaṃ samāya
duve vivādassa phalāni brūmi
etampi disvā na vivādayetha
khemābhipassaṃ avivādabhūmiṃ*

13. Indeed, if by another's word someone is inferior
Then oneself also comes to be of inferior understanding.
Then again, if of oneself one is a realizer of Truth, a wise man,
Then among philosophers no one is a fool.
14. "Those who proclaim a philosophy other than this
Have failed at purity and are imperfect"—
Just so do sectarians severally claim;
Indeed, they are impassioned with passion for their own views.
15. "Only here is purity"—thus they argue;
They say purity is not in other philosophies.
Just so are sectarians severally entrenched,
Steadfastly proclaiming there their own method.
16. But steadfastly proclaiming his own method,
What other person here should he hold to be the fool?
Even he himself would bring about the conflict
Declaring the other to be a fool with an impure philosophy.
17. Standing in discrimination, having measured himself up,
He comes to further contention in the world.
But having left behind all discriminations
A person makes no conflict in the world.

XIII. GREAT DISCOURSE ON TACTICAL DEPLOYMENT

1. Whichever of these abiding in a view
Contend, saying "Only this is true"—
Even all of them incur censure,
But then they also get praise therein.
2. Yet it is only a little, not enough to be equable—
I tell you of the two fruits of contention.
So having seen this one should not contend,
Regarding as sanctuary the ground of non-contention.

3. *yā kācimā sammutiyo puthujjā
sabbāva etā na upeti vidvā
anūpayo so upayaṃ kimeyya
diṭṭhe sute khantimakubbamāno*
4. *sīluttamā saññamenāhu suddhiṃ
vataṃ samādāya upaṭṭhitāse
idheva sikkhema athassa suddhiṃ
bhavūpanitā kusalāvadānā*
5. *sace cuto sīlavatato hoti
pavedhatī kamma virādhayitvā
pajappatī patthayatī ca suddhiṃ
satthāva hīno pavasaṃ gharamhā*
6. *sīlabbataṃ vāpi pahāya sabbaṃ
kammañca sāvajjanavajjmetaṃ
suddhiṃ asuddhinti apatthayāno
virato care santimanuggahāya*
7. *tamūpanissāya jigucchitaṃ vā
athavāpi diṭṭhaṃ va suttaṃ muttaṃ vā
uddhaṃsarā suddhimanutthunanti
avītataṇhāse bhavābhavesu*
8. *patthayamānassa hi jappitāni
pavedhitaṃ vāpi pakappitesu
cutūpapāto idha yassa natthi
sa kena vedheyya kuhiṃ va jappe*
9. *yamāhu dhammaṃ paramanti eke
tameva hīnanti panāhu aññe
sacco nu vādo katamo imesaṃ
sabbeva hīme kusalāvadānā.*

3. Whatever common conventions there are,
An experienced one does not have recourse to any of them.
How would he without recourse come to have recourse
When not making submission to the seen and the heard?
4. Those who think morality is supreme say purity is by self-restraint;
Having taken upon themselves an observance they are dedicated to it.
“Let us train ourselves right here and now, and then there would
be purity”—
Claiming to be adepts, they are brought up to further existence.
5. If he is fallen away from his morality and observances
He is agitated, having failed in his action.
He longs for and aspires to pure freedom from wrong
Like one who has lost his caravan and is far from home.
6. But having abandoned all morality and observances,
And that action that is criticized or uncriticized,
Not aspiring to “purity” or “non-purity,”
He would live refraining, not taking hold even of peace.
7. Depending upon ignorant darkness or upon something being
shunned in aversion,
Or then again upon the seen, the heard, or the felt,
In their going on they cry for purity
With craving not gone for this or that existence.
8. Indeed, for one aspiring there are things longed for;
And also there is agitation among contrived conceptions.
But he for whom there is no falling away or arising here—
Why would he be agitated, and what would he long for?
9. That very philosophy which some say is “ultimate”
Others say is “deficient.”
Which of these is the true argument?
Indeed, even all of them are claiming to be adepts.

10. *sakañhi dhammañ paripuṇṇamāhu
aññassa dhammañ pana hīnamāhu
evampi viggayha vivādayanti
sakañ sakañ sammutimāhu saccañ*
11. *parassa ce vambhayitena hīno
na koci dhammesu visesi assa
puṭhū hi aññassa vadanti dhammañ
nihīnato samhi daḷhañ vadānā*
12. *saddhammapūjāpi nesañ tatheva
yathā pasaṃsanti sakāyanāni
sabbeva vādā tathiyā bhavēyyuñ
suddhī hi nesañ paccattameva*
13. *na brāhmaṇassa paraneyyamatthi
dhammesu niccheyya samuggahītañ
tasmā vivādāni upātivatto
na hi seṭṭhato passati dhammamaññañ*
14. *jānāmi passāmi tatheva etañ
diṭṭhiyā eke paccenti suddhiñ
addakkhi ce kiñhi tumassa tena
atisitvā aññena vadanti suddhiñ*
15. *passañ naro dakkhati nāmarūpañ
disvāna vā ñassati tānimeva
kāmañ bahuñ passatu appakañ vā
na hi tena suddhiñ kusalā vadanti*
16. *nivissavādī na hi subbināyo
pakappitañ diṭṭhi purakkharāno
yañ nissito tattha subhañ vadāno
suddhiñvado tattha tathaddasā so*
17. *na brāhmaṇo kappamupeti sañkhañ
na diṭṭhisārī napi ñāṇabandhu
ñatvā ca so sammutiyo puṭhujjā
upekkhatī uggahaṇanti maññe*

10. Indeed, they say their own philosophy is complete,
While they say the philosophy of another is deficient.
And thus having taken up a position they contend,
Each saying his own convention is the truth.
11. If by being scorned by another one were deficient
Then among philosophies none would be outstanding.
Indeed, they severally claim the other's philosophy
To be inferior, while steadfastly proclaiming their own.
12. And just as they praise their own methods,
Even so is their veneration of their own philosophies.
Even all arguments would be correct;
Indeed, their purity is only subjective.
13. For the holy man there is nothing outward which would lead him,
Seized, having discriminated, from among the philosophies;
Thus he has transcended contentions.
Indeed, he sees no extraneous philosophy to be preeminent.
14. "I understand, I see, it is just like this"—
Some rely on purity by view.
If one has viewed something, what indeed has one got by it?
Having overshot, they argue that purity is by something extraneous.
15. Seeing, a man views name and form,
And having viewed he will understand just those.
Let him see much or little, as he desires;
Adept ones say purity is indeed not by that.
16. Indeed, not easy to guide is a dogmatist
Who is setting before him a contrived view.
Claiming the Good to be there, in what he is dependent upon,
He is a proclaimer of "purity" who has seen "reality" there.
17. Not conceiving, the holy man has no recourse to any designation;
He is neither a follower of views nor an adherent of knowledge.
And he, having known the common conventions,
Looks on indifferently while others take them up.

18. *vissajja ganthāni munīdha loke
vivādajātesu na vaggasārī
santo asantesu upekkhako so
anuggaho uggahaṇanti maññe*

19. *pubbāsave hitvā nave akubbaṃ
na chandaḡū nopi nivissavādī
sa vip̄pamutto diṭṭhigatehi dhīro
na lippati loke anattagarahī*

20. *sa sabbadhammesu visenibhūto
yaṃ kiñci diṭṭhaṃ va sutaraṃ mutaṃ vā
sa pannaḡbhāro muni vip̄pamutto
na kappiyo nūparato na patthiyoti*

XIV. TUVATAKA SUTTA

1. *pucchāmi taṃ ādiccabandhu
vivekaṃ santipadañca mahesi
kathaṃ disvā nibbāti bhikkhu
anupādiyāno lokasmiṃ kiñci*

2. *mūlaṃ papañcasan̄khāya
(iti bhagavā)
mantā asmīti sabbamuparundhe
yā kāci taṇhā aḡjhattaṃ
tāsaṃ vinayā sadā sato sikkhe*

3. *yaṃ kiñci dhammamabhijaññā
aḡjhattaṃ atha vāpi bahiddhā
na tena thāmaṃ kubbetha
na hi sā nibbuti sataṃ vuttā*

4. *seyyo na tena maññeyya
nīceyyo athavāpi sarikkho*

18. The sage, having let loose his ties here in the world,
Is not a partisan among contentions that have arisen.
Peaceful among those who are not at peace, he is an indifferent
onlooker,
Not taking hold of things, while others take them up.
19. Having left behind former encumbering influences and not
working up new ones
He does not go by inclination, nor is he a dogmatist.
He, a wise one, is freed of beliefs;
He is not mired in the world, and he does not reproach himself.
20. He is become at peace among all philosophies
And toward whatever is seen or heard or felt;
He, a sage, has put down his burden and is freed,
Not conceiving, not desisting, not aspiring.

XIV. DISCOURSE ON THE QUICK

1. I ask that kinsman of the sun,
The great seer, about detachment and the state of peace.
How having seen does a mendicant blow out,
Not taking up anything in the world?
2. One with discretion would arrest "I am,"
(said the Blessed One,
The whole root of diversifying designation.
Whatever cravings there are within himself
He would train in their dismissal, always being mindful.
3. Whatever philosophy he would well understand
From within himself, or then also from without,
Not through that would he build up firmness of position;
Not indeed is that called "being blown out" by the virtuous.
4. He would not imagine himself to be better by that,
Nor lower, nor then again similar.

phuṭṭho anekarūpehi
nātumānaṃ vikappayaṃ tiṭṭhe

5. *ajjhataamevupasame*
na aññato bhikkhu santimeseyya
ajjhataṃ upasantassa
natthi attā kuto nirattā vā
6. *majjhe yathā samuddassa*
ūmi no jāyatī ṭhito hoti
evaṃ ṭhito anejassa
ussadaṃ bhikkhu na kareyya kuhiñci
7. *akittayī vivaṭacakkhu*
sakkhidhammaṃ parissayavinayaṃ
paṭipadaṃ vadehi bhaddante
pātimokkhaṃ atha vāpi samādhiraṃ
8. *cakkhūhi neva lolassa*
gāmakathāya āvaraye sotaṃ
rase ca nānugijjheyya
na ca mamāyetha kiñci lokasmim
9. *phassena yadā phuṭṭhassa*
paridevaṃ bhikkhu na kareyya kuhiñci
bhavañca nābhijappeyya
bheravesu ca na sampavedheyya
10. *annānamatho pānānaṃ*
khādanīyānaṃ athopi vatthānaṃ
laddhā na sannidhiraṃ kayirā
na ca parittase tāni alabhamāno
11. *jhāyī na pādalolessa*
virame kukkuccā nappamajjeyya
athāsanesu sayanesu
appasaddesu bhikkhu vihareyya

- Though being touched by many forms
He would not stay contriving conceptions for himself.
5. Just within himself would he come to be at peace;
A mendicant would not seek peace from the extraneous.
For one at peace within himself
There is nothing acquired—so how anything discarded?
 6. Just as in the middle of the sea
No wave arises, and it stays still,
So would an undisturbed one stay still;
A mendicant would work up no distinguished position at all.
 7. The open-eyed one has related
The trouble-dispelling Way based on his own experience.
Tell us the line of progress, Venerable Sir,
The ethical duty, and then also mental concentration.
 8. He would not be restless with his eyes;
He would close his ears to village talk;
He would not be greedy for savory stimulations;
And he would not consider anything “mine” in the world.
 9. Whenever he would be touched by affliction
A mendicant would work up no lamentation at all.
He would not pray for existence,
Nor would he be shaken amongst terrors.
 10. Staple foods and drinks,
Other eatables, and then also clothes—
Having got them he would not make a hoard,
Nor would he be in dread at not getting them.
 11. A meditator would not be restless for roving about;
He would refrain from worry; he would not be clouded in mind;
Also, in sitting places and resting places
Where there is little sound a mendicant would dwell.

12. *niddam na bahulikareyya
jāgariyam bhajeyya ātāpī
tandim māyam hassam khiḍḍam
methunam vippajahe savibhūsam*
13. *āthabbaṇam supinam lakkhaṇam
no vidahe athopi nakkhattam
virutañca gabbhakaṇam
tikiccam māmako na seveyya*
14. *nindāya nappavedheyya
na uṇṇameyya pasamsito bhikkhu
lobham saha macchariyena
kodham pesuṇiyañca panudeyya*
15. *kayavikkaye na tiṭṭheyya
upavādam bhikkhu na kareyya kuliñci
gāme ca nābhisajjeyya
lābhakamyā janam na lapayeyya*
16. *na ca katthitā siyā bhikkhu
na ca vācam payuttam bhāseyya
pāgabhiyam na sikkheyya
katham viggāhikam na kathayeyya*
17. *mosavajje na nīyetha
sampajāno saṭhāni na kayirā
atha jīvitena paññāya
silabbatena nāññamatimaññe*
18. *sutvā rusito bahum vācam
samaṇānam vā puthujanānam
pharusena ne na paṭivajjā
na hi santo paṭisenikaronti*
19. *etañca dhammamaññāya
vicinam bhikkhu sadā sato sikkhe
santīti nibbutim ñatvā
sāsane gotamassa na pamajjeyya*

12. He would not make much of sleep;
Strenuous in rigor, he would avail himself of wakefulness.
Indolence, illusion, laughter, play,
And sexuality he would abandon, along with their accessories.
13. He would not practice Atharva magic, interpreting of dreams,
Interpreting of signs, or then also astrology.
A disciple would not cultivate the interpreting of animal cries,
Causing of fecundity, or the art of healing.
14. A mendicant would not be agitated by censure;
He would not be self-satisfied when praised;
Yearning, along with fear of loss,
Anger, and denigration he would dispel.
15. He would not stay with buying and selling;
A mendicant would work up no criticism at all.
He would not be a nuisance in a village;
He would not accost the people with desire for gain.
16. And a mendicant would not be a boaster;
And he would not utter a word with an ulterior motive;
He would not train himself in audacity;
He would not speak contentious speech.
17. He would not be led into falsehood;
Being with full awareness, he would not make betrayals of trust;
Then also he would not have contempt for another
Because of way of life, understanding, or morality and observances.
18. Provoked, having heard many a word
From philosophers or from common people,
He would not retort to them with harshness;
For those with virtue do not put up a fight.
19. And understanding this Way
A mendicant, examining, always mindful, would train himself.
Having understood the state of being blown out as “peace”
He would not be clouded in mind regarding Gotama’s teaching.

20. *abhibhū hi so anabhibhūto
sakkhidhammanītihamadassī
tasmā hi tassa bhagavato sāsane
appamatto sadā namassamanusikkheti*

XV. ATTADAṄḌA SUTTA

1. *attadaṅḍā bhayaṃ jātaṃ
janaṃ passatha medhagaṃ
saṃvegaṃ kittayissāmi
yathā saṃvijitaṃ mayā*
2. *phandamānaṃ pajāṃ disvā
macche appodake yathā
aññamaññehi byāruddhe
disvā maṃ bhayamāvisi*
3. *samantamasāro loko
disā sabbā sameritā
icchaṃ bhavanamattano
nāddasāsīṃ anositaṃ*
4. *osānetveva byāruddhe
disvā me aratī ahu
athettha sallamaddakkhin
duddasaṃ hadayanissitaṃ*
5. *yena sallena otiṇṇo
disā sabbā vidhāvati
tameva sallamabbuyha
na dhāvati na sīdati*
6. *tattha sikkhānugīyanti
yāni loke gadhitāni
na tesu pasuto siyā
nibbijjha sabbaso kāme
sikkhe nibbānamattano*

20. He indeed a conqueror unconquered
Saw the Way based on his own experience, not on hearsay.
Therefore indeed following the teaching of that Blessed One,
With mind unclouded always, paying homage, one should train himself.

XV. DISCOURSE ON THE UPTAKEN STICK

1. Fear is aroused by a stick one has acquired;
Look at people in conflict.
I shall relate to you a feeling of urgency,
How it was felt by me.
2. Having seen mankind thrashing about
Like fishes in little water,
Obstructed by one another—
Having seen, fear took hold of me.
3. The world was entirely without substance;
All the quarters were shaken.
Wanting a settled abiding for myself
I saw nothing that had not succumbed.
4. But even in succumbing people are obstructed—
Having seen this, strong dissatisfaction arose in me.
Then I saw a spike here,
Hard to see, stuck in the heart.
5. Subjected to this spike
Through all the quarters one runs about:
Having pulled out just this spike
One does not run, one does not sink.
6. Thereupon training rules are recited
Which are ties in the world—
One should not be engrossed in them.
But having broken through in every respect the objects of desire
One should train for one's own blowing out.

7. sacco siyā appagabbho
amāyo rittapesuṇo
akkodhano lobhapāpaṃ
vevicchaṃ vitare muni
8. niddaṃ tandiṃ sahe thīnaṃ
pamādena na saṃvase
atimāne na tiṭṭheyya
nibbānamanaso naro
9. mosavajje na nīyetha
rūpe snehaṃ na kubbaye
mānañca pari jāneyya
sāhasā virato care
10. purāṇaṃ nābhinandeyya
nave khantiṃ na kubbaye
hiyyamāne na soceyya
ākāsaṃ na sito siyā
11. gedhaṃ brūmi mahoghoti
ājavaṃ brūmi jappanaṃ
ārammaṇaṃ pakappanaṃ
kāmapaṅko duraccayo
12. saccā avokkamma muni
thale tiṭṭhati brāhmaṇo
sabbhaṃ so paṭinissajja
sa ve santoti vuccati
13. sa ve vidvā sa vedagū
ñatvā dhammaṃ anissito
sammā so loke iriyāno
na pihetīdha kassaci
14. yodha kāme accatari
saṅgaṃ loke duraccayaṃ
na so socati nājjheti
chinnasoto abandhano

7. One should be truthful, not audacious,
Not causing illusions, rid of denigration,
Without anger. A sage would cross over
The evil of yearning and manyness of wants.
8. A man intent upon blowing out
Would rise above sleepiness, indolence, and inertia;
He would not abide with cloudiness of mind;
He would not stand in contemptuousness.
9. He would not be led into falsehood;
He would not work up affection for form;
And he would thoroughly understand self-regard.
He would live refraining from impetuosity.
10. He would not rejoice in the old;
He would not make submission to the new.
In something being lost he would not sorrow;
He would not be stuck on ethereal show.
11. I call greed “the great flood”;
I call longing the current;
Supporting stimuli, the turbulence;
Objects of desire, the mud so hard to get over.
12. Not deviating from truth, the sage,
The holy man, stands upon high ground.
Having relinquished everything
He truly is said to be “at peace.”
13. He truly is an experienced one; he is one who has realized;
Having understood the Way he is not dependent.
Rightly he is conducting himself through the world;
He does not envy anyone here.
14. Whoever here has got beyond objects of desire,
An attachment in the world hard to get over,
He does not sorrow, he does not brood.
He has cut off the stream; he is without bonds.

15. *yaṃ pubbe taṃ visosehi
pacchā te māhu kiñcanaṃ
majjhe ce no gahessasi
upasanto carissasi*
16. *sabbaso nāmarūpasmim̃
yassa natthi mamāyitaṃ
asatā ca na socati
sa ve loke na jīyati*
17. *yassa natthi idaṃ meti
paresaṃ vāpi kiñcanaṃ
mamattaṃ so asaṃvindaṃ
natthi meti na socati*
18. *aniṭṭhurī ananugiddho
anejo sabbadhī samo
tamānisaṃsaṃ pabrūmi
pucchito avikampinaṃ*
19. *anejassa vijānato
natthi kāci nisaṅkhati
virato so viyārabbhā
khemaṃ passati sabbadhi*
20. *na samesu na omesu
na ussesu vadate muni
santo so vītamaccharo
nādeti na nirassatīti*

XVI. SĀRIPUTTA SUTTA

1. *na me diṭṭho ito pubbe
(iccāyasmā sārīputto)
na suto uda kassaci
evaṃ vagguvado satthā
tusitā gaṇimāgato*

15. Whatever was before, make it wither away;
After, let there not be anything for yourself.
If in the present you will not grab hold
You will live your life at peace.
16. For whom there is nothing considered to be “mine”
In any respect among name and form,
And who does not sorrow over what is not there,
He truly does not suffer loss in the world.
17. For whom there is no thought of “this is for me,”
Or anything for others either,
He, not feeling any sense of “mine”ness,
In thinking “it is not for me” does not sorrow.
18. Not being harsh, not being greedy,
Being undisturbed by passion, being everywhere equanimous—
I tell you of this advantage
When asked of the one who is without vacillation.
19. For the undisturbed, understanding one
There is not any resultant.
He has refrained from endeavor.
He sees sanctuary everywhere.
20. Not as among equals, not as among inferiors,
Nor as among superiors does a sage put forth a claim.
He is at peace, without any fear of loss;
He does not acquire, he does not discard.

XVI. DISCOURSE TO SĀRIPUTTA

1. Never before have I seen
(said the venerable Sāriputta)
Nor heard from anyone
Of such a sweetly speaking teacher,
Become leader of a following of the contented.

2. *sadevakassa lokassa
yathā dissati cakkhumā
sabbam tamarā vinodetvā
ekova ratimajjhagā*
3. *taṃ buddham asitam tādīm
akuhaṃ gaṇimāgataṃ
bahūnamidha baddhānaṃ
atthi pañhena āgamaṃ*
4. *bhikkhuno vijigucchato
bhajato rittamāsaṃ
rukhamūlaṃ susānaṃ vā
pabbatānaṃ guhāsu vā*
5. *uccāvacesu sayanesu
kīvanto tattha bheravā
yehi bhikkhu na vedheyya
nigghose sayanāsane*
6. *kati parissayā loke
gacchato agataṃ disaṃ
ye bhikkhu abhisambhave
pantamhi sayanāsane*
7. *kyāssa byappathayo assu
kyāssassu idha gocarā
kāni silabbatānāsu
pahitattassa bhikkhuno*
8. *kaṃ so sikkhaṃ samādāya
ekodi nipako sato
kammāro rajatasseva
niddhame malamattano*
9. *vijigucchamānassa yadidaṃ phāsu
(sāriputtāti bhagavā)
rittāsaṃ sayanaṃ sevato ce*

2. Just as the One With Vision is viewed
By the world with its gods,
Having dispelled all darkness
He has arrived at satisfaction all alone.
3. To that Enlightened One, unadhering, being one who is Such,
Who, without scheming, is become leader of a following,
For the many here who are bound
There is one come with a question:
4. For a mendicant feeling aversion,
Resorting to an empty sitting place—
The root of a tree, or a cemetery,
Or in caves in the mountains,
5. In resting places high and low—
What is the extent of the terrors there
By which a mendicant should not be agitated
In his noiseless dwelling place?
6. How many are the troubles in the world
For one going to the quarter never gone
Which a mendicant should readily withstand
In his secluded dwelling place?
7. What should be his manners of speech?
What should be his fields of resort here?
What morality and observances should there be
For a mendicant who has applied himself?
8. Having taken upon himself what training,
Unified in mind, self-possessed, mindful,
Would he blow away his own impurity
Just as a smith does to silver?
9. What is comfort for one feeling aversion,
(Sāriputta, said the Blessed One,)
If availing himself of an empty place for sitting and resting,

sambodhikāmassa yathānudhammaṃ
taṃ te pavakkhāmi yathā pajānaṃ

10. pañcannaṃ dhīro bhayānaṃ na bhāye
bhikkhu sato sapariyantacārī
ḍaṃsādhipātānaṃ sarīsapānaṃ
manussaphassānaṃ catuppadānaṃ
11. paradhammikānampi na santaseyya
disvāpi tesāṃ bahubheravāni
athāparāni abhisambhaveyya
parissayāni kusalānuesī
12. ātaṅkaphassena khudāya phuṭṭho
sītaṃ athuṅhaṃ adhivāsayeyya
so tehi phuṭṭho bahudhā anoko
vīriyaṃ parakkammadaḷhaṃ kareyya
13. theyyaṃ na kāre na musā bhaṇeyya
mettāya phasse tasathāvarāni
yadāvilattaṃ manaso vijaññā
kaṇhassa pakkhoti vinodayeyya
14. kodhātīmānassa vasaṃ na gacche
mūlampi tesāṃ palikhañña tiṭṭhe
athappiyaṃ vā pana appiyaṃ vā
addhābhavanto abhisambhaveyya
15. paññaṃ purakkhatvā kalyāṇapīti
vikkhambhaye tāni parissayāni
aratiṃ sahettha sayanamhi pante
caturō sahettha paridevadhamme
16. kiṃsū asissāmi kuva vā asissaṃ
dukkhaṃ vata settha kvajja sessaṃ
ete vitakke paridevaneyye
vinayetha sekho aniketacārī

Being desirous of full enlightenment in accordance with the Way—
That I shall tell you in accordance with my knowing.

10. Five fearful things a wise man would not fear,
A mendicant, mindful, living in self-restriction:
Biting flies, mosquitoes, crawling things,
Affliction by humans, and beasts.
11. And he would not be intimidated by the followers of other ways,
Even though having seen of them many terrors.
One who is a seeker after adeptness
Would readily withstand other troubles as well.
12. Touched by the affliction of illness, of hunger,
He would endure cold and also heat.
Touched by them in many ways that homeless one,
Putting forth exertion, would make steadfast his vigor.
13. He would not work at thievery; he would not speak what is false;
He would touch with loving kindness the moving and the still.
Whatever he would understand to be turbidity of mind
He would dispel, thinking, “It is on the side of Blackness.”
14. He would not go under the influence of anger and contempt,
And having dug up their root he would stay.
Then what is loved and also what is unloved
He would masterfully withstand, overmastering.
15. Having set understanding before him, exhilarated by righteousness,
He would render groundless those troubles.
He would rise above dissatisfaction in his secluded resting place;
He would rise above four ways of lamentation:
16. “What shall I eat?” or “Where shall I eat?”
“I certainly slept uneasily.” “Where shall I sleep tonight?”
These thoughts which would lead to lamentation
One in training, living without fixed abode, would dismiss.

17. *annañca laddhā vasanañca kāle
mattaṃ so jaññā idha tosanatthaṃ
so tesu gutto yatacāri gāme
rusitopi vācaṃ pharusaṃ na vajjā*
18. *okkhittacakkhu na ca pādalo
jhānānuyutto bahujāgarassa
upekkhamārabba samāhitatto
takkāsayam kukkucciyūpachinde*
19. *cudito vacībhi satimābhinande
sabrahmacārīsu khilam pabhinde
vācam pamuñce kusalam nātivelam
janavādadhammāya na cetayeyya*
20. *athāparam pañca rajāni loke
yesam satimā vinayāya sikkhe
rūpesu saddesu atho rasesu
gandhesu phassesu sahetha rāgam*
21. *etesu dhammesu vineyya chandam
bhikkhu satimā suvimuttacitto
kālena so sammā dhammam parivīmaṃsamāno
ekodibhūto vihane tamarā soti*

17. Having got food and clothing at a suitable time
He would know moderation herein for the purpose of contentment.
Guarded with respect to those things, going self-controlled in a village,
He would not speak a harsh word even if provoked.
18. With eyes downcast, and not restless for roving about,
Given to meditation, he would be very wakeful.
Starting with indifference, self-composed,
He would cut off the tendency toward speculation and worry.
19. When reproved with words he, being mindful, would rejoice;
He would break down unyieldingness with colleagues in the Holy Life.
He would let forth speech that is adroit, not excessive;
He would not incline to the way of popular argument.
20. Furthermore, there are five ways of pollution in the world
In the dismissal of which a mindful one should train—
He should rise above passion for forms, sounds,
Also tastes, odors, and touches.
21. A mendicant, possessing mindfulness, with mind completely released,
Would dismiss any preference for these ways.
In good time, rightly, thoroughly investigating the Way,
Become unified in mind, he would strike down the darkness.

Primary references

Listed roughly in order of importance to the work of translation:

Sutta Nipāta Pāḷi, Burmese sixth council edition (The transliterated text upon which the translation is based occasionally follows variant readings, especially in cases where the Thai, Sri Lankan, and Pali Text Society editions unanimously disagree with the Burmese.)

Concise Pali-English Dictionary, by A.P. Buddhadatta Mahāthera (Motilal Banarsidass)

The Pali Text Society's Pali-English Dictionary, edited by T.W. Rhys Davids and William Stede (PTS)

The Group of Discourses (Sutta-Nipāta), Vol. I, translated by K.R. Norman (PTS) (When the translation was almost finished I was able to borrow a copy of Vol. II, which resulted in some significant changes.)

Mahāniddeśa Pāḷi (ancient commentary to the Aṭṭhakavagga), Burmese sixth council edition

Sutta Nipāta, government of Myanmar's official Burmese translation, based upon sixth council edition

APPENDIX I

Some evidence suggesting the great antiquity of the Aṭṭhakavagga

1. The language of the Aṭṭhakavagga contains several rare and archaic grammatical forms reminiscent of Vedic Sanskrit which are absent in the more streamlined grammar of most of the rest of the Canon.
2. The Aṭṭhakavagga is referred to by name elsewhere in the Tipiṭaka at, for example, Udāna 5:6 in the Suttanta Piṭaka and Mahāvagga 5:13 in the Vinaya Piṭaka. Both of these passages tell the story of a young bhikkhu named Soṇa Kuṭikaṇṇa who, when requested by the Buddha to speak sore Dhamma, recites the Aṭṭhakavagga. The passage in the Udāna also (correctly) specifies that the Aṭṭhakavagga has sixteen parts. Thus it was already compiled and named before the completion of the works in which the story is found.
3. The Aṭṭhakavagga is one of the very few portions of the Pali Canon with a line-by-line commentary that is also canonical—namely, the Mahāniddeśa. (Interestingly, the purpose of the Mahāniddeśa is apparently not to expound upon the great profundity of the Aṭṭhakavagga, as it does more to trivialize than glorify it. Furthermore, the Mahāniddeśa was probably not composed merely to comment upon a notably ancient text, as at the time of its composition many suttas were believed to predate the Aṭṭhakavagga—yet they are without a canonical commentary. Its most likely purpose seems to be to reinterpret—to explain away—a large body of *proto-Theravadin* or even *pre-Theravadin* philosophy that was clearly at odds with later doctrinal development but was nevertheless too well known to be deleted from the Canon.)
4. According to the literary evidence the Aṭṭhakavagga (but not the Suttanipāta as a whole) was common to many, probably most, and possibly all of the ancient schools of Buddhism, including the Mahasanghikas,

who are historically the first to branch off from the proto-Theravada/Sarvastivada line (being equivalent to the Vajjiputtas in the Pali account of the second council). The story of ven. Soṇa Kuṭikaṇṇa's recitation of the Aṭṭhakavagga is also recorded in the Mahasanghika Vinaya, as well as in the vinayas of other ancient schools preserved in the immense Mahayana Tripiṭaka.

5. The text of the Aṭṭhakavagga contains none of the usual stock passages, little if any technical systematization of doctrine, and, with the possible exceptions of the introductory verses to the Māgandiya Sutta and Sāriputta Sutta, no fairy-tail narratives—all of which are characteristic of later material.
6. The teachings of the Aṭṭhakavagga are addressed to a Sangha of homeless, wandering ascetics, and are very simple (often to the point of being enigmatic) yet also exceedingly profound. They appear to come from a time when the Sāsana was still in a primitive state, most of its converts being veterans to the holy life, and being far more inclined to practically realize than to theoretically philosophize. The existence of sedentary bhikkhus living in prosperous monasteries and dedicating their efforts to intellectual investigation of Dhamma, which became the norm very early in the history of Buddhism, is clearly at variance with the spirit of these teachings.

APPENDIX II

The Pārāyanavagga

The fifth chapter of the Sutta Nipāta, the Pārāyanavagga or “Chapter on Going to the Other Shore,” is similar to the Aṭṭhakavagga in that parts of it show signs of an antiquity so great as to represent a relic of Pre-Theravāda, or “primitive” Buddhism. In addition to archaic word forms, the remarkable fact that the text has a commentary which is itself canonical (the Cūḷa-Niddesa), etc., the text conveys ideas that apparently fell out of favor, or were at least downplayed, by the time Theravāda reached its classical form, but which are profound and potentially useful to those who are intent on Waking Up.

In the past I had considered translating the Pārāyanavagga as a companion to the Aṭṭhakavagga, and since then I have received a few requests to do so, but the philosophical teachings attributed to the Buddha amount to only a fraction of the entire text. The long introductory and concluding sections are apparently late additions which place the teachings within the context of a convenient legend, and most of the rest consists of the questions asked by 16 Brahmin students who visited the Buddha, embellished with extensive, very respectful praise of him. Furthermore, many of the Buddha’s replies are rather unremarkable in that they are “standard” orthodox doctrine, similar to what may be found throughout the Pāli Canon. Furthermore, translations of the entire text may be found on the Internet or in any translation of the Sutta Nipāta. Consequently, instead of making a complete translation, I am offering here a selection of what I consider to be the most interesting, important, and/or profound verses of the Chapter on Going to the Other Shore.*

* Verses are numbered according to the PTS-edition by Dines Andersen and Helmer Smith, 1913.

FROM THE METTAGŪMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Mettagū)

1050. *dukkhassa ce maṃ pabhavaṃ apucchasi
taṃ te pavakkhāmi yathā pajānaṃ
upadhinidānā pabhavanti dukkhā
ye keci lokasmimanekarūpā*

If you have asked me of the origination of unease,
Then I shall explain it to you in accordance with my
understanding:
Whatever various forms of unease there are in the world,
They originate founded in encumbering accumulation.

1055. *yaṃ kiñci sampajānāsi
uddhaṃ adho tiriyañcāpi majjhe
etesu nandiñca nivesanañca
panujja viññāṇaṃ bhava na tiṭṭhe*

Whatever you well understand,
Above, below, across, or also at the center,
Having dismissed delight and entrenchment in these things,
Consciousness would not remain established in existence.

FROM THE DHOTAKAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Dhotaka)

1068. *yaṃ kiñci sampajānāsi
uddhaṃ adho tiriyañcāpi majjhe
etaṃ viditvā saṅgoti loke
bhavābhavāya mākāsi taṇhanti*

Whatever you well understand,
Above, below, across, or also at the center,
Having realized that to be an attachment in the world
Do not work up craving for this or that existence.

FROM THE UPASĪVAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Upasīva)

1070. *ākiñcaññaṃ pekkhamāno satimā
natthīti nissāya tarassu oghaṃ
kāme pahāya virato kathāhi
taṇhakkhayaṃ nattamahābhīpassa*

Beholding nothingness, possessing mindfulness,
Relying upon “It is not,” cross over the flood;
Having abandoned objects of desire, refraining from
controversies,
Look night and day to the destruction of craving.

1071. *sabbesu kāmesu yo vītarāgo
ākiñcaññaṃ nissito hitvā maññaṃ
saññāvimokkhe parama vimutto
tiṭṭheyya so tatha anānuyāyī*

Whoever is without passion for any objects of desire,
Reliant upon nothingness, having abandoned what is
extraneous,
Freed, in the highest freedom, from perception,
He would remain established therein, being not a follower.

1074. *accī yathā vātavegena khittā
atthaṃ paleti na upeti saṅkhaṃ
evaṃ muni nāmakāyā vimutto
atthaṃ paleti na upeti saṅkhaṃ*

Just as a flame tossed by force of wind
Quickly goes to its cessation and subjects not itself to any
designation,
So the sage released from the mass of names
Quickly goes to his cessation and subjects not himself to any
designation.

1076. *atthaṅgatassa na pamāṇamatthi
yena naṃ vajjuṃ taṃ tassa natthi
sabbesu dhammesu samohatesu
samūhatā vādapathāpi sabbeti*

For one who has gone to cessation there is no measuring up;
That which could be told of him no longer exists;
When all ways of thought are removed
All ways of telling are also removed.

FROM THE NANDAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Nanda)

1078. *na diṭṭhiyā na sutiyā na ñāṇena
munīdha nanda kusalā vadanti
visesikatvā anīghā nirāsā
caranti ye te munayoti brūmi*

Not by what is seen, not by what is heard, not by knowledge,
Nanda, do adepts say one is a sage here in the world;
I declare them sages who live their lives
Having made themselves at peace, without troubles, without wishes.

1080. *ye kecime samaṇabrāhmaṇāse
diṭṭhassutenāpi vadanti suddhiṃ
silabbatenāpi vadanti suddhiṃ
anekarūpena vadanti suddhiṃ
kiñcāpi te tattha yatā caranti
nātarīṃsu jātijaranti brūmi*

Whatever philosophers and holy men there are
Who say that purity is by means of what is seen or heard,
Or who say that purity is by means of morality and observances,
Or who say that purity is by means of various forms,
Although they live their lives disciplined therein
I declare that they have not crossed beyond birth and age.

1082. *nāham sabbe samaṇabrāhmaṇāse
jātijarāya nivutāti brūmi
ye sīdha diṭṭham va sutam mutam vā
sīlabbatam vāpi pahāya sabbam
anekarūpampi pahāya sabbam
taṇham pariññāya anāsavāse
te ve narā oghatiṇṇāti brūmi*

I do not declare that *all* philosophers and holy men
Are caught up in birth and age;
Whoever here have left behind what is seen or heard or felt
And all morality and observances,
And have left behind all the various forms (of spiritual practice),
Who have thoroughly understood craving, and are without
encumbering influences,
Those men I declare to be “crossed over the flood.”

FROM THE HEMAKAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Hemaka)

1086. *idha diṭṭhisutamutaviññātesu
piyarūpesu hemaka
chandarāgavinodanam
nibbānapadamaccutam*

Herein, Hemaka, the removing of inclination and passion
Toward what is seen, heard, felt, or cognized
Among beloved forms
Is the unchanging state of Blowing Out (Nirvana).

FROM THE TODEYYAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Todeyya)

1089. *yasmim kāmā na vasanti
taṇhā yassa na vijjati
kathamkathā ca yo tiṇṇo
vimokkho tassa nā paro*

In whom no sensual desires dwell,
And with whom no craving is present,
And who has crossed beyond brooding uncertainty—
For him there is no freedom other than this.

1091. *nirāsaso so na ca āsasāno
paññāṇavā so na ca paññakappī
evampi todeyya munim vijāna
akiñcanam kāmabhava asattanti*

He is without wishes, and is not aspiring (for anything);
He is replete with understanding, and is not cultivating
understanding;
And thus, Todeyya, may you recognize a sage
Possessing nothing, unattached to sensuality and existence.

FROM THE JATUKAṄṄIMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Jatukaṇṇi)

1098. *kāmesu vinayam gedham
nekkhammam daṭṭhu khemato
uggahitam nirattam vā
mā te vijjittha kiñcanam*

Dismiss greed for objects of desire,
Having seen renunciation as sanctuary;
May there not be anything present
That is taken up or discarded.

1099. *yaṃ pubbe taṃ virosehi
pacchā te māhu kiñcanaṃ
majjhe ce no gahessasi
upasanto carissasi*

Whatever was before, let it wither away;
After, let there not be anything for yourself;
If in the present you will not grab hold
You will live your life at peace.

FROM THE BHADRĀVUDHAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Bhadrāvudha)

1103. *ādānataṇhaṃ vinayetha sabbaṃ
uddhaṃ adho tiriyañcāpi majjhe
yaṃ yañhi lokasmimupādiyanti
teneva māro anveti janturaṃ*

Dismiss all craving for acquisition
Above, below, across, or also at the center,
For whatever those in the world take up,
By that very thing Māra follows a person.

FROM THE UDAYAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Udaya)

1106. *pahānaṃ kāmacchandānaṃ
domanassāna cūbhayaṃ
thinassa ca panūdanaṃ
kukkuccānaṃ nivāraṇaṃ*

Leaving behind both the inclination to sensuality
And unhappiness of mind,
And dismissing laziness
And warding off regrets ...

1107. *upekkhāsatisarīsuddharī
dhammatakkapurejavarī
aññāvīmokkharī pabrūmi
avijjāya pabhedanarī*

... And completely purified equanimity and mindfulness
With consideration of The Way going foremost—
I declare this to be freedom through knowledge,
The breaking up of ignorance.

1111. *ajjhatañca bahiddhā ca
vedanarī nābhinandato
evarī satassa carato
viññāṇarī uparujjatīti*

For one not delighting in sensation/feeling
Inwardly or outwardly,
For one thus conducting himself mindfully
Consciousness is stilled.

FROM THE POSĀLAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Posāla)

1115. *ākiñcaññasambhavarī ñatvā
nandī samyojanarī iti
evametarī abhiññāya
tato tattha vipassati
etarī ñāṇarī tatharī tassa
brāhmaṇassa vusīmatoti*

Having known the inception of nothingness
One understands “Delight is a fetter”;
Having truly known this in such a way,
Because of this he has insight therein;
This is true knowledge for that
Holy man who has done what needs to be done.

FROM THE MOGHARĀJAMĀṄAVAPUCCHĀ
(The Questions of the Brahmin Student Mogharāja)

1119. *suññato lokam avekkhassu
mogharaja sadā sato
attānudiṭṭhim ūhacca
evam maccutaro siyā
evam lokam avekkhantam
maccurājā na passatīti*

Look upon the world from the position of Void,
Mogharāja, always being mindful;
Dispelling the view of self
One would thus be a crosser of death;
One thus looking upon the world
The king of death does not see.

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The Aṭṭhakavagga is the fourth chapter of an ancient collection of Buddhist scriptures known as the Sutta Nipāta. Although it is only a single chapter of a larger work, there is good evidence suggesting that the Aṭṭhakavagga existed in its own right prior to the compilation of the Sutta Nipāta, and that it was much better known and more influential in ancient times than it is today. This lapse into relative obscurity is unfortunate, as the Aṭṭhakavagga contains invaluable information for anyone wishing to better understand the earliest teachings of Buddhism, and also for anyone seeking the way of wisdom.



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