
PĀRĀYANAVĀGGO

suttanipāṭapālī 5.pārāyanavaggo vatthugāthā
(KN 5.55)

The Chapter on the Way to the Beyond

1. ajitamānavapucchā (KN 5.56)

The questions of Ajita

1038.

“kenassu nivuto loko, (iccāyasmā ajito)

“By what is the world shrouded?” (Venerable Ajita).

kenassu nappakāsati.

“Why does it not shine?”

kissābhilepanaṃ brūsi,

What do you say is its adhesive?

kimsu tassa mahabbhayaṃ”.

What is its great peril?”

1039.

“avijjāya nivuto loko, (ajitāti bhagavā)

“The world is shrouded by ignorance, (Ajita,” said the Blessed One).

vevicchā pamādā nappakāsati.

“It does not shine because of avarice and heedlessness.

jappābhilepanaṃ brūmi,

I say that hankering is its adhesive.

dukkhamassa mahabbhayaṃ”.

Suffering is its great peril.”

1040.

“savanti sabbadhi sotā, (iccāyasmā ajito)

“Everywhere the streams are flowing,” (said the Venerable Ajita).

sotānaṃ kiṃ nivāraṇaṃ.

“What is the barrier against the streams?”

sotānaṃ saṃvaraṃ brūhi,

Speak of the restraint of the streams:

kena sotā pidhiyyare”.

by what are the streams closed off?”

1041.

“yāni sotāni lokasmim, (ajitāti bhagavā)

“Whatever streams there are in the world, (Ajita,” said the Blessed One),

sati tesam nivāraṇaṃ.

“mindfulness is the barrier against them.

sotānaṃ saṃvaraṃ brūmi,

I speak of this as restraint of the streams.

paññāyete pidhiyyare”.

They are closed off by wisdom.”

1042.

“paññā ceva sati yañca, (iccāyasmā ajito)

“Wisdom and mindfulness,” (said the Venerable Ajita),

nāmarūpañca mārisa.

“and name-and-form, dear sir —

etaṃ me puṭṭho pabrūhi,

when asked by me please declare:

katthetaṃ uparujjhati”.

where does this come to an end?”

1043.

“yametam pañham apucchi,

“As to this question that you ask,

ajita taṃ vadāmi te.

I will tell you, Ajita,

yattha nāmañca rūpañca,

where name and also form

asesaṃ uparujjhati.

come to an end without remainder:

viññānassa nirodheṇa,

it is by the cessation of consciousness,

etthetaṃ uparujjhati”.

that this here comes to an end.”

1044.

“ye ca saṅkhātadhammāse,

“Those who have comprehended the Dhamma,

ye ca sekhā puthū idha.

and the diverse trainees here:

tesaṃ me nipako iriyaṃ,

when asked by me about their conduct,

puṭṭho pabrūhi mārisa”.

let the judicious one declare it, dear sir.”

1045.

“kāmesu nābhigijjheyya,

“One should not be greedy for sensual pleasures;

manasānāvilo siyā.

one should be untarnished in mind.

kusalo sabbadhammānaṃ,

Skillful in regard to all phenomena,

sato bhikkhu paribbaje”ti.

a bhikkhu should wander mindfully.”

ajitamānavapucchā paṭhamā niṭṭhitā.

2. tissametteyyamānavapucchā (KN 5.57)

The questions of Tissa Metteyya

1046.

“kodha santusito loka, (iccāyasmā

tissametteyyo)

“Who here is contented in the world?” (said the Venerable Tissa Metteyya).

kassa no santi iñjitā.

“For whom is there no agitation?

ko ubhantamabhiññāya,

Who, having directly known both ends,

majjhe mantā na lippati.

by reflection does not get stuck in the middle?

kam brūsi mahāpurisoti,

Whom do you call a great man?

ko idha sibbinimaccagā”.

Who here has transcended the seamstress?”

1047.

“kāmesu brahmacariyavā, (metteyyāti bhagavā)

“One leading the spiritual life among sensual pleasures, (Metteyya,” said the Blessed One),

vītataṇho sadā sato.

“one without craving, always mindful,

saṅkhāya nibbuto bhikkhu,
*a bhikkhu who is quenched, having
comprehended:*

tassa no santi iñjitā.
for him there is no agitation.
1048.

“so ubhantamabhiññāya,
*“Having directly known both ends,
majjhe mantā na lippati.
by reflection one does not get stuck in the
middle.*

taṃ brūmi mahāpurisoti,
I call him a great man:
so idha sibbinimaccagā”ti.
he has here transcended the seamstress.”

tissametteyyamāṇavapucchā dutiyā niṭṭhitā.

3. puṇṇakamāṇavapucchā (KN 5.58)
The questions of Puṇṇaka
1049.

“anejaṃ mūladassāvim, (iccāyasmā
puṇṇako)
*“To the one without impulse, seer of the root,”
(said the Venerable Puṇṇaka),*

atthi pañhena āgamaṃ.
“I have come in need with a question:

kiṃ nissitā isayo manujā,
On what ground have many rishis, men,
khattiyā brāhmaṇā devatānaṃ,
khattiyas, and brahmins

yaññamakappayimṣu puthūdha loke,
*here in the world performed sacrifice to the
deities?*

puccāmi taṃ bhagavā brūhi me taṃ”.
*I ask you, Blessed One: please declare this to
me.”*

1050.

“ye kecime isayo manujā, (puṇṇakāti
bhagavā)
*“These many rishis, men, (Puṇṇaka,” said the
Blessed One),*

khattiyā brāhmaṇā devatānaṃ,
khattiyas, and brahmins,

yaññamakappayimṣu puthūdha loke,
*who here in the world have performed sacrifice
to the deities,*

āsisamānā puṇṇaka itthattaṃ.
did so, Puṇṇaka, yearning for a state of being.

jaraṃ sitā yaññamakappayimṣu”.
Bound to old age, they performed sacrifices.”

1051.

“ye kecime isayo manujā, (iccāyasmā
puṇṇako)
*“These many rishis, men, (said the Venerable
Puṇṇaka),*

khattiyā brāhmaṇā devatānaṃ.
khattiyas, and brahmins, who here in the world,

yaññamakappayimṣu puthūdha loke,
heedful on the path of sacrifice,

kaccissu te bhagavā yaññapathe appamattā.
performed sacrifices to the deities:

atāruṃ jātiṇca jaraṇca mārisa,
did they cross over birth and old age, dear sir?
puccāmi taṃ bhagavā brūhi me taṃ”.
*I ask you, Blessed One: please declare this to
me.”*

1052.

“āsīsanti thomayanti, abhijappanti juhanti.
(puṇṇakāti bhagavā)
*“They yearn, extol, hanker, offer up,
(Puṇṇaka,” said the Blessed One).*

kāmābhijappanti paṭicca lābhaṃ,
*“They hanker for sensual pleasures because of
gain.*

te yājayogā bhavarāgarattā.
Intent on sacrifice, excited by lust for existence,
nātarimṣu jātijaranti brūmi”.
*they did not cross over birth and old age, I
say.”*

1053.

“te ce nātarimṣu yājayogā, (iccāyasmā
puṇṇako)
*“If, dear sir, those intent on sacrifice,” (said
the Venerable Puṇṇaka),*

yaññehi jātiṇca jaraṇca mārisa.
*“by their sacrifices did not cross over birth and
old age,*

atha ko carahi devamanussaloke,
*then who here in the world of devas and
humans,*

atāri jātiṇca jaraṇca mārisa.
has crossed over birth and old age, dear sir?

puccāmi taṃ bhagavā brūhi me taṃ”.
*I ask you, Blessed One: please declare this for
me.”*

1054.

“saṅkhāya lokasmi paroparāni, (puṇṇakāti
bhagavā)

*“Having comprehended the far and near in the
world, (Puṇṇaka,” said the Blessed One),*

yassinjitaṃ natthi kuhiñci loke.
“one without agitation anywhere in the world,

santo vidhūmo anīgho nīrāso,
peaceful, fumeless, untroubled, wishless,

atāri so jātijaranti brūmi”ti.
has crossed over birth and old age, I say.”

puṇṇakamāṇavapucchā tatiyā niṭṭhitā.

4. mettagūmāṇavapucchā (KN 5.59)
The questions of Mettagū

1055.

“puccāmi taṃ bhagavā brūhi me taṃ,
(iccāyasmā mettagū)

*“I ask you a question, Blessed One, please tell
me this,” (said the Venerable Mettagū).*

maññāmi taṃ vedagūṃ bhāvitattaṃ.

*“I consider you a Veda-master, one inwardly
developed.*

kuto nu dukkhā samudāgatā ime,
From where have these sufferings arisen

ye keci lokasmimane karūpā”
in their many forms in the world?”

1056.

“dukkhassa ve maṃ pabhavaṃ apucchasi,
(mettagūti bhagavā)

“You have asked me about the origin of suffering, (Mettagū, said the Blessed One).

taṃ te pavakkhāmi yathā pajānaṃ.
“As one who understands, I will tell you this.

upadhinidānā pabhavanti dukkhā,
Sufferings in their many forms in the world

ye keci lokasmimane karūpā.
originate based on acquisition.

1057.

“yo ve avidvā upadhiṃ karoti,
“The ignorant dullard who creates acquisition

punappunaṃ dukkhamupeti mando.
encounters suffering again and again.

tasmā pajānaṃ upadhiṃ na kayirā,
Therefore, understanding, one should not create acquisition,

dukkhassa jātippabhavānupassī”
contemplating it as the genesis and origin of suffering.”

1058.

“yaṃ taṃ apucchimha akittayī no,
“You have told us what we asked.

aññaṃ taṃ pucchāma tādīṅha brūhi.
Let me ask you another — please speak on this.

kathaṃ nu dhīrā vitaranti oghaṃ,
How do the wise cross over the flood,

jātiṃ jaraṃ sokapariddavaṇṇa.
over birth and old age, sorrow and lamenting?

taṃ me muni sādhu viyākaroḥi,
Explain this to me clearly, muni,

tathā hi te vidito esa dhammo”
for this Dhamma has been understood by you.”

1059.

“kittayissāmi te dhammaṃ, (mettagūti bhagavā)

“I will proclaim this Dhamma to you, (Mettagū, said the Blessed One),

diṭṭhe dhamme anītihaṃ.
“seen in this very life, no matter of hearsay,

yaṃ viditvā sato caraṃ,
having understood which, living mindfully,

tare loke visattikaṃ”
one can cross over attachment to the world.”

1060.

“tañcāhaṃ abhinandāmi,
“And I delight, great rishi,

mahesi dhammamuttamaṃ.
in that supreme Dhamma,

yaṃ viditvā sato caraṃ,
having understood which, living mindfully,

tare loke visattikaṃ”
one can cross over attachment to the world.”

1061.

“yaṃ kiñci sampajānāsi, (mettagūti bhagavā)
“Whatever you comprehend, (Mettagū, said the Blessed One),

uddhaṃ adho tiriyañcāpi majjhe.
“above, below, and across in the middle,

etesu nandiṇṇa nivesanaṇṇa,
having dispelled delight and attachment to these,

panujja viññāṇaṃ bhava na tiṭṭhe.
consciousness would not persist in existence.

1062.

“evaṃvihārī sato appamatto,
“A bhikkhu so dwelling, mindful, heedful,

bhikkhu caraṃ hitvā mamāyitāni.
having given up taking things as ‘mine,’

jātiṃ jaraṃ sokapariddavaṇṇa,
right here such a wise one might abandon suffering:

idheva vidvā pajaheyya dukkhaṃ”
birth and old age, sorrow and lamenting.”

1063.

“etābhinandāmi vaco mahesino,
“I delight in this word of the great rishi;

sukittitaṃ gotamanūpadhikaṃ.
well proclaimed, Gotama, is the state without acquisitions.

addhā hi bhagavā pahāsi dukkhaṃ,
Certainly the Blessed One has abandoned suffering,

tathā hi te vidito esa dhammo.
for this Dhamma has been understood by you.

1064.

“te cāpi nūnappajaheyyu dukkhaṃ,
“Surely they too can abandon suffering

ye tvaṃ muni atṭhitaṃ ovadeyya.
whom you, muni, would constantly exhort.

taṃ taṃ namassāmi samecca nāga,
Therefore, having met you, O nāga, I pay homage:

appeva maṃ bhagavā atṭhitaṃ ovadeyya”
perhaps the Blessed One would constantly exhort me.”

1065.

“yaṃ brāhmaṇaṃ vedagumābhijañña,
“Whatever brahmin you may know to be a Veda-master,

akiñcanaṃ kāmabhava asattaṃ.
owning nothing, unattached to sensual pleasures and existence,

addhā hi so oghamaṃ atāri,
he has certainly crossed this flood,

tiṇṇo ca pāraṃ akhilo akañkho.
and crossed to the beyond, he is unbarren, rid of doubt.

1066.

“vidvā ca yo vedagū naro idha,
“And the wise man here, the Veda-master,

bhavābhavē saṅgamimaṃ visajja.
having loosened this tie to various states of existence,

so vītatanho anīgho nirāso,
rid of craving, untroubled, wishless,

atāri so jātijaranti brūmi”ti.
has crossed over birth and old age, I say.”

mettagūmāṇavapucchā catutthī niṭṭhitā.

5. dhotakamāṇavapucchā (KN 5.60)
The questions of Dhotaka

1067.

“pucchāmi taṃ bhagavā brūhi me taṃ,
(iccāyasmā dhotako)

*“I ask you, Blessed One, speak to me of this,”
(said the Venerable Dhotaka).*

vācābhikaṅkhāmi mahesi tuyhaṃ.
“I long for your speech, great rishi:

tava sutvāna nigghosaṃ,
having heard your utterance,

sikkhe nibbānamattano”.
I shall train for my own nibbāna.”

1068.

“tenahātappam karohi, (dhotakāti bhagavā)
“In that case, apply ardor, (Dhotaka,” said the Blessed One).

idheva nipako sato.
“Be judicious and mindful right here.

ito sutvāna nigghosaṃ,
Having heard the utterance from me,

sikkhe nibbānamattano”.
you should train for your own nibbāna.”

1069.

“passāmaham devamanussaloke,
“I see in the world of devas and human beings,

akiñcanaṃ brāhmaṇamiriyaṃmānaṃ.
a brahmin owning nothing, traveling about.

taṃ taṃ namassāmi samantacakkhu,
Hence I pay homage to you, O universal eye!

pamuñca maṃ sakka kathaṃkathāhi”.
Free me, Sakya, from perplexity.”

1070.

“nāhaṃ sahiṣṣāmi pamocanāya,
“I will not be able to free anyone in the world,

kathaṃkathim dhotaka kañci loke.
Dhotaka, who is still afflicted by perplexity.

dhammañca setthaṃ abhijānamāno,
But understanding the supreme Dhamma,

evaṃ tuvaṃ oghamimaṃ taresi”.
you will thereby cross this flood.”

1071.

“anusāsa brahme karuṇāyamāno,
“Taking compassion, instruct me, Brahmā,

vivekadhammaṃ yamaham vijaññaṃ.
in the state of seclusion that I can understand.

yathāhaṃ ākāsova abyāpajjamaṇo,
Just as space is totally unobstructed,

idheva santo asito careyyam”.
right here I would live, peaceful and unattached.”

1072.

“kittayissāmi te santim, (dhotakāti bhagavā)
“I will describe that peace for you, (Dhotaka,” said the Blessed One),

diṭṭhe dhamme anītihaṃ.

“[seen] in this very life, no matter of hearsay,

yaṃ viditvā sato caraṃ,
having understood which, living mindfully,

tare loka visattikaṃ”.
one can cross over attachment to the world.”

1073.

“tañcāhaṃ abhinandāmi,
“And I delight, great rishi,

mahesi santimuttamaṃ.
in that supreme peace,

yaṃ viditvā sato caraṃ,
having understood which, living mindfully,

tare loka visattikaṃ”.
one can cross over attachment to the world.”

1074.

“yaṃ kiñci sampajānāsi, (dhotakāti bhagavā)
“Whatever you comprehend (Dhotaka,” said the Blessed One),

uddhaṃ adho tiriyañcāpi majjhe.
“above, below, and across in the middle,

etaṃ viditvā saṅgoti loka,
having understood this as ‘a tie’ in the world,

bhavābhavāya mākāsi taṇhaṃ”ti.
do not create craving for various states of existence.”

dhotakamāṇavapucchā pañcamī niṭṭhitā.

6. upasīvamāṇavapucchā (KN 5.61)
The questions of Upasīva

1075.

“eko ahaṃ sakka mahantamoghaṃ,
(iccāyasmā upasīvo)

“Alone, Sakya, unsupported,” (said the Venerable Upasīva),

anissito no visahāmi tārituṃ.

“I am not able to cross over the great flood.

ārammaṇaṃ brūhi samantacakkhu,
Declare to me a basis, O universal eye,

yaṃ nissito oghamimaṃ tareyyam”.
supported by which I might cross over this flood.”

1076.

“ākiñcāññaṃ pekkhamāno satimā, (upasīvāti bhagavā)

“Contemplating nothingness, mindful, (Upasīva,” said the Blessed One),

natthīti nissāya tarassu oghaṃ.

“supported by ‘there is not,’ cross over the flood.

kāme pahāya virato kathāhi,
*Having abandoned sensual pleasures,
refraining from perplexity,*

taṇhakkhayaṃ nattamahābhipassa”.
*night and day see into the destruction of
craving.”*

1077.

“sabbesu kāmesu yo vītārāgo, (iccāyasmā
upasivo)

*“One devoid of lust for all sensual pleasures,”
(said the Venerable Upasiva),*

ākiñcaññaṃ nissito hitvā maññaṃ.

*“supported by nothingness, having discarded
all else,*

saññāvimokkhe parame vimutto,
*liberated in the supreme emancipation of
perception: 234*

tiṭṭhe nu so tattha anānuyāyī”.

would he stay there without departing?”

1078.

“sabbesu kāmesu yo vītārāgo, (upasīvāti
bhagavā)

*“One devoid of lust for all sensual pleasures,
(Upasiva,” said the Blessed One),*

ākiñcaññaṃ nissito hitvā maññaṃ.

*“supported by nothingness, having discarded
all else,*

saññāvimokkhe parame vimutto,
*liberated in the supreme emancipation of
perception,*

tiṭṭheyya so tattha anānuyāyī”.

would stay there without departing.”

1079.

“tiṭṭhe ce so tattha anānuyāyī,

“If he would stay there without departing

pūgampi vassānaṃ samantacakkhu.

even for a multitude of years, O universal eye,

tattheva so sītisiyā vimutto,

would he become cool, liberated right there —

cavetha viññānaṃ tathāvidhassa”.

*[or] would the consciousness of such a one
pass away?”*

1080.

“accī yathā vātavegena khittā, (upasīvāti
bhagavā)

*“As a flame, thrown by a gust of wind,
(Upasiva,” said the Blessed One),*

atthaṃ paleti na upeti saṅkhaṃ.

“goes out and cannot be designated,

evaṃ munī nāmakāyā vimutto,

so the muni, liberated from the mental body,

atthaṃ paleti na upeti saṅkhaṃ”.

goes out and cannot be designated.”

1081.

“atthaṅgato so uda vā so natthi,

“But does one who has gone out not exist,

udāhu ve sassatiyā arogo.

or else is he intact through eternity?

taṃ me munī sādhu viyākarohi,

Explain this matter clearly to me, O muni,

tathā hi te vidito esa dhammo”.

for this Dhamma has been understood by you.”

1082.

“atthaṅgatassa na pamāṇamatthi, (upasīvāti
bhagavā)

*“There is no measure of one who has gone out,
(Upasiva,” said the Blessed One).*

yena naṃ vajjuṃ taṃ tassa natthi.

*“There is no means by which they might speak
of him.*

sabbesu dhammesu samohatesu,

When all phenomena have been uprooted,

samūhatā vādapathāpi sabbe”ti.

all pathways of speech are also uprooted.”

upasīvamāṇavapucchā chaṭṭhī niṭṭhitā.

7. nandamāṇavapucchā (KN 5.62)

The questions of Nanda

1083.

“santi loke munayo, (iccāyasmā nando)

*“There are munis in the world,” (said the
Venerable Nanda),*

janā vadanti tayidaṃ kathamsu.

“so people say, but how is this so?

nānūpapannaṃ no muninṃ vadanti,

*Do they declare one who has knowledge a
muni,*

udāhu ve jīvitenūpapannaṃ”.

or one following a particular way of life?”

1084.

“na diṭṭhiyā na sutiyaṃ na nāṇena, (na
sīlabbatena)

*“Not by view, nor by learning, nor by
knowledge,*

munīdha nanda kusalaṃ vadanti.

Nanda, do the skilled here speak of a muni.

visenikatvā anighā nīrasā,

They are munis, I say, who live remote,

caranti ye te munayoti brūmi”.

untroubled, without wishes.”

1085.

“ye kecime samaṇabrāhmaṇāse, (iccāyasmā
nando)

*“Those ascetics and brahmins,” (said the
Venerable Nanda),*

diṭṭhassutenāpi vadanti suddhiṃ.

*“who say that purity [is gained] through the
seen and heard,*

sīlabbatenāpi vadanti suddhiṃ,

*that purity [is gained], too, by good behavior
and observances,*

anekarūpena vadanti suddhiṃ.

*who say purity [is gained] through numerous
methods —*

kaccissu te bhagavā tattha yatā carantā,

living restrained there, Blessed One, have they

atāru jātiṇca jaraṇca mārisa.

crossed over birth and old age, dear sir?

pucchāmi taṃ bhagavā brūhi me taṃ”.

I ask you, Blessed One. Please answer me.”

1086.

“ye kecime samaṇabrāhmaṇāse, (nandāti bhagavā)

“Those ascetics and brahmins, (Nanda,” said the Blessed One),

diṭṭhassutenāpi vadanti suddhiṃ.

“who say that purity [is gained] through the seen and heard,

sīlabbatenāpi vadanti suddhiṃ,

that purity [is gained], too, by good behavior and observances,

anekarūpena vadanti suddhiṃ.

who say purity [is gained] through numerous methods —

kiñcāpi te tattha yatā caranti,

though they live restrained there, I say

nāriṃsu jātijaranti brūmi”.

they have not crossed over birth and old age.”

1087.

“ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando)

“Those ascetics and brahmins,” (said the Venerable Nanda),

diṭṭhassutenāpi vadanti suddhiṃ.

“who say that purity [is gained] through the seen and heard,

sīlabbatenāpi vadanti suddhiṃ,

that purity [is gained], too, by good behavior and observances,

anekarūpena vadanti suddhiṃ.

who say purity [is gained] through numerous methods —

te ce muni brūsi anoghatinṇe,

if, O muni, you say they have not crossed the flood,

atha ko carahi devamanussaloke.

then who in the world of devas and humans

atāri jātiṇca jaraṇca mārisa,

has crossed over birth and old age, dear sir?

pucchāmi taṃ bhagavā brūhi me taṃ”.

I ask you, Blessed One. Please answer me.”

1088.

“nāhaṃ sabbe samaṇabrāhmaṇāse, (nandāti bhagavā)

“I do not say of all ascetics and brahmins, (Nanda,” said the Blessed One),

jātijarāya nivutāti brūmi.

“that they are shrouded by birth and old age.

ye sīdha diṭṭhaṃva sutam mutam vā,

Those here who have abandoned the seen, the heard and sensed,

sīlabbataṃ vāpi pahāya sabbam.

and all good behavior and observances,

anekarūpampi pahāya sabbam,

who have abandoned, too, everything of numerous kinds,

taṇhaṃ parinñāya anāsavāse.

who, having fully understood craving, are without influxes:

te ve narā oghatiṇṇāti brūmi”.

those, I say, are ‘persons who have crossed the flood.’”

1089.

“etābhinandāmi vaco mahesino,

“I delight in this word of the great rishi.

sukittitaṃ gotamanūpadhikaṃ.

Well procained, O Gotama, is the state without acquisitions.

ye sīdha diṭṭhaṃ va sutam mutam vā,

Those here who have abandoned the seen, heard, and sensed,

sīlabbataṃ vāpi pahāya sabbam.

as well as all good behavior and observances,

anekarūpampi pahāya sabbam,

who have abandoned, too, everything of numerous kinds,

taṇhaṃ parinñāya anāsavāse.

who, having fully understood craving, are without influxes:

ahampi te oghatiṇṇāti brūmi”ti.

I too say: ‘They have crossed the flood.’”

nandamānavapucchā sattamā niṭṭhitā.

8. hemakamānavapucchā (KN 5.63)

The questions of Hemaka

1090.

“ye me pubbe viyākaṃsu, (iccāyasmā hemako)

“Those who in the past explained things to me,” (said the Venerable Hemaka),

huraṃ gotamasāsanā.

“before [my meeting with] Gotama’s teaching,

iccāsi iti bhavissati,

saying, ‘Such it was, such it will be,’

sabbam taṃ itihītihaṃ.

all that was hearsay,

sabbam taṃ takkavaddhanaṃ,

all was an increase of thought;

nāhaṃ tattha abhiraṃsiṃ.

I did not delight in it.

1091.

“tvaṇca me dhammamakkhāhi,

“Declare to me the Dhamma,

taṇhānigghātanaṃ muni.

O muni, the destruction of craving,

yaṃ viditvā sato caraṃ,

having understood which, living mindfully,

tare loke visattikaṃ”.

one can cross over attachment to the world.”

1092.

“idha diṭṭhasutamutaviññātesu,

“The dispelling of desire and lust, Hemaka,

piyarūpesu hemaka.

for things here seen, heard, sensed, and cognized —

chandarāgavinodanaṃ,

for whatever has a pleasing nature —

nibbānapadamaccutaṃ.

is the state of nibbāna, the imperishable.

1093.

“etadaññāya ye satā,

“Having understood this, those mindful ones

diṭṭhadhammābhiniibbutā.

are quenched in this very life.

upasantā ca te sadā,

And always peaceful, they have crossed over

tiṇṇā loke visattikan”ti.

attachment to the world.”

hemakamāṇavapucchā aṭṭhamā niṭṭhitā.

9. todeyyamāṇavapucchā (KN 5.64)

The questions of Todeyya

1094.

“yasmim kāmā na vasanti, (iccāyasmā todeyyo)

“For one in whom sensual desires do not dwell,” (said the Venerable Todeyya),

taṇhā yassa na vijjati.

“in whom craving is not found,

kathamkathā ca yo tiṇṇo,

and who has crossed over perplexity,

vimokkho tassa kīdiso”.

of what sort is his emancipation?”

1095.

“yasmim kāmā na vasanti, (todeyyāti bhagavā)

“For one in whom sensual desires do not dwell, (Todeyya,” said the Blessed One),

taṇhā yassa na vijjati.

“in whom craving is not found

kathamkathā ca yo tiṇṇo,

and who has crossed over perplexity:

vimokkho tassa nāparo”.

there is no further emancipation for him.”

1096.

“nirāsaso so uda āsasāno,

“Is he without desire or does he have desire?

paññānavā so uda paññakappi.

Does he possess wisdom or just a wise manner?

munim ahaṃ sakka yathā vijaññaṃ,

So that I can understand, O Sakka,

taṃ me viyācikkha samantacakkhu”.

explain the muni to me, O universal eye.”

1097.

“nirāsaso so na ca āsasāno,

“He is without desire; he does not have desire.

paññānavā so na ca paññakappi.

He possesses wisdom, not just a wise manner.

evampi todeyya munim vijāna,

Understand the muni thus, Todeyya,

akiñcanaṃ kāmabhava asattan”ti.

as one owning nothing, unattached to sensual pleasures and existence.”

todeyyamāṇavapucchā navamā niṭṭhitā.

10. kappamāṇavapucchā (KN 5.65)

The questions of Kappa

1098.

“majjhe sarasmim tiṭṭhataṃ, (iccāyasmā kappo)

“For those standing in the midst of the stream,” (said the Venerable Kappa),

oghe jāte mahabbhaye.

“when a perilous flood has arisen,

jarāmaccuparetānaṃ,

for those oppressed by old age and death,

dīpaṃ pabrūhi mārissa.

declare an island, dear sir.

tvañca me dīpamakkhāhi,

Explain to me the island

yathāyidaṃ nāparaṃ siyā”.

so this might occur no more.”

1099.

“majjhe sarasmim tiṭṭhataṃ, (kappāti bhagavā)

“For those standing in the midst of the stream, (Kappa,” said the Blessed One),

oghe jāte mahabbhaye.

“when a perilous flood has arisen,

jarāmaccuparetānaṃ,

for those oppressed by old age and death,

dīpaṃ pabrūmi kappa te.

let me declare an island to you.

1100.

“akiñcanaṃ anādānaṃ,

“Owning nothing, taking nothing:

etaṃ dīpaṃ anāparaṃ.

this is the island with nothing further.

nibbānaṃ iti naṃ brūmi,

I call this ‘nibbāna,’

jarāmaccuparikkhayaṃ.

the extinction of old age and death.

1101.

“etadaññāya ye satā,

“Having understood this, those mindful ones

diṭṭhadhammābhiniibbutā.

are quenched in this very life.

na te māravasānugā,

They do not come under Māra’s control,

na te mārasa paddhagū”ti.

nor are they Māra’s footmen.”

kappamāṇavapucchā dasamā niṭṭhitā.

11. jatukaṇṇimāṇavapucchā (KN 5.66)

The questions of Jatukaṇṇi

1102.

“sutvānaṃ vīramakāmakāmiṃ, (iccāyasmā jatukaṇṇi)

“Having heard of the hero who has no desire for sensual pleasures,” (said the Venerable Jatukaṇṇi),

oghātigaṃ puṭṭhumakāmamāgamaṃ.

“I have come to ask the desireless one who has escaped the flood.

santipadam brūhi sahananetta,
Speak about the state of peace, you of innate vision.
yathātacchaṃ bhagavā brūhi me taṃ.
Tell me about it, Blessed One, as it actually is.
1103.

“bhagavā hi kāme abhibhuyya iriyati,
“For the Blessed One has overcome sensual desires,
ādiccova pathaviṃ teji tejasā.
as the splendid sun overcomes the earth with its splendor.

parittapaññassa me bhūripaṇṇa,
Since I am one of limited wisdom, teach me the Dhamma,

ācikkha dhammaṃ yamaḥaṃ vijaññaṃ.
you of broad wisdom, so that I might understand

jātijarāya idha vippahānaṃ”.
the abandoning here of birth and old age.”
1104.

“kāmesu vinaya gedhaṃ, (jatukaṇṇīti bhagavā)
“Remove greed for sensual pleasures, (Jatukaṇṇī,” said the Blessed One),

nekkhammaṃ daṭṭhu khemato.
“having seen renunciation as security.

uggahītaṃ nirattaṃ vā,
Do not take up or reject anything:

mā te vijjitha kiñcanaṃ.
let neither of these exist for you.
1105.

“yaṃ pubbe taṃ visosehi,
“Dry up what pertains to the past,
pacchā te māhu kiñcanaṃ.
do not take up anything to come later.

majjhe ce no gahessasi,
If you will not grasp in the middle,

upasanto carissasi.
you will live at peace.
1106.

“sabbaso nāmarūpasmim,
“For one, brahmin, entirely
vītagedhassa brāhmaṇa.
devoid of greed for name-and-form,

āsavāssa na vijjanti,
the influxes do not exist by which

yehi maccuvasaṃ vaje”ti.
one might come under death’s control.”

jatukaṇṇimāṇavapucchā ekādasamā niṭṭhitā.

12. bhadrāvudhamāṇavapucchā (KN 5.67)
The questions of Bhadrāvudha

1107.

“okañjaham taṇhacchidaṃ anejaṃ,
(iccāyasmā bhadrāvudho)
“I entreat the home-leaver,” (said the Venerable Bhadrāvudha),

nandiñjaham oghatiṇṇam vimuttaṃ.
“the cutter off of craving, one without impulse,
kappañjaham abhiyāce samedhaṃ,
who has abandoned delight, crossed the flood, won liberation,
sutvāna nāgassa apanamissanti ito.
abandoned mental constructs — one extremely wise:

1108.
having heard this from the nāga, they will depart from here.

“nāñjanā janapadehi saṅgatā,

tava vīra vākyam abhikaṅkhamānā.
“Various peoples from [various] countries

tesaṃ tuvaṃ sādhu viyākaroḥi,
have gathered desiring your word, O hero.

tathā hi te vidito esa dhammo”.
Explain matters well to them,

1109.
for this Dhamma has been understood by you.”

“ādānataṇhaṃ vinayetha sabbam,
(bhadrāvudhāti bhagavā)

uddham adho tiriyañcāpi majjhe.
“One should remove all acquisitive craving, (Bhadrāvudha,” said the Blessed One),

yaṃ yañhi lokasmimupādiyanti,
“above, below, and across in the middle.

teneva māro anveti jantum.
Whatever they cling to in the world, by this itself Māra pursues a person.

1110.

“tasmā pajānaṃ na upādiyetha,
“Therefore understanding this, a mindful bhikkhu

bhikkhu sato kiñcanaṃ sabbaloke.
should not cling to anything in the entire world.

ādānasatte iti pekkhamāno,
Observing, ‘They are stuck on taking up,’ [he knows]

pajam imaṃ maccudheyye visattan”ti.
this population is attached to the realm of death.”

bhadrāvudhamāṇavapucchā dvādasamā niṭṭhitā.

13. udayamāṇavapucchā (KN 5.68)
The questions of Udaya

1111.

“jḥayim virajamāsinaṃ, (iccāyasmā udayo)
“I have come in need with a question,” (said the Venerable Udaya),

katakkiccam anāsavaṃ.
“to the seated meditator, dust-free,

pāraguṃ sabbadhammānaṃ,
who has completed the task, without influxes,

atthi pañhena āgamaṃ.
who has gone beyond all phenomena.

aññāvimokkhaṃ pabrūhi,
Speak of emancipation by final knowledge,

avijjāya pabhedanam”.
the breaking up of ignorance.”

1112.

“pahānam kāmacchandānam, (udayāti bhagavā)

“The abandoning of both, (Udaya,” said the Blessed One),

domanassāna cūbhayaṃ.

“sensual desires and dejection;

thinassa ca panūdanam,

the dispelling of mental dullness,

kukkuccānam nivāraṇam.

the warding off of regrets:

1113.

“upekkhāsatisaṃsuddham,

“purified by equanimity and mindfulness,

dharmatakkapurejayaṃ.

preceded by thought on the Dhamma —

aññāvimokkhaṃ pabrūmi,

I call this emancipation by final knowledge,

avijjāya pabhedanam”.

the breaking up of ignorance.”

1114.

“kiṃsu saṃyojano loko,

“By what is the world fettered?

kiṃsu tassa vicāraṇam.

What is its means of traveling about?

kissassa vipphāṇena,

By the abandoning of what

nibbānam iti vuccati”.

is ‘nibbāna’ spoken of?”

1115.

“nandisaṃyojano loko,

“The world is fettered by delight;

vitakkassa vicāraṇam.

thought is its means of traveling about.

taṇhāya vipphāṇena,

It is by the abandoning of craving

nibbānam iti vuccati”.

that ‘nibbāna’ is spoken of.”

1116.

“kathaṃ satassa carato,

“How does one live mindfully

viññānaṃ uparujjhati.

for consciousness to cease?

bhagavantaṃ puṭṭhumāgama,

Having come to ask the Blessed One,

taṃ suṇoma vaco tava”.

let us hear that word of yours.”

1117.

“ajjhatañca bahiddhā ca,

“For one not seeking delight in feeling

vedanaṃ nābhinandato.

internally and externally,

evaṃ satassa carato,

for one living mindfully thus,

viññānaṃ uparujjhati”ti.

consciousness ceases.”

udayaṃāṇavapucchā terasamā niṭṭhitā.

14. posālamāṇavapucchā (KN 5.69)

The questions of Posāla

1118.

“yo aṭṭitaṃ ādisati, (iccāyasmā posālo)

“I have come in need with a question,” (said the Venerable Posāla),

anejo chinnaśaṃsayo.

“to the one who points out the past,

pāraguṃ sabbadhammānaṃ,

who is without impulse, who has cut off doubt,

atthi pañhena āgamaṃ.

who has gone beyond all phenomena.

1119.

“vibhūtarūpasaññissa,

“I ask, Sakya, about the knowledge

sabbakāyappahāyino.

of one for whom perception of form has vanished,

ajjhatañca bahiddhā ca,

who has entirely abandoned the body,

natthi kiñcīti passato.

who sees ‘there is nothing’

ñānaṃ sakkānupucchāmi,

internally and externally:

kathaṃ neyyo tathāvidho”.

how is such a one to be led?”

1120.

“viññānatthitiyo sabbā, (posālāti bhagavā)

“Directly knowing all stations of consciousness, (Posāla,” said the Blessed One),

abhiñjānaṃ tathāgato.

“the Tathāgata knows this one

tiṭṭhantaṃ menaṃ jānāti,

remaining, who is liberated,

vimuttaṃ tapparāyaṇaṃ.

who has that as support.

1121.

“ākīñcaññasambhavaṃ ñatvā,

“Having known the origin of nothingness

nandī saṃyojanaṃ iti.

thus, ‘delight is the fetter,’

evameva abhiññāya,

having directly known it in such a way,

tato tattha vipassati.

one then sees into it with insight.

etaṃ ñānaṃ tathaṃ tassa,

This is the real knowledge of the brahmin,

brāhmaṇassa vusīmato”ti.

one who has lived the spiritual life.”

posālamāṇavapucchā cuddasamā niṭṭhitā.

15. mogharājamāṇavapucchā (KN 5.70)

The questions of Mogharāja

1122.

“dvāhaṃ sakkaṃ apucchissaṃ, (iccāyasmā mogharājā)

“I have asked the Sakyan twice,” (said the Venerable Mogharāja),

na me byākāsi cakkhumā.

“but the One with Vision did not answer me.

yāvatiyañca devīsi,

Yet I have heard that the divine rishi

byākarotīti me sutāṃ.

answers upon the third request.

1123.

“ayaṃ loko paro loko,

“As to this world, the other world,

brahmaloko sadevako.

the brahma world together with the devas,

diṭṭhiṃ te nābhijānāti,

I do not know your view,

gotamassa yasassino.

[the view] of the famous Gotama.

1124.

“evaṃ abhikkantadassāvim,

“Thus I have come in need with a question

atthi pañhena āgamaṃ.

to the one of excellent vision.

kathaṃ lokaṃ avekkhantaṃ,

How does one look upon the world,

maccurājā na passatī”.

so that the King of Death does not see one?”

1125.

“suññato lokaṃ avekkhassu,

“Look upon the world as empty,

mogharāja sadā sato.

Mogharāja, being ever mindful.

attānudiṭṭhiṃ ūhacca,

Having uprooted the view of self,

evaṃ maccutaro siyā.

one may thus cross over death.

evaṃ lokaṃ avekkhantaṃ,

The King of Death does not see

maccurājā na passatī”ti.

one who looks upon the world thus.”

mogharājamānavapucchā pannarasamā

niṭṭhitā.

16. piṅgiyamānavapucchā (KN 5.71)

The questions of Piṅgiya

1126.

“jīṇṇohamasmi abalo vītavaṇṇo, (iccāyasmā piṅgiyo)

“I am old, weak, my color gone,” (said the Venerable Piṅgiya),

nettā na suddhā savanaṃ na phāsu.

“my eyesight is not clear, my hearing is faint.

māhaṃ nassaṃ momuho antarāva

Do not let me perish confused along the way.

ācikkha dhammaṃ yamahaṃ vijaññaṃ.

Declare the Dhamma that I might understand

jātijarāya idha vippahānaṃ”.

the abandoning here of birth and old age.”

1127.

“disvāna rūpesu vihaññaṃāne, (piṅgiyāti bhagavā)

“Having seen those stricken by forms, (Piṅgiya,” said the Blessed One),

ruppanti rūpesu janā pamattā.

“people who are heedless, afflicted by forms,

tasmā tuvaṃ piṅgiya appamatto,

therefore, Piṅgiya, being heedful,

jahassu rūpaṃ apunabbhavāya”.

abandon form for an end to renewed existence.”

1128.

“disā catasso vidisā catasso,

“In the four directions, the four intermediate directions,

uddhaṃ adho dasa disā imāyo.

above, below: in these ten directions,

na tuyhaṃ adiṭṭhaṃ asutaṃ amutaṃ,

there is nothing that you have not seen, heard, and sensed,

atho aviññātaṃ kiñcanamatthi loke.

and nothing in the world uncognized by you.

ācikkha dhammaṃ yamahaṃ vijaññaṃ,

Declare the Dhamma that I might understand

jātijarāya idha vippahānaṃ”.

the abandoning here of birth and old age.”

1129.

“tanhādhipanne manuje pekkhamāno, (piṅgiyāti bhagavā)

“Observing people fallen into craving, (Piṅgiya,” said the Blessed One),

santāpajāte jarasā parete.

“tormented, crushed by old age,

tasmā tuvaṃ piṅgiya appamatto,

therefore, Piṅgiya, being heedful,

jahassu taṇhaṃ apunabbhavāya”ti.

abandon craving for an end to renewed existence.”