
ΑΤΤΗΝΑΚΑΛΑΓΟ

1. kāmasuttam (KN 5.39)
Sensual Pleasures

772.

kāmaṃ kāmayamānassa,
When a mortal desires sensual pleasure,
tassa ce taṃ samijjhati;
if that succeeds for him,
addhā pītimano hoti,
surely he is elated in mind,
laddhā macco yadicchati.
having gained what he desires.

773.

tassa ce kāmayānassa,
But when, full of sensual desire,
chandajātassa jantuno;
a person is aroused by desire,
te kāmā parihāyanti,
if those sensual pleasures decline,
sallaviddhova ruppati.
he is afflicted as if pierced by a dart.

774.

yo kāme parivajjeti,
One who avoids sensual pleasures
sappasseva padā siro;
like a serpent's head with the foot,
somaṃ visattikaṃ loke,
being mindful, overcomes
sato samativattati.
this attachment to the world.

775.

khettaṃ vatthum hiraññaṃ vā,
Fields, land, or bullion,
gavassaṃ dāsaporisaṃ;
cattle and horses, slaves and servants,
thiyo bandhū puthu kāme,
women, relatives — when a person greedily
yo naro anugijjhati.
longs for various sensual pleasures,

776.

abalā naṃ balīyanti,
even the weak overpower him;
maddantenam parissayā;
obstacles crush him.
tato naṃ dukkhamanveti,
Then suffering enters him
nāvaṃ bhinnamivodakam.
as water does a broken boat.

777.

tasmā jantu sadā sato,
Therefore, ever mindful, a person
kā māni parivajjaye;
should avoid sensual pleasures.
te pahāya tare oghaṃ,
Having abandoned them, one can cross the flood,
nāvaṃ sitvāva paraḡūti.
as by bailing out the boat one can reach the far shore.

kāmasuttam paṭhamam niṭṭhitam.

2. guhaṭṭhakasuttam (KN 5.40)
The Octad on the Cave

778.

satto guhāyaṃ bahunābhichanno,
Stuck in the cave, densely covered over,
tiṭṭhaṃ naro mohanasmiṃ pagālho;
dwelling immersed in bewilderment,
dūre vivekā hi tathāvidho so,
a person such as this is far from seclusion,
kā mā hi loke na hi suppahāyā.
for in the world sensual pleasures are not easily
abandoned.

779.

icchānidānā bhavasātabaddhā,
Based upon desire, bound to enjoyment of existence,
te duppamuñcā na hi aññaṃokkhā;
they let go with difficulty, for there is no release
through others.
pacchā pure vāpi apekkhamānā,
Concerned, too, with the future or the past,
imeva kāme purimeva jappam.
they hanker for these sensual pleasures or earlier
ones.

780.

kāmesu giddhā pasutā pamūlhā,
Those greedy for sensual pleasures, intent on them,
avadāniyā te visame nivṭṭhā;
are confused, stingy, settled in the unrighteous.
dukkhūpanitā paridevayanti,
When they come upon suffering they lament:
kimsū bhavissāma ito cutāse.
“What will we be after we pass away here?”

781.

tasmā hi sikkhetha idheva jantu,
Therefore a person should train right here:
yaṃ kiñci jaññā visamanti loke;
whatever in the world one might know as unrighteous,
na tassa hetū visamaṃ careyya,
one should not on its account act unrighteously,
appañhidaṃ jīvitamāhu dhīrā.
for the wise say this life is short.

782.

passāmi loke pariphanda mānaṃ,
I see in the world this population trembling all over,
pajama imama taṇhagataṃ bhavesu;
addicted to craving for states of existence;
hīnā narā maccumukhe lapanti,
inferior people prattle in the mouth of death,
avītatanhāse bhavābhavesu.
not devoid of craving for various states of existence.

783.

mamāyite passatha phanda māne,
See them trembling over things taken as “mine”
maccheva appodake khīṇasote;
like fish in a depleted stream with little water.
etampi disvā amamo careyya,
Having seen this too, one should take nothing as
“mine,”
bhavesu āsattimakubbamāno.
not forming attachment to states of existence.

he should know moderation for the sake of
contentment here.
so tesu gutto yatacāri gāme,
Guarded in these things, wandering restrained in the
village,
rusitopi vācam pharusaṃ na vajjā.
even when provoked, he should not utter harsh speech.

978.

“okkhittacakkhu na ca pādalo,
“His eyes should be downcast; he should not have
restless feet;
jhānānuyutto bahuajāgarass;
intent on jhāna, he should be wakeful.
upekkhamārabba samāhitatto,
Inwardly concentrated, based on equanimity,
takkāsaṃ kukkucciyūpachinde.
he should cut off regret and inclination to thought.

979.

“cudito vacībhi satimābhinande,
“If reproached with words, a mindful one should
welcome them;
sabrahmacārīsu khilaṃ pabhinde;
he should break through a barren heart toward fellow
monastics.
vācam pamuñce kusalaṃ nātivelam,
He should utter wholesome speech, but not to excess;
janavādadhammāya na cetayeyya.
he should not intend [speech] that people might blame.

980.

“athāparaṃ pañca rajāni loke,
“Further, there are five kinds of dust in the world,
yesaṃ satimā vinayāya sikkhe;
for the removal of which a mindful one should train.

rūpesu saddesu atho rasesu,
One should vanquish lust for forms and sounds,
gandhesu phassesu sahettha rāgaṃ.
for tastes, odors, and tactile objects.
981.

“etesu dhammesu vineyya chandaṃ,
“A bhikkhu who is mindful, well liberated in mind,
bhikkhu satimā suvimuttacitto;
should remove desire for these things.
kālena so sammā dhammaṃ parivīmaṃsamāno,
At the proper time rightly investigating the Dhamma,
ekodibhūto vihane tamaṃ so”ti.
unified, he should destroy darkness” —
so said the Blessed One.
sāriputtasuttam soḷasamaṃ niṭṭhitam.

aṭṭhakavaggo catuttho niṭṭhito.

tassuddānaṃ —

kāmaṃ guhañca duṭṭhā ca,
suddhañca paramā jarā.
metteyyo ca pasūro ca,
māgaṇḍi purābhedanaṃ.
kalahaṃ dve ca byūhāni,
punadeva tuvaṭṭakam.
attadaṇḍavaraṃ suttaṃ,
therapuṭṭhena soḷasa.
iti etāni suttāni,
sabbānaṭṭhakavaggikāti.

*If a person gains purity by the seen,
ñāṇena vā so pajahāti dukkham;
or if one abandons suffering by knowledge,
aññena so sujjhati sopadhiko,
then one with acquisitions is purified by another;
ditṭhi hi naṃ pāva tathā vadānaṃ.
the view proclaims him as one who asserts thus.*

796.

na brāhmaṇo aññāto suddhimāha,
*A brahmin does not speak of purity by another,
ditṭhe sute sīlavate mute vā;
by the seen and the heard, by good behavior and observances, by the sensed.*

puññe ca pāpe ca anūpalitto,
*Untainted by merit and by evil, he has discarded
attanñjaho nayidha pakubbamāno.
what was taken up without creating anything here.*

797.

purimaṃ pahāya aparaṃ sitāse,
*Having abandoned the former, attached to another,
ejānugā te na taranti saṅgaṃ;
carried along by impulse, they do not cross the tie.*

te ugghāyanti nirassajanti,
*They grab hold and let go, like a monkey
kapīva sākhaṃ pamuñcaṃ gahāyaṃ.
grasping and letting go of a branch.*

798.

sayamaṃ samādāya vatāni jantu,
*Having undertaken observances by himself,
uccāvacamaṃ gacchati saññasatto;
a person goes up and down, attached to perception.*

vidvā ca vedehi samecca dhammaṃ,
*But having realized the Dhamma with knowledge,
na uccāvacamaṃ gacchati bhūripaṇño.
the wise one, broad in wisdom, does not go up and down.*

799.

sa sabbadhammesu visenibhūto,
*One who is remote from all phenomena,
yamaṃ kiñci ditṭhaṃ va sutamaṃ mutamaṃ vā;
from whatever is seen, heard, or sensed —
tameva dassiṃ vivaṭaṃ carantaṃ,
how could anyone here in the world categorize him,
kenidha lokasmi vikappayeyya.
that seer behaving openly?*

800.

na kappayanti na purekkharonti,
*They do not construct, they have no preferences,
accantasuddhīti na te vadanti;
they do not assert: “[This is] ultimate purity.”*

āḍānaganthaṃ gathitaṃ visajja,
*Having loosened the knot of grasping that had been tied,
āsaṃ na kubbanti kuhiñci loke.
they do not form desires for anything in the world.*

801.

sīmātigo brāhmaṇo tassa natthi,
*For a brahmin who has transcended the boundary,
ñatvā va disvā va samuggahitaṃ;
who has known and seen, nothing is tightly grasped.*

na rāgarāgī na virāgaratto,
*Not excited by lust or attached to dispassion,
tassidha natthi paramuggahitanti.
he does not grasp anything here as supreme.*

suddhaṭṭhakasuttaṃ catutthaṃ niṭṭhitaṃ.

5. paramatṭhakasuttaṃ (KN 5.43)
The Octad on the Supreme

802.

paramanti ditṭhīsu paribbasāno,
*Settling [on his own] as supreme among views,
yaduttari kurute jantu loke;
whatever a person esteems as best in the world,
hīnāti aññe tato sabbamāha,
[in comparison] he says all others are “inferior”:
tasmā vivādāni avitvatto.
therefore he has not transcended disputes.*

803.

yadattani passati ānisamsaṃ,
*Whatever benefit one sees for oneself
ditṭhe sute sīlavate mute vā;
in the seen, the heard, the sensed, or in good behavior and observances,
tadeva so tattha samuggahāya,
having grasped hold of that alone,
nihinato passati sabbamaññaṃ.
one regards all else as inferior.*

804.

taṃ vāpi ganthaṃ kusalā vadanti,
*The skilled speak of that as a knot
yamaṃ nissito passati hīnamaññaṃ;
when one is attached and regards others as inferior.
tasmā hi ditṭhaṃ va sutamaṃ mutamaṃ vā,
Therefore a bhikkhu should not be attached to the seen,
sīlabbataṃ bhikkhu na nissayeyya.
to the heard or sensed, or to good behavior and observances.*

805.

ditṭhimpī lokasmiṃ na kappayeyya,
*Nor should one construct any view in the world
ñāṇena vā sīlavatena vāpi;
by means of knowledge or good behavior and observances.
samoti attānamanūpaneyya,
One should not take oneself as “equal”
hīno na maññetha visesi vāpi.
or think of oneself as “inferior” or “superior.”*

806.

attaṃ pahāya anupādiyāno,
*Having abandoned what is taken up, not clinging,
ñāṇepi so nissayaṃ no karoti;
one does not create a dependency even on knowledge.*

sa ve viyattesu na vaggasārī,
*Not taking sides among those who are divided,
ditṭhimpī so na pacceti kiñci.
one does not fall back on any view at all.*

807.

yassūbhayante paṇidhīdha natthi,

a brahmin, stands on high ground.

sabbamaṃ so paṇinissajja,
*Having relinquished all,
sa ve santoti vuccati.
he is indeed called peaceful.*

953.

“sa ve vidvā sa vedagū,
*“One who truly is a knower, a Veda-master,
ñatvā dhammaṃ anissito;
having known the Dhamma, is independent.*

sammā so loke iriyāno,
*Living rightly in the world,
na pihetīdha kassaci.
he does not long for anything here.*

954.

“yodha kāme accatari,
*“One here who has crossed over sensual pleasures,
saṅgaṃ loke duraccayaṃ;
the tie so hard to overcome in the world,
na so socati nājjhetti,
who has cut off the stream, without bonds,
chinnaṃsoto abandhanaṃ.
does not sorrow, does not hope.*

955.

“yamaṃ pubbe taṃ visosehi,
*“Dry up what pertains to the past;
pacchā te māhu kiñcanaṃ;
let there be nothing afterward.
majjhe ce no gahessasi,
If you do not grasp in the middle,
upasanto carissasi.
you will live in peace.*

956.

“sabbaso nāmarūpasmim,
*“One who does not claim as ‘mine’
yassa natthi mamāyitaṃ;
anything at all here in name-and-form,
asatā ca na socati,
who does not sorrow over what is nonexistent,
sa ve loke na jīyati.
truly does not lose out in the world.*

957.

“yassa natthi idaṃ meti,
*“One for whom nothing is taken
paresaṃ vāpi kiñcanaṃ;
as ‘this is mine’ or ‘[this belongs] to others,’
mamattaṃ so asamaṃvindaṃ,
not finding anything to be taken as ‘mine,’
natthi meti na socati.
does not sorrow, thinking: ‘It is not mine.’*

958.

“anīṭṭhurī ananugiddho,
*“Not bitter, not greedy,
anejo sabbadhī samo;
without impulse, everywhere the same —
tamānisamsaṃ pabrūmi,
when asked about one who is unshakable,
pucchito avikampinaṃ.
I call that the benefit.*

959.

“anejassa vijānato,
*“For one without impulse, who understands,
natthi kāci nisañkhati;
there is no activation at all.
virato so viyārabbhā,
Abstaining from instigation,
khemaṃ passati sabbadhi.
he sees security everywhere.*

960.

“na samesu na omesu,
*“The muni does not speak of himself
na ussesu vadate muni;
as among equals, inferiors, or superiors.
santo so vītamaccharo,
Peaceful, without miserliness,
nādeti na nirassatī”ti.
he does not take, does not reject” —
so said the Blessed One.*

attadaṇḍasuttaṃ pannarasamaṃ niṭṭhitaṃ.

16. sārīputtasuttaṃ (KN 5.54)
Sāriputta

961.

“na me ditṭho ito pubbe,
*“I have never before seen,”
(iccāyasmā sārīputto)
(said the Venerable Sāriputta),
na suto uda kassaci;
“nor have I ever heard it from anyone —
evaṃ vagguvado sathā,
a teacher of such lovely speech,
tusitā gaṇimāgato.
leader of a group, who has come from Tusita,*

962.

“sadevakassa lokassa,
*“as the One with Vision is seen
yathā dissati cakkhumā;
in the world together with its devas.
sabbamaṃ tamaṃ vinodetvā,
Having dispelled all darkness,
ekova ratimajjhagā.
alone, he achieved delight.*

963.

“taṃ buddhaṃ asitaṃ tādimaṃ,
*“To the Buddha, unattached, impartial,
akuhaṃ gaṇimāgataṃ;
not a schemer, one who has come as leader of a group,
bahūnamidha baddhānaṃ,
I have come in need with a question
atthi pañhena āgamaṃ.
on behalf of the many here who are bound.*

964.

“bhikkhuno vijigucchato,
*“When a bhikkhu is repulsed
bhajato rittamāsaṇaṃ;
and resorts to a solitary seat,
rukkhamūlaṃ susānaṃ vā,
to the foot of a tree or a charnel ground,
pabbatānaṃ guhāsu vā.*

“abhibhū hi so anabhībhuḥ;
 “For he is a conqueror who is himself unconquered;
 sakkābhīdhammamantīthamadaśī;
 he saw the Dhamma as a witness, not by hearsay.
 tasma hi tassa bhagavato sāsaṇe,
 Therefore, heedful in that Blessed One’s teaching,
 appamāto sādā namassamasikkheṭṭi.
 always honoring it, one should train in accordance
 with it.”

tuvaṭṭakassuttaṃ cūḍḍasamāṃ nīṭṭitaṃ.

One Who has Taken up the Rod

“attadandā bhayam jātam,
“Fear has arisen from one who has taken up the rod:

samvegam kittayissami,
 see the people engaged in strife.
 yathā samvittam mayā.
 how I was stirred by a sense of urgency.

“samantamasāro loko,
“The world was insubstantial all around;

“osanevva byaruddhe,
“Having seen those hostile at the end,
disā me arati ahu;
discontent came upon me.

“yena sallena otino,
“When one is struck by that dart

“tatha sikkhaṅgiyanti,
There the trainings are recited:

Having entirely pierced through sensual pleasures,

the evil of greed and miserliness. 948.

“mosavajje na niyetha,
“One should not be led into false speech;

950. *and one should refrain from rashness.*

951. „gedham brumi mahoghoti,

*"Not deviating from truth, a muni,
thale tiṭṭhati brāhmaṇo;*

supīṇena yaṭhāpi saṅgaṭam,
just as, on awakening, a person does not see
pātibhūddho purīso na paṣṣati;
whatsoever was encountered in a dream,
evampi piyāyitāṃ jaṇam,
so too one does not see a beloved person
petāṃ kaḷakātaṃ na paṣṣati.
who has died and passed away.

when a person has passed away

tasma munayo pariggaham,
Therefore the munis, seers of security,

they say it is appropriate for him
yo attānam bhavane na dassaye.

पानिने वान्ति यानि ना हिम्पातुः
as water does not stick to a leaf.

19.

nāññena visuddhimicchati,
 He does not wish for purification by any

na hi so rajjati no virajjatīti.
for he becomes neither passionate nor dispassionate.

jarāsuttam chaṭṭhaṃ niṭṭhitam.

7. tissametteyyasuttam (KN 5.45)
Tissa Metteyya

820.

“methunamanuyuttassa,
“For one who indulges in sexual intercourse,”

(iccāyasmā tisso metteyyo)
(said the Venerable Tissa Metteyya),

vighātaṃ brūhi mārisa;
“tell me, dear sir, of the distress.

sutvāna tava sāsanam,
Having heard your teaching,

viveke sikkhissāmase.
we will train in seclusion.”

821.

“methunamanuyuttassa,
“When one indulges in sexual intercourse,

(metteyyāti bhagavā)
(Metteyya,” the Blessed One said),

mussate vāpi sāsanam;
“even the teaching itself is forgotten,

micchā ca paṭipajjati,
and he practices wrongly:

etaṃ tasmim anāriyam.
this is ignoble in him.

822.

“eko pubbe caritvāna,
“One who previously lived alone

methunam yo nisevati;
but then resorts to sexual intercourse

yānaṃ bhantaṃ va taṃ loke,
is like a vehicle that has gone astray:

hinamāhu puthujjanaṃ.
in the world they call him a low worldling.

823.

“yaso kitti ca yā pubbe,
“Whatever fame and acclaim he previously enjoyed,

hāyate vāpi tassa sā;
these fall away from him.

etampi disvā sikkhetha,
Having seen this, one should train

methunam vippahātave.
to abandon sexual intercourse.

824.

“saṅkappehi pareto so,
“Oppressed by his thoughts,

kapaṇo viya jhāyati;
he broods like a poor wretch.

sutvā paresaṃ nigghosaṃ,
Having heard the reprimand of others,

maṅku hoti tathāvidho.
one such as this is humiliated.

825.

“atha satthāni kurute,
“Then he prepares weapons [of defense]

paravādehi codito;
when reproached by the words of others.

esa khvassa mahāgedho,
This is a great thicket for him,

mosavajjam pagāhati.
that he sinks into false speech.

826.

“paṇḍitoti samaññāto,
“He was known as a wise man

ekacariyaṃ adhiṭṭhito;
when resolved on living alone,

athāpi methune yutto,
but when he engaged in sexual intercourse,

mandova parikissati.
like a dullard he is afflicted.

827.

“etamāḍīnavam ātavā,
“Having known this danger

muni pubbāpare idha;
here in the before and after,

ekacariyaṃ dalhaṃ kayirā,
a muni should resolutely live alone;

na nisevetha methunam.
he should not resort to sexual intercourse.

828.

“vivekaññeva sikkhetha,
“One should train just in seclusion;

etadariyānamuttamaṃ;
this is supreme among the noble ones.

na tena seṭṭho maññetha,
One should not conceive oneself best because of this:

sa ve nibbānasantike,
then one is indeed close to nibbāna.

829.

“rittassa munino carato,
“When the muni lives void,

kāmesu anapekkhino;
indifferent to sensual pleasures,

oghatinassa pihayanti,
people tied to sensual pleasures envy him

kāmesu gadhitā pajā”ti.
as one who has crossed the flood.”

tissametteyyasuttam sattamaṃ niṭṭhitam.

8. pasūrasuttam (KN 5.46)
Pasūra

830.

idheva suddhi iti vādayanti,
“Here alone is purity,” they declare;

nāññesu dhammesu visuddhimāhu;
they say there is no purification in other teachings.

yaṃ nissitā tattha subhaṃ vadānā,
Declaring whatever they depend on to be excellent,

paccekasaccesu puthū nivittā.
many are entrenched in separate truths.

831.

te vādakāmā parisam vigayha,
“Desiring debate, having plunged into the assembly,

sakkhidhammaṃ parissayavinayaṃ;
the Dhamma he witnessed, the removal of obstacles.

paṭipadaṃ vadehi bhaddante,
Speak about the practice, venerable one,

pātimokkhaṃ athavāpi samādhim”.
the Pātimokkha and also concentration.”

928.

“cakkhūhi neva lolassa,
“One should not be restless with the eyes,
gāmakathāya āvaraye sotam;
one should block the ears against village gossip.

rase ca nānugijjheyya,
One should not be greedy for tastes,

na ca mamāyetha kiñci lokasmiṃ.
and one should not take anything in the world as

‘mine.’

929.

“phassena yadā phutṭhassa,
“When he is touched by a contact,
paridevaṃ bhikkhu na kareyya kuhiñcāci;
a bhikkhu should not lament anywhere.

bhavañca nābhijappeyya,
He should not long for any state of existence,

bheravesu ca na sampavedheyya.
nor should he tremble amid fearful conditions.

930.

“annānamatho pānānaṃ,
“Having obtained food and drink,

khādaniyānaṃ athopi vatthānaṃ;
things to eat or clothes to wear,

laddhā na sannidhim kayirā,
he should not hoard them,

na ca parittase tāni alabhamāno.
nor be agitated if he does not obtain them.

931.

“jhāyī na pādalolessa,
“He should be a meditator, not one with restless feet;

virame kukkucā nappamajjeyya;
he should refrain from regret; he should not be heedless.

athāsanesu sayanesu,
A bhikkhu should dwell amid seats and beds

appasaddesu bhikkhu vihareyya.
[in lodgings] where there is little noise.

932.

“niddam na bahuḷikareyya,
“He should not overindulge in sleep;

jāgariyaṃ bhajeyya ātāpi;
he should be devoted to wakefulness, ardent.

tandiṃ māyaṃ hassaṃ khiḍḍaṃ,
He should abandon indolence, hypocrisy, laughing,

methunam vippajahe savibhūsaṃ.
sexual intercourse, and personal ornamentation.

933.

“āthabbaṇaṃ supinaṃ lakkhaṇaṃ,
“He should not employ Atharva spells,
no vidahe athopi nakkhattaṃ;
or interpret dreams, signs, or constellations.

virutañca gabbhakaṇaṃ,

My follower would not decipher animal cries,
tikicchaṃ māmako na seveyya.
or practice healing or making women fertile.

934.

“nindāya nappavedheyya,
“A bhikkhu should not be shaken by blame,

na uṇṇameyya pasamsito bhikkhu;
nor should he be elated when praised.

lobhaṃ saha macchariyena,
He should dispel greed and miserliness,

kodhaṃ pesuñiyañca panudeyya.
as well as anger and slanderous speech.

935.

“kayavikkaye na tiṭṭheyya,
“A bhikkhu should not engage in buying and selling;

upavādaṃ bhikkhu na kareyya kuhiñci;
he should not do anything that incurs criticism.

gāme ca nābhisajjeyya,
He should not form intimacy in the village;

lābhakamyā janaṃ na lapayeyya.
he should not address people from a desire for gain.

936.

“na ca katthitā siyā bhikkhu,
“A bhikkhu should not be boastful,

na ca vācaṃ payuttaṃ bhāseyya;
and he should not utter insinuating speech.

pāgabbhiyaṃ na sikkheyya,
He should not train himself in impudence;

kathaṃ viggāhikaṃ na kathayeyya.
he should not utter contentious talk.

937.

“mosavajje na nīyetha,
“He should not be led into false speech,

sampajāno sathāni na kayirā;
nor should he deliberately do anything deceptive.

atha jīvitena paññāya,
Because of his way of life, his wisdom,

sīlabbatena nāññamatimaññe.
or his good behavior and observances, he should not despise another.

938.

“sutvā rusito bahuṃ vācaṃ,
“When provoked, having heard many words

samañānaṃ vā puthujanānaṃ;
from ascetics who speak profusely,

pharusena ne na paṭivajjā,
he should not respond to them harshly,

na hi santo paṭisenikaronti.
for the good do not retaliate.

939.

“etañca dhammamaññāya,
“Having understood this Dhamma, investigating,

vicinaṃ bhikkhu sadā sato sikkhe;
a bhikkhu should always train mindfully.

santīti nibbutiṃ ātavā,
Having known quenching as peace,

sāsaṇe gotamassa na pamajjeyya.
he should not be heedless in Gotama’s teaching.

940.

“it does not occur to one, ‘I assert this,’ [about a view] tightly grasped.
passaṇca dīṭṭhīsu anuggahāya,
But seeing into views, not grasping any of them,
ajjhattasantim pacinaṃ adassam”.
investigating, I saw the peace within.”
844.

“vinicchayā yāni pakappitāni,
“Indeed, muni, you speak without grasping
(iti māgaṇḍiyo)
(said Māgaṇḍiya)
te ve munī brūsi anuggahāya;
those judgments that have been formulated,”
ajjhattasantīti yametamatthaṃ,
“As to that matter called ‘the peace within,’
kathaṃ nu dhīrehi paveditaṃ taṃ”.
how is it proclaimed by the wise?”
845.

“na dīṭṭhiyā na sutiyā na nāṇena,
“Not by view, nor by learning, nor by knowledge,
(māgaṇḍiyāti bhagavā)
(Māgaṇḍiya,” said the Blessed One),
sīlabbatenāpi na suddhimāha;
“nor do I speak of purity through good behavior and observances;
adīṭṭhiyā assutiyaṃ añāṇā,
but neither without view, without learning, without knowledge,
asīlatā abbatā nopi tena.
without good behavior, without observances — not in that way.
ete ca nissajja anuggahāya,
But having relinquished these, not grasping any of them,
santo anissāya bhavaṃ na jappe”.
peaceful, not dependent, one should not hanker for existence.”
846.

“no ce kira dīṭṭhiyā na sutiyā na nāṇena,
“If indeed it is not by view, by learning, nor by knowledge,”
(iti māgaṇḍiyo)
(said Māgaṇḍiya),
sīlabbatenāpi na suddhimāha;
“nor by good behavior and observances, that one speaks of purity;
adīṭṭhiyā assutiyaṃ añāṇā,
nor without view, without learning, without knowledge,
asīlatā abbatā nopi tena.
without good behavior and observances — not in that way,
maññāmahaṃ momuhameva dhammaṃ,
I think this is an utterly confused teaching;
dīṭṭhiyā eke paccenti suddhiṃ”.
some fall back on purity by means of view.”
847.

“dīṭṭhaṇca nissāya anupucchamāno,
“Asking repeatedly while dependent on a view,
(māgaṇḍiyāti bhagavā)
(Māgaṇḍiya,” said the Blessed One),

samuggahītesu pamohamāgā;
“you have become baffled over things tightly grasped.
ito ca nāddakkhī aṇumpi saññaṃ,
But from this you have not gained even an inkling;
tasmā tuvaṃ momuhato dahāsi.
hence you consider it utterly confused.
848.
“samo vīsē uda vā nihīno,
“One who thinks himself equal, superior, or inferior
yo maññaṭi so vivadetha tena;
might engage in disputes because of this.
tīsu vidhāsu avikampamāno,
Not shaking among these three discriminations,
samo vīsēti na tassa hoti.
he does not think ‘equal, superior.’
849.

“saccanti so brāhmaṇo kiṃ vadeyya,
“Why would that brahmin assert, ‘It’s true,’
musāti vā so vivadetha kena;
or with whom would he dispute, ‘It’s false’?
yasmim samam visamaṃ vāpi natthi,
When for him there is no ‘equal’ and ‘unequal,’
sa kena vādam patisamyujeyya.
with whom would he engage in debate?
850.
“okaṃ pahāya aniketasārī,
“Having left home to roam without abode,
gāme akubbaṃ muni santhavāni;
in the village the muni is intimate with none.
kāmehi ritto apurekkharāno,
Void of sensual pleasures, without preferences,
kathaṃ na viggayha janena kayirā.
he would not engage in contentious talk with people.
851.

“yehi vivitto vicareyya loke,
“When he wanders detached from things in the world,
na tāni uggaṃ vadeyya nāgo;
the nāga would not grasp and assert them.
jalambujam kaṇḍakam vārijaṃ yathā,
As a thorny-stalked lotus, born in the water,
jalena paṅkena canūpalittaṃ;
is untainted by water and mud,
evaṃ munī santivādo agiddho,
just so the muni, a proponent of peace, free of greed,
kāme ca loke ca anūpalitto.
is untainted by sensual pleasures and the world.
852.

“na vedagū dīṭṭhiyāyako na mutiyā,
“Because of a view or an opinion a Veda-master does not become conceited,
sa mānameti na hi tammayo so;
for he does not identify with them.
na kammunā nopi sutena neyyo,
Not led by kamma or by what is heard,
anūpanito sa nivesanesu.
he is not drawn to any abodes.
853.

“saññāvirattassa na santi ganthā,
“For one detached from perception there are no knots;
paññāvimuttassa na santi mohā;

Having seen this too, one should not dispute,
khemābhipassam avivādhūmiṃ.
seeing as security the stage of non-dispute.
903.
yā kācimā sammutiyo puthujjā,
“Whatever commonplace opinions there are,
sabbāva etā na upeti vidvā;
a wise person does not get involved in them.
anūpayo so upayaṃ kimeyya,
Why would one uninvolved become involved
ditṭhe sute khantimakubbamāno.
when he does not acquiesce in what is seen and heard?
904.

sīluttamā saññaṃenāhu suddhiṃ,
“Those who take good behavior as supreme
vataṃ samādāya upaṭṭhitāse;
speak of purity through self-control. Having taken up an observance, they settle on it,
idheva sikkhema athassa suddhiṃ,
thinking: ‘Let’s train right here, then there would be purity.’
bhavūpanitā kusalā vadānā.
Claiming to be skilled, they are led back into existence.
905.

sace cuto sīlavatato hoti,
“If he has fallen away from good behavior and observances,
pavedhaṭi kamma virādhayitvā;
he trembles because he has failed in his action.
pajappatī patthayati ca suddhiṃ,
He longs and yearns for purity here,
satthāva hīno pavasaṃ gharamhā.
like one on a journey who has lost his caravan.
906.

sīlabbatam vāpi pahāya sabbam,
“But having abandoned all good behavior and observances,
kammaṇca sāvajjanavajjametaṃ;
and these deeds, blameworthy and blameless,
suddhiṃ asuddhanti apatthayāno,
not yearning for either purity or impurity,
virato care santimanuggahāya.
one should live detached, not grasping peace.
907.

tamūpanissāya jigucchitaṃ vā,
“Dependent on austerity or scrupulousness,
athavāpi dīṭṭhaṃ va sutam mutam vā;
or on what is seen, heard, or sensed,
uddhamasāra suddhimanutthunanti,
running onward, they declare purity,
avītatāṇhāse bhavābhavesu.
not rid of craving for various states of existence.
908.

patthayamānassa hi jappitāni,
“For one who yearns there are longings
pavedhitaṃ vāpi pakappitesu;
and trembling too over things mentally formulated;
cutūpapāto idha yassa natthi,
but for one here who has no passing away or rebirth,
sa kena vedheyya kuhiṃva jappe.

why would he tremble and for what would he long?”
909.
yamāhu dhammaṃ paramanti eke,
“The teaching that some here say is supreme,
tameva hīnanti panāhu aññe;
others say that the same is inferior.
sacco nu vādo katamo imesaṃ,
Which assertion of theirs could be true
sabbeva hīme kusalā vadānā.
when they all claim to be skilled?”
910.
sakañhi dhammaṃ paripuṇṇamāhu,
“They say their own teaching is complete,
aññassa dhammaṃ pana hīnamāhu;
but they say the other’s teaching is inferior.
evampi viggayha vivādayanti,
Having quarreled thus, they go on disputing,
sakam sakam sammutimāhu saccaṃ.
as they each say their own opinion is true.
911.
parassa ce vambhayitena hīno,
“If one is inferior when disparaged by an opponent,
na koci dhammesu vīsē assa;
no one would be distinguished among teachings.
puthū hi aññassa vadanti dhammaṃ,
For they each say the other’s teaching is inferior,
nihīnato samhi dāhaṃ vadānā.
while firmly advocating their own.
912.
saddhammapūjāpi nesaṃ tatheva,
“And their veneration of their own teaching,
yathā paṃsaṃsanti sakāyanāni;
is done just as they praise their own ways.
sabbeva vādā tathiyā bhaveyyuṃ,
All their assertions would be truthful,
suddhī hi nesaṃ paccattameva.
since for them purity is exclusively their own.
913.
na brāhmaṇassa paraneyyamatthi,
“For a brahmin there is no being led by others,
dhammesu niccheyya samuggahitaṃ;
no selecting among teachings and grasping tightly.
tasmā vivādāni upātivatto,
Therefore he has overcome disputes,
na hi seṭṭhato passati dhammamaññaṃ.
since he does not regard another teaching as supreme.
914.
jānāmi passāmi tatheva etaṃ,
“Saying, ‘I know, I see, it is just like this,’
dīṭṭhiyā eke paccenti suddhiṃ;
some here fall back on purity through a view.
addakkhī ce kiñhi tumassa tena,
If one has seen, what good is this to himself?
atisitvā aññena vadanti suddhiṃ.
Having gone too far, they assert purity by another.
915.
passaṃ nara dakkhati nāmarūpaṃ,
“Seeing, a person will see name-and-form;
disvāna vā ñassati tānimeva;

ekāñhi saccāṃ na dūṭiyamāthi,
“Truth, indeed, is one — there is no second;

yasmim pañā no vivāde pañānam;
a person who understands this would not dispute.

nāṇa te saccāṃ sayāṃ tṭhuanāṇi,
nāṇa te saccāṃ sayāṃ tṭhuanāṇi,

tasmaṇa ekam samāṇa vadaṇi.
These proclaim their own diverse truths;

therefore ascetics do not speak in unison.”

kaṣṇā na saccāṇi vadaṇiṇaṇa,
“But why do they assert diverse truths,

pavāḍiyase kuṣala vadaṇa;
those proponents who claim to be skilled?

saccāṇi sūṇāṇi bāḥuṇi nāṇa,
Are those truths actually many and diverse,

udāhu te takkamanuṣasaraṇi.
or do they follow a line of reasoning?”

āṇāṭṭa saññāya niccaṇi loke;
“Truths surely are not many and diverse,

na heva saccāṇi bāḥuṇi nāṇa,
except by [mistakenly] perceiving permanent things in

the world.

takkāṇca dīṭṭhisu pakappapayīva,
But having formulated reasoning about views,

saccāṇi musāṭi dḍayadhamaṇaḥu.
they assert the dyad ‘true’ and ‘false.’

893.
dīṭṭhe sūṭe sīlavate mūṭe va,

“The seen, heard, good behavior and observances,

ete ca miṣṣāya viṇāḍadassī;

the sensed — dependent on these, he shows disdain.

vinicchaye ṭṭhāṭva paṣassamaṇo,
Based on a judgment, derisive,

balō paro akkusaloṭi cāha.
he says: ‘The opponent is a fool, unskilled.’

894.
yeneva baloṭi parāṃ dahāṭi,

“As he considers the opponent a fool,

tenāṭṭumaṇaṃ kuṣaloṭi cāha;
on the same ground he describes himself as ‘skilled.’

sayamaṇṇāṇa so kuṣalo vadaṇo,
Of his own accord, claiming himself skilled,

āññaṃ viṇaṇeti tadeva pāva.
he disdains the other, yet speaks in the same way.

895.
atīsāṭṭadīṭṭhiyava so samatto,

“Inflated by that extremist view,

maṇeṇa matto paripuṇṇamaṇi;

sayameva samāṃ manaṣābhīṣitto,
intoxicated with conceit, thinking himself perfect,

dīṭṭhiṇi hi sa tassā taṭṭha samattā.
for that view of his is taken up in such a manner.

896.
parassa ce hi vacasa niṭṭho,

“If one is deficient because of the opponent’s word,

tumo saṭa hoṭi niṭṭhapaṇṇo;
the opponent himself is similarly deficient in wisdom.

atha ce sayāṃ vedagāṇi hoṭi dḍitro,

But if he is himself a master of knowledge, a wise man,
na koṭi balo samāṇesu aṭṭhi.

897.
aṇṇaṃ ito yābhīvadaṇiṇi dhammaṃ,

“Those who assert a teaching different from this

aparaddha suḍḍhimakevaṇi te;

have failed to reach purity and perfection:

evamaṇi tīṭṭhā putṭhuso vadaṇi,
thus the sectarians speak in separate ways,

sandīṭṭhiṭṭheṇa hi tebhīraṭṭa.
for they are attached to their own views.

898.
idheva suḍḍhiṇi vādayanti,

“Here only is purity” they assert;

naññesu dhammesu viṣuddhimāḥu;
they say there is no purification in other teachings.

evamaṇi tīṭṭhā putṭhuso niṭṭiṭṭha,
Thus, too, the sectarians, separately entrenched,

sakāyaṇe taṭṭha dāḷhaṃ vadaṇa.
firmly assert their own way there.

899.
sakāyaṇe vāpi dāḷhaṃ vadaṇo,

“Asserting firmly his own way,

kameṭṭha baloṭi parāṃ dahēya;
what opponent here could one consider a fool?

sayameva so medhagamaṇāheyya,
He himself would just provoke strife

param vadaṃ bāṭamasuḍḍhiḍḍhammaṃ.
by calling his opponent a fool of impure character.

900.
vinicchaye ṭṭhāṭva sayāṃ pamaṇā,

“Based on a judgment, taking himself as the measure,

uddhaṃ sa lokasmiṃ vivādametī;

he enters upon further disputes in the world.

hitvā sabbaṇi vinicchayaṇi,
Having abandoned all judgments,

na medhagaṃ kuḍḍatti jaṇtu lokeṭi.
a person does not create strife in the world.”

cūḷavyūhasuttaṃ dvādasamaṇiṇiṭṭiṭṭhaṃ.
The Greater Discourse on Deployment

13. mahāvūḍḍhasuttaṃ (KN 5.51)

ye kiccime dīṭṭhiṇiṇiṇibbasāṇa,
“Those who are settled in views,

idameva saccāṇi vivādayanti;

sabbeva te nīdamamaṇāyanti,
do all of them receive only blame,

atho pasasāṃpi labhaṇiṇi taṭṭha.
or do some there also win praise?”

902.
appaṇṇi eṭaṃ na alāṃ samāya,

“This [praise] is slight, not sufficient for peace;

duve vivāḍassa phalaṇiṇi brūmi;
I say there are two fruits of disputes.

etaṃpi diṣṣā na vivādayeṭṭha,

for one liberated by wisdom there are no delusions.

saññāṇca dīṭṭhiṇiṇa ye aḍḍaheṣuṃ,
But those who have grasped perceptions and views

te gḥāṭṭiyaṇṭiā vicaraṇi loke”ti.
wander in the world creating friction.”

māgāṇḍīyasuttaṃ navamaṇiṇiṭṭiṭṭhaṃ.
Before the Breakup

10. purābhēḍasuttaṃ (KN 5.48)

alābhe ca na kuppapā;
nor is he irritated over lack of gain.

aviruddho ca taṇhāya,
Not hostile, because of craving

rasesu naṇuḍḍijjhaṭi.
he does not hanker after tastes.

861.
“upekkhako sadda sato,

“Equaninuous, ever mindful,

na loke maññate samāṇi;
na viṣeṣi na niceyyo,

to be equal, or superior, or inferior;

tassa no saṇi ussadda.
for him there are no swellings.

862.
“yassa miṣṣayaṇā naṭṭhi,

“He has no dependencies —

naṭṭa dhammaṇaṇiṣṣito;
having known the Dhamma, he is independent.

bhayaṇa vibhayaṇa vā,
No craving is found in him

taṇhā yassa na vijjati.
for existence or nonexistence.

863.
“taṃ brūmi upasantoṭi,

“I call him ‘peaceful’

kameṣu anapekkhinamaṇi;
who is indifferent to sensual pleasures.

ganṭhā tassā na vijjanti,
In him no knots are found;

ataṭ so viṣaṭṭikamaṇi.
he has crossed over attachment.

864.
“na tassā puttā pasavo,

“He has no sons or cattle,

khettaṃ vattiṇuṇca vijjati;
nor does he possess fields or land.

865.
“yena naṃ vajiṇuṃ putṭhujjāṇa,

“That by which they might speak of him —

atho samāṇabṭṭrahmaṇaṇa;
worldlings as well as ascetics and brahmins —

taṃ tassā apurakkhataṃ,
is not esteemed by him;

“sāṭṭhesu anassāṭi,
therefore he is not stirred up by words.

atiṃṇe ca no yuto;

“Not swept up by enjoyments,

866.

“vītagedho amaccharī,
“Devoid of greed, without miserliness,
na ussesu vadate muni;
the muni does not speak [of himself]
na samesu na omesu,
as among superiors, or equals, or inferiors.

kappam neti akappiyo.
Not given to mental construction, he does not enter upon mental constructs.
867.

“yassa loke sakam natthi,
“One who takes nothing in the world as his own,
asatā ca na socati;
and who does not sorrow over what is absent,
dhammesu ca na gacchati,
who does not enter upon things:
sa ve santoti vuccatī”ti.
he is truly said to be ‘peaceful.’ ”

purābhedasuttam dasamam niṭṭhitam.

11. kalahavivādasuttam (KN 5.49)
Quarrels and Disputes

868.

“kutopahūtā kalahā vivādā,
“From where do quarrels and disputes arise,
paridevasokā sahamaccharā ca;
lamentation, sorrow, and miserliness?
mānātimānā sahapesuṇā ca,
From where do conceit and arrogance arise
kutopahūtā te tadiṅgha brūhi”.
along with slander? Please tell me this.”
869.

“piyappahūtā kalahā vivādā,
“Quarrels and disputes arise from what is pleasing,
paridevasokā sahamaccharā ca;
as do lamentation, sorrow, and miserliness,
mānātimānā sahapesuṇā ca,
conceit and arrogance along with slander.
maccherayuttā kalahā vivādā;
Quarrels and disputes are connected with miserliness,
vivādajātesu ca pesuṇāni”.
and slanders occur when disputes arise.”200
870.

“piyā su lokasmiṃ kutonidānā,
“From what do pleasing things in the world originate,
ye cāpi lobhā vicaranti loke;
and those states of greed that spread through the world?
āsā ca niṭṭhā ca kutonidānā,
From what do longing and fulfillment originate,
ye samparāyāya narassa honti”.
which a person has about the future?”
871.

“chandānidānāni piyāni loke,
“Pleasing things in the world originate from desire,
ye cāpi lobhā vicaranti loke;
as do those states of greed that spread through the world.

āsā ca niṭṭhā ca itonidānā,
From this originate the longing and fulfillment
ye samparāyāya narassa honti”.
that a person has about the future.”
872.
“chando nu lokasmiṃ kutonidāno,
“From what in the world does desire originate?
vinicchayā cāpi kutopahūtā;
And from what do judgments too arise,
kodho mosavajjaṇa kathamkathā ca,
and anger, false speech, and perplexity,
ye vāpi dhammā samaṇena vuttā”.
and those [other] things the Ascetic has mentioned?”
873.

“sātam asātanti yamāhu loke,
“Desire originates based on what they say
tamūpanissāya pahoti chando;
is ‘pleasant’ or ‘unpleasant’ in the world.
rūpesu disvā vibhavaṃ bhavaṇa,
Having seen the vanishing and coming-to-be of forms,
vinicchayaṃ kubbati jantu loke.
a person forms a judgment in the world.
874.

“kodho mosavajjaṇa kathamkathā ca,
“Anger, false speech, and perplexity:
etepi dhammā dvayameva sante;
these things, too, arise when that dyad exists.
kathamkathā nānapathāya sikkhe,
One perplexed should train on the path of knowledge;
ñātvā pavuttā samaṇena dhammā”.
having known, the Ascetic stated these things.”
875.

“sātam asātaṇa kutonidānā,
“From what do the pleasant and unpleasant
originate?
kismiṃ asante na bhavanti hete;
When what does not exist do these not come to be?
vibhavaṃ bhavaṇcāpi yametamattham,
As to this matter of vanishing and coming-to-be,
etaṃ me pabrūhi yattonidānam”.
tell me from what it originates.”
876.

“phassanidānam sātam asātam,
“The pleasant and unpleasant originate from contact;
phassee asante na bhavanti hete;
when contact does not exist, these do not come to be.
vibhavaṃ bhavaṇcāpi yametamattham,
As to this matter of vanishing and coming-to-be,
etaṃ te pabrūmi itonidānam”.
I tell you that it originates from this.”
877.

“phasso nu lokasmi kutonidāno,
“From what in the world does contact originate?
pariggahā cāpi kutopahūtā;
From what do possessions too arise?
kismiṃ asante na mamattamatthi,
When what does not exist is there no taking as ‘mine’?
kismiṃ vibhūte na phusanti phassa”.
When what has vanished do contacts not touch one?”
878.

“nāmaṇa rūpaṇa paṭicca phasso,
“Contacts are dependent upon name and form;
icchānidānāni pariggahāni;
possessions are based on desire.
icchāyasantyā na mamattamatthi,
When desire does not exist, there is no taking as
‘mine.’
rūpe vibhūte na phusanti phassa”.
When form has vanished, contacts do not touch one.”
879.

“kathaṃsametassa vibhoti rūpaṃ,
“How must one attain for form to vanish?
sukhaṃ dukhaṇcāpi kathaṃ vibhoti;
How do pleasure and pain also vanish?
etaṃ me pabrūhi yathā vibhoti,
Please tell me this, how they vanish.
taṃ jāniyāmāmi me mano ahu”.
We would like to know that — such is my thought.”
880.

“na saññasaññī na visaññasaññī,
“Not percipient through perception, not percipient
through disturbed perception,
nopi asaññī na vibhūtasaññī;
not altogether without perception, not percipient of
what has vanished:
evaṃsametassa vibhoti rūpaṃ,
form vanishes for one who has so attained,
saññānidānā hi papaṇcasañkhā”.
for concepts due to proliferation are based on
perception.”
881.

“yaṃ taṃ apucchimha akittayī no,
“You explained to us whatever we asked you.
aññaṃ taṃ pucchāma tadiṅgha brūhi;
Let us now ask something else: please tell me this.
ettāvataggaṃ nu vadanti heke,
Do some wise men here say that at this point
yakkhassa suddhīṃ idha paṇḍitāse.
this is the foremost purity of the spirit,
udāhu aññaṃpi vadanti etto.
or do they speak of it as different from this?”203
882.

“ettāvataggampi vadanti heke,
“Some wise men here say that at this point
yakkhassa suddhīṃ idha paṇḍitāse;
this is the foremost purity of the spirit.
tesaṃ paneke samayaṃ vadanti,
But204 some among them, claiming to be skilled,
anupādisese kusalā vadānā.
speak of an attainment without residue remaining.
883.

“ete ca nātvā upanissitāti,
“Having known these to be ‘dependent,’
ñātvā munī nissaye so vimamsī;
and having known the dependencies, the muni, the
investigator,
ñātvā vimutto na vivādamehi,
having known, liberated, does not enter disputes;
bhavābhavāya na sameti dhīro”ti.
the wise one does not come upon various states of
existence.”

kalahavivādasuttam ekādasamam niṭṭhitam.

12. cūḷabyūhasuttam VAR (KN 5.50)
The Smaller Discourse on Deployment

884.

sakaṃsakamditṭhiparibbasānā,
“Settled each in his own view,
viggayha nānā kusalā vadanti;
contending, the skilled make diverse assertions:
yo evaṃ jānāti sa vedi dhammaṃ,
‘One who knows this has understood the Dhamma;
idaṃ paṭikkosamaakevaḷī so.
rejecting this, one is not consummate.’
885.

evampi viggayha vivādayanti,
“Having contended thus, they dispute
bālo paro akkusalo cāhu;
and say: ‘The opponent is a fool, unskilled.’
sacco nu vādo katamo imesaṃ,
Which assertion among these is truthful,
sabbeva hīme kusalā vadānā.
for they all claim to be skilled?”
886.

parassa ce dhammamanānujānam,
“If one who does not affirm the opponent’s doctrine
bālomako hoti nihīnapaṇño;
is thereby a fool, a brute, deficient in wisdom,
sabbeva bālā sunihīnapaṇñā,
all indeed are fools, utterly deficient in wisdom:
sabbeve dīṭṭhiparibbasānā.
for all these are settled in their views.
887.

sandīṭṭhiyā ceva na vivādātā,
“But if by their own view they are cleansed,
saṃsuddhapaṇñā kusalā mutimā;
pure in wisdom, skilled, intelligent,
na tesam koci parihīnapaṇño,
there is none among them defective in wisdom,
dīṭṭhī hi tesampi tathā samattā.
for their views are similarly taken up.
888.

na vāhametaṃ tathiyanti brūmi,
“I do not say, ‘This is correct,’
yamāhu bālā mithu aññaṃaññaṃ;
as the fools in pairs say to one another.
sakaṃsakamditṭhimakamsu saccam,
They all take their own view to be true;
tasmā hi bāloti paraṃ dahanti.
therefore they consider the opponent a fool.”
889.

yamāhu saccam tathiyanti eke,
“That which some say is ‘true, correct,’
tamāhu aññe tucchaṃ musāti;
others say is ‘hollow, false.’
evampi vigayha vivādayanti,
Having contended thus, they dispute.
kasmā na ekaṃ samaṇā vadanti.
Why don’t ascetics speak in unison?”
890.