
ATTHAKAVAGGO

1. kāmasuttaṃ (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;

maddantenāṃ parissaya;

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

kāmāni parivajjaye;

should avoid sensual pleasures.

te pahāya tare oghaṃ,

Having abandoned them, one can cross the flood,

nāvaṃ sitvāva pāragūti.

as by bailing out the boat one can reach the far shore.

kāmasuttaṃ paṭhamaṃ niṭṭhitaṃ.

2. guhaṭṭhakasuttaṃ (KN 5.40)

The Ōcad on the Cave

778.

satto guhāyaṃ bahunābhichanno,

Stuck in the cave, densely covered over,

tiṭṭhaṃ naro mohanasmim pagālho;

dwelling immersed in bewilderment,

dūre vivekā hi tathāvidho so,

a person such as this is far from seclusion,

kāmā 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 jappaṃ.

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 nivittṭhā;

are confused, stingy, settled in the unrighteous.

dukkhūpanitā paridevayanti,

When they come upon suffering they lament:

kiṃsū 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 pariphandaṃ mānaṃ,

I see in the world this population trembling all over,

pajamaṃ imaṃ taṇhagataṃ bhavesu;

addicted to craving for states of existence;

hīnā narā maccumukhe lapanti,

inferior people prattle in the mouth of death,

avītaṇhāse bhavābhavesu.

not devoid of craving for various states of existence.

783.

mamāyite passatha phandaṃ 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.
 784.

ubhosu antesu vineyya chandaṃ,
Having removed desire for both ends,
 phassaṃ pariññāya anānugiddho;
having fully understood contact, without greed,
 yadattagarahī tadakubbamāno,
not doing anything for which one might blame
oneself,
 na lippaṭi diṭṭhasutesu dhīro.
the wise person is not tainted by things seen or
heard.
 785.

saññaṃ pariññā vitareyya oghaṃ,
Having fully understood perception, one can
cross the flood.
 pariggaḥesu muni nopalitto;
The muni, untainted by possessions,
 abbūḥasallo caramappamatto,
with the dart extracted, living heedfully,
 nāśisati lokamimaṃ parañcāti.
does not desire this world or another.

guhaṭṭhakasuttaṃ dutiyaṃ niṭṭhitaṃ.

3. duṭṭhaṭṭhakasuttaṃ (KN 5.41)
The Octad on the Hostile

786.
 vadanti ve duṭṭhamanāpi eke,
Some speak with hostile minds,
 athopi ve saccamanā vadanti;
while some speak with minds bent on truth.
 vādañca jātaṃ muni no upeti,
The muni does not become involved in an
arisen dispute;
 tasmā munī natthi khilo kuhiñci.
therefore the muni has no barrenness
anywhere.
 787.

sakañhi diṭṭhiṃ kathamaccayeyya,
How could one transcend one's own view
 chandānuniṭṭo ruciyaṃ nivittho;
if, drawn by desire, one is entrenched in a
preference?
 sayaṃ samattāni pakubbamāno,
Taking one's own [view] to be perfect,
 yathā hi jāneyya tathā vadeyya.
one would speak as one understands.
 788.

yo attano sīlavatāni jantu,
When a person, without being asked, proclaims
 anānupuṭṭhova paresa pāva;

to others his own good behavior and
observances,
 anariyadhammaṃ kusalā tamāhu,
the skilled say he is one of ignoble nature,
 yo ātumānaṃ sayameva pāva.
since on his own accord he proclaims himself.
 789.

santo ca bhikkhu abhinibbutatto,
But when a peaceful bhikkhu, one inwardly
quenched,
 itihanti sīlesu akatthamāno;
does not boast of his good behavior by saying,
"I am thus,"
 tamariyadhammaṃ kusalā vadanti,
the skilled say he is one of noble nature
 yassussadā natthi kuhiñci loke.
who has no swellings anywhere in the world.
 790.

pakappitā saṅkhatā yassa dhammā,
One who has formulated impure teachings,
 purakkhatā santi avivādātā;
put them together and advanced them,
 yadattani passati ānisaṃsaṃ,
becomes attached to the benefit he sees for
himself,
 taṃ nissito kuppapaṭicca santim.
to that peace dependent on the unstable.
 791.

diṭṭhīnivesā na hi svātivattā,
Attachments to views are not easily overcome;
 dhammesu niccheyya samuggahitaṃ;
having decided among teachings, one tightly
grasps [a view].
 tasmā naro tesu nivesanesu,
Therefore, among those bases of attachment,
 nirassati ādiyaṭi ca dhammaṃ.
a person rejects and takes up a teaching.
 792.

dhonassa hi natthi kuhiñci loke,
One who is cleansed formulates no view
 pakappitā diṭṭhi bhavābhavesu;
anywhere in the world about various states of
existence.
 māyañca mānañca pahāya dhono,
Having abandoned hypocrisy and conceit,
through what
 sa kena gaccheyya anūpayo so.
would the cleansed one go [astray]194 when
he is uninvolved?
 793.

upayo hi dhammesu upeti vādaṃ,
One involved is embroiled in disputes about
teachings;
 anūpayam kena kathaṃ vadeyya;
but how, about what, could one dispute with
one uninvolved?
 attā nirattā na hi tassa atthi,
Nothing is taken up or rejected by him;
 adhosi so diṭṭhimidheva sabbanti.
he has shaken off all views right here.

duṭṭhaṭṭhakasuttaṃ tatiyaṃ niṭṭhitam.

4. suddhaṭṭhakasuttaṃ (KN 5.42)
The Octad on the Pure

794.

passāmi suddham paramaṃ arogaṃ,
"I see the pure, the supreme health;
diṭṭhena saṃsuddhi narassa hoti;
a person achieves full purity through what is
seen."

evābhijānaṃ paramanti ñatvā,
Directly knowing thus, having known "[It is]
supreme,"

suddhānupassīti pacceti ñānaṃ.
"I contemplate the pure," one falls back on
knowledge.

795.

diṭṭhena ce suddhi narassa hoti,
If a person gains purity by the seen,
ñānaṃ vā so pajahāti dukkhaṃ;
or if one abandons suffering by knowledge,

aññaṃ so sujjhati sopadhiko,
then one with acquisitions is purified by
another;

diṭṭhī hi naṃ pāva tathā vadānaṃ.
the view proclaims him as one who asserts thus.

796.

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

puñña ca pāpe ca anūpalitto,
Untainted by merit and by evil, he has
discarded

attañjaho 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 uggaḥāyanti nirassajanti,
They grab hold and let go, like a monkey

kapīva sākhaṃ pamuñcaṃ gaḥāyaṃ.
grasping and letting go of a branch.

798.

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

vidvā ca vedehi samecca dhammaṃ,
But having realized the Dhamma with
knowledge,

na uccāvacam gacchati bhūripaṇṇo.

the wise one, broad in wisdom, does not go up
and down.

799.

sa sabbadhammesu visenibhūto,
One who is remote from all phenomena,
yaṃ kiñci diṭṭhaṃ va sutam mutaṃ 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."
ādānaganthaṃ 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 natthī paramuggahitanti.
he does not grasp anything here as supreme.

suddhaṭṭhakasuttaṃ catutthaṃ niṭṭhitam.

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

802.

paramanti diṭṭhīsu paribbasāno,
Settling [on his own] as supreme among views,
yaduttari kurute jantu loke;
whatever a person esteems as best in the world,
hīnāti aññaṃ tato sabbamāha,
[in comparison] he says all others are
"inferior":

tasmā vivādāni avītivatto.
therefore he has not transcended disputes.

803.

yadattani passati ānisaṃsaṃ,
Whatever benefit one sees for oneself
diṭṭhe 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,
nihīnato passati sabbamaññaṃ.
one regards all else as inferior.

804.

taṃ vāpi ganthaṃ kusalā vadanti,

The skilled speak of that as a knot

yaṃ nissito passati hīnamaññaṃ;

when one is attached and regards others as inferior.

tasmā hi diṭṭhaṃ va suttaṃ mutaṃ vā,

Therefore a bhikkhu should not be attached to the seen,

sīlabbatāṃ bhikkhu na nissayeyya.

to the heard or sensed, or to good behavior and observances.

805.

diṭṭhimpī 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 attānāmanūpaneyya,

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,

ñāṇepī 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,

diṭṭhimpī so na pacceti kiñci.

one does not fall back on any view at all.

807.

yassūbhayante paṇidhīdha natthi,

For one who has no wish here for either end,

bhavābhavāya idha vā huruṃ vā;

for various states of existence here or beyond,

nivesanā tassa na santi keci,

there are no places of residence at all

dhammesu niccheyya samuggahītaṃ.

grasped after deciding among teachings.

808.

tassīdha diṭṭhe va sute mute vā,

Not even a subtle notion is formulated by him

pakappitā natthi aṇūpi saññā;

about what is seen, heard, or sensed here.

taṃ brāhmaṇaṃ diṭṭhimaññādiyānaṃ,

How could anyone here in the world categorize him,

kenīdha lokasmiṃ vikappayeyya.

that brahmin who does not cling to any view?

809.

na kappayanti na purekkharonti,

They do not construct, they have no preferences;

dhammāpi tesāṃ na paṭicchitāse;

even the teachings are not embraced by them.

na brāhmaṇo sīlavatena neyyo,

A brahmin cannot be led by good behavior and observances;

pāraṅgato na pacceti tādīti.

the impartial one, gone beyond, does not fall back.

paramatthakasuttaṃ pañcamāṃ niṭṭhitaṃ.

6. jarāsuttaṃ (KN 5.44)

Old Age

810.

appaṃ vata jīvitaṃ idaṃ,

Short, alas, is this life;

oraṃ vassasatāpi miyyati;

one even dies before a hundred years.

yo cepi aticca jīvati,

Even if one lives longer,

atha kho so jarasāpi miyyati.

one still dies because of old age.

811.

socanti janā mamāyite,

People sorrow over things taken as “mine,”

na hi santi niccā pariggahā;

for there are no permanent possessions.

vinābhāvasantamevidaṃ,

Having seen that there is separation,

iti disvā nāgāramāvase.

one should not live the home life.

812.

marānenapi taṃ pahīyati,

Whatever a person conceives thus, “This is mine,”

yaṃ puriso mamidanti maññati;

that too is abandoned at death.

etampi viditvā paṇḍito,

Having understood this, a wise one, my follower,

na mamattāya nametha māmako.

should not incline to take things as “mine.”

813.

supinena yathāpi saṅgataṃ,

Just as, on awakening, a person does not see

paṭibuddho puriso na passati;

whatever was encountered in a dream,

evampi piyāyitaṃ janaṃ,

so too one does not see a beloved person

pettaṃ kālakataṃ na passati.

who has died and passed away.

814.

diṭṭhāpi sutāpi te janā,

Although those people were seen and heard,

yesaṃ nāmamidaṃ pavuccati;

and were known by such and such a name,

nāmaṃyevāvasissati,

when a person has passed away,

akkheyyaṃ petassa jantuno.

the name alone remains to be uttered.

815.

sokapparidevamaccharam,

Those who are greedy for personal assets
na jahanti giddhā mamāyite;
do not escape sorrow, lamentation, and
miserliness.

tasmā munayo pariggahaṃ,
Therefore the munis, seers of security,
hityā acarimsu khemadassino.
wandered having abandoned possessions.
816.

paṭilīnacarassa bhikkhuno,
When a bhikkhu lives withdrawn,
bhajamānassa vivittamāsanam;
resorting to a secluded seat,
sāmaggiyamāhu tassa taṃ,
they say it is appropriate for him
yo attānaṃ bhavane na dassaye.
not to show himself in a fixed dwelling.
817.

sabbattha munī anissito,
The muni is not dependent on anything;
na piyaṃ kubbati nopi appiyaṃ;
he takes nothing as pleasing, nothing as
displeasing.
tasmim paridevamaccharaṃ,
Lamentation and miserliness do not stick to him
paṇṇe vāri yathā na limpāti.
as water does not stick to a leaf.
818.

udabindu yathāpi pokkhare,
Just as a water drop does not stick to a lotus
leaf,
padume vāri yathā na limpāti;
or water to the lotus flower,
evaṃ muni nopalimpāti,
so the muni does not cling to anything
yadidaṃ diṭṭhasutaṃ mutesu vā.
among the seen, heard, or sensed.
819.

dhono na hi tena maññāti,
One cleansed does not thereby conceive
yadidaṃ diṭṭhasutaṃ mutesu vā;
things seen, heard, or sensed.
naññena visuddhimicchati,
He does not wish for purification by another,
na hi so rajjati no virajjaṭīti.
for he becomes neither passionate nor
dispassionate.

jarāsuttaṃ chaṭṭhaṃ niṭṭhitaṃ.

7. tissametteyyasuttaṃ (KN 5.45)
Tissa Metteyya

820.

“methunamanuyuttassa,
“For one who indulges in sexual intercourse,”
(iccāyasmā tisso metteyyo)
(said the Venerable Tissa Metteyya),
vighātaṃ brūhi mārīsa;
“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 anāriyaṃ.
this is ignoble in him.
822.

“eko pubbe caritvāna,
“One who previously lived alone
methunaṃ yo nisevati;
but then resorts to sexual intercourse
yānaṃ bhantaṃ va taṃ loke,
is like a vehicle that has gone astray:
hīnamāhu 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
methunaṃ 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,
mosavajjaṃ 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 parikkissati.
like a dullard he is afflicted.

827.

“etamādinavaṃ ñātivā,
“Having known this danger
muni pubbāpare idha;
here in the before and after,
ekacariyaṃ dālhaṃ kayirā,
a muni should resolutely live alone;
na nisevetha methunaṃ.
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,
oghataṇṇassa pihayanti,
people tied to sensual pleasures envy him
kāmesu gadhitā pajā”ti.
as one who has crossed the flood.”

tissametteyyasuttaṃ sattamaṃ niṭṭhitaṃ.

8. pasūrasuttaṃ (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 nivīṭṭhā.
many are entrenched in separate truths.

831.

te vādakāmā parisam vigayha,
“Desiring debate, having plunged into the
assembly,
bālaṃ dahantī mithu aññamaññaṃ;
in pairs they accuse one another of being a fool.

vadanti te aññasitā kathojjaṃ,
Those of different convictions assert their
argument,
pasamsakāmā kusalā vadānā.
desiring praise, claiming to be skilled.

832.

yutto kathāyaṃ parisāya majjhe,

“Keen on speaking in the midst of the assembly,
pasamsamicchaṃ vinighāti hoti;
wishing for praise, he becomes anxious.
apāhataasmim pana mañku hoti,
If his assertion is rejected, he feels humiliated.
nindāya so kuppati randhamesi.
Upset by blame, he seeks a flaw [in his
opponent].

833.

yamassa vādaṃ parihīnamāhu,
“If they say his assertion is defective,
apāhataṃ pañhavimamsakāse;
and the judges consider it rejected,
paridevati socati hīnavādo,
the loser laments and sorrows,
upaccagā manti anutthunāti.
he moans: ‘He surpassed me.’

834.

ete vivādā samañesu jātā,
“These disputes have arisen among ascetics;
etesu ugghāti nighāti hoti;
in relation to them, one becomes elated and
dejected.
etampi disvā virame kathojjaṃ,
Having seen this, too, one should desist from
arguments,
na haññadattatthipasaṃsalābhā.
for there is no other benefit than praise and
gain.

835.

pasamsito vā pana tattha hoti,
“If, however, he is praised there,
akkhāya vādaṃ parisāya majjhe;
having declared his doctrine in the midst of the
assembly,
so hassatī unnamatī ca tena,
he is thrilled by this and swells with pride,
pappuyya tamatthaṃ yathā mano ahu.
having obtained the benefit that accords with
his wish.

836.

yā unnatī sāssa vighātabhūmi,
“Though his pride is the ground of distress,
mānātīmānaṃ vadate paneso;
he yet speaks from conceit and arrogance.
etampi disvā na vivādayetha,
Having seen this, too, one should not dispute;
na hi tena suddhiṃ kusalā vadanti.
for the skilled say this does not bring purity.

837.

sūro yathā rājakhādāya puttho,
“Just as a hero, nourished on the king’s food,
abhigajjameti paṭisūramicchaṃ;
comes thundering, desiring an opponent,
yeneva so tena palehi sūra,
rush off in his direction, Sūra
pubbeva natthi yadidaṃ yudhāya.
already in the past, there was no scope for a
fight.

838.

ye dīṭṭhimuggayha vivādayanti,
“When they grasp a view and argue,
idameva saccanti ca vādayanti;
and assert, ‘This alone is true,’
te tvam vadassū na hi tedha atthi,
tell them: ‘When a debate has arisen
vādhamhi jāte paṭisenikattā.
there is no opponent for you here.’

839.

visenikatvā pana ye caranti,
“But among those who live remote,
dīṭṭhīhi dīṭṭhiṃ avirujjhamānā;
who do not oppose a view with other views,
tesu tvam kiṃ labhetho pasūra,
what will you obtain, Pasūra, from those
yesidha natthī paramuggahītaṃ.
who grasp nothing here as supreme?

840.

atha tvam pavitakkamāgamā,
“But now you have come brooding,
manasā dīṭṭhigatāni cintayanto;
devising speculative views in your mind.
dhonena yugam samāgamā,
You have confronted one who is cleansed:
na hi tvam sakkhasi sampayātaveti.
indeed, you won’t be able to succeed.”

pasūrasuttaṃ aṭṭhamam niṭṭhitaṃ.

9. māgaṇḍīyasuttaṃ (KN 5.47)

Māgaṇḍīya

841.

“disvāna taṇham aratiṃ ragañca,
“Having seen Taṇhā, Aratī, and Ragā,
nāhosi chando api methunasmiṃ;
I did not have any desire for sexual intercourse,
kimevidaṃ muttakarīsapuṇṇam,
so why [should I desire] this, full of urine and
feces?
pādāpi naṃ samphusitaṃ na icche”.
I would not wish to touch her even with my
foot.”

842.

“etādisaṃ ce ratanaṃ na icchasi,
“If you do not wish a gem such as this,
nāriṃ narindehi bahūhi patthitaṃ;
a woman desired by many rulers of men,
dīṭṭhigataṃ sīlavataṃ nu jīvitaṃ,
what kind of view, behavior, observances,
lifestyle,
bhavūpapattiñca vadesi kīdisaṃ”.
existence, and rebirth do you assert?”

843.

“idaṃ vadāmīti na tassa hoti,
“Having decided among teachings,
(māgaṇḍīyāti bhagavā)
(Māgaṇḍīya,” said the Blessed One),
dhammesu niccheyya samuggahītaṃ;

“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,
ajjhattasantiṃ pacinaṃ adassaṃ”.
investigating, I saw the peace within.”

844.

“vinicchayā yāni pakappitāni,
“Indeed, muni, you speak without grasping
(iti māgaṇḍīyo)
(said Māgaṇḍīya)

te ve munī brūsi anuggahāya;
those judgments that have been formulated,”
ajjhattasantiṃ 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 ñāṇena,
“Not by view, nor by learning, nor by
knowledge,
(māgaṇḍīyāti bhagavā)
(Māgaṇḍīya,” said the Blessed One),
sīlabbatenāpi na suddhimāha;
“nor do I speak of purity through good
behavior and observances;
aditṭhiyā assutiya añānā,
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 ñāṇena,
“If indeed it is not by view, by learning, nor by
knowledge,”
(iti māgaṇḍīyo)
(said Māgaṇḍīya),
sīlabbatenāpi na suddhimāha;
“nor by good behavior and observances, that
one speaks of purity;
aditṭhiyā assutiya añānā,
nor without view, without learning, without
knowledge,
asīlatā abbatā nopi tena.

without good behavior and observances — not
in that way,
maññamāhaṃ momuhameva dhammaṃ,
I think this is an utterly confused teaching;
dīṭṭhiyā eke paccanti suddhiṃ”.
some fall back on purity by means of view.”

847.

“dīṭṭhañca nissāya anupucchamāno,
“Asking repeatedly while dependent on a view,
(māgaṇḍīyāti bhagavā)

(Māgandiya,” said the Blessed One),

samuggahītesu pamohamāgā;

“you have become baffled over things tightly grasped.

ito ca nāddakkhi anumpi saññaṃ,

But from this you have not gained even an inkling;

tasmā tuvaṃ momuhato dahāsi.

hence you consider it utterly confused.

848.

“samo vīsēi uda vā nihīno,

“One who thinks himself equal, superior, or inferior

yo maññatī 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’?

yasmiṃ samam visamam vāpi natthi,

When for him there is no ‘equal’ and ‘unequal,’

sa kena vādam paṭisaṃyujeyya.

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,

katham 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 uggayha vadeyya nāgo;

the nāga would not grasp and assert them.

jalambujaṃ kaṇḍakaṃ vārijaṃ yathā,

As a thorny-stalked lotus, born in the water,

jalena paṅkena canūpalitṭaṃ;

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 anūpalitṭo.

is untainted by sensual pleasures and the world.

852.

“na vedagū dīṭhiyāyako 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,

anūpanīto 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;

for one liberated by wisdom there are no delusions.

saññaṇca dīṭhiṇca ye aggahesum,

But those who have grasped perceptions and views

te ghaṭṭayantā vicaranti loke”ti.

wander in the world creating friction.”

māgaṇḍiyasuttaṃ navamaṃ niṭṭhitaṃ.

10. purābhedaṣuttaṃ (KN 5.48)

Before the Breakup

854.

“kathamdassī kathamsiḷo,

“How does he see, how does he behave,

upasantoti vuccati;

the one who is said to be ‘peaceful’?

taṃ me gotama pabrūhi,

When asked by me, O Gotama,

pucchito uttamaṃ naraṃ”.

describe the supreme person.”

855.

“vītatanho purā bheda,

“Devoid of craving before the breakup,”

(iti bhagavā) pubbamantamanissito;

(said the Blessed One), “not dependent on the past,

vemajjhe nupasaṅkheyyo,

not to be reckoned in the middle,

tassa natthi purakkhataṃ.

for him there are no preferences.

856.

“akkodhano asantāsī,

“He is without anger, unafraid,

avikathī akukkuko;

not boastful, not regretful,

mantabhāṇī anuddhato,

of speaking with reflection, not restless:

sa ve vācāyato muni.

he is truly a muni controlled in speech.

857.

“nirāsatti anāgate,

“He is without attachment to the future;

aṭṭhaṃ nānūsocati;

he does not sorrow over the past.

vivekadassī phassesu,

As a seer of seclusion in the midst of contacts,

dīṭhīsu ca na nīyati.

he is not led astray among views.

858.

“patilīno akuhako,

“Withdrawn, not a schemer,
 apihālu amaccharī;
 without longing, not miserly,
 appagabbho ajeguccho,
 courteous, not [morally] repulsive,
 pesuṇeyye ca no yuto.
 not intent on slander.
 859.

“sātiyesu anassāvī,
 “Not swept up by enjoyments,
 atimāne ca no yuto;
 and not swollen with arrogance;
 saṅho ca paṭibhānavā,
 gentle, gifted with ingenuity,
 na saddho na virajjati.
 not credulous, not growing dispassionate.
 860.

“lābhakamyā na sikkhati,
 “He does not train from a desire for gain,
 alābhe ca na kuppati;
 nor is he irritated over lack of gain.
 aviruddho ca taṇhāya,
 Not hostile, because of craving
 rasesu nānugijjhati.
 he does not hanker after tastes.
 861.

“upekkhako sadā sato,
 “Equanimous, ever mindful,
 na loke maññate samam;
 in the world he does not conceive himself
 na vīsē na nīceyyo,
 to be equal, or superior, or inferior:
 tassa no santi ussaddā.
 for him there are no swellings.
 862.

“yassa nissayanā natthi,
 “He has no dependencies —
 ñatvā dhammaṃ anissito;
 having known the Dhamma, he is independent.
 bhavāya vibhavāya vā,
 No craving is found in him
 taṇhā yassa na vijjati.
 for existence or nonexistence.
 863.

“taṃ brūmi upasantoti,
 “I call him ‘peaceful’
 kāmesu anapekkhinam;
 who is indifferent to sensual pleasures.
 ganthā tassa na vijjanti,
 In him no knots are found;
 atarī so visattikam.
 he has crossed over attachment.
 864.

“na tassa puttā pasavo,
 “He has no sons or cattle,
 khettaṃ vatthuṇca vijjati;
 nor does he possess fields or land.
 attā vāpi nirattā vā,
 In him there is nothing to be found

na tasmim upalabbhati.
 as either taken up or rejected.
 865.

“yena naṃ vajjuṃ puthujjanā,
 “That by which they might speak of him —
 atho samaṇabrāhmaṇā;
 worldlings as well as ascetics and brahmins —
 taṃ tassa apurakkhatam,
 is not esteemed by him;
 tasmā vādesu nejati.
 therefore he is not stirred up by words.
 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 sakaṃ 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.’ ”

purābbhedasuttaṃ dasamaṃ niṭṭhitaṃ.

11. kalahavivādasuttaṃ (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 tadinṅha 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 nīṭhā 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 nīṭhā 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 kathaṃkathā ca,
and anger, false speech, and perplexity,
 ye vāpi dhammā samaṇena vuttā”.
and those [other] things the Ascetic has mentioned?”
 873.
 “sātaṃ 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 kubbatī jantu loke.
a person forms a judgment in the world.
 874.
 “kodho mosavajjaṇa kathaṃkathā ca,
“Anger, false speech, and perplexity:
 etepi dhammā dvayameva sante;
these things, too, arise when that dyad exists.
 kathaṃkathī nānapathāya sikkhe,
One perplexed should train on the path of knowledge;
 ñatvā pavuttā samaṇena dhammā”.
having known, the Ascetic stated these things.”
 875.
 “sātaṃ asātāṇa 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 yametamatthaṃ,
As to this matter of vanishing and coming-to-be,

etaṃ me pabrūhi yattonidānaṃ”.
tell me from what it originates.”
 876.
 “phassanidānaṃ sātaṃ asātaṃ,
“The pleasant and unpleasant originate from contact;
 phasse asante na bhavanti hete;
when contact does not exist, these do not come to be.
 vibhavaṃ bhavaṇcāpi yametamatthaṃ,
As to this matter of vanishing and coming-to-be,
 etaṃ te pabrūmi itonidānaṃ”.
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 phassā”.
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 phassā”.
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 papañcasāṅkhā”.
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 suddhiṃ 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.

"ettāvataggaṃpi vadanti heke,

"Some wise men here say that at this point

yakkhassa suddhiṃ idha paṇḍitāse;

this is the foremost purity of the spirit.

tesaṃ paneke samayaṃ vadanti,

But 204 some among them, claiming to be skilled,

anupādisese kusalā vadānā.

speak of an attainment without residue remaining.

883.

"ete ca ñatvā upanissitāti,

"Having known these to be 'dependent,'

ñatvā munī nissaye so vimaṃsī;

and having known the dependencies, the muni, the investigator,

ñatvā vimutto na vivādameti,

having known, liberated, does not enter disputes;

bhavābhavāya na sameti dhīro"ti.

the wise one does not come upon various states of existence."

kalahavivādasuttaṃ ekādasamaṃ niṭṭhitam.

12. cūḷabyūhasuttaṃ VAR (KN 5.50)

The Smaller Discourse on Deployment

884.

sakaṃsakamaṃdiṭṭhiparibbasānā,

"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 paṭikkosamakevalī so.

rejecting this, one is not consummate.'

885.

evampi viggayha vivādayanti,

"Having contended thus, they dispute

bālo paro akkusalo ti 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 dhammamanānujānaṃ,

"If one who does not affirm the opponent's doctrine

bālomako hoti nihīnapañña;

is thereby a fool, a brute, deficient in wisdom,

sabbeva bālā sunihīnapañña,

all indeed are fools, utterly deficient in wisdom:

sabbevime diṭṭhiparibbasānā.

for all these are settled in their views.

887.

sandiṭṭhiyā ceva na vīvadātā,

"But if by their own view they are cleansed,

samsuddhapañña kusalā mutimā;

pure in wisdom, skilled, intelligent,

na tesaṃ koci parihīnapañña,

there is none among them defective in wisdom,

diṭṭhi 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 aññaṃañña;

as the fools in pairs say to one another.

sakaṃsakamaṃdiṭṭhimakamsu 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 añña 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.

ekañhi saccam na dutiyamatti,

"Truth, indeed, is one — there is no second;

yasmim pajā no vivade pajānaṃ;

a person who understands this would not dispute.

nānā te saccāni sayam thunanti,

These proclaim their own diverse truths;

tasmā na ekaṃ samaṇā vadanti.

therefore ascetics do not speak in unison."

891.

kasmā nu saccāni vadanti nānā,

"But why do they assert diverse truths,

pavādiyāse kusalā vadānā;

those proponents who claim to be skilled?

saccāni sutāni bahūni nānā,

Are those truths actually many and diverse,

udāhu te takkamanussaranti.

or do they follow a line of reasoning?"

892.

na heva saccāni bahūni nānā,

"Truths surely are not many and diverse,

aññatra saññāya niccāni loke;

except by [mistakenly] perceiving permanent things in the world.

takkañca dīṭṭhīsu pakappayitvā,
But having formulated reasoning about views,
saccaṃ musāti dvayadhammāmāhu.
they assert the dyad 'true' and 'false.'
893.
dīṭṭhe sute sīlavate mute vā,
"The seen, heard, good behavior and
observances,
ete ca nissāya vimānadassī;
the sensed — dependent on these, he shows
disdain.
vinicchaye ṭaṭvā pahassamāno,
Based on a judgment, derisive,
bālo paro akkusalo ti cāha.
he says: 'The opponent is a fool, unskilled.'
894.
yeneva bāloti paraṃ dahāti,
"As he considers the opponent a fool,
tenātumānaṃ kusalo ti cāha;
on the same ground he describes himself as
'skilled.'
sayamattanā so kusalo vadāno,
Of his own accord, claiming himself skilled,
aññaṃ vimāneti tadeva pāva.
he disdains the other, yet speaks in the same
way.
895.
atisāraddīṭṭhiyāva so samatto,
"Inflated by that extremist view,
mānena matto paripuññaṃ mānī;
intoxicated with conceit, thinking himself
perfect,
sayameva sāmāṃ manasābhisitto,
on his own accord he has mentally anointed
himself,
dīṭṭhi hi sā tassa tathā samattā.
for that view of his is taken up in such a
manner.
896.
parassa ce hi vacasā nihīno,
"If one is deficient because of the opponent's
word,
tumo sahā hoti nihīnapañño;
the opponent himself is similarly deficient in
wisdom.
atha ce sayam vedagū hoti dhīro,
But if he is himself a master of knowledge, a
wise man,
na koci bālo samañesu atthi.
then there is no fool among ascetics.
897.
aññaṃ ito yābhivadanti dhammaṃ,
"Those who assert a teaching different from
this
aparaddhā suddhimakevalī te;
have failed to reach purity and perfection:
evampi titthyā puthuso vadanti,
thus the sectarians speak in separate ways,
sandīṭṭhirāgena hi tebhīrattā.
for they are attached to their own views.
898.

idheva suddhi iti vādayanti,
"'Here only is purity' they assert;
nāññesu dhammesu visuddhimāhu;
they say there is no purification in other
teachings.
evampi titthyā puthuso nivīṭṭhā,
Thus, too, the sectarians, separately
entrenched,
sakāyane tattha daḥhaṃ vadānā.
firmly assert their own way there.
899.
sakāyane vāpi daḥhaṃ vadāno,
"Asserting firmly his own way,
kamettha bāloti paraṃ daheyya;
what opponent here could one consider a fool?
sayameva so medhagamāvaheyya,
He himself would just provoke strife
paraṃ vadaṃ bālamasuddhidhammaṃ.
by calling his opponent a fool of impure
character.
900.
vinicchaye ṭaṭvā sayam pamāya,
"Based on a judgment, taking himself as the
measure,
uddhaṃ sa lokasmiṃ vivādameṭi;
he enters upon further disputes in the world.
hitvāna sabbāni vinicchayāni,
Having abandoned all judgments,
na medhagaṃ kubbati jantu loketi.
a person does not create strife in the world."
cūḷabyūhasuttaṃ dvādasamaṃ niṭṭhitam.
13. mahābyūhasuttaṃ (KN 5.51)
The Greater Discourse on Deployment
901.
ye kecime dīṭṭhiparibbasānā,
"Those who are settled in views,
idameva saccanti vivādayanti;
who dispute, saying, 'This alone is truth':
sabbeva te nindamanvānayaṇti,
do all of them receive only blame,
atho pasamsampi labhanti tattha.
or do some there also win praise?"
902.
appañhi etaṃ na alaṃ samāya,
"This [praise] is slight, not sufficient for peace;
duve vivādassa phalāni brūmi;
I say there are two fruits of disputes.
etampi disvā na vivādayetha,
Having seen this too, one should not dispute,
khemābhīpassaṃ avivādashūmiṃ.
seeing as security the stage of non-dispute.
903.
yā kācīmā 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
diṭṭhe sute khaṇṭimakkubbamāno.
when he does not acquiesce in what is seen and
heard?
904.

siluttamā saññāmenāhu 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,
pavedhaṭī kamma virādhayitvā;
he trembles because he has failed in his action.
pajappatī patthayaṭī ca suddhiṃ,
He longs and yearns for purity here,
sathāva hīno pavasaṃ gharamhā.
like one on a journey who has lost his caravan.
906.

silabbataṃ vāpi pahāya sabbaṃ,
“But having abandoned all good behavior and
observances,
kammaṇca sāvajjanavajjametaṃ;
and these deeds, blameworthy and blameless,
suddhiṃ asuddhinti apatthayaṇo,
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 diṭṭhaṃ va sutam mutam vā;
or on what is seen, heard, or sensed,
uddhaṃsarā suddhimanutthunanti,
running onward, they declare purity,
avītaṇhāse 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 paripunnamāhu,
“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,
sakaṃ sakaṃ 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 visesi 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 dalhaṃ vadānā.
while firmly advocating their own.
912.

saddhammapūjāpi nesaṃ tatheva,
“And their veneration of their own teaching,
yathā pasamsanti sakāyanāni;
is done just as they praise their own ways.
sabbeva vādā tathiyā bhaveyyuṃ,
All their assertions would be truthful,
suddhiṃ 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 samuggahītaṃ;
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,’
diṭṭhiyā eke paccenti suddhiṃ;
some here fall back on purity through a view.
addakki 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 naro dakkhati nāmarūpaṃ,

“Seeing, a person will see name-and-form;
disvāna vā ñassati tñameva;
having seen, it is just these that he will know.
kāmaṃ bahuṃ passatu appakaṃ vā,
Granted, let him see much or little,
na hi tena suddhiṃ kusalā vadanti.
the skillful say purity is not won in that way.
916.

nivissavādī na hi subbināyo,
“A dogmatist is not easily disciplined,
pakappitaṃ dīṭṭhi purekkharāno;
one preferring a formulated view.
yaṃ nissito tattha subhaṃ vadāno,
Claiming that the good is found in what he
depends on,
suddhiṃvado tattha tathaddasā so.
as a proponent of purity, he saw things that
way there.
917.

na brāhmaṇo kappamupeti saṅkhā,
“Having comprehended, a brahmin does not
take up mental constructs;
na dīṭṭhisārī napi nāṇabandhu;
he is not a pursuer of views nor a kinsman of
knowledge.
ñatvā ca so sammutiyo puthujjā,
Having known the commonplace opinions,
upekkhatī uggahaṇanti maññe.
he maintains equanimity while others grasp.
918.

vissajja ganthāni munīdha loke,
“Having loosened the knots here in the world,
vivādajātesu na vaggasārī;
the muni does not take sides in arisen disputes.
santo asantesu upekkhako so,
He is peaceful among the restless, equanimous,
anuggaho uggahaṇanti maññe.
without grasping while others grasp.
919.

pubbāsava hitvā nave akubbaṃ,
“Having abandoned past influxes, not creating
new ones,
na chandagū nopi nivissavādī;
he does not go along with desire, nor is he a
dogmatist.
sa vippamutto dīṭṭhigatehi dhīro,
Released from speculative views, the wise
person,
na limpāti loke anattagarahī.
free of self-reproach, is not tainted by the
world.
920.

sa sabbadhammesu visenibhūto,
“He is remote from all phenomena,
yaṃ kiñci dīṭṭhaṃ va sutāṃ mutāṃ vā;
from whatever is seen, heard, or sensed.
sa pannabhāro muni vippamutto,
With his burden dropped, released, the muni,
na kappiyo nūparato na patthiyoti.
not given to mental construction, does not
desist, does not yearn”

so said the Blessed One.

mahābyūhasuttaṃ terasamaṃ niṭṭhitaṃ.

14. tuvaṭakasuttaṃ (KN 5.52)
Quickly

921.

“pucchāmi taṃ ādiccabandhu,
“I ask you, Kinsman of the Sun, great rishi,
vivekaṃ santipadaṇa mahesi;
about seclusion and the state of peace.
kathaṃ disvā nibbāti bhikkhu,
How having seen does a bhikkhu attain
nibbāna,
anupādiyaṇo lokasmiṃ kiñci”.
not clinging to anything in the world?”

922.

“mūlaṃ papañcasanikhāya,
“By reflection, he should stop [the conceit] ‘I
am,’
(iti bhagavā)
[the Blessed One said].

mantā asmīti sabbamuparundhe;
the entire root of concepts due to
proliferation,”

yā kaci taṇhā ajjhataṃ,

“Whatever cravings there may be internally,
tāsaṃ vinayā sadā sato sikkhe.
he should always train mindfully for their
removal.

923.

“yaṃ kiñci dhammamabhijāṇā,

“Whatever one might know,

ajjhataṃ athavāpi bahiddhā;
whether internally or externally,

na tena thāmaṃ kubbetha,
one should not be obstinate on that account,
na hi sā nibbuti satāṃ vuttā.
for that is not called quenching by the good.

924.

“seyyo na tena maññeyya,

“Because of this one should not think oneself
better,

nīceyyo athavāpi sarikkho;
nor should one consider oneself inferior or
equal.

phuṭṭho anekarūpehi,

Being affected in various ways,

nātumānaṃ vikappayaṃ tiṭṭhe.

one should not persist in positioning oneself.

925.

“ajjhataṃ evupasame,

“It is internally that he should achieve peace;

na aññaṭo bhikkhu santimeseyya;

a bhikkhu should not seek peace through
another.

ajjhataṃ upasantassa,

For one who is at peace within himself,

natthi attā kuto nirattā vā.

there is nothing taken up, much less rejected.

926.

“majjhe yathā samuddassa,
“Just as in the middle of the ocean
ūmi no jāyati thito hoti;
no wave arises, but the ocean remains steady,
evaṃ thito anejassa,
so too he should be steady, without impulse;
ussadaṃ bhikkhu na kareyya kuhiñci”.
a bhikkhu should not cause a swelling
anywhere.”

927.

“akittayī vivaṭacakkhu,
“The one with opened eyes declared
sakkhidhammaṃ parissayavinayaṃ;
the Dhamma he witnessed, the removal of
obstacles.
paṭipadaṃ vadehi bhaddante,
Speak about the practice, venerable one,
pātimokkhaṃ athavāpi samādhiṃ”.
the Pātimokkha and also concentration.”

928.

“cakkhūhi neva lolassa,
“One should not be restless with the eyes,
gāmakaṭṭhāya 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 phutthassa,
“When he is touched by a contact,
paridevaṃ bhikkhu na kareyya kuhiñcīci;
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,
khādanīyānaṃ athopi vatthānaṃ;
things to eat or clothes to wear,
laddhā na sannidhiṃ kayirā,
he should not hoard them,
na ca parittase tāni alabhamāno.
nor be agitated if he does not obtain them.

931.

“jhāyī na pādalolassa,
“He should be a meditator, not one with
restless feet;
virame kukkuccā nappamajjheyya;
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.

“niddaṃ na bahuḷikareyya,
“He should not overindulge in sleep;
jāgariyaṃ bhajeyya ātāpī;
he should be devoted to wakefulness, ardent.
tandiṃ māyaṃ hassaṃ khiddaṃ,
He should abandon indolence, hypocrisy,
laughing, and playfulness,
methunaṃ vipphaṇṇaṃ savihāsaṃ.
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 macchāriyena,
He should dispel greed and miserliness,
kodhaṃ pesuñiyañca panudeyya.
as well as anger and slanderous speech.

935.

“kayavikkaye na tittheyya,
“A bhikkhu should not engage in buying and
selling;
upavādaṃ bhikkhu na kareyya kuhiñci;
he should not do anything that incurs criticism.
gāme ca nābhisaṃjheyya,
He should not form intimacy in the village;
lābhakamāyā 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,
sappajāno sathāni na kayirā;
nor should he deliberately do anything
deceptive.
atha jīvītena paññāya,
Because of his way of life, his wisdom,
sīlabbatena nāññamatiamaññe.
or his good behavior and observances, he
should not despise another.

938.

“sutvā rusito bahum vācam,
“When provoked, having heard many words
samaṇānaṃ 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.
santūti nibbutiṃ ñatvā,
Having known quenching as peace,
sāsane gotamassa na pamajjeyya.
he should not be heedless in Gotama’s
teaching.”

940.

“abhibhū hi so anabhibhūto,
“For he is a conqueror who is himself
unconquered;
sakkhidhammamanīṭhihamadassī;
he saw the Dhamma as a witness, not by
hearsay.
tasmā hi tassa bhagavato sāsane,
Therefore, heedful in that Blessed One’s
teaching,
appamatto sadā namassamanusikkhe”ti.
always honoring it, one should train in
accordance with it.”

tuvaṭakasuttaṃ cuddasamaṃ niṭṭhitam.

15. attadaṇḍasuttaṃ (KN 5.53)
One Who has Taken up the Rod

941.

“attadaṇḍā bhayaṃ jātaṃ,
“Fear has arisen from one who has taken up
the rod:
janaṃ passatha medhagaṃ;
see the people engaged in strife.
saṃvegaṃ kittayissāmi,
I will tell you of my sense of urgency,
yathā saṃvijitaṃ mayā.
how I was stirred by a sense of urgency.”

942.

“phandamānaṃ pajamaṃ disvā,
“Having seen the population trembling
macche appodake yathā;
like fish in a pool with little water,
aññaṃaññehi byāruddhe,
having seen them hostile to one another,
disvā maṃ bhayamāvisi.
fear came upon me.”

943.

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

disā sabbā sameritā;
all the directions were in turmoil.
icchaṃ bhavanamattano,
Desiring an abode for myself,
nāddasāsiṃ anositaṃ.
I did not see [any place] unoccupied.
944.

“osānetveva byāruddhe,
“Having seen those hostile at the end,
disvā me aratī ahu;
discontent came upon me.
athettha sallamaddakkhiṃ,
Then I saw the dart here,
duddasaṃ hadayanissitaṃ.
hard to see, nestled in the heart.
945.

“yena sallena otiṇṇo,
“When one is struck by that dart
disā sabbā vidhāvati;
one runs astray in all directions.
tameva sallamabbuyha,
But having drawn out that dart,
na dhāvati na sīdati.
one does not run, does not sink.”
946.

“tattha sikkhānugīyanti,
There the trainings are recited:
yāni loke gadhitāni;
“Whatever bonds there are in the world,
na tesu pasuto siyā,
one should not be intent on them.
nibbijjha sabbaso kāme.
Having entirely pierced through sensual
pleasures,
sikkhe nibbānamattano.
one should train for one’s own nibbāna.
947.

“sacco siyā appagabbho,
“One should be truthful, not impudent,
amāyo rittapesuṇo;
without hypocrisy, devoid of divisive speech.
akkodhano lobhapāpaṃ,
Without anger, a muni should cross over
vevicchaṃ vitare muni.
the evil of greed and miserliness.
948.

“niddaṃ tandiṃ sahe thīnaṃ,
“One should vanquish sleepiness, torpor, and
dullness;
pamādena na saṃvase;
one should not keep company with
heedlessness.
atimāne na tiṭṭheyya,
A person whose mind is set on nibbāna
nibbānamanaso naro.
should not persist in arrogance.
949.

“mosavajje na nīyetha,
“One should not be led into false speech;
rūpe snehaṃ na kubbaye;

one should not engender affection for form.

mānañca parijāneyya,

One should fully understand conceit,

sāhasā virato care.

and one should refrain from rashness.

950.

“purāṇaṃ nābhinandeyya,

“One should not delight in the old;

nave khañṭiṃ na kubbaye;

one should not form a liking for the new.

hiyyamāne na soceyya,

One should not sorrow over what is diminishing;

ākāsaṃ na sito siyā.

one should not be attached to an attraction.

951.

“gedhaṃ brūmi mahoghoti,

“I call greed the great flood,

ājavaṃ brūmi jappanaṃ;

I call longing the rapids,

ārammaṇaṃ pakappaṇaṃ,

the basis, compulsion,

kāmapaṇko duraccayo.

the swamp of sensuality hard to overcome.

952.

“saccā avokkamma muni,

“Not deviating from truth, a muni,

thale tiṭṭhati brāhmaṇo;

a brahmin, stands on high ground.

sabbaṃ so paṭinissajja,

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,

ñātvā 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 nājjheti,

who has cut off the stream, without bonds,

chinnasoto abandhana.

does not sorrow, does not hope.

955.

“yaṃ 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 nāmarūpasmiṃ,

“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

pareasaṃ vāpi kiñcanaṃ;

as ‘this is mine’ or ‘[this belongs] to others,’

mamattaṃ so asaṃvindaṃ,

not finding anything to be taken as ‘mine,’

natthi meti na socati.

does not sorrow, thinking: ‘It is not mine.’

958.

“aṇiṭṭhurī ananugiddho,

“Not bitter, not greedy,

anejo sabbadhī samo;

without impulse, everywhere the same —

tamānisaṃsaṃ 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 nisaṅkhati;

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 nirassaṭi”ti.

he does not take, does not reject” —

so said the Blessed One.

attaṇaṇḍasuttaṃ pannarasamaṃ niṭṭhitaṃ.

16. sārīputtasuttaṃ (KN 5.54)

Sārīputta

961.

“na me diṭṭho ito pubbe,

“I have never before seen,”

(iccāyasmā sārīputto)

(said the Venerable Sārīputta),

na suto uda kassaci;

“nor have I ever heard it from anyone —

evaṃ vagguvado satthā,
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.
 sabbam tamam vinodetvā,
Having dispelled all darkness,
 ekova ratimajjhagā.
alone, he achieved delight.
 963.
 “tam buddham asitam tādīm,
“To the Buddha, unattached, impartial,
 akuham gaṇimāgatam;
not a schemer, one who has come as leader of
 a group,
 bahūnamidha baddhānam,
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.
or [to a seat] in mountain caves,
 965.
 “uccāvacesu sayanesu,
“to various sorts of lodgings,
 kīvanto tattha bheravā;
how many fearful things are there
 yehi bhikkhu na vedheyya,
because of which a bhikkhu should not tremble
 nigghose sayanāsane.
in a lodging with little noise?
 966.
 “kaṭi parissayā loke,
“How many obstacles in the world
 gacchato agataṃ disaṃ;
confront one going to the untraveled region,
 ye bhikkhu abhisambhaye,
[obstacles] that a bhikkhu must overcome
 pantamhi sayanāsane.
when living in a remote lodging?
 967.
 “kyāssa byappathayo assu,
“What ways of speech should he adopt?
 kyāssassu idha gocarā;
On what resorts here should he rely?
 kāni sīlabbatānaṃsu,
What should be the good behavior and
 observances
 pahitattassa bhikkhuno.
of a bhikkhu who is resolute?

968.
 “kam so sikkham samādāya,
“Having taken up what training,
 ekodi nipako sato;
dwelling unified, judicious, mindful,
 kammāro rajatasseva,
should he blow away his own stains
 niddhame malamattano”.
as a smith [removes the flaws] of silver?”
 969.
 “vijigucchamānassa yadidaṃ phāsu,
“As one who understands I will tell you
 (sāriputtāti bhagavā)
 (Sāriputta,” said the Blessed One),
 rittāsaṇaṃ sayanaṃ sevato ce;
“what is comfortable for one who is repulsed,
 sambodhikāmassa yathānudhammaṃ,
if, wishing for enlightenment, in accordance
 with the Dhamma,
 tam te pavakkhāmi yathā pajānaṃ.
he resorts to a solitary lodging.
 970.
 “pañcannaṃ dhīro bhayānaṃ na bhāye,
“A wise one, a mindful bhikkhu of bounded
 conduct,
 bhikkhu sato sapariyantacārī;
should not be afraid of five perils:
 ḍaṃsādhīpātānaṃ sarisapānaṃ,
gadflies and other flies, creeping serpents,
 manussaphassaṇaṃ catuppadānaṃ.
encounters with people, four-footed animals,
 971.
 “paradhammikānampi na santaseyya,
“nor should he fear followers of other
 teachings,
 disvāpi tesam bahubheravāni;
even when he sees the many fears they pose.
 athāparāni abhisambhaye, ya,
One seeking the good should conquer
 parissayāni kusalānuesī.
any other obstacles [he encounters].
 972.
 “ātāṅkaphassena khudāya phuttho,
“Afflicted by illness and hunger,
 sītam atunhaṃ adhivāsaye, ya;
he should endure cold and excessive heat.
 so tehi phuttho bahudhā anoko,
The homeless one, affected by these in many
 ways,
 vīriyaṃ parakkammadaḷhaṃ kareyya.
should remain firm, exerting energy.
 973.
 “theyyaṃ na kāre na musā bhañe, ya;
“He should not commit theft or speak falsely;
 mettāya phasse tasathāvarāni;
he should suffuse the frail and firm with
 loving-kindness.
 yadāvilattaṃ manaso vijaññā,
If he should recognize any blemish of the mind,
 kaṇhassa pakkhoti vinodaye, ya.

he should dispel it as 'a faction of the Dark One.'

974.

“koddhātīmānassa vasaṃ na gacche,
“He should not come under the control of
anger and arrogance,

mūlampi tesam palikhañña tiṭṭhe;
but should dig them up by their root too.

athappiyaṃ vā pana appiyaṃ vā,
Then, withstanding the pleasing and
displeasing,

addhā bhavanto abhisambhaveyya.
he should conquer them as well.

975.

“paññam purakkhatvā kalyāṇapīti,
“Giving precedence to wisdom, rejoicing in the
good,

vikkhambhaye tāni parissayāni;
he should suppress those obstacles.

aratim sahettha sayanamhi pante,
He should vanquish discontent with remote
lodgings;

caturō sahettha paridevadhamme.
he should vanquish the four factors of
lamentation.

976.

“kimsū asissāmi kuvam vā asissam,
“What will I eat? Where will I eat?

dukkham vata settha kvajja sessam;
Alas, I slept badly! Where will I sleep?':

ete vitakke paridevaneyye,
one in training, wandering without abode,

vinayetha sekho aniketacārī.
should remove these thoughts of lamentation.

977.

“annañca laddhā vasanañca kāle,
“Having obtained a meal and clothing in time,
mattam so jaññā idha tosanattham;
he should know moderation for the sake of
contentment here.

so tesu gutto yatacārī gāme,
Guarded in these things, wandering restrained
in the village,

rusitopi vācam pharusam na vajjā.
even when provoked, he should not utter harsh
speech.

978.

“okkhittacakkhu na ca pādalolo,
“His eyes should be downcast; he should not
have restless feet;

jhānānuyutto bahujāgarass;
intent on jhāna, he should be wakeful.

upekkhamārabbha samāhitatto,
Inwardly concentrated, based on equanimity,
takkāsayam kukkuciyūpachinde.

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 pabbhinde;
he should break through a barren heart toward
fellow monastics.

vācam pamuñce kusalam nāvelam,
He should utter wholesome speech, but not to
excess;

janavādadhammāya na cetayeyya.
he should not intend [speech] that people might
blame.

980.

“athāparam pañca rajāni loke,
“Further, there are five kinds of dust in the
world,

yesam 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 rāgam.
for tastes, odors, and tactile objects.

981.

“etesu dhammesu vineyya chandam,
“A bhikkhu who is mindful, well liberated in
mind,

bhikkhu satimā suvimuttacitto;
should remove desire for these things.

kālena so sammā dhammam

parivīmaṃsamāno,

At the proper time rightly investigating the
Dhamma,

ekodibhūto vihane tamam so”ti.
unified, he should destroy darkness” —
so said the Blessed One.

sāriputtasuttam soḷasamam niṭṭhitam.

aṭṭhakavaggo catuttho niṭṭhito.

tassuddānam —

kāmaṃ guhañca duṭṭhā ca,

suddhañca paramā jarā.

metteyyo ca pasūro ca,

māgaṇḍi purābhedanam.

kalaham dve ca byūhāni,

punadeva tuvaṭṭakam.

attadaṇḍavaram suttam,

therapuṭṭhena soḷasa.

iti etāni suttāni,

sabbānaṭṭhakavaggikāti.