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PĀRĀYANAVĀGO

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suttanipātapālī 5.pārāyanavaggo vatthugāthā (KN 5.55)

*The Chapter on the Way to the Beyond*

1. ajitamānavapucchā (KN 5.56)  
*The questions of Ajita*

1038.

“kenassu nivuto loko, (iccāyasmā ajito)  
“By what is the world shrouded?” (Venerable Ajita).

kenassu nappakāsati.  
“Why does it not shine?

kissābhilepanaṃ brūsi,  
What do you say is its adhesive?

kimsu tassa mahabbhayaṃ”.  
What is its great peril?”

1039.

“avijjāya nivuto loko, (ajitāti bhagavā)  
“The world is shrouded by ignorance, (Ajita,” said the Blessed One).

vevicchā pamādā nappakāsati.  
“It does not shine because of avarice and heedlessness.

jappābhilepanaṃ brūmi,  
I say that hankering is its adhesive.

dukkhamassa mahabbhayaṃ”.  
Suffering is its great peril.”

1040.

“savanti sabbadhi sotā, (iccāyasmā ajito)  
“Everywhere the streams are flowing,” (said the Venerable Ajita).

sotānaṃ kiṃ nivāraṇaṃ.  
“What is the barrier against the streams?

sotānaṃ saṃvaraṃ brūhi,  
Speak of the restraint of the streams:

kena sotā pidhiyyare”.  
by what are the streams closed off?”

1041.

“yāni sotāni lokasmim, (ajitāti bhagavā)  
“Whatever streams there are in the world, (Ajita,” said the Blessed One),

sati tesam nivāraṇaṃ.  
“mindfulness is the barrier against them.

sotānaṃ saṃvaraṃ brūmi,  
I speak of this as restraint of the streams.

paññāyete pidhiyyare”.  
They are closed off by wisdom.”

1042.

“paññā ceva sati yañca, (iccāyasmā ajito)  
“Wisdom and mindfulness,” (said the Venerable Ajita),

nāmarūpañca mārisa.  
“and name-and-form, dear sir —

etaṃ me puṭṭho pabrūhi,  
when asked by me please declare:

katthetaṃ uparujjhati”.  
where does this come to an end?”

1043.

“yametaṃ pañhaṃ apucchi,  
“As to this question that you ask,

ajita taṃ vadāmi te.  
I will tell you, Ajita,

yattha nāmañca rūpañca,  
where name and also form

asesaṃ uparujjhati.  
come to an end without remainder:

viññānaṃ nirodheṇa,  
it is by the cessation of consciousness,

etthetaṃ uparujjhati”.  
that this here comes to an end.”

1044.

“ye ca saṅkhātadhammāse,  
“Those who have comprehended the Dhamma,

ye ca sekhā puthū idha.  
and the diverse trainees here:

tesaṃ me nipako iriyaṃ,  
when asked by me about their conduct,

puṭṭho pabrūhi mārisa”.  
let the judicious one declare it, dear sir.”

1045.

“kāmesu nābhigijjheyya,  
“One should not be greedy for sensual pleasures;

manasānāvilo siyā.  
one should be untarnished in mind.

kusalo sabbadhammānaṃ,  
Skillful in regard to all phenomena,

sato bhikkhu paribbaje”ti.  
a bhikkhu should wander mindfully.”

ajitamānavapucchā paṭhamā niṭṭhitā.

2. tissametteyyamānavapucchā (KN 5.57)  
*The questions of Tissa Metteyya*

1046.

“kodha santusito loko, (iccāyasmā tissametteyyo)  
“Who here is contented in the world?” (said the Venerable Tissa Metteyya).

kassa no santi iñjitā.  
“For whom is there no agitation?

ko ubhantamabhiññāya,  
Who, having directly known both ends,

majjhe mantā na lippati.  
by reflection does not get stuck in the middle?

kaṃ brūsi mahāpurisoti,  
Whom do you call a great man?

ko idha sibbinimaccagā”.  
Who here has transcended the seamstress?”

1047.

“kāmesu brahmacariyavā, (metteyyāti bhagavā)

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

vītataṇho sadā sato.

“one without craving, always mindful,

1122.

“dvāhaṃ sakkaṃ apucchissaṃ, (iccāyasmā mogharājā)

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

na me byākāsi cakkhumā.

“but the One with Vision did not answer me.

yāvataṭṭhiyañca devīsi,  
Yet I have heard that the divine rishi

byākarotīti me sutāṃ.  
answers upon the third request.

1123.

“ayaṃ loko paro loko,  
“As to this world, the other world,

brahmaloko sadevako.  
the brahma world together with the devas,

diṭṭhiṃ te nābhijānāti,  
I do not know your view,

gotamassa yasassino.  
[the view] of the famous Gotama.

1124.

“evaṃ abhikkantadassāvim,  
“Thus I have come in need with a question

atthi pañhena āgamaṃ.  
to the one of excellent vision.

kathaṃ lokaṃ avekkhantaṃ,  
How does one look upon the world,

maccurājā na passati”.  
so that the King of Death does not see one?”

1125.

“suññato lokaṃ avekkhassu,  
“Look upon the world as empty,

mogharāja sadā sato.  
Mogharāja, being ever mindful.

attānudiṭṭhiṃ ūhacca,  
Having uprooted the view of self,

evaṃ maccutaro siyā.  
one may thus cross over death.

evaṃ lokaṃ avekkhantaṃ,  
The King of Death does not see

maccurājā na passati”ti.  
one who looks upon the world thus.”

mogharājamānavapucchā pannarasamā niṭṭhitā.

16. piṅgiyamānavapucchā (KN 5.71)  
*The questions of Piṅgiya*

1126.

“jiṇṇohamasmi abalo vītavaṇṇo, (iccāyasmā piṅgiyo)

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

nettā na suddhā savanaṃ na phāsu.

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

māhaṃ nassaṃ momuho antarāva  
Do not let me perish confused along the way.

ācikkha dhammaṃ yamahaṃ vijaññaṃ.  
Declare the Dhamma that I might understand

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

1127.

“disvāna rūpesu vihaññaṃāne, (piṅgiyāti bhagavā)

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

ruppanti rūpesu janā pamattā.  
“people who are heedless, afflicted by forms,

tasmā tuvaṃ piṅgiya appamatto,  
therefore, Piṅgiya, being heedful,

jahassu rūpaṃ apunabbhavāya”.  
abandon form for an end to renewed existence.”

1128.

“disā catasso vidisā catasso,  
“In the four directions, the four intermediate directions,

uddhaṃ adho dasa disā imāyo.  
above, below: in these ten directions,

na tuyhaṃ adiṭṭhaṃ asutaṃ amutaṃ,  
there is nothing that you have not seen, heard, and sensed,

atho aviññātaṃ kiñcanamatthi loko.  
and nothing in the world uncognized by you.

ācikkha dhammaṃ yamahaṃ vijaññaṃ,  
Declare the Dhamma that I might understand

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

1129.

“taṇhāhipanne manuje pekkhamāno, (piṅgiyāti bhagavā)

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

santāpajāte jarasā parete.  
“tormented, crushed by old age,

tasmā tuvaṃ piṅgiya appamatto,  
therefore, Piṅgiya, being heedful,

jahassu taṇhaṃ apunabbhavāya”ti.  
abandon craving for an end to renewed existence.”

avijjāya pabhedanāṃ".  
the breaking up of ignorance."

1112.

"paṇānaṃ kamaṇṇacchandaṇaṃ, (udayaṭi bhagava)

"The abandoning of both, (Udaya," said the Blessed One).

domanaṣṣaṇa cūbhayaṃ.

"sensual desires and defection;

the dispelling of mental dullness,

the warding off of regrets;

1113.

"upekkhāsaṇṇasuddhaṃ,

"purified by equanimity and mindfulness,

dhammatakkapurejāvaṃ.

preceded by thought on the Dhamma —

aññavimokkhaṃ pabūmi,

I call this emancipation by final knowledge,

avijjāya pabhedanāṃ".

the breaking up of ignorance."

1114.

"kiṃsu samyojanaṃ loka,

"By what is the world fettered?

kiṃsu taṣṣa vīcāraṇaṃ.

What is its means of traveling about?

kissassa vipphānaṇa,

By the abandoning of what

1115.

"nandissamyojano loka,

"The world is fettered by delight;

vitakassa vīcāraṇaṃ.

thought is its means of traveling about.

taṇhāya vipphānaṇa,

It is by the abandoning of craving

1116.

"kaṭhaṃ satassa carato,

"How does one live mindfully

vināṇaṃ uparujjhati.

for consciousness to cease?

bhagavanātaṃ puttūmaggaṃ,

Having come to ask the Blessed One,

taṃ supoma vaco tava".

let us hear that word of yours."

1117.

"ajjhataṇa bahiddha ca,

"For one not seeking delight in feeling

vedanaṃ nabhinanda.

internally and externally,

evaṃ satassa carato,

for one living mindfully thus,

vināṇaṃ uparujjhati"ti.

consciousness ceases."

udayaṇāṇavapucca terasama nīṭhita.

14. posālāṇāṇavapucca (KN 5.69)

The questions of Posāla

1118.

"yo atītaṃ ādisati, (iccāyasmaṃ posālo)

"I have come in need with a question," (said

anejo chinnaṃsaṃsayo,

"to the one who points out the past,

paragunṃ sabbadhammanāṃ,

who has gone beyond all phenomena.

1119.

"vibhutarūpasānissā,

"I ask, Sakya, about the knowledge

sabbakāyappahāyino,

vanished,

ajjhataṇa bahiddha ca,

who has entirely abandoned the body,

natti kiñciṭṭi passato,

who sees 'there is nothing'

ṇāṇaṃ sakkaṇupuccaṃ,

internally and externally;

kaṭhaṃ neyyo tatthāvādhō".

how is such a one to be led?"

1120.

"vināṇāṇīṭhīyo sabba, (posālāṭi bhagava)

"Directly knowing all stations of

consciousness, (Posāla," said the Blessed

abhiṇaṃ taṇhagato,

"the Taṇhagata knows this one

tīṭhantaṃenaṃ jātaṭi,

remaining, who is liberated,

vimuttaṃ tapparāyaṇaṃ.

who has that as support.

1121.

"ākīcaṇṇāsambhavaṃ ṇava,

"Having known the origin of nothingness

nandi samyojanaṃ ti,

thus, 'delight is the fetter,'

evamevaṃ abhiññāya,

having directly known it in such a way,

tato tattha vippassati.

one then sees into it with insight.

etaṃ ṇāṇaṃ taṭhaṃ taṣsa,

This is the real knowledge of the brahmin,

brāhmaṇassa vusīmato"ti.

one who has lived the spiritual life."

15. mogharājāṇavapucca (KN 5.70)  
The questions of Mogharāja

posālāṇāṇavapucca cuddasama nīṭhita.

1048.  
for him there is no agitation.

tassa no santi injita.

comprehended:

a bhikkhu who is quenched, having

saṇkhāya nibbuto bhikkhu,

middle.

taṃ brūmi mahāpurīsoṭi,

I call him a great man:

so idha sībhinimaccaga"ti.

he has here transcended the seamstress."

3. puṇṇakamaṇāṇavapucca (KN 5.58)

The questions of Puṇṇaka

1049.

"aṇejaṃ muladassaviṇ, (iccāyasma

puṇṇako)

"To the one without impulse, seer of the root,"

(said the Venerable Puṇṇaka).

kaṭṭiya brāhmaṇa devatānaṃ,

khattiyas, and brahmins

yaṇṇamakappayīṃsu putthūḍha loke,

here in the world performed sacrifice to the

puccāmi taṃ bhagava brūhi me taṃ".

I ask you, Blessed One: please declare this to

1050.

"ye kecime isayo manuja, (puṇṇakāṭi

bhagava)

"These many rishis, men, (Puṇṇaka," said the

khattiya brāhmaṇa devatānaṃ,

khattiyas, and brahmins,

yaṇṇamakappayīṃsu putthūḍha loke,

who here in the world have performed sacrifice

asīssamaṇa puṇṇaka itthattaṃ.

did so, Puṇṇaka, yearning for a state of being.

jaṇaṃ sīta yaṇṇamakappayīṃsu".

Bound to old age, they performed sacrifices."

1051.

"ye kecime isayo manuja, (iccāyasma

puṇṇako)

"These many rishis, men, (said the Venerable

khattiya brāhmaṇa devatānaṃ,

khattiyas, and brahmins, who here in the world,

yaṇṇamakappayīṃsu putthūḍha loke,

heedful on the path of sacrifice,

1052.

te yajāyoga bhavarāgaratā.

Intent on sacrifice, excited by lust for existence,

nātāṃsu jāṭīraṇṭi brūmi".

they did not cross over birth and old age, I

1053.

"te ce natāṃsu yajāyoga, (iccāyasma

puṇṇako)

"If, dear sir, those intent on sacrifice," (said

the Venerable Puṇṇaka).

yaṇṇehi jāṭīca jaraṇa māṛisa.

"by their sacrifices did not cross over birth and

atha ko carahi devamaṇussaloke,

humans,

atari jāṭīca jaraṇa māṛisa.

has crossed over birth and old age, dear sir?

puccāmi taṃ bhagava brūhi me taṃ".

I ask you, Blessed One: please declare this for

1054.

"saṅkhāya lokasmi paroparāṇi, (puṇṇakāṭi

bhagava)

"Having comprehended the far and near in the

world, (Puṇṇaka," said the Blessed One).

yassīṇītaṃ natthi kuhiñci loke,

"one without agitation anywhere in the world,

santo vidhūmo aṇiḥo niraṣo,

peaceful, troubleless, wishless,

atari so jāṭīraṇṭi brūmi"ti.

has crossed over birth and old age, I say."

1055.

4. mettāgūṇāṇavapucca (KN 5.59)

The questions of Mettāgū

puṇṇakamaṇāṇavapucca tāṭiya nīṭhita.

1055.

"pucchāmi taṃ bhagava brūhi me taṃ,

(iccāyasmaṃ mettagu)

"I ask you a question, Blessed One, please tell

me this," (said the Venerable Mettāgū).

maṇṇāmi taṃ vedagunṃ bhāvitaṃ.

"I consider you a Veda-master, one inwardly

developed.

kaccissu te bhagava yaṇṇapathā appamattā.

performed sacrifices to the deities;

atāraṇ jāṭīca jaraṇa māṛisa,

did they cross over birth and old age, dear sir?

puccāmi taṃ bhagava brūhi me taṃ".

1052.

"āsīsaṇṭi thomayaṇṭi, abhijappanti juhaṇṭi.

(puṇṇakāṭi bhagava)

"They yearn, extol, hanker, offer up,

(Puṇṇaka," said the Blessed One).

kamabhijappanti paṭīcca labhaṃ,

"They hanker for sensual pleasures because of

gain.

te yajāyoga bhavarāgaratā.

Intent on sacrifice, excited by lust for existence,

nātāṃsu jāṭīraṇṭi brūmi".

1053.

"te ce natāṃsu yajāyoga, (iccāyasma

puṇṇako)

yaṇṇehi jāṭīca jaraṇa māṛisa.

"by their sacrifices did not cross over birth and

atha ko carahi devamaṇussaloke,

humans,

atari jāṭīca jaraṇa māṛisa.

has crossed over birth and old age, dear sir?

puccāmi taṃ bhagava brūhi me taṃ".

I ask you, Blessed One: please declare this for

1054.

"saṅkhāya lokasmi paroparāṇi, (puṇṇakāṭi

bhagava)

"Having comprehended the far and near in the

world, (Puṇṇaka," said the Blessed One).

yassīṇītaṃ natthi kuhiñci loke,

"one without agitation anywhere in the world,

santo vidhūmo aṇiḥo niraṣo,

peaceful, troubleless, wishless,

atari so jāṭīraṇṭi brūmi"ti.

has crossed over birth and old age, I say."

1055.

kuto nu dukkhā samudāgatā ime,  
*From where have these sufferings arisen*  
ye keci lokasmimane karūpā”.  
*in their many forms in the world?”*

1056.

“dukkhassa ve maṃ pabhavaṃ apucchasi,  
(mettagūti bhagavā)

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

taṃ te pavakkhāmi yathā pajānaṃ.

*“As one who understands, I will tell you this.*

upadhinidānā pabbhavanti dukkhā,  
*Sufferings in their many forms in the world*

ye keci lokasmimane karūpā.  
*originate based on acquisition.*

1057.

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

puṇappunaṃ dukkhamupeti mando.  
*encounters suffering again and again.*

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

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

1058.

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

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

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

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

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

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

1059.

“kittayissāmi te dhammaṃ, (mettagūti bhagavā)

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

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

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

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

1060.

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

mahesi dhammamuttamaṃ.  
*in that supreme Dhamma,*

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

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

1061.

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

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

etesu nandiṇca nivesanaṇca,  
*having dispelled delight and attachment to these,*

panujja viññāṇaṃ bhave na tiṭṭhe.  
*consciousness would not persist in existence.*

1062.

“evamvihārī sato appamatto,  
*“A bhikkhu so dwelling, mindful, heedful,*

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

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

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

1063.

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

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

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

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

1064.

“te cāpi nūnappaḷaheyyu dukkhaṃ,  
*“Surely they too can abandon suffering*

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

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

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

1065.

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

akiñcanaṃ kāmaḥhave asaṭṭaṃ.  
*owning nothing, unattached to sensual pleasures and existence,*

addhā hi so oghamimaṃ atāri,  
*he has certainly crossed this flood,*

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

1066.

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

santipadaṃ brūhi saḥajanetta,  
*Speak about the state of peace, you of innate vision.*

yathātacchaṃ bhagavā brūhi me taṃ.  
*Tell me about it, Blessed One, as it actually is.*

1103.

“bhagavā hi kāme abhibhuyya iriyati,  
*“For the Blessed One has overcome sensual desires,*

ādiccova pathaviṃ teji tejasā.  
*as the splendid sun overcomes the earth with its splendor.*

parittapaññaṃ me bhūripaṇña,  
*Since I am one of limited wisdom, teach me the Dhamma,*

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

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

1104.

“kāmesu vinaya gedhaṃ, (jatukaṇṇīti bhagavā)

*“Remove greed for sensual pleasures, (Jatukaṇṇī,” said the Blessed One),*

nekkhammaṃ daṭṭhu khemato.  
*“having seen renunciation as security.*

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

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

1105.

“yaṃ pubbe taṃ visosehi,  
*“Dry up what pertains to the past,*

pacchā te māhu kiñcanaṃ.  
*do not take up anything to come later.*

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

upasanto carissasi.  
*you will live at peace.*

1106.

“sabbaso nāmarūpasmim,  
*“For one, brahmin, entirely*

vītagedhassa brāhmaṇa.  
*devoid of greed for name-and-form,*

āsavāssa na vijjanti,  
*the influxes do not exist by which*

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

jatukaṇṇimāṇavapucchā ekādasamā niṭṭhitā.

12. bhadrāvudhamāṇavapucchā (KN 5.67)  
*The questions of Bhadrāvudha*

1107.

“okañjahaṃ taṇhacchidaṃ anejaṃ,  
(iccāyasmā bhadrāvudho)

*“I entreat the home-leaver,” (said the Venerable Bhadrāvudha),*

nandiñjahaṃ oghatiṇṇaṃ vimuttaṃ.  
*“the cutter off of craving, one without impulse,*

kappañjahaṃ abhiyāce sumedhaṃ,  
*who has abandoned delight, crossed the flood, won liberation,*

sutvāna nāgassa apanamissanti ito.  
*abandoned mental constructs — one extremely wise:*

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

“nāñjanaṃ janapadehi saṅgatā,

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

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

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

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

“ādānaṭṭhaṃ vinayetha sabbam,  
(bhadrāvūdhatī bhagavā)

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

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

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

1110.

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

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

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

pajaṃ imaṃ maccudheyye visattaṃ”ti.  
*this population is attached to the realm of death.”*

bhadrāvudhamāṇavapucchā dvādasamā niṭṭhitā.

13. udayamāṇavapucchā (KN 5.68)  
*The questions of Udaya*

1111.

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

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

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

atthi pañhena āgamaṃ.  
*who has gone beyond all phenomena.*

aññāvimokkhaṃ pabrūhi,  
*Speak of emancipation by final knowledge,*

“etadaññāya ye satā,

“Having understood this, those mindful ones

diṭṭhādhammābhiniṇṇuā,

are quenched in this very life.

upasanta ca te sadā,

And always peaceful, they have crossed over

tiṇṇā loke visattikā”ti.

attachment to the world.”

hemakamaṇāṇavapucchā aṭṭhama nīṭhita.

9. todeyyamaṇāṇavapucchā (KN 5.64)

The questions of Todeyya

1094.

“yasmiṃ kama na vasaṇti, (iccāyasma

todeyyo)

“For one in whom sensual desires do not

dwel.” (said the Venerable Todeyya),

taṇhā yassa na vijjati.

“in whom craving is not found,

kathamkātha ca yo tiṇṇo,

and who has crossed over perplexity,

vimokkhe tassa kiṇiso”

of what sort is his emancipation?”

1095.

“yasmiṃ kama na vasaṇti, (todeyyaṭṭhi

bhagava)

“For one in whom sensual desires do not dwell,

(Todeyya, “said the Blessed One),

taṇhā yassa na vijjati.

“in whom craving is not found

kathamkātha ca yo tiṇṇo,

and who has crossed over perplexity:

vimokkhe tassa nāparo”.

there is no further emancipation for him.”

1096.

“nirasaso so uda āsasāno,

“Is he without desire or does he have desire?

paññāṇava so uda paññakappi.

Does he possidom or just a wise manner?

munim ahaṃ sakka yaṭhā vijāṇaṃ,

So that I can understand, O Sakka,

taṃ me vīyācikkha samantaśakkhu”.

explain the munt to me, O universal eye.”

1097.

“nirasaso so na ca āsasāno,

“nirasaso so na ca āsasāno,

paññāṇava so na ca paññakappi.

He possesses wisdom, not just a wise manner.

evampi todeyya munim vijāna,

Understand the munt thus, Todeyya.

akiñcanaṃ kāmabhāve assatā”ti.

as one owing nothing, unattached to sensual

pleasures and existence.”

todeyyamaṇāṇavapucchā navama nīṭhita.

The questions of Kappa

10. kappamaṇāṇavapucchā (KN 5.65)

1098.

“majjhe sarasamim tiṭṭhitaṃ, (iccāyasma

kappo)

“For those standing in the midst of the stream,”

(said the Venerable Kappa),

oghe jāte mahabbhāye.

“when a perilous flood has arisen,

jarāmaccuparetiānaṃ,

for those oppressed by old age and death.

dīpaṃ pabruhi mātisa.

declare an island, dear sir.

ivañca me dīpamakkāhaṭi,

Explain to me the island

yathāyidam nāpāraṃ siyā”.

so this might occur no more.”

1099.

“majjhe sarasamim tiṭṭhitaṃ, (kappāṭṭhi

bhagava)

“For those standing in the midst of the stream,

(Kappa, “said the Blessed One),

oghe jāte mahabbhāye.

“when a perilous flood has arisen,

jarāmaccuparetiānaṃ,

for those oppressed by old age and death.

dīpaṃ pabruṃ! kappe te.

let me declare an island to you.

1100.

“akīñcanaṃ anādaṇaṃ,

“Owing nothing, taking nothing:

etaṃ dīpaṃ anāpaṃ.

this is the island with nothing further.

nibbānaṃ iti naṃ brumi,

I call this ‘nibbāna.’

jarāmaccuparikkhayaṃ.

the extinction of old age and death.

1101.

“etadaññāya ye satā,

“Having understood this, those mindful ones

diṭṭhādhammābhiniṇṇuā.

are quenched in this very life.

na te mātāvasaṇṇa,

They do not come under Mara’s control,

na te mātārasa paddhagā”ti.

nor are they Mara’s footmen.”

kappamaṇāṇavapucchā dasama nīṭhita.

1102.

11.

The questions of Jātukaṇṇi

1102.

“sutānaṃ vitamaṇākamaṇim, (iccāyasma

jātukaṇṇi)

“Having heard of the hero who has no desire

for sensual pleasures,” (said the Venerable

Jātukaṇṇi)

oghaṭṭaṃ putṭhunuṇākamaṇāgamaṃ.

“I have come to ask the destreless one who has

escaped the flood.

1098.

“majjhe sarasamim tiṭṭhitaṃ, (iccāyasma

kappo)

“For those standing in the midst of the stream,”

(said the Venerable Kappa),

oghe jāte mahabbhāye.

“when a perilous flood has arisen,

jarāmaccuparetiānaṃ,

for those oppressed by old age and death.

dīpaṃ pabruhi mātisa.

declare an island, dear sir.

ivañca me dīpamakkāhaṭi,

Explain to me the island

yathāyidam nāpāraṃ siyā”.

so this might occur no more.”

4. dhotakamaṇāṇavapucchā (KN 5.60)

The questions of Dhotaka

1067.

“pucchāmi taṃ bhagava brūhi me taṃ,

(iccāyasma dhotako)

“I ask you, Blessed One, speak to me of this.”

(said the Venerable Dhotaka).

vācābhikkamaṇi maheṣi tuiyaṃ.

“I long for your speech, great rishi:

tava sutvāna niggehosam,

having heard your uterance,

sikkhe nibbānamattaṇo”.

I shall train for my own nibbāna.”

1068.

“tenahāppaṃ karohi, (dhotakāṭi bhagava)

“In that case, apply ardor, (Dhotaka, “said the

Blessed One).

idheva nīpako sato.

“Be judicious and mindful right here.

ito sutvāna niggehosam,

Having heard the utterance from me,

sikkhe nibbānamattaṇo”.

you should train for your own nibbāna.”

1069.

“passaṇaṃ devamanussaloke,

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

akīñcanaṃ brāhmaṇaṇamīriyamaṇaṃ.

a brahmin owning nothing, traveling about.

taṃ taṃ namassāmi samantacakkhu,

Hence I pay homage to you, O universal eye!

paṇuṇa maṃ sakka kathamaṇakāhaṭi”.

Free me, Sakya, from perplexity.”

1070.

“nāhaṃ sahissāmi pamocanāya,

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

kathamaṇakāṭi dhotaka kaṇṇi loke.

Dhotaka, who is still afflicted by perplexity.

dhamaṇṇaṇca seṭṭhaṃ abhijāṇamaṇaṇo,

But understanding the supreme Dhamma,

evam tuvaṃ oghamimaṃ taresi”.

you will thereby cross this flood.”

1071.

“anusāsa brahme karuṇāyamaṇaṇo,

“Taking compassion, instruct me, Brahma,

vivekadhamaṃ yaṃahaṃ vijāṇaṃ.

in the state of seclusion that I can understand.

yathāhaṃ ākāsova abyāpājjamaṇaṇo,

just as space is totally unobstructed.

idheva saṃto asito careyyaṃ”.

right here I would live, peaceful and

unattached.”

1072.

“kittayissāmi te santim, (dhotakāṭi bhagava)

said the Blessed One),

ditthe dhamme antimaṃ.

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

yaṃ vīdīva sato caraṃ,

having understood which, living mindfully,

tare loke visattikā”.

one can cross over attachment to the world.”

1073.

“tañcaṃ abhinandāmi,

“and I delight, great rishi,

maheṣi santimuttamaṃ.

in that supreme peace,

yaṃ vīdīva sato caraṃ,

having understood which, living mindfully,

tare loke visattikāṃ”.

one can cross over attachment to the world.”

1074.

“yaṃ kiñci sampajāṇasī, (dhotakāṭi bhagava)

“Whatever you comprehend (Dhotaka, “said

the Blessed One),

uddhaṃ adho tīraṇcāpi majjhe.

“above, below, and across in the middle,

etaṃ vīdīva saṅgoṭi loke,

having understood this as ‘a tie’ in the world,

bhavaḍbhaya mākaṣi taṇha”ti.

do not create craving for various states of

existence.”

dhotakamaṇāṇavapucchā pañcama nīṭhita.

6. upastivamaṇāṇavapucchā (KN 5.61)

The questions of Upastiva

1075.

“eko ahaṃ sakka mahantaṃoghaṃ,

(iccāyasma upasivo)

“Alone, Sakya, unsupported,” (said the

Venerable Upastiva),

anissito no viśahaṃi tārituṃ.

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

arammaṇaṃ brūhi samantacakkhu,

Declare to me a basis, O universal eye,

yaṃ nissito oghamimaṃ tareyyaṃ”.

supported by which I might cross over this

flood.”

1076.

“ākiñcanaṃ pekkhamaṇaṇo satimā, (upastivati

bhagava)

“Contemplating nothingness, mindful,

(Upastiva, “said the Blessed One),

naṭṭhiṃ nissaya tarassu oghaṃ.

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

flood.

kāme pahāya virato kathāhi,  
*Having abandoned sensual pleasures,  
refraining from perplexity,*  
taṇhakkhayaṃ nattamahābhipassa”.  
*night and day see into the destruction of  
craving.”*  
1077.  
-  
“sabbesu kāmesu yo vītārāgo, (iccāyasmā  
upasivo)  
*“One devoid of lust for all sensual pleasures,”  
(said the Venerable Upasiva),*  
ākiñcaññaṃ nissito hitvā maññaṃ.  
*“supported by nothingness, having discarded  
all else,*  
saññāvimokkhe parame vimutto,  
*liberated in the supreme emancipation of  
perception: 234*  
tiṭṭhe nu so tattha anānuyāyi”.  
*“would he stay there without departing?”*  
1078.  
-  
“sabbesu kāmesu yo vītārāgo, (upasīvāti  
bhagavā)  
*“One devoid of lust for all sensual pleasures,  
(Upasiva,” said the Blessed One),*  
ākiñcaññaṃ nissito hitvā maññaṃ.  
*“supported by nothingness, having discarded  
all else,*  
saññāvimokkhe parame vimutto,  
*liberated in the supreme emancipation of  
perception,*  
tiṭṭheyya so tattha anānuyāyi”.  
*“would stay there without departing.”*  
1079.  
-  
“tiṭṭhe ce so tattha anānuyāyi,  
*“If he would stay there without departing*  
pūgampi vassānaṃ samantacakkhu.  
*even for a multitude of years, O universal eye,*  
tattheva so sītisiyā vimutto,  
*would he become cool, liberated right there —*  
cavetha viññānaṃ tathāvidhassa”.  
*[or] would the consciousness of such a one  
pass away?”*  
1080.  
-  
“accī yathā vātavegena khittā, (upasīvāti  
bhagavā)  
*“As a flame, thrown by a gust of wind,  
(Upasiva,” said the Blessed One),*  
atthaṃ paleti na upeti saṅkhaṃ.  
*“goes out and cannot be designated,*  
evaṃ munī nāmakāyā vimutto,  
*so the muni, liberated from the mental body,*  
atthaṃ paleti na upeti saṅkhaṃ”.  
*“goes out and cannot be designated.”*  
1081.  
-  
“atthaṅgato so uda vā so natthi,  
*“But does one who has gone out not exist,*  
udāhu ve sassatiyā arogo.  
*or else is he intact through eternity?*  
taṃ me munī sādhu viyākarohi,  
*Explain this matter clearly to me, O muni,*

tathā hi te vidito esa dhammo”.  
*for this Dhamma has been understood by you.”*  
1082.  
-  
“atthaṅgatassa na pamāṇamatthi, (upasīvāti  
bhagavā)  
*“There is no measure of one who has gone out,  
(Upasiva,” said the Blessed One).*  
yena naṃ vajjuṃ taṃ tassa natthi.  
*“There is no means by which they might speak  
of him.*  
sabbesu dhammesu samohatesu,  
*When all phenomena have been uprooted,*  
samūhatā vādapathāpi sabbe”ti.  
*all pathways of speech are also uprooted.”*  
upasīvamāṇavapucchā chaṭṭhi nīṭṭhitā.  
-  
7. nandamāṇavapucchā (KN 5.62)  
*The questions of Nanda*  
1083.  
-  
“santi loka munayo, (iccāyasmā nando)  
*“There are munis in the world,” (said the  
Venerable Nanda),*  
janā vadanti tayidaṃ kathaṃsu.  
*“so people say, but how is this so?*  
ñāṇūpapannaṃ no muninṃ vadanti,  
*Do they declare one who has knowledge a  
muni,*  
udāhu ve jīvitenaūpapannaṃ”.  
*or one following a particular way of life?”*  
1084.  
-  
“na diṭṭhiyā na sutiyaṃ na ñāṇena, (na  
sīlabbatena)  
*“Not by view, nor by learning, nor by  
knowledge,*  
munīdha nanda kusalaṃ vadanti.  
*Nanda, do the skilled here speak of a muni.*  
visenikatvā anighā niraśā,  
*They are munis, I say, who live remote,*  
caranti ye te munayoti brūmi”.  
*untroubled, without wishes.”*  
1085.  
-  
“ye kecime samaṇabrāhmaṇāse, (iccāyasmā  
nando)  
*“Those ascetics and brahmins,” (said the  
Venerable Nanda),*  
diṭṭhassutenāpi vadanti suddhim.  
*“who say that purity [is gained] through the  
seen and heard,*  
sīlabbatenāpi vadanti suddhim,  
*that purity [is gained], too, by good behavior  
and observances,*  
anekarūpena vadanti suddhim.  
*who say purity [is gained] through numerous  
methods —*  
kaccissu te bhagavā tattha yatā carantā,  
*living restrained there, Blessed One, have they*  
atāru jātiñca jarañca mārisa.  
*crossed over birth and old age, dear sir?*  
pucchāmi taṃ bhagavā brūhi me taṃ”.  
*I ask you, Blessed One. Please answer me.”*

1086.  
-  
“ye kecime samaṇabrāhmaṇāse, (nandāti  
bhagavā)  
*“Those ascetics and brahmins, (Nanda,” said  
the Blessed One),*  
diṭṭhassutenāpi vadanti suddhim.  
*“who say that purity [is gained] through the  
seen and heard,*  
sīlabbatenāpi vadanti suddhim,  
*that purity [is gained], too, by good behavior  
and observances,*  
anekarūpena vadanti suddhim.  
*who say purity [is gained] through numerous  
methods —*  
kiñcāpi te tattha yatā caranti,  
*though they live restrained there, I say*  
nārimsu jātijaranti brūmi”.  
*they have not crossed over birth and old age.”*  
1087.  
-  
“ye kecime samaṇabrāhmaṇāse, (iccāyasmā  
nando)  
*“Those ascetics and brahmins,” (said the  
Venerable Nanda),*  
diṭṭhassutenāpi vadanti suddhim.  
*“who say that purity [is gained] through the  
seen and heard,*  
sīlabbatenāpi vadanti suddhim,  
*that purity [is gained], too, by good behavior  
and observances,*  
anekarūpena vadanti suddhim.  
*who say purity [is gained] through numerous  
methods —*  
te ce muni brūsi anoghatinṇe,  
*if, O muni, you say they have not crossed the  
flood,*  
atha ko carahi devamanussaloke.  
*then who in the world of devas and humans*  
atāri jātiñca jarañca mārisa,  
*has crossed over birth and old age, dear sir?*  
pucchāmi taṃ bhagavā brūhi me taṃ”.  
*I ask you, Blessed One. Please answer me.”*  
1088.  
-  
“nāhaṃ sabbe samaṇabrāhmaṇāse, (nandāti  
bhagavā)  
*“I do not say of all ascetics and brahmins,  
(Nanda,” said the Blessed One),*  
jātijarāya nivutāti brūmi.  
*“that they are shrouded by birth and old age.*  
ye sīdha diṭṭhaṃva sutam mutam vā,  
*Those here who have abandoned the seen, the  
heard and sensed,*  
sīlabbataṃ vāpi pahāya sabbam.  
*and all good behavior and observances,*  
anekarūpampi pahāya sabbam,  
*who have abandoned, too, everything of  
numerous kinds,*  
taṇhaṃ parinñāya anāsavāse.  
*who, having fully understood craving, are  
without influxes:*  
te ve narā oghatiṇṇāti brūmi”.  
*those, I say, are “persons who have crossed the  
flood.””*

1089.  
-  
“etābhinandāmi vaco mahesino,  
*“I delight in this word of the great rishi.*  
sukittitaṃ gotamanūpadhikaṃ.  
*Well procained, O Gotama, is the state without  
acquisitions.*  
ye sīdha diṭṭhaṃ va sutam mutam vā,  
*Those here who have abandoned the seen,  
heard, and sensed,*  
sīlabbataṃ vāpi pahāya sabbam.  
*as well as all good behavior and observances,*  
anekarūpampi pahāya sabbam,  
*who have abandoned, too, everything of  
numerous kinds,*  
taṇhaṃ parinñāya anāsavāse.  
*who, having fully understood craving, are  
without influxes:*  
ahampi te oghatiṇṇāti brūmi”ti.  
*I too say: “They have crossed the flood.””*  
nandamāṇavapucchā sattamā nīṭṭhitā.  
-  
8. hemakamāṇavapucchā (KN 5.63)  
*The questions of Hemaka*  
1090.  
-  
“ye me pubbe viyākaṃsu, (iccāyasmā  
hemako)  
*“Those who in the past explained things to  
me,” (said the Venerable Hemaka),*  
huraṃ gotamasāsanā.  
*“before [my meeting with] Gotama’s teaching,*  
iccāsi iti bhavissati,  
*saying, “Such it was, such it will be,”*  
sabbam taṃ itihītihaṃ.  
*all that was hearsay,*  
sabbam taṃ takkavaddhanaṃ,  
*all was an increase of thought;*  
nāhaṃ tattha abhiraṃsiṃ.  
*I did not delight in it.*  
1091.  
-  
“tvañca me dhammamakkhāhi,  
*“Declare to me the Dhamma,*  
taṇhānigghātanaṃ muni.  
*O muni, the destruction of craving,*  
yaṃ viditvā sato caraṃ,  
*having understood which, living mindfully,*  
tare loka visattikaṃ”.  
*one can cross over attachment to the world.”*  
1092.  
-  
“idha diṭṭhasutamutaviññātesu,  
*“The dispelling of desire and lust, Hemaka,*  
piyarūpesu hemaka.  
*for things here seen, heard, sensed, and  
cognized —*  
chandarāgavinodanaṃ,  
*for whatever has a pleasing nature —*  
nibbānapadamaccutaṃ.  
*is the state of nibbāna, the imperishable.*  
1093.  
-