

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

“He should not come under the control of anger and arrogance,

mlāmapī tesam palīkhañña tiñhe;

but should dig them up by their root too.

athappiyam vā pana appiyam vā,

Then, understanding the pleasing and displeasing,

addhā bhavanto abhisambhavyya.

he should conquer them as well.

975.

“paññam purakkhava kalyāṇapīti,

“Giving precedence to wisdom, rejoicing in the good,

vikkhambhaye tāni parissayāni;

he should suppress those obstacles.

aratiṃ sahettha sayanamhi pāte,

He should vanquish discontent with remote lodgings;

caturo sahettha paridevadhamme.

he should vanquish the four factors of lamentation.

976.

“kimsu asissamī kuvaṃ vā asissam,

“What will I eat? Where will I eat?

dukkhaṃ vata settha kvajja sessam;

Alas, I sleep 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 vasañañca kāle,

“Having obtained a meal and clothing in time,

mattam so jāñña idha tosanatham;

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.

“okkhitacakkhu na ca pādalo,

“His eyes should be downcast; he should not have restless feet;

jhāṇanyutto bahujāgarass;

intent on jhāna, he should be wakeful.

upekkhamārabbhā samāhitatto,

Impartially concentrated, based on equanimity,

takkāsayam kukkucciyupachinde.

he should cut off regret and inclination to

979.

“cudito vacibhi satimābhinande,

“If reproached with words, a mindful one

should welcome them;

sabrahmacārīsu khilam pabhinde;

he should break through a barren heart toward fellow monks.

vācam pamuñce kusalam nātivelaṃ,

He should utter wholesome speech, but not to excess;

janavādadahammāya na cetayeyya.

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

980.

“athāparam pañca rājāni loka,

“Further, there are five kinds of dust in the world,

yesam satīma 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 phasasesu sahettha rāgaṃ.

for tastes, odors, and tactile objects.

981.

“cesu dhammesu vinēya chandam,

“A bhikkhu who is mindful, well liberated in mind,

bhikkhu satīma suvinuttacitto;

should remove desire for these things.

kālena so sammā dhammam

parivamaṃsamāno,

At the proper time rightly investigating the Dhamma,

ekodibhūto vihaṇe tamam so”ti.

unified, he should destroy darkness” —

sātiputtasuttam sojasamam nīṭhitam.

attīhakavaggo catuttho nīṭhito.

tassuddanam —

kāmam guhañca dutṭhā ca,

suddhañca paramā jarā.

metteyyo ca paṣūro ca,

māgaṇḍī purābhedaṇam.

kalaham dve ca byūhāni,

punaḍeva tuvaṭṭakam.

attadāṇḍavaram suttam,

therapuṭṭhena sojasa.

iti eṭāni suttāni,

sabbānattīhakavaggeṭikāti.

ATTĪHAKAVAGGO

1. kāmasuttam (KN 5.39)

Sensual Pleasures

772.

kāmaṃ kāmayamānassa,

When a mortal desires sensual pleasure,

tassa ce taṃ samijjhati;

if that succeeds for him,

addhā pīṭmano hoti,

surely he is elated in mind,

laddhā macco yadicchati.

having gained what he desires.

773.

tassa ce kāmayānassa,

But when, full of sensual desire,

chandajātassa jantuno;

a person is aroused by desire,

te kāmā parihāyanti,

if those sensual pleasures decline,

sallaviddhova ruppati.

he is afflicted as if pierced by a dart.

774.

yo kāme parivajjeti,

One who avoids sensual pleasures

sappasseva padā siro;

like a serpent's head with the foot,

somaṃ visattikaṃ loke,

being mindful, overcomes

sato samativattati.

this attachment to the world.

775.

khettaṃ vatthum hiraññaṃ vā,

Fields, land, or bullion,

gavassaṃ dāsaporisaṃ;

cattle and horses, slaves and servants,

thiyo bandhū puthu kāme,

women, relatives — when a person greedily

yo naro anugijjhati.

longs for various sensual pleasures,

776.

abalā naṃ balīyanti,

even the weak overpower him;

maddantenam parissayā;

obstacles crush him.

tato naṃ dukkhamanveti,

Then suffering enters him

nāvaṃ bhinnamivodakam.

as water does a broken boat.

777.

tasmā jantu sadā sato,

Therefore, ever mindful, a person

kāmāni parivajjaye;

should avoid sensual pleasures.

te pahāya tare oghaṃ,

Having abandoned them, one can cross the flood,

nāvaṃ sitvāva pārāgūti.

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

kāmasuttam paṭhamam niṭṭhitam.

2. guhaṭṭhakasuttam (KN 5.40)

The Ōctad 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,

appañhidam jīvitamāhu dhīrā.

for the wise say this life is short.

782.

passāmi loke pariphandamānaṃ,

I see in the world this population trembling all over,

pajam imam taṇhagataṃ bhavesu;

addicted to craving for states of existence;

hīnā narā maccumukhe lapanti,

inferior people prattle in the mouth of death,

avītanāhāse bhavābhavesu.

not devoid of craving for various states of existence.

783.

mamāyite passatha phandamāne,

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.

sabbaṃ tamaṃ vinodetvā,

Having dispelled all darkness,

ekova ratimajjhagā.

alone, he achieved delight.

963.

“taṃ buddham asitaṃ tādim,

“To the Buddha, unattached, impartial,

akuhaṃ gaṇimāgataṃ;

not a schemer, one who has come as leader of a group,

bahūnamidha baddhānaṃ,

I have come in need with a question

atthi pañhena āgamaṃ.

on behalf of the many here who are bound.

964.

“bhikkhuno vijjucchato,

“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 abhisambhave,

[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 sīlabbatānāssu,

What should be the good behavior and observances

pahitattassa bhikkhuno.

of a bhikkhu who is resolute?

968.

“kaṃ so sikkhaṃ 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.

“vijjucchamānassa yadidaṃ phāsu,

“As one who understands I will tell you

(sāriputtāti bhagavā)

(Sāriputta,” said the Blessed One),

rittāsanaṃ sayanaṃ sevato ce;

“what is comfortable for one who is repulsed,

sambodhikāmassa yathānudhammaṃ,

if, wishing for enlightenment, in accordance with the Dhamma,

taṃ 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:

ḍaṃsādhipātānaṃ sarisapānaṃ,

gadflies and other flies, creeping serpents,

manussaphassānaṃ 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 abhisambhaveyya,

One seeking the good should conquer

parissayāni kusalānuesī.

any other obstacles [he encounters].

972.

“ātāṅkaphassena khudāya phutṭho,

“Afflicted by illness and hunger,

sītaṃ atunhaṃ adhivāsayeyya;

he should endure cold and excessive heat.

so tehi phutṭho 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 bhaṇeyya,

“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 vinodayeyya.

one should not engender affection for form.

manānāca parijāneya,

One should fully understand conceit,

sahasā vīratō care,

and one should refrain from rashness.

950.

“purānam nabhinandeyya,

“One should not delight in the old;

nave khaṇāṃ na kubhaye;

one should not form a liking for the new.

hiyyamāne na socceyya,

One should not sorrow over what is

diminishing;

ākasaṃ na sito siya.

one should not be attached to an attraction.

“gedham brūmi mahoghō,

“I call greed the great flood,

ājāvaṃ brūmi jappanaṃ;

I call longing the rapids,

āramanaṃ pakappanaṃ,

the basis, compulsion,

kāmapānko duraccayo,

the swamp of sensuality hard to overcome.

952.

“sacca avokkama muni,

“Not deviating from truth, a muni,

thale tīṭhāt brāhmaṇo;

a brahmin, stands on high ground.

sabbam so paṭinissajja,

Having relinquished all,

sa ve santō vuccatī,

he is indeed called peaceful.

953.

“sa ve vidvā sa vedagū,

“One who truly is a knower, a Veda-master,

khemam passatī sabbadhī,

Abstaining from instigation,

vīratō so vīyātābbha,

there is no activation at all.

nattī kaci misakkhattī;

“For one without impulse, who understands,

“anejassa vijānato,

“The muni does not speak of himself

na ussesu vadate muni;

as among equals, inferiors, or superiors.

santo so vītamacccharo,

Peaceful, without misertiness,

nadeṭṭi na nīrassatī,

he does not take, does not reject” —

so said the Blessed One.

attadapādasuttam pannaarasamam nīṭhitaṃ.

16. sārputtasuttam (KN 5.54)

Sārputta

955.

“yaṃ pubbe tam vīsosehi,

“Dry up what pertains to the past;

paccha te maṇu kiñcanaṃ;

let there be nothing afterward.

maññhī ce no gahessasī,

If you do not grasp in the middle,

upasanto carissasī.

you will live in peace.

956.

“sabbaso nāmarupapaṃṇiṃ,

“One who does not claim as ‘mine’

yassa natti mānayatāṃ;

anything at all here in name-and-form,

asaṭa ca na socatī,

who does not sorrow over what is nonexistent,

sa ve loke na jiyatī,

truly does not lose out in the world.

957.

“yassa natti idaṃ meti,

“One for whom nothing is taken

paresaṃ vāpi kiñcanaṃ;

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

mamaṭṭam so asaṃvīdanāṃ,

not finding anything to be taken as ‘mine,’

natti meṭṭi na socatī,

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

958.

“anīṭhuraṇaṇugiddho,

without impulse, everywhere the same —

anejo sabbadhī samo;

“Not bitter, not greedy,

when asked about one who is unshakable,

pucchito avīkampiṇaṃ.

I call that the benefit.

959.

“ānejjassa vijānato,

“For one without impulse, who understands,

natti kaci misakkhattī;

there is no activation at all.

vīratō so vīyātābbha,

Abstaining from instigation,

khemam passatī sabbadhī,

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 vītamacccharo,

Peaceful, without misertiness,

nadeṭṭi na nīrassatī,

he does not take, does not reject” —

so said the Blessed One.

attadapādasuttam pannaarasamam nīṭhitaṃ.

16. sārputtasuttam (KN 5.54)

Sārputta

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“yaṃ pubbe tam vīsosehi,

“Dry up what pertains to the past;

paccha te maṇu kiñcanaṃ;

let there be nothing afterward.

maññhī ce no gahessasī,

If you do not grasp in the middle,

upasanto carissasī.

See them trembling over things taken as “mine”

macchheva appodake khīṇasoce;

like fish in a depleted stream with little water.

etaṃpi dīsva amamo careyya,

Having seen this too, one should take nothing

as “mine.”

bhavesu asaṭṭimakubbamaṇo,

not forming attachment to states of existence.

784.

santo ca bhikkhu abhinibbutatto,

But when a peaceful bhikkhu, one inwardly

quenched,

itthanti sīlese akatthamaṇo;

Having removed desire for both ends,

phassaṃ parināya anānugiddho;

Having fully understood contact, without greed,

yadatattagarahī tadakubbamaṇo,

not doing anything for which one might blame

oneself,

na lippatī dīṭṭhasutesu dhiro.

the wise person is not tainted by things seen or

heard.

785.

sāṇaṃ parināya vītareyya oghaṃ,

Having fully understood perception, one can

put them together and advanced them,

yadatattani passatī ānīsaṃsaṃ,

becomes attached to the benefit he sees for

himself,

tam nissito kuppapāpīcca santīṃ.

to that peace dependent on the unstable.

791.

dīṭṭhinīvesa na hi svātivattā,

Attachments to views are not easily overcome;

dhammesu niccheyya samuggahitaṃ;

having decided among teachings, one tightly

grasps [a view].

786.

vadanti ve dūṭṭhamanāpi eke,

Some speak with hostile minds,

athopi ve saccamaṇā vadanti;

while some speak with minds bent on truth.

vādāṇca jātaṃ muni no upeti,

The muni does not become involved in an

arisen dispute;

tasā muni natti khīlo kuhīṇci,

therefore the muni has no barrenness

anywhere,

787.

sakāṇhi dīṭṭhiṃ kathamaccayeyya,

How could one transcend one's own view

chandaṇunīto ruṇṇiā nivīṭṭho;

if, drawn by desire, one is entrenched in a

preference?

sayam samattāni pakubbamaṇo,

Taking one's own [view] to be perfect,

yaṭhā hi jāneyya taṭhā vadeyya.

one would speak as one understands.

788.

anānupīṭṭhova paresa pava;

When a person, without being asked, proclaims

yo attano sīlavatāni jāntu,

Nothing is taken up or rejected by him;

attā nīratā na hi tassa aṭṭhi,

one uninvolved?

but how, about what, could one dispute with

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,
ñānena vā so pajahāti dukkhaṃ;
or if one abandons suffering by knowledge,

aññena 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.

puññe 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 uggahāyanti nirassajanti,
They grab hold and let go, like a monkey

kapīva sākhaṃ pamuñcaṃ gahāyaṃ.
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,
yam 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,

kenīdha 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.”
ādānagantaṃ 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,
tassīdha natthī paramuggahitanti.
he does not grasp anything here as supreme.

suddhaṭṭhakasuttaṃ catutthaṃ niṭṭhitam.

5. paramaṭṭhakasuttaṃ (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 aññe tato sabbamāha,
[in comparison] he says all others are “inferior”:

tasmā vivādāni avītivatto.
therefore he has not transcended disputes.

803.

yadattanī 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.

938.

“sutvā rusito bahum vācam,
“When provoked, having heard many words
samañānaṃ vā puthujanānaṃ;
from ascetics who speak profusely,
pharusena ne na paṭivajjā,
he should not respond to them harshly,
na hi santo paṭisenikaronti.
for the good do not retaliate.

939.

“etañca dhammamaññāya,
“Having understood this Dhamma,
investigating,
vicinaṃ bhikkhu sadā sato sikkhe;
a bhikkhu should always train mindfully.
saṇṭīti 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;
sakkhidhammamanīthamadaṣṣi;
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 saṃvijjitaṃ mayā.
how I was stirred by a sense of urgency.

942.

“phandaṃānaṃ pajaṃ 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 bhayaṃāvisi.
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;

926. "majjhe yathā samuddassa,
"Just as in the middle of the ocean

umi no jāyati titho hoti;
no wave arises, but the ocean remains steady,

evam titho anejaṣṣa,
so too he should be steady, without impulse;

ussadam bhikkhu na kareyya kuhiñci?";
a bhikkhu should not cause a swelling

anywhere."

927.

"akkittayī vivaiaacakkhu,

sakkhīdhhammam paṭissasayavināyam;
the Dhamma he witnessed, the removal of

obstacles.

paṭipadam vadehi bhaddante,

Speak about the practice, venerable one,

paṭimokkham athavāpi samādhim";
the Pātimokkha and also concentration."

928.

"cakkhūhi neva loḷassa,

"One should not be restless with the eyes,
gāmakaṭṭhāya āvaraye soṭam;
one should block the ears against village

gossip.

rase ca naṇṇugijjhīheyya,

One should not be greedy for tastes,

na ca mamāṇeṭha kiñci lokasmiṃ.

929.

"phassena yada phutthiḥassa,

"When he is touched by a contact,

paṭidevām bhikkhu na kareyya kuhiñcaci;
a bhikkhu should not lament anywhere.

bhavaṇca nabbiḥapppeyya,

He should not long for any state of existence,

bheravesu ca na sampavedheyya.

nor should he tremble amid fearful conditions.

930.

"annaṃamatho pāṇānam,

"Having obtained food and drink,

khādantiyānam athopi vatthānam;
things to eat or clothes to wear,

laddha na samādhim kāyā,

he should not hoard them,

na ca parittāse tani alābhamaṇo.

nor be agitated if he does not obtain them.

931.

"jāyī na paḍalolassa,

"He should be a mediator, not one with

restless feet;

vitame kukkucceṇa nappamaññeyya;

A bhikkhu should dwell amid seats and beds

pppssaddeṣu bhikkhu vihareyya.

[in lodgings] where there is little noise.

932.

"midam na bahulikareyya,

"He should not overindulge in sleep;

jāgariyam bhaṇeyya ātāpi;

he should be devoted to wakefulness, ardent.

tandim māyam haṣṣam khīḍdam,

laughing, and playfulness,

He should abandon indolence, hypocrisy;

mettunam vippejāhe savibhūṣam.

ornamentation.

933.

"āṭhabbānam supinam lakkhaṇam,

"He should not employ Aṭharva spells,

no vīdāhe athopi nakkhattam;

or interpret dreams, signs, or constellations.

virtuāṇca gabbhakaraṇam,

My follower would not decipher animal cries,

tikiccānam māṃako na seveyya.

or practice healing or making women fertile.

934.

"mindāya nappavedheyya,

"A bhikkhu should not be shaken by blame,

na unāmeyya paṣaṃsito bhikkhu;

nor should he be elated when praised.

lobham sāha maccharīyena,

He should dispel greed and miserliness,

kodham pesunīyaṇca paṇudeyya.

as well as anger and slanderous speech.

935.

"kāyavikkaye na tīṭheyya,

he should not do anything that incurs criticism.

game ca nabbiḥsaññeyya,

He should not form intimacy in the village;

labhakamyaṇā janam na lapaveyya.

he should not address people from a desire for

gain.

936.

"na ca kathitā sīya bhikkhu,

"A bhikkhu should not be boastful,

na ca vācam payutām bhāseyya;

and he should not utter insinuating speech.

pāgabbbhiyam na sikkheyya,

He should not train himself in impudence;

katham vigeḇhikam na kathaveyya.

Because of his way of life, his wisdom,

stīlabāṭeṇa nāṇāmatimāṇe.

or his good behavior and observances, he

should not despise another.

804.

tam vāpi gantham kusalaṃ vadanti,

The skilled speak of that as a knot

yam nissito passati hinamaṇṇam;

when one is attached and regards others as

inferior.

tasmā hi dīṭṭham va sutam mutām vā,

Therefore a bhikkhu should not be attached to

the seen,

stīlabbatam bhikkhu na nissayeyya.

to the heard or sensed, or to good behavior and

observances.

āṇeṇa vā sīlavateṇa vāpi;

by means of knowledge or good behavior and

samoṭi attānamanupāneyya,

One should not take oneself as "equal"

hiṇo na māṇeṭha vīseṣi vāpi.

or think of oneself as "inferior" or "superior."

806.

attam pahāya anupādīyaṇo,

Having abandoned what is taken up, not

clinging,

āṇeṇpi so nissayam no karoti;

one does not create a dependency even on

knowledge.

sa ve vīyatteṣu na vaggaṣati,

Not taking sides among those who are divided,

dīṭṭhimpī so na paṇceṭti kiñci.

one does not fall back on any view at all.

807.

yassūbhayaṇte paṇidīdha natthi,

For one who has no wish here for either end,

bhayaḇbhāvaya idha vā huram vā;

for various states of existence here or beyond,

nīvesanā tassa na santi keci,

there are no places of residence at all

dhamaṃesu niccheyya samuggaḇhītam.

grieved after deciding among teachings.

808.

tassidha dīṭṭhe va sute mute vā,

Not even a subtle notion is formulated by him

pakappīta natthi anupī saṇṇā;

about what is seen, heard, or sensed here.

tam brāhmanam dīṭṭhimanādīyaṇam,

How could anyone here in the world categorize

him,

809.

na brāhmaṇo sīlavateṇa neyyo,

even the teachings are not embraced by them.

dhamaṃāpi teṣam na paṭicchehiṭāse;

preferences;

na kappayanti na purekkharonti,

They do not construct, they have no

810.

appam vata jivītam idam,

Short, alas, is this life;

oram vassasatāpi mīyati;

one even dies before a hundred years.

yo ceṇpi ātucca jīvati,

Even if one lives longer,

atha kho so jarasāpi mīyati.

one still dies because of old age.

811.

socanti jaṇa mamāyē,

People sorrow over things taken as "mine,"

na hi santi niccā paṭiggaḇhā;

for there are no permanent possessions.

vinābhāvāsantamēvīdam,

Having seen that there is separation,

iti diṣva nāgaramāvaṣe.

one should not live the home life.

812.

marāṇeṇapi tam pahiyati,

Whatever a person conceives thus, "This is

mine,"

yam puriso mamīdanti maṇṇā;

that too is abandoned at death,

etaṃpi vīdīva paṇīto,

Having understood this, a wise one, my

follower,

na mamattāya namettha māṃako.

should not incline to take things as "mine."

813.

suppiṇeṇa yaṭhāpi saṇḇatam,

Just as, on awakening, a person does not see

paṭibuddho puriso na passati;

whatever was encountered in a dream,

evaṃnampi piyāyītam jaṇam,

so too one does not see a beloved person

petam kālakatam na passati.

who has died and passed away.

814.

dīṭṭhāpi sutāpi te jaṇa,

Although those people were seen and heard,

yesam nāmanīdam pavuccati;

and were known by such and such a name,

nāmanāyevāvāṣissati,

when a person has passed away,

akkheyyam petassa jaṇuno.

the name alone remains to be uttered.

815.

sokapparīdevamacccharam,

A brahmin cannot be led by good behavior and

observances;

paṭaṇḇato na paṇceṭti tadāpi.

the impartial one, gone beyond, does not fall

back.

paramatīṭṭhakassuttam paṇcamam nīṭṭham.

6. jarasuttam (KN 5.44)

Old Age

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

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

patilīnacarassa 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.

tasmiṃ paridevamaccharaṃ,
Lamentation and miserliness do not stick to him
paññe 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 virajjaṭṭi.
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 sāsanaṃ,
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 sāsanaṃ;
“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,
kapano 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,

“Seeing, a person will see name-and-form;
disvāna vā ñassati tānimeva;
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 diṭṭhi 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 diṭṭhisārī 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 chandaḡ nopi nivissavādī;
he does not go along with desire, nor is he a
dogmatist.
sa vippamutto diṭṭhigatehi 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 diṭṭhaṃ va suttaṃ mutaṃ 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 santipadaṇca mahesi;
about seclusion and the state of peace.
kathaṃ disvā nibbāti bhikkhu,
How having seen does a bhikkhu attain
nibbāna,
anupādiyaṇo lokasmaṃ 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 kāci taṇhā ajjhataṃ,
“Whatever cravings there may be internally,
tāsaṃ vinayā sadā sato sikkhe.
he should always train mindfully for their
removal.
923.

“yaṃ kiñci dhammamabhijaññā,
“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 satam 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 aññato 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.

Why would one uninvolved become involved

ditthe sue khaṇimāyubvamaṇo.

heard? when he does not acquiesce in what is seen and

904.

stutāma saṇṇamaṇaḥu suddhiṃ,

"Those who take good behavior as supreme

vātaṃ samādāya upaṭṭhiṭṭāse;

speak of purity through self-control. Having

idheva sikkhema aṭṭhasa suddhiṃ,

thinking: 'Let's train right here, then there

would be purity.'

bhavupāṇitā kusala vadāna.

existence.

905.

sace cuto sīlavatato hoti,

observations, "If he has fallen away from good behavior and

pavedhatti kamma vīradhayaivā;

he trembles because he has failed in his action.

paṭapaṭṭi pathayati ca suddhiṃ,

The longs for purity here,

sathāva hīno pavasaṃ gharamaṇa.

like one on a journey who has lost his caravan.

906.

sīlabbataṃ vāpi pāḥāya sabbaṃ,

observations, "But having abandoned all good behavior and

kammaṇa sāyaṭṭājanavajjāmetā;

and these deeds, blameworthy and blameless,

suddhiṃ asuddhiṇi apathayaṇo,

not yearning for either purity or impurity,

vīrato care santīmanuggahāya.

one should live detached, not grasping peace.

907.

tamupāṇissāya jīgucchitāṃ va,

"Dependent on austerity or scrupulousness,

athavāpi dīṭṭhāṃ va sutāṃ mutam va;

or on what is seen, heard, or sensed,

uddhamāseṇa suddhīmanuttunānti,

running onward, they declare purity,

avīratāṇhase bhavaḥbhavesu.

existence.

908.

pathayamaṇassa hi jāppitāni,

"For one who yearns there are longings

pavedhitaṃ vāpi pakappiṭṭesu;

and trembling too over things mentally

formulated;

cintupāto idha yassa natthi,

but for one here who has no passing away or

rebirth,

sa kena vedheyya kuḥiṃva jāppe.

why would he tremble and for what would he

909.

long?"

"The teaching that some here say is supreme,

tameva hīnanti paṇāḥu aññe;

others say that the same is inferior.

sacco nu vādo katāmo inesaṃ,

Which assertion of theirs could be true

sabbeva hīme kusala vadāna.

when they all claim to be skilled?"

910.

sakāṇi dhammaṃ paripunṇamāḥu,

"They say their own teaching is complete,

aṇṇassa dhammaṃ pana hīnamāḥu;

but they say the other's teaching is inferior.

evampi vīgeyyaḥa vīvadayaṇi,

Having quarreled thus, they go on disputing,

sakāṃ sakāṃ sammutimāḥu saccāṃ.

as they each say their own opinion is true.

911.

parassa ce vambhayaivena hīno,

"If one is inferior when disparaged by an

opponent,

na koci dhammesu vīsesi assa;

no one would be distinguished among

teachings.

puṭṭi hi aṇṇassa vadaṇti dhammaṃ,

For they each say the other's teaching is

inferior.

nīnatato samhi dāhiṃ vadāna.

while firmly advocating their own.

sabbeva vada tābhīya bhavayyup,

is done just as they praise their own ways.

yathā pasāsaṇāni sakāyaṇā;

"And their veneration of their own teaching,

saddhammapūjāpi nesam tāheva,

dharmesu niccheyya samuggahitaṃ;

no selecting among teachings and grasping

rightly.

tasma vīvadāni upāvivatto,

Therefore he has overcome disputes.

na hi seṭṭhato passati dhammamaṇṇaṃ.

since he does not regard another teaching as

914.

jāṇāmi passāmi tāheva etaṃ,

"Saying, 'I know, I see, it is just like this,'

diṭṭhiyā eke pacceṇi suddhiṃ;

some here fall back on purity through a view.

addakkhi ce kiṇhi tumassa tena,

If one has seen, what good is this to himself?

atīsitva aṇṇena vadaṇti suddhiṃ.

915.

passaṃ naro dakkhatti nāmarūpaṃ,

manoḍva parikkissati.

like a dullard he is afflicted.

827.

"etamādīnavam natva,

"Having known this danger

muni pubbāpare idha;

here in the before and after,

ekacarīyaṃ dāhiṃ kayīra,

a muni should resolutely live alone;

na nīseveṭṭha methuṇaṃ.

he should not resort to sexual intercourse.

828.

"vivekaṇheva sikkheṭṭha,

"One should train just in seclusion;

etaḍariyāṇamuttatāmaṃ;

this is supreme among the noble ones.

na tena seṭṭho maṇṇeṭṭha,

of this:

sa ve nibbānaṣanti ke.

then one is indeed close to nibbāna.

829.

"rīttassa munino carato,

"When the muni lives void,

oghaṭṭhāṇassa piḥayaṇi,

people tied to sensual pleasures envy him

kāmesu gadhīṭṭa pajā"ti.

as one who has crossed the flood."

tissametteyyasuttaṃ sattamaṃ nīṭṭitaṃ.

8. pasurasuttaṃ (KN 5.46)

Pasura

830.

idheva suddhi itī vādayanti,

"Here alone is purity," they declare:

naññesu dhammesu viśuddhiṃmaḥu;

they say there is no purification in other

teachings.

yaṃ nissīta tātha subhaṃ vadāna.

Declaring whatever they depend on to be

paccekasaccesu puṭṭi nīvīṭṭha.

many are entrenched in separate truths.

831.

te vādakāma paṭisaṃ vīgeyya,

"Desiring debate, having plunged into the

assembly,

bālāṃ dahanti mīṭṭhu aṇṇamaṇṇaṃ;

in pairs they accuse one another of being a fool.

vadaṇti te aṇṇasīta kathojjāṃ,

Those of different convictions assert their

argument.

pasamaṣakāma kusala vadāna.

832.

yutto kathayaṃ paṭisāya majjhe,

"Keen on speaking in the midst of the assembly,

paṣamaṣamaṇcchāṃ vīṃgīṭṭaṃ hoti;

wishing for praise, he becomes anxious.

apāṭataṃpi pana maḥku hoti,

If his assertion is rejected, he feels humiliated.

nīṇḍāya so kuppapāṭi randaḥmaṣṭi.

Lusted by blame, he seeks a flaw [in his

opponent].

833.

yamaṣsa vadaṃ parihīnamāḥu,

"If they say his assertion is defective,

apāṭataṃ paṇḥaviṇamaṣkāse;

and the judges consider it rejected,

paridevati socaṭi hīnavādo,

the loser laments and sorrows,

uppaccaḡa maṇi anuttīhnaṭṭi.

he moans: 'He surpassed me.'

834.

ete vivādā samānesu jāta,

"These disputes have arisen among ascetics:

etesu ugghatī mīgīṇaṭi hoti;

in relation to them, one becomes elated and

dejected.

etaṃpi divsa vīrame kathojjāṃ,

Having seen this, too, one should desist from

arguments.

na haṇṇadattatthātipasaṃsaṭṭabhā.

for there is no other benefit than praise and

gain.

835.

pasāmsito va pana tātha hoti,

"If, however, he is praised there,

akkhāya vadaṃ paṭisāya majjhe;

having declared his doctrine in the midst of the

assembly,

so haṣṣaṭi upāṇaṭi ca tena,

he is thrilled by this and swells with pride,

pappūyya tamatthāṃ yathā maṇaḥu.

having obtained the benefit that accords with

his wish.

836.

ya upāṇaṭi sassa vīgīṭṭabhaṇṇi,

"Though his pride is the ground of distress,

maṇāṭimāṇaṃ vadate paṇeso;

he yet speaks from conceit and arrogance.

etaṃpi divsa na vīvadayeṭṭha,

Having seen this, too, one should not dispute;

na hi tena suddhiṃ kusala vadaṇti.

for the skilled say this does not bring purity.

837.

suro yathā rājākhādāya puṭṭho,

"Just as a hero, nourished on the king's food,

abhiḡgajjāmet paṭisāmaṇcchāṃ;

comes thundering, desiring an opponent,

yeneva so tena paṭeṭṭi sūra.

rush off in his direction, Sūra

pubbeva natthi yadidaṃ yudhāya.

already in the past, there was no scope for a

fight.

838.

ye ditthimuggayha 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,
diṭṭhīhi diṭṭhiṃ 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 pavattakamāgamā,
“But now you have come brooding,
manasā diṭṭhigatāni 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 niṭṭhitam.

9. māgaṇḍiyasuttaṃ (KN 5.47)
Māgaṇḍiya

841.
“disvāna taṇhaṃ aratiṃ ragañca,
“Having seen Taṇhā, Aratī, and Ragā,
nāhosi chando api methunasmiṃ;
I did not have any desire for sexual intercourse,
kimevidam muttakarīsapuññaṃ,
so why [should I desire] this, full of urine and
feces?
pādāpi naṃ samphusituṃ 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,
diṭṭhigataṃ sīlavataṃ nu jīvitam,
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,
(māgaṇḍiyāti bhagavā)
(Māgaṇḍiya,” said the Blessed One),
dhammesu niccheyya samuggahītaṃ;

“it does not occur to one, ‘I assert this,’ [about
a view] tightly grasped.
passaṇca diṭṭhīsu 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 māgaṇḍiyo)
(said Māgaṇḍiya)
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 diṭṭhiyā na sutiyaṃ na nāṇena,
“Not by view, nor by learning, nor by
knowledge,
(māgaṇḍiyāti bhagavā)
(Māgaṇḍiya,” said the Blessed One),
sīlabbatenāpi na suddhimāha;
“nor do I speak of purity through good
behavior and observances;
adiṭṭhiyā assutiyaṃ añāṇā,
but neither without view, without learning,
without knowledge,
asīlatā abbatā nopi tena.
without good behavior, without observances —
not in that way.
ete ca nissajja anuggahāya,
But having relinquished these, not grasping any
of them,
santo anissāya bhavaṃ na jappe”.
peaceful, not dependent, one should not hanker
for existence.”
846.

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

“diṭṭhañca nissāya anupucchamāno,
“Asking repeatedly while dependent on a view,
(māgaṇḍiyāti bhagavā)

takkañca diṭṭhīsu pakappayitvā,
But having formulated reasoning about views,
saccaṃ musāti dvayadhammamāhu.
they assert the dyad ‘true’ and ‘false.’
893.

diṭṭhe sute sīlavate mute vā,
“The seen, heard, good behavior and
observances,
ete ca nissāya vimānadassī;
the sensed — dependent on these, he shows
disdain.
vinicchaye ṭhatvā 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.’
sayamattanaṃ 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.

atisāradiṭṭhiyāva so samatto,
“Inflated by that extremist view,
mānena matto paripuññaṃānī;
intoxicated with conceit, thinking himself
perfect,
sayameva sāmaṃ manasābhisitto,
on his own accord he has mentally anointed
himself,
diṭṭhī 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 suddhimakevaḷī te;
have failed to reach purity and perfection:
evampi titthiyā puthuso vadanti,
thus the sectarians speak in separate ways,
sandiṭṭhirāgena hi tebhiraṭṭā.
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 titthiyā puthuso nivittṭhā,
Thus, too, the sectarians, separately
entrenched,
sakāyane tattha dalhaṃ vadānā.
firmly assert their own way there.
899.

sakāyane vāpi dalhaṃ 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 ṭhatvā sayam pamāya,
“Based on a judgment, taking himself as the
measure,
uddhaṃ sa lokasmiṃ vivādameti;
he enters upon further disputes in the world.
hitvāna sabbāni vinicchayāni,
Having abandoned all judgments,
na medhagam 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 diṭṭhiparibbasānā,
“Those who are settled in views,
idameva saccanti vivādayanti;
who dispute, saying, ‘This alone is truth’:
sabbeva te nindamanvānayaṃti,
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,
khemābhpassaṃ avivādashūmiṃ.
seeing as security the stage of non-dispute.
903.

yā kācimā sammutiyo puthujjā,
“Whatever commonplace opinions there are,
sabbāva etā na upeti vidvā;
a wise person does not get involved in them.
anūpayo so upayaṃ kimeyya,

“You explained to us whatever we asked you.

añāṇaṃ taṃ pucchama tadidhga brūhi:

Let us now ask something else: please tell me this.

ettāvataḡagaṃ nu vadanti heke,

Do some wise men here say that at this point

yakkhaṣṣa suddhīṃ idha paṇḍitase.

this is the foremost purity of the spirit,

udāhu añāṇampi vadanti etto.

this? ”203

882.

“ettāvataḡagaṃpi vadanti heke,

“Some wise men here say that at this point

yakkhaṣṣa suddhīṃ idha paṇḍitase;

But204 some among them, claiming to be

skilled,

anupādisse kusala vadaṇā.

speak of an attainment without residue

remaining.

883.

“ete ca natva upanissitāti,

“Having known these to be ‘dependent,’

natva muni missaye so vimaṇsi;

and having known the dependencies, the muni,

the investigator,

natva vimutto na vivadameti,

having known, liberated, does not enter

disputes;

bhavābhavāya na sameti dhīro”ti.

the wise one does not come upon various states

of existence.”

12. cūḷabyāhasuttam VAR (KN 5.50)

The Smaller Discourse on Deployment

884.

sakamaṣakampidittiparibbaṣaṇā,

“Settled each in his own view,

viggayaḥa nāṇa kusala vadaṇti;

contending, the skilled make diverse assertions:

yo evaṃ jāṇati sa vediti dhammaṃ,

Dhamma;

“One who knows this has understood the

idam paṭikkosamakavevaṃ so.

rejecting this, one is not consummate.”

885.

evampi viggayaḥa vivādayanti,

“Having contended thus, they dispute

ballo paro akkusaloṭi cāhu;

Which assertion among these is truthful,

sabbeva hīme kusala vadaṇā.

for they all claim to be skilled?”

886.

parassa ce dhammamāṇañjāṇam,

“If one who does not affirm the opponent’s

doctrine

balomake hoṭi nibhapaṇṇo;

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

sabbeva bala sunihīnapapaṇṇā,

all indeed are fools, utterly deficient in wisdom:

sabbevame dittiparibbaṣaṇā.

for all these are settled in their views.

887.

sandittihīya ceva na vivadāta,

“But if by their own view they are cleansed,

saṃsuddhapapaṇṇa kusala mutima;

pure in wisdom, skilled, intelligent,

na tesam koci paritthīnapaṇṇo,

there is none among them defective in wisdom,

dittihī hi tesampi tatth samatta.

for their views are similarly taken up.

888.

na vāhametaṃ tatthiyanti brūmi,

“I do not say, ‘This is correct,’

as the fools in pairs say to one another.

sakamaṣakampidittihīmakāṃsu saccam,

They all take their own view to be true:

tasmaḥ hi baloṭi param dhaṇti.

therefore they consider the opponent a fool.”

889.

yaṃāhu saccam tatthiyanti eke,

“That which some say is ‘true, correct,’

others say is ‘hollow, false.’

evampi viggayaḥa vivādayanti,

Having contended thus, they dispute.

kasmaṇa ekaṃ samaṇa vadaṇti.

Why don’t ascetics speak in unison?”

890.

ekaṇhi saccam na dutiyamaṇhi,

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

yaṃasmīṃ paṇa no vivāde paṇāṇam;

a person who understands this would not

dispute.

nāṇa te saccāni sayam tṇuṇanti,

These proclaim their own diverse truths;

tasmaṇa ekaṃ samaṇa vadaṇti.

“But why do they assert diverse truths,

pavādiyaṣe kusala vadaṇā;

those proponents who claim to be skilled?

saccāni sutāni bahūni nāṇa,

Are those truths actually many and diverse,

udāhu te taḡkamaṇussaraṇti.

or do they follow a line of reasoning?”

892.

na heva saccāni bahūni nāṇa,

“Truths surely are not many and diverse,

aññātra saññāya niccaṇi loke;

except by [mistakenly] perceiving permanent

things in the world.

(Māḡandya, ” said the Blessed One),

samuggaḥitṣu pamohaṃagā;

“you have become baffled over things tightly

grasped.

ito ca naddakḡhi aṇuṃpi saññaṃ,

But from this you have not gained even an

inkling;

tasmaṇa tvaṃ momuḡhato dahasi.

hence you consider it utterly confused.

848.

“samo vīseṣi uda vā nīḡṇo,

“One who thinks himself equal, superior, or

inferior

yo maññaṭi so vivādetṡa tena;

might engage in disputes because of this.

tsu vidhāsu avikaṃpamaṇo,

Not shaking among these three discriminations,

samo vīseṣiṭi na tassa hoṭi.

he does not think ‘equal, superior.’

849.

“saccanti so brahṃaṇo kiṃ vadeyya,

“Why would that brahṃin assert, ‘It’s true,’

musāṭi vā so vivādetṡa kena;

or with whom would he dispute, ‘It’s false’?

yaṃasmīṃ samam vīsamam 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 aniketasaṇi,

“Having left home to roam without abode,

game akubbam muni saṇṡhavaṇi;

in the village the muni is intimate with none.

kameḡhi rīto apureḡkṡharaṇo,

Void of sensual pleasures, without preferences,

katham na viggayaḥa jāṇena kayīṛā.

he would not engage in contentious talk with

people.

851.

“yeḡhi vivitto vicareyya loke,

“When he wanders detached from things in the

world,

na tāṇi uḡgeyyaḥa vadeyya naḡo;

the naga would not grasp and assert them.

jalambujam kaṇḡpakaṃ vāṛjaṃ yaṡhā,

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

jalena paḡkena caṇupalitṡam;

is untainted by sensual pleasures and the world.

852.

“na vedagṡ ditiṡhīyāko na mutiya,

“Because of a view or an opinion a

Veda-muṡsier does not become conceived,

sa māṇameti na hi taṃmayo so;

for he does not identify with them.

853.

“nirasaṭi aṇāgate,

“He is without attachment to the future;

attīṡam ṇaṇusocaṭi;

he does not sorrow over the past.

vivekaḡassī phasṡesu,

As a seer of seclusion in the midst of contacts,

diṡiṡṡu ca na miyaṭi.

he is not led astray among views.

858.

“paṭiṡiṇo akubhako,

“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;
 saṇho 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 tanhāya,
 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 ussadhā.
 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 visattikaṃ.
 he has crossed over attachment.
 864.
 “na tassa puttā pasavo,
 “He has no sons or cattle,
 khettaṃ vatthuṇa 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 apurakkhataṃ,
 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 vuccati”ti.
 he is truly said to be ‘peaceful.’ ”
 purābheda suttaṃ dasamaṃ nittitaṃ.
 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 tadin̄gha 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 nittā 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 nittā ca itonidānā,
 From this originate the longing and fulfillment
 ye samparāyāya narassa honti”.
 that a person has about the future.”
 872.
 “chando nu lokasmiṃ kutonidāno,
 “From what in the world does desire originate?
 vinicchayā cāpi kutopahūtā;
 And from what do judgments too arise,
 kodho mosavajjaṇa kathamkathā ca,
 and anger, false speech, and perplexity,
 ye vāpi dhammā samaṇena vuttā”.
 and those [other] things the Ascetic has
 mentioned?”
 873.
 “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 kathamkathā ca,
 “Anger, false speech, and perplexity:
 etepi dhammā dvayameva sante;
 these things, too, arise when that dyad exists.
 kathamkathī 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?
 kismim asante na bhavanti hete;
 When what does not exist do these not come to
 be?
 vibhavaṃ bhavañcāpi 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 bhavañcāpi 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?
 kismim asante na mamattamatthi,
 When what does not exist is there no taking as
 ‘mine’?
 kismim 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 dukhañcāpi 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,