**YİİH**AKANACCO

## 1. kāmasuttam (KN 5.39) Sensual Pleasures

772.

kāmaṃ kāmayamānassa, When a mortal desires sensual pleasure,

tassa ce tam samijjhati; if that succeeds for him,

addhā pītimano hoti,

surely he is elated in mind,

laddhā macco yadicchati.

having gained what he desires.

773.

tassa ce kāmayānassa, But when, full of sensual desire,

chandajātassa jantuno; a person is aroused by desire,

te kāmā parihāyanti, if those sensual pleasures decline,

sallaviddhova ruppati.

he is afflicted as if pierced by a dart.

774. yo kāme parivajjeti,

One who avoids sensual pleasures sappasseva padā siro;

like a serpent's head with the foot,

somam visattikam loke, being mindful, overcomes

sato samativattati.

this attachment to the world.

khettam vatthum hiraññam vā,

Fields, land, or bullion, gavassam dāsaporisam;

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 nam dukkhamanveti, Then suffering enters him

nāvam bhinnamivodakam.

avam 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 ogham,

Having abandoned them, one can cross the flood, nāvam sitvāva pāragūti.

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

kāmasuttam pathamam nitthitam.

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

778.

satto guhāyam bahunābhichanno, Stuck in the cave, densely covered over,

tittham naro mohanasmim pagāļho; 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 aññamokkhā;

they let go with difficulty, for there is no release through others.

pacchā pure vāpi apekkhamānā,

Concerned, too, with the future or the past,

imeva kāme purimeva jappam.

they hanker for these sensual pleasures or earlier ones.

780.

kāmesu giddhā pasutā pamūļhā,

Those greedy for sensual pleasures, intent on them,

avadāniyā te visame niviṭṭhā;

are confused, stingy, settled in the unrighteous.

dukkhūpanītā 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:

Therefore a person should train right he vam kiñci jaññā visamanti loke:

whatever in the world one might know as unrighteous,

na tassa hetū visamam careyya, one should not on its account act unrighteously,

appañhidam jīvitamāhu dhīrā.

for the wise say this life is short.

782.

passāmi loke pariphandamānam,

I see in the world this population trembling all over,

pajam imam tanhagatam bhavesu;

addicted to craving for states of existence;

hīnā narā maccumukhe lapanti, inferior people prattle in the mouth of death,

avītatanhāse bhavābhavesu.

not devoid of craving for various states of existence.

mamāyite passatha phandamāne,

See them trembling over things taken as "mine"

maccheva appodake khīṇasote;

like fish in a depleted stream with little water. etampi disvā amamo careyya,

Having seen this too, one should take nothing as "mine,"

bhavesu āsattimakubbamāno. not forming attachment to states of existence. he should know moderation for the sake of contentment here.

so tesu gutto yatacāri gāme,

Guarded in these things, wandering restrained in the village,

rusitopi vācam pharusam na vajjā.

even when provoked, he should not utter harsh speech.

"okkhittacakkhu na ca pādalolo,

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

jhānānuyutto bahujāgarass;

intent on jhāna, he should be wakeful.

upekkhamārabbha samāhitatto,

Inwardly concentrated, based on equanimity,

takkāsayam kukkucciyūpachinde.

he should cut off regret and inclination to thought.

"cudito vacībhi satimābhinande,

"If reproached with words, a mindful one should welcome them:

sabrahmacārīsu khilam pabhinde;

he should break through a barren heart toward fellow

vācam pamuñce kusalam nātivelam,

He should utter wholesome speech, but not to excess; janavādadhammāya na cetayeyya.

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

"athāparam pañca rajāni loke,

"Further, there are five kinds of dust in the world, yesam satīmā vinayāya sikkhe;

for the removal of which a mindful one should train.

rūpesu saddesu atho rasesu,

One should vanquish lust for forms and sounds, gandhesu phassesu sahetha rāgam. for tastes, odors, and tactile objects.

for tastes, odors, and tactile object

981.

"etesu dhammesu vineyya chandam,

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

bhikkhu satimā suvimuttacitto; should remove desire for these things.

kālena so sammā dhammam parivīmamsamāno, At the proper time rightly investigating the Dhamma,

ekodibhūto vihane tamam so"ti.

unified, he should destroy darkness" —

so said the Blessed One.

sāriputtasuttam solasamam nitthitam.

atthakavaggo catuttho nitthito.

tassuddānam —

kāmam guhañca dutthā ca,

suddhañca paramā jarā.

metteyyo ca pasūro ca,

māgaņdi purābhedanam.

kalaham dve ca byūhāni,

punadeva tuvattakam.

attadaņḍavaraṃ suttaṃ,

theraputthena solasa. iti etāni suttāni,

sabbānatthakavaggikāti.

.179 encounters with people, four-footed animals, wsunssappassanain catuppadanain. 8adflies and other flies, creeping serpents, damsadhipatanam sarīsapanam, should not be afraid of five perils: phikkhu sato sapariyantacārī; "A wise one, a mindful bhikkhu of bounded conduct, "bańcannam dhīro bhayānam na bhāye, he resorts to a solitary lodging. tam te pavakkhāmi yathā pajānam. if, wishing for enlightenment, in accordance with the sambodhikāmassa yathānudhammam, "what is comfortable for one who is repulsed, rittāsanam sayanam sevato ce; (Sariputta," said the Blessed One), (sariputtāti bhagavā) nol list liw I spaptershau ohw sao eA" "vijigucchamanassa yadidam phāsu, "Savolis to [swalt she stone of silver?" and a silver?" snints nwo sid yawa wold od bluode kammāro rajatasseva, ılıtbaim, euoisibut, thatim gaillawb ekodi nipako sato; "Having taken up what training," , кат so sikkham samadāya, of a bhikkhu who is resolute? pahitattassa bhikkhuno. What should be the good behavior and observances kāni sīlabbatānāssu, On what resorts here should he rely? kyāssassu idha gocarā; "What ways of speech should he adopt?" "kyāssa byappathayo assu, Snigbol stoms n ni gnivil nshw pantamhi sayanasane. [obstacles] that a bhikkhu must overcome уе bhikkhu abhisambhave, confront one going to the untraveled region, gacchato agatam disam; how many obstacles in the world "Katı parıssaya loke, Socion olitil atiw gaigbol a ni nigghose sayanāsane. because of which a bhikkhu should not tremble уећі Бліккћи па уедћеууа, әләуі әлр s8иіуі інгирд қарт мой kīvanto tattha bheravā;

essnighol to stros suoirby ot"

or [to a seat] in mountain caves,

"nccgascesn sayanesn,

mattam so janna idha tosanattham; entring obtained a meal and clothing in time, 'annañca laddhā vasanañca kāle, should remove these thoughts of lamentation. vinayetha sekho aniketacārī. one in training, wandering without abode, ete vitakke paridevaneyye, Alas, I slept badly! Where will I sleep??: dukkham vata settha kvajja sessam; What will I eat? Where will I eat? 'Kimsü asissami kuvam va asissam, he should vanquish the four factors of lamentation. caturo sahetha paridevadhamme. He should vanquish discontent with remote lodgings; aratim sahetha sayanamhi pante, he should suppress those obstacles. vikkhambhaye tani parissayani; Giving precedence to wisdom, rejoicing in the good, "bayyam burakkhatva kalyanapiti, he should conquer them as well. addhā bhavanto abhisambhaveyya. Then, withstanding the pleasing and displeasing, athappiyam vā pana appiyam vā, oot toot risht du mont gib blustr root too. mūlampi tesam palikhanna tiṭṭhe; "He should not come under the control of anger and "kodhātimānassa vasam na gacche, he should dispel it as 'a faction of the Dark One.' капраssa pakkhoti vinodayeyya. If he should recognize any blemish of the mind, yadāvilattam manaso vijannā, сязэирину-8инлор hiw mrit and livit out settles bluode of mettāya phasse tasathāvarāni; "He should not commit theft or speak falsely; "греууат na kāre na musā bhaņeyya, spould remain firm, exerting energy. vīriyam parakkammadalham kareyya. The homeless one, affected by these in many ways, so tehi phuttho bahudhā anoko, he should endure cold and excessive heat. sītam atunham adhivāsayeyya; "Afficted by illness and hunger," "grankaphassena khudaya phuiiho, any other obstacles [he encounters]. parissayāni kusalānuesī. One seeking the good should conquer athāparāni abhisambhaveyya, even when he sees the many fears they pose. disvāpi tesam bahubheravāni;

"nor should he fear followers of other teachings,"

"baradhammikanampi na santaseyya,

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the skilled say he is one of noble nature
                    ditibena ce suddhi narassa hoti,
                                                                         tamariyadhammam kusalā vadanti,
"I contemplate the pure," one falls back on knowledge.
                                                         and I", snirws yd roinnhod boos sin to tenod ton soob
                    suddhänupassīti pacceti naņam.
                                                                                 itihanti sīlesu akatthamāno;
                                                        But when a peaceful bhikkhu, one inwardly quenched,
        Directly knowing thus, having known "[It is]
                                                                           santo ca bhikkhu abhinibbutatto,
                      evabhijanam paramanti natva,
  a person achieves full purity through what is seen."
                                                                since on his own accord he proclaims himself.
                   dițihena samsuddhi narassa hoti;
                                                                               yo atumanam sayameva pava.
                 'yıpəy əməndns əyı 'ənnd əyı əəs I,,
                                                                   the skilled say he is one of ignoble nature,
               passāmi suddham paramam arogam,
                                                                          anariyadhammam kusala tamahu,
                                                ·46L
                                                            to others his own good behavior and observances,
                                                                                 ananuputthova paresa pava;
                             The Octad on the Pure
                                                              When a person, without being asked, proclaims
                  4. suddhaṭṭhakasuttaṃ (KN 5.42)
                                                                                   yo attano sīlavatāni jantu,
              duffhatfhakasuttam tatiyam niffhitam.
                                                                        one would speak as one understands.
               he has shaken off all views right here.
                                                                             yatha hi janeyya tatha vadeyya.
                  adhosi so diţihimidheva sabbanti.
                                                                       Taking one's own [view] to be perfect,
                                                                            sayam samatfani pakubbamano,
              Nothing is taken up or rejected by him;
                        attā nirattā na hi tassa atthi,
                                                        if, drawn by desire, one is entrenched in a preference?
                                                                               chandanunito ruciya nivitiho;
     but how, about what, could one dispute with one
                                                                    How could one transcend one's own view
                   anüpayam kena katham vadeyya;
                                                                         sakañhi ditthim kathamaccayeyya,
One involved is embroiled in disputes about teachings;
                                                                                                         .787.
                  upayo hi dhammesu upeti vādam,
                                                              therefore the muni has no barrenness anywhere.
                                                                            tasmā munī natthi khilo kuhinci.
                                                .£67
                                          грәліолиіпи (
                                                              The muni does not become involved in an arisen
   si əh nəhw 461[yarra] 08 əno bərnələ əht bluow
                     sa kena gaccheyya anupayo so.
                                                                               vādanca jātam muni no upeti,
                                                                  while some speak with minds bent on truth.
   Having abandoned hypocrisy and conceit, through
                                                                               athopi ve saccamană vadanti;
                  шауайса тапапайса рабауа dhono,
                                                                             Some speak with hostile minds,
                                                                               vadanti ve dutihamanāpi eke,
        to sətdis suotan thoad about various states of
                     pakappitā ditthi bhavābhavesu;
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The Octad on the Hostile

3. duffhaffhakasuttam (KN 3.41)

nāsīsatī lokamimam parancāti.

abbūjhasallo caramappamatto,

pariggahesu muni nopalitto;

na lippatī diţihasutesu dhīro.

yadattagarahī tadakubbamāno,

phassam parinnaya ananugiddho;

ubhosu antesu vineyya chandam,

Having removed desire for both ends,

guhatthakasuttam dutiyam nitthitam.

does not desire this world or another.

The muni, untainted by possessions,

sannam parinna vitareyya ogham,

with the dart extracted, living heedfully,

Having fully understood perception, one can cross the

the wise person is not tainted by things seen or heard.

not doing anything for which one might blame oneself,

having Jully understood contact, without greed,

One who is cleansed formulates no view

a person rejects and takes up a teaching.

qрашшеги иіссреууа samuggahītam;

Therefore, among those bases of attachment,

Attachments to views are not easily overcome;

becomes attached to the benefit he sees for himself.

to that peace dependent on the unstable.

'шәң рәзирлрр рир ләң*1*ә801 шәң1 1nd

pakappita sankhata yassa dhamma,

yassussadā natthi kuhinci loke.

One who has formulated impure teachings,

who has no swellings anywhere in the world.

having decided among teachings, one tightly grasps [a

dhonassa hi natthi kuhinci loke,

nirassatī ādiyatī ca dhammam.

tasma naro tesu nivesanesu,

diffhinivesa na hi svativatta,

yadattani passati ānisaṃsaṃ,

purakkhatā santi avīvadātā;

tam nissito kuppapaticca santim.

If a person gains purity by the seen, ñānena vā so pajahāti dukkham; or if one abandons suffering by knowledge, aññena so sujjhati sopadhīko, then one with acquisitions is purified by another; ditthī hi nam pāva tathā vadānam. the view proclaims him as one who asserts thus. na brāhmano aññato suddhimāha, A brahmin does not speak of purity by another, ditthe 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. purimam pahāya aparam sitāse, Having abandoned the former, attached to another, ejānugā te na taranti sangam: carried along by impulse, they do not cross the tie. te uggahāyanti nirassajanti, They grab hold and let go, like a monkey kapīva sākham pamuñcam gahāyam. grasping and letting go of a branch. 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 dhammam, But having realized the Dhamma with knowledge, na uccāvacam gacchati bhūripañño. the wise one, broad in wisdom, does not go up and down. One who is remote from all phenomena, from whatever is seen, heard, or sensed tameva dassim vivatam carantam, how could anyone here in the world categorize him, that seer behaving openly?

799. sa sabbadhammesu visenibhūto, yam kiñci dittham va sutam mutam vā;

kenīdha lokasmi vikappayeyya.

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." ādānagantham gathitam visajja,

Having loosened the knot of grasping that had been

āsam na kubbanti kuhiñci loke. they do not form desires for anything in the world.

sīmātigo brāhmano tassa natthi, For a brahmin who has transcended the boundary,

ñatvā va disvā va samuggahītam;

who has known and seen, nothing is tightly grasped.

na rāgarāgī na virāgaratto, Not excited by lust or attached to dispassion, tassīdha natthī paramuggahītanti. he does not grasp anything here as supreme.

suddhatthakasuttam catuttham nitthitam.

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

paramanti ditthīsu paribbasāno, Settling [on his own] as supreme among views, vaduttari 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.

yadattanī passati ānisamsam, Whatever benefit one sees for oneself

ditthe 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 sabbamaññam. one regards all else as inferior.

804.

tam vāpi gantham kusalā vadanti, The skilled speak of that as a knot

vam nissito passati hīnamaññam: when one is attached and regards others as inferior.

tasmā hi dittham va sutam mutam vā,

Therefore a bhikkhu should not be attached to the seen. sīlabbatam bhikkhu na nissavevva.

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

ditthimpi lokasmim na kappayeyya,

Nor should one construct any view in the world ñānena vā sīlavatena vāpi;

by means of knowledge or good behavior and observances.

samoti attānamanūpaneyya, One should not take oneself as "equal"

hīno na mañnetha visesi vāpi.

or think of oneself as "inferior" or "superior." 806.

attam pahāya anupādiyāno, Having abandoned what is taken up, not clinging,

ñānepi so nissayam no karoti; one does not create a dependency even on knowledge.

sa ve viyattesu na vaggasārī, Not taking sides among those who are divided,

ditthimpi so na pacceti kiñci. one does not fall back on any view at all. 807.

yassūbhayante panidhīdha natthi,

a brahmin, stands on high ground.

sabbam so patinissajja, Having relinquished all,

sa ve santoti vuccati. he is indeed called peaceful.

"sa ve vidvā sa vedagū, "One who truly is a knower, a Veda-master,

ñatvā dhammam anissito:

having known the Dhamma, is independent.

sammā so loke irivāno. Living rightly in the world,

na pihetīdha kassaci. he does not long for anything here.

954. "yodha kāme accatari,

"One here who has crossed over sensual pleasures, sangam loke duraccayam;

the tie so hard to overcome in the world,

na so socati nājjheti, who has cut off the stream, without bonds,

chinnasoto abandhano. does not sorrow, does not hope.

955.

"yam pubbe tam visosehi, "Dry up what pertains to the past;

pacchā te māhu kiñcanam; let there be nothing afterward.

majihe ce no gahessasi. If you do not grasp in the middle,

upasanto carissasi. you will live in peace. 956.

"sabbaso nāmarūpasmim,

"One who does not claim as 'mine' yassa natthi mamāyitam;

anything at all here in name-and-form,

asatā ca na socati. who does not sorrow over what is nonexistent,

sa ve loke na iīvati. truly does not lose out in the world. 957.

"yassa natthi idam meti, "One for whom nothing is taken

paresam vāpi kiñcanam; as 'this is mine' or 'Ithis belongs I to others.'

mamattam so asamvindam.

not finding anything to be taken as 'mine,'

natthi meti na socati. does not sorrow, thinking: 'It is not mine.' 958.

"anitthurī ananugiddho, "Not bitter, not greedy,

anejo sabbadhī samo:

without impulse, everywhere the same tamānisamsam pabrūmi,

when asked about one who is unshakable,

pucchito avikampinam. I call that the benefit.

"anejassa vijānato,

"For one without impulse, who understands,

natthi kāci nisankhati:

there is no activation at all.

virato so viyārabbhā, Abstaining from instigation,

khemam passati sabbadhi. he sees security everywhere.

"na samesu na omesu, "The muni does not speak of himself

na ussesu vadate muni; as among equals, inferiors, or superiors.

santo so vītamaccharo. Peaceful, without miserliness,

nādeti na nirassatī''ti.

he does not take, does not reject'' —

so said the Blessed One.

attadandasuttam pannarasamam nitthitam.

16. sāriputtasuttam (KN 5.54) Sāriputta

961.

"na me dittho ito pubbe. "I have never before seen,"

(iccāyasmā sāriputto) (said the Venerable Sāriputta),

na suto uda kassaci:

"nor have I ever heard it from anyone evam vagguvado satthā,

a teacher of such lovely speech,

tusitā ganimāgato.

leader of a group, who has come from Tusita, 962.

"sadevakassa lokassa. "as the One with Vision is seen

yathā dissati cakkhumā; in the world together with its devas.

sabbam tamam vinodetvā, Having dispelled all darkness.

ekova ratimajjhagā. alone, he achieved delight.

963.

"tam buddham asitam tādim, "To the Buddha, unattached, impartial,

akuham ganimāgatam;

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

bahūnamidha baddhānam, I have come in need with a question

atthi pañhena āgamam.

on behalf of the many here who are bound.

964.

"bhikkhuno vijigucchato. "When a bhikkhu is repulsed

bhajato rittamāsanam; and resorts to a solitary seat,

rukkhamūlam susānam vā.

to the foot of a tree or a charnel ground, pabbatānam guhāsu vā.

959.

na dhāvati na sīdati. one does not run, does not sink."

itedəəimidbbusiy enəññēn	construction of Sunta sunta of Suntana total manager	formula from a super Symmetra sour	oue does not run, does not sink."
things seen, heard, or sensed.	should not incline to take things as "mine."	inum p, init mort gariaiveb toV''	na dhāvati na sīdati.
yadidam ditthasutam mutesu vā;	na mamattāya nametha māmako.	"гасс <u>я</u> влоккатта mnni,	But having drawn out that dart,
ονί ε ε ε απος από της τος τος ε της συσείνε	Having understood this, a wise one, my follower,	.759	tameva sallamabbuyha,
dhono na hi tena maññati,	etampi viditvā paņģito,	.omorovo ot brah tilbusnos to qmaws ott	
itoggotta ouot id ou ouodb	that too is abandoned at death.	катарайко duraccayo.	one runs astray in all directions.
.618	yam puriso mamidanti mannati;		disā sabbā vidhāvati;
тошои дус геби' усалд' ол геигед.		the basis, compulsion,	When one is struck by that dart
yadidam ditthasutam mutesu vā.	Whatever a person conceives thus, "This is mine,"	grammanan pakappanam,	"Aeus sallena otinno,
	maraņenapi tam pahīyati,	I call longing the rapids,	
sa the mum does not cling to anything	815.	ខ្មាំទកនយ៉ា ក្រពួយរ ខ្មែងបានយ៉ះ	.545.
evam muni nopalimpati,			hard to see, nestled in the heart.
ον water to the lotus flower,	ere ere ere ere ere ere ere ere ere ere	"I call greed the great flood,	duddasam hadayanissitam.
padume vāri yathā na limpati;	iti disvā nāgāramāvase.	"gedham brūmi mahoghoti,	וואר און אמא זאר ממדו אפיר,
Just as a water drop does not stick to a lotus leaf.	noitarags si srsht that nsse gaivaH	.129	
	vinābhāvasantamevidam,		athettha sallamaddakkhim,
udabindu yathāpi pokkhare,	for there are no permanent possessions.	one should not be attached to an attraction.	әш uodn әшрә ұиәлиоәsıр
818.	na hi santi niccă pariggahă;	ākāsam na sito siyā.	disvā me aratī ahu;
as water does not stick to a leaf.		One should not sorrow over what is diminishing;	hny shi to slitsoh szoht nssz gnivaH"
panne vari yatha na limpati.	People sorrow over things taken as "mine,".	hiyyamane na soceyya,	"osanetveva byaruddhe,
	socanti janā mamāyite,	wəu əyı 10f 8uiyil v m10f 10u pluous əuo	
Lamentation and miserliness do not stick to him	1110		ᠠ6
tasmim paridevamaccharam,	.118	паус кhапtіт па кирьаус;	I did not see [any place] unoccupied.
he takes nothing as pleasing, nothing as displeasing.	one still dies because of old age.	;blo əht ni thgiləb ton bluohz ənO"	nāddasāsim anositam.
na piyam kubbati nopi appiyam;	atha kho so jarasāpi miyyati.	,,, իուջնցա սջրիլսարգեննա՝	The state of the s
	Even if one lives longer,	:066	Destriction of the control of the co
The muni is not dependent on anything;	yo cepi aticca jivati,	.056	іссһат bhavanamattano,
otissins īnum antbadas	· - · ·	ssəuyspл шолf uipлfəл pjnoys əuo pup	all the directions were in turmoil.
.718	save до до до до до до до до до до до до до	sāhasā virato care.	disā sabbā sameritā;
	oram vassasatāpi miyyati;	One should fully understand conceit,	hnova lla laistabstanti all avous shT".
gnillawb baxit a ni llasmin wons of ton	Short, alas, is this life;	mananca parijaneyya,	"samantamasāro loko,
yo attanam bhavane na dassaye.	appam vata Jīvitam idam,	one should not engender affection for form.	
mih roł sizirqorqqp zi ti ypz ysht	• • • • • • • • • • • • • • • • • • • •	rūpe sneham na kubbaye;	.543.
sāmaggiyamāhu tassa tam,	.018		-ды иодп әшрә ұға
resorting to a secluded seat,		"One should not be led into false speech;	disvā mam bhayamāvisi.
bhajamanasa vivittamasanam;	∂gA blO	"mosavajje na nīyetha,	іләуроир әио от әірізоу шәуг иәәѕ 8иллуу
	6. jarāsuttam (KN 5.44)	.6+6	annamannehi byaruddhe,
мурси а рүйккүп йлгэг миндалами,		676	
patilīnacarassa bhikkhuno,	harminim immanna iimmenyamiimmand	should not persist in arrogance.	like fish in a pool with little water,
.918	paramatthakasuttam pañcamam nitthitam.	nibbānamaso naro.	шассре арродаке уатhā;
		ьпъddin no təг гі bnim эголw noглэq А	Suijqwəxt uoit $p$ jndod əyt uəəs Sui $\lambda pH$ "
suoissəssod рәиорирар 8иілир рәләриим	the impartial one, gone beyond, does not fall back.	անահություն ու անահարդու	"phandamāna pajam disvā,
hitvā acarimsu khemadassino.	pārangato na pacceti tādīti.	oue syonld not keep company with heedlessness.	;r
Therefore the munis, seers of security,	opzervances;	bsingdena na samvase;	.742.
tasmā munayo pariggaham,	hnn roivnhəd boog yd bəl əd tonnnə nimhnrd A	-	уом І маз зіітед by а sense of urgency.
do not escape sorrow, lamentation, and miserliness.	na brāhmaņo sīlavatena neyyo,	dullness;	yathā saṃvijitaṃ mayā.
na jahanti giddhā mamāyite;	еуеп the teachings are not embraced by them.	bne should vanquish sleepiness, torpor, and	I will tell you of my sense of urgency,
		"middam tandim sahe thīnam,	
Those who are greedy for personal assets	dhammāpi tesam na paticchitāse;	.846	samvegam kittayissāmi,
sokapparidevamaccharam,	Τhey do not construct, they have no preferences;		əliriz ni bəgagnə əlqoəq əht əəz
:010	us kappayanti na purekkharonti,	the evil of greed and miserliness.	Janam passatha medhagam;
815.	1600	veviccham vitare muni.	Fear has arisen from one who has taken up the rod:
the name alone remains to be uttered.	.608	Without anger, a muni should cross over	"attadaṇḍā bhayaṃ jātaṃ,
аккhеууат реtassa jantuno.	wəiv ynp ot gailə ton zəob ohw nimhpid that	sykodhano lobhapāpam,	metēi mevedd ēbnebette"
крмр pəsspd spy uosлəd v иәум	кепīdha lokasmim vikappayeyya.	without hypocrisy, devoid of divisive speech.	.149
nāmaṃyevāvasissati,	ιμον εομία απγοπε ήτα της ποτία εατεβοτίζε πίπη.	amāyo rittapesuņo;	
	ខេញ សនិកានតុនាធ្វា difthimanadiyanam,		Опе Who has Taken up the Rod
famous and simparations of		tnəbuqmi ton 'lufılırıt əd bluodz ənO"	15. attadaņdasuttam (KN 5.53)
уеват пататідат рачиссай;	about what is seen, heard, or sensed here.	"sacco siyā appagabbho,	(53 2 IVV) mothroobarbatto 21
hthough heard people were seen and heard,	pakappitā natthi aņūpi saññā;	.1+6	
ditihāpi sutāpi te janā,	mih γd bətalumrot εi noiton əltduε a nəvə toV	· <i>L</i> †6	tuvațakasuttam cuddasamam nițțhitam.
11.10	tassīdha ditthe va sute mute vā,	sikkhe nibbānamattano. one should train for one's own nibbāna.	
.418			".ii hiw
хрмр pəsspd рир рәір spy оум	.808	esyuzasiq lauznəz ilguorit bəərəiq yləriinə gnivaH	always honoring it, one should train in accordance
betam kālakatam na passati.	дғагред аfter десіділд атопд teachings.	nipbijjha sabbaso kāme.	appamatto sadā namassamanusikkhe"ti.
uos.19d pənoləd v əəs 10n səob 9no 001 os	dhammesu niccheyya samuggahītam.	one should not be intent on them.	Therefore, heedful in that Blessed One's teaching,
evampi piyayitam Janam,	there are no places of residence at all	na tesu pasuto siyā,	
, , , , , ,	nivesanā tassa na santi keci,		tasmā hi tassa bhagavato sāsane,
ημαίενει μας εποουπίενεα in α dream,		"Whatever bonds there are in the world,	he saw the Dhamma as a witness, not by hearsay.
patibuddho puriso na passati;	for various states of existence here or beyond,	yāni loke gadhitāni;	sakkhidhammamanītihamadassī;
Just as, on awakening, a person does not see	bhavābhavāya idha vā huram vā;	There the trainings are recited:	For he is a conqueror who is himself unconquered;
supinena yathāpi sangatam,	For one who has no wish here for either end,	,, tattha sikkhānugīyanti,	"abhibhu hi so anabhibhuto,
· · · - ·		. = = 111. 10 79	- 1 1 1 1 1 1 1 1 1 77

.618

thale titthati brāhmaņo;

nāmõena visuddhimicchati, He does not wish for purification by another,

na hi so rajjati no virajjatīti. for he becomes neither passionate nor dispassionate. jarāsuttam chattham nitthitam. 7. tissametteyyasuttam (KN 5.45) Tissa Mettevva 820. "methunamanuvuttassa. "For one who indulges in sexual intercourse," (iccāyasmā tisso metteyyo) (said the Venerable Tissa Metteyya), vighātam brūhi mārisa: "tell me, dear sir, of the distress. sutvāna tava sāsanam, Having heard your teaching, viveke sikkhissāmase.

we will train in seclusion." "methunamanuyuttassa, "When one indulges in sexual intercourse, (metteyyāti bhagavā) (Metteyya," the Blessed One said), mussate vāpi sāsanam: "even the teaching itself is forgotten, micchā ca patipajjati, and he practices wrongly: etam tasmim anāriyam. this is ignoble in him. 822. "eko pubbe carityāna, "One who previously lived alone methunam vo nisevati: but then resorts to sexual intercourse yānam bhantam va tam loke, is like a vehicle that has gone astray: hīnamāhu puthujjanam. in the world they call him a low worldling. "yaso kitti ca yā pubbe, "Whatever fame and acclaim he previously enjoyed, hāvate vāpi tassa sā: these fall away from him. etampi disvā sikkhetha, Having seen this, one should train methunam vippahātave. to abandon sexual intercourse. "sankappehi pareto so, "Oppressed by his thoughts, kapano viya jhāyati; he broods like a poor wretch.

sutvā paresam nigghosam, Having heard the reprimand of others, mańku hoti tathāvidho. one such as this is humiliated. 825. "atha satthāni kurute, "Then he prepares weapons [of defense] paravādehi codito; when reproached by the words of others. esa khvassa mahāgedho. This is a great thicket for him, mosavajjam pagāhati. that he sinks into false speech. 826. "panditoti samaññāto. "He was known as a wise man ekacariyam adhitthito; when resolved on living alone, athāpi methune yutto, but when he engaged in sexual intercourse, mandova parikissati. like a dullard he is afflicted. 827. "etamādīnavam ñatvā, "Having known this danger muni pubbāpare idha; here in the before and after, ekacariyam dalham kayirā. a muni should resolutely live alone; na nisevetha methunam. he should not resort to sexual intercourse. 828. "vivekaññeva sikkhetha. "One should train just in seclusion; etadariyānamuttamam; this is supreme among the noble ones. na tena settho maññetha. One should not conceive oneself best because of this: sa ve nibbānasantike. then one is indeed close to nibbāna. "rittassa munino carato. "When the muni lives void, kāmesu anapekkhino; indifferent to sensual pleasures, oghatinnassa pihayanti. people tied to sensual pleasures envy him kāmesu gadhitā pajā"ti. as one who has crossed the flood." tissametteyyasuttam sattamam nitthitam.

8. pasūrasuttam (KN 5.46) Pasūra

830.

idheva suddhi iti vādavanti. "'Here alone is purity,' they declare; nāññesu dhammesu visuddhimāhu; they say there is no purification in other teachings.

vam nissitā tattha subham vadānā. Declaring whatever they depend on to be excellent,

paccekasaccesu puthū nivitthā. many are entrenched in separate truths.

831.

te vādakāmā parisam vigayha, "Desiring debate, having plunged into the assembly, sakkhidhammam parissayavinayam; the Dhamma he witnessed, the removal of obstacles. patipadam vadehi bhaddante, Speak about the practice, venerable one, pātimokkham athavāpi samādhim". the Pātimokkha and also concentration." 928. "cakkhūhi neva lolassa, "One should not be restless with the eyes, gāmakathāya āvaraye sotam; one should block the ears against village gossip. rase ca nānugijihevva, One should not be greedy for tastes,

na ca mamāyetha kiñci lokasmim. and one should not take anything in the world as 'mine. 929.

"phassena yadā phutthassa, "When he is touched by a contact, paridevam bhikkhu na karevva kuhiñcñcci:

a bhikkhu should not lament anywhere. bhavañca nābhijappeyya,

He should not long for any state of existence, bheravesu ca na sampavedheyya. nor should he tremble amid fearful conditions. 930.

"annānamatho pānānam, "Having obtained food and drink, khādanīyānam athopi vatthānam; things to eat or clothes to wear,

laddhā na sannidhim kayirā, he should not hoard them,

na ca parittase tāni alabhamāno. nor be agitated if he does not obtain them. 931.

"jhāyī na pādalolassa, "He should be a meditator, not one with restless feet; virame kukkuccā nappamajjeyya;

he should refrain from regret; he should not be heedless.

athāsanesu sayanesu, A bhikkhu should dwell amid seats and beds

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

"niddam na bahulīkareyya, "He should not overindulge in sleep;

iāgarivam bhajevva ātāpī: he should be devoted to wakefulness, ardent.

tandim māyam hassam khiddam,

He should abandon indolence, hypocrisy, laughing, and playfulness,

methunam vippajahe savibhūsam. sexual intercourse, and personal ornamentation. 933.

"āthabbanam supinam lakkhanam, "He should not employ Atharva spells, no vidahe athopi nakkhattam:

or interpret dreams, signs, or constellations.

My follower would not decipher animal cries, tikiccham māmako na seveyya.

or practice healing or making women fertile. 934.

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

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

lobham saha macchariyena, He should dispel greed and miserliness, kodham pesuniyañca panudeyya.

as well as anger and slanderous speech.

"kayavikkaye na tittheyya, "A bhikkhu should not engage in buying and selling;

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

gāme ca nābhisajjevya,

He should not form intimacy in the village:

lābhakamyā janam na lapayeyya. he should not address people from a desire for gain. 936.

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

na ca vācam payuttam bhāseyya; and he should not utter insinuating speech.

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

katham viggāhikam na kathayeyya. he should not utter contentious talk. 937.

"mosavajje na nīvetha, "He should not be led into false speech,

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

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

sīlabbatena nāññamatimaññe.

or his good behavior and observances, he should not despise another. 938.

"sutvā rusito bahum vācam, "When provoked, having heard many words

samanānam vā puthujanānam;

from ascetics who speak profusely, pharusena ne na pativajjā,

he should not respond to them harshly,

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

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

vicinam bhikkhu sadā sato sikkhe:

a bhikkhu should always train mindfully. santīti nibbutim ñatvā.

Having known quenching as peace,

sāsane gotamassa na pamajjeyya. he should not be heedless in Gotama's teaching. 940.

virutañca gabbhakaranam,

14. tuvațakasuttam (KN 5.52) a bhikkhu should not cause a swelling anywhere." mahabyuhasuttam terasamam nitihitam. ussadam bhikkhu na kareyya kuhiñci". so said the Blessed One. so too he should be steady, without impulse; ...นมซอง 10น evam thito anejassa, not given to mental construction, does not desist, does no wave arises, but the ocean remains steady, na kappiyo nüparato na patthiyoti. umi no jayatī thito hoti; With his burden dropped, released, the muni, "Just as in the middle of the ocean sa pannabhāro muni vippamutto, "majjhe yatha samuddassa, from whatever is seen, heard, or sensed. yam kiñci dittham va sutam mutam vā; there is nothing taken up, much less rejected. "He is remote from all phenomena, natthi atta kuto niratta va. sa sabbadhammesu visenibhūto, For one who is at peace within himself, ajjhattam upasantassa, free of self-reproach, is not tainted by the world. a bhikkhu should not seek peace through another. na limpati loke anattagarahī. na aññato bhikkhu santimeseyya; Released from speculative views, the wise person, It is internally that he should achieve peace; sa vippamutto ditthigatehi dhīro, , ajjhattamevupasame, he does not go along with desire, nor is he a dogmatist. na chandagu nopi nivissavādī; oue syonid not persist in positioning oneself. natumanam vikappayam titihe. Wan gained past influxes, not creating new Being affected in various ways, pubbāsave hitvā nave akubbam, phutiho anekarūpehi, nor should one consider oneself inferior or equal. without grasping while others grasp. nīceyyo athavāpi sarikkho; anuggaho uggahaṇanti maññe. "Because of this one should not think oneself better, He is peaceful among the restless, equanimous, "seyyo na tena manneyya, santo asantesu upekkhako so, the muni does not take sides in arisen disputes. for that is not called quenching by the good. vivādajātesu na vaggasārī; na hi sā nibbuti satam vuttā. "Having loosened the knots here in the world, vissajja ganthāni munīdha loke, one should not be obstinate on that account, na tena thāmam kubbetha, , πλετηρι τητενημίλ ον εχτενημίλ, he maintains equanimity while others grasp. ajjhattam athavāpi bahiddhā; upekkhatī uggahaņanti manne. ,, Μνατενεν οπε πίβλι κποω, Having known the commonplace opinions, "λεώ kiụci quemmemsppijauug" ustva ca so sammutiyo puthulla, he is not a pursuer of views nor a kinsman of he should always train mindfully for their removal. na ditthisārī napi ñāṇabandhu; tāsam vinayā sadā sato sikkhe. "Ψλατενετ ετανίηςς τλενε παγ δε ίπτενπαίλ, yā kāci taņhā ajjhattam, "Having comprehended, a brahmin does not take up us prahmano kappamupeti sankha, the entire root of concepts due to proliferation," mantā asmīti sabbamuparundhe; [the Blessed One said]. as a proponent of purity, he saw things that way there. (iti bhagavā) suddhimvado tattha tathaddasā so. "By reflection, he should stop [the conceit] 'I am," Claiming that the good is found in what he depends on, "ungsii babaycasankhāya, yam nissito tattha subham vadāno, wəiv bətalumrot a gairrəfərq əno pakappitam ditthi purekkharano; "? birow shi ni gnihiyna oi gnignilə ion anupādiyāno lokasmim kinci". "A dogmatist is not easily disciplined, nivissavadī na hi subbināyo, How having seen does a bhikkhu attain nibbāna, katham disvā nibbāti bhikkhu, about seclusion and the state of peace. the skillful say purity is not won in that way. vivekam santipadañca mahesi; na hi tena suddhim kusalā vadanti. "I ask you, Kinsman of the Sun, great rishi, Granted, let him see much or little, "pucchāmi tam ādiccabandhu,

.129

Quickly

қ<u>я</u>шчій рауній bassatu appakam vā,

mount line seem, it is just these that he will know.

paugo peugo peugo olim auo ayI,,

"skittayī vivatacakkhu,

rush off in his direction, Sura qуяшшеги ијссуедуз гашивварций; yeneva so tena palehi sura, (Māgandiya," said the Blessed One), comes thundering, desiring an opponent, (māgaņģiyāti bhagavā) abhigailameti patisüramiccham; , Ravins decided among teachings, "Just as a hero, nourished on the king's food, 'itoa sasat an itimabay mabi' sūro yathā rājakhādāya putiho, existence, and rebirth do you assert?" for the skilled say this does not bring purity. bhavūpapattinca vadesi kīdisam". na hi tena suddhim kusala vadanti. what kind of view, behavior, observances, lifestyle, Having seen this, too, one should not dispute; ditthigatam silavatam nu jivitam, etampi disvā na vivādayetha, и моша дегігед ру тапу чилем р he yet speaks from conceit and arrogance. nārim narindehi bahūhi patthitam; mānātimānam vadate paneso; 'siyi so yon wisy a 86m such as this, "Though his pride is the ground of distress, 'etādisam ce ratanam na icchasi, ya unnati sassa vighatabhumi, I would not wish to touch her even with my foot." having obtained the benefit that accords with his wish. pādāpi nam samphusitum na icche". pappuyya tamattham yatha mano ahu. so why [should I desire] this, full of urine and feces? e is thrilled by this and swells with pride, kimevidam muttakarīsapuņņam, so passatī uņņamatī ca tena, I did not have any desire for sexual intercourse, nāhosi chando api methunasmim; having declared his doctrine in the midst of the "Having seen Tanha, Aratī, and Ragā, akkhāya vādam parisāya majjhe; 'disvana tanham aratim ragañca, 'y however, he is praised there, pasamsito vā pana tattha hoti, .148  $p_{\chi} = p_{\chi} = p_{\chi}$ for there is no other benefit than praise and gain. 9. māgaņdiyasuttam (KN 5.47) na haññadatthatthipasamsalābhā. mort isisəb biuors əno, oot sint nəss gnivah pasūrasuttam atthamam nitthitam. etampi disvā virame kathojjam, in relation to them, one becomes elated and dejected. indeed, you won't be able to succeed." na hi tvam sakkhasi sampayataveti. etesu ugghāti nighāti hoti; zon yave confronted one who is cleansed: "These disputes have arisen among ascetics;" quoueus yugam samagama, ete vivādā samaņesu jātā, devising speculative views in your mind. manasā diţţhigatāni cintayanto; ; əw pəssvd.ms əH, :suvow əy "Вигроолд эшоэ элру пол мои тд., upaccaga manti anutthunati. atha tvam pavitakkamagama, the loser laments and sorrows, paridevati socati hīnavādo, who grasp nothing here as supreme? and the judges consider it rejected, yesīdha natthī paramuggahītam. apāhatam pañhavimamsakāse; what will you obtain, Pasura, from those 'y they say his assertion is defective, yamassa vādam parihīnamāhu, tesu tvam kim labhetho pasura, who do not oppose a view with other views, dițihīhi dițihim avirujjhamană; Upset by blame, he seeks a flaw [in his opponent]. "But among those who live remote, nindaya so kuppati randhamesī. visenikatvā pana ye caranti, If his assertion is rejected, he feels humiliated. apahatasmim pana manku hoti, inere is no opponent for you here. wishing for praise, he becomes anxious.

pasamsamiccham vinighāti hoti;

yutto kathayam parisaya majjhe,

pasamsakāmā kusalā vadānā.

vadanti te aññasitā kathojjam,

իցլցա զարցաը այլրո արացացացացան։՝

desiring praise, claiming to be skilled.

"Keen on speaking in the midst of the assembly,

Those of different convictions assert their argument,

in pairs they accuse one another of being a fool.

vadamhi jate patisenikatta.

tell them: When a debate has arisen

"When they grasp a view and argue,

already in the past, there was no scope for a fight.

te tvam vadassu na hi tedha atthi,

and assert, 'This alone is true,'

idameva saccanti ca vadayanti;

ye ditthimuggayha vivadayanti,

pubbeva natthi yadidam yudhaya.

"it does not occur to one, 'I assert this,' [about a view] tightly grasped. passañca ditthīsu anuggahāva. But seeing into views, not grasping any of them, ajjhattasantim pacinam adassam". investigating, I saw the peace within." "vinicchayā yāni pakappitāni, "Indeed, muni, you speak without grasping (iti māgandivo ) (said Magandiya) te ve munī brūsi anuggahāya; those judgments that have been formulated," ajjhattasantīti yametamattham, "As to that matter called 'the peace within,' katham nu dhīrehi paveditam tam". how is it proclaimed by the wise?' "na ditthiyā na sutiyā na ñānena, "Not by view, nor by learning, nor by knowledge, (māgandiyāti bhagavā) (Māgandiya," said the Blessed One), sīlabbatenāpi na suddhimāha; observances; aditthiyā assutiyā añānā, but neither without view, without learning, without knowledge, asīlatā abbatā nopi tena. that way. ete ca nissajja anuggahāya, But having relinquished these, not grasping any of santo anissāya bhavam na jappe". peaceful, not dependent, one should not hanker for existence.' 846. "no ce kira ditthiyā na sutiyā na ñānena, "If indeed it is not by view, by learning, nor by knowledge," (iti māgandiyo) (said Magandiya), sīlabbatenāpi na suddhimāha; "nor by good behavior and observances, that one speaks of purity; aditthiyā assutiyā añānā, nor without view, without learning, without knowledge, asīlatā abbatā nopi tena.

"nor do I speak of purity through good behavior and without good behavior, without observances — not in without good behavior and observances — not in that maññamaham momuhameva dhammam, I think this is an utterly confused teaching; ditthiyā eke paccenti suddhim". some fall back on purity by means of view."

"ditthañca nissāva anupucchamāno.

(Māgandiya," said the Blessed One),

(māgandiyāti bhagavā)

"Asking repeatedly while dependent on a view,

samuggahītesu pamohamāgā; "you have become baffled over things tightly grasped. ito ca nāddakkhi anumpi saññam. But from this you have not gained even an inkling; tasmā tuvam momuhato dahāsi. hence you consider it utterly confused. "samo visesī uda vā nihīno. "One who thinks himself equal, superior, or inferior yo maññatī so vivadetha tena; might engage in disputes because of this. tīsu vidhāsu avikampamāno. Not shaking among these three discriminations, samo visesīti na tassa hoti. he does not think 'equal, superior.' "saccanti so brāhmano kim vadevva. "Why would that brahmin assert, 'It's true,' musāti vā so vivadetha kena; or with whom would he dispute, 'It's false'? vasmim samam visamam vāpi natthi. When for him there is no 'equal' and 'unequal,' sa kena vādam patisamyujeyya. with whom would he engage in debate? "okam pahāya aniketasārī, "Having left home to roam without abode, gāme akubbam muni santhavāni; in the village the muni is intimate with none. kāmehi ritto apurekkharāno. Void of sensual pleasures, without preferences, katham na viggayha janena kayirā. he would not engage in contentious talk with people. "yehi vivitto vicareyya loke, "When he wanders detached from things in the world, na tāni uggayha vadeyya nāgo; the naga would not grasp and assert them. ialambujam kandakam vārijam vathā. As a thorny-stalked lotus, born in the water, jalena pankena canūpalittam; is untainted by water and mud, evam munī santivādo agiddho, just so the muni, a proponent of peace, free of greed, kāme ca loke ca anūpalitto. is untainted by sensual pleasures and the world. 852. "na vedagū ditthivāvako na mutivā. "Because of a view or an opinion a Veda-master does not become conceited, sa mānameti na hi tammavo so: for he does not identify with them. na kammunā nopi sutena neyyo, Not led by kamma or by what is heard. anūpanīto sa nivesanesu. he is not drawn to any abodes. 853. "saññāvirattassa na santi ganthā. "For one detached from perception there are no knots;

paññāvimuttassa na santi mohā;

pavedhitam vāpi pakappitesu;

cutūpapāto idha yassa natthi,

sa kena vedheyya kuhimva jappe.

and trembling too over things mentally formulated;

but for one here who has no passing away or rebirth,

Having seen this too, one should not dispute, why would he tremble and for what would he long?" khemābhipassam avivādabhūmim. 909. seeing as security the stage of non-dispute. yamāhu dhammam paramanti eke, "The teaching that some here say is supreme, yā kācimā sammutiyo puthujjā, tameva hīnanti panāhu aññe; "Whatever commonplace opinions there are, others say that the same is inferior. sabbāva etā na upeti vidvā: sacco nu vādo katamo imesam, a wise person does not get involved in them. Which assertion of theirs could be true anūpayo so upayam kimeyya, sabbeva hīme kusalā vadānā. when they all claim to be skilled?" Why would one uninvolved become involved ditthe sute khantimakubbamāno. when he does not acquiesce in what is seen and heard? sakañhi dhammam paripunnamāhu, 904. "They say their own teaching is complete, aññassa dhammam pana hīnamāhu: sīluttamā saññamenāhu suddhim, but they say the other's teaching is inferior. "Those who take good behavior as supreme evampi viggayha vivādayanti, vatam samādāya upatthitāse; Having quarreled thus, they go on disputing, speak of purity through self-control. Having taken up sakam sakam sammutimāhu saccam. an observance, they settle on it, as they each say their own opinion is true. idheva sikkhema athassa suddhim, thinking: 'Let's train right here, then there would be 911. parassa ce vambhavitena hīno. bhavūpanītā kusalā vadānā. "If one is inferior when disparaged by an opponent, Claiming to be skilled, they are led back into existence. na koci dhammesu visesi assa; no one would be distinguished among teachings. sace cuto sīlavatato hoti. puthū hi aññassa vadanti dhammam. "If he has fallen away from good behavior and For they each say the other's teaching is inferior, observances, nihīnato samhi dalham vadānā. pavedhatī kamma virādhavitvā: while firmly advocating their own. he trembles because he has failed in his action. pajappatī patthayatī ca suddhim, saddhammapūjāpi nesam tatheva, He longs and yearns for purity here, "And their veneration of their own teaching. satthāva hīno pavasam gharamhā. yathā pasamsanti sakāyanāni; like one on a journey who has lost his caravan. is done just as they praise their own ways. sabbeva vādā tathiyā bhaveyyum, sīlabbatam vāpi pahāya sabbam, All their assertions would be truthful, "But having abandoned all good behavior and suddhī hi nesam paccattameva. observances. since for them purity is exclusively their own. kammañca sāvaijanavaijametam: 913. and these deeds, blameworthy and blameless, na brāhmanassa paranevvamatthi. suddhim asuddhinti apatthayāno, "For a brahmin there is no being led by others, not yearning for either purity or impurity, dhammesu niccheyya samuggahītam; virato care santimanuggahāva. no selecting among teachings and grasping tightly. one should live detached, not grasping peace. tasmā vivādāni upātivatto. 907. Therefore he has overcome disputes, tamūpanissāya jigucchitam vā, na hi setthato passati dhammamaññam. "Dependent on austerity or scrupulousness, since he does not regard another teaching as supreme. athavāpi dittham va sutam mutam vā: 914. or on what is seen, heard, or sensed, jānāmi passāmi tatheva etam, uddhamsarā suddhimanutthunanti, "Saying, 'I know, I see, it is just like this,' running onward, they declare purity, ditthiyā eke paccenti suddhim; avītatanhāse bhavābhavesu. some here fall back on purity through a view. not rid of craving for various states of existence. addakkhi ce kiñhi tumassa tena, 908. If one has seen, what good is this to himself? patthayamānassa hi jappitāni, "For one who yearns there are longings

atisityā aññena vadanti suddhim. Having gone too far, they assert purity by another. 915. passam naro dakkhati nāmarūpam, "Seeing, a person will see name-and-form; disvāna vā ñassati tānimeva:

tam tassa apurakkhatam, appañhi etam na alam samāya, parassa ce hi vacasa nihino, uot intent on slander. — snimhard bna estites and brahmine pesuneyye ca no yuto. atho samaṇabrāhmaṇā; or do some there also win praise?" courteous, not [morally] repulsive, Jor that view of his is taken up in such a manner. — min by which they might speak of him atho pasamsampi labhanti tattha. appagabbho ajeguccho, diffhī hi sā tassa tathā samattā. "Acus usin valjum puthuljana, do all of them receive only blame, without longing, not miserly, on his own accord he has mentally anointed himself, sabbeva te nindamanvanayanti, apihālu amaccharī; sayameva sāmam manasābhisitto, as either taken up or rejected. :'hturt ei saold eiht' ,gaiyde ,studeid ohw "Withdrawn, not a schemer," intoxicated with conceit, thinking himself perfect, na tasmim upalabbhati. idameva saccanti vivādayanti; "patilino akuhako, manena matto paripunnamani; bnuot 5d ot gainton si 515At min al swəin ui pəlttəs ənp oyn əsoyL, "Inflated by that extremist view, atta vapi niratta va, ye kecime ditihiparibbasana, atisāradiţihiyāva so samatto, he is not led astray among views. nor does he possess fields or land. ditthīsu ca na nīyati. .268 khettam vatthuñca vijjati; As a seer of seclusion in the midst of contacts, he disdains the other, yet speaks in the same way. "He has no sons or eattle," The Greater Discourse on Deployment vivekadassī phassesu, aññam vimāneti tadeva pāva. "na tassa putta pasavo, 13. mahābyūhasuttam (KN 5.51) he does not sorrow over the past. Of his own accord, claiming himself skilled, atītam nānusocati; sayamattanā so kusalo vadāno, he has crossed over attachment. cujabyuhasuttam dyadasamam nitihitam. "He is without attachment to the future; on the same ground he describes himself as 'skilled.' atarī so visattikam. "nirāsatti anāgate, tenātumānam kusaloti cāha; a person does not create strife in the world." in him no knots are found; "As he considers the opponent a fool, na medhagam kubbati jantu loketi. ganthā tassa na vijjanti, yeneva bāloti param dahāti, he is truly a muni controlled in speech. estromgbul Ila bonobnada gnivaH who is indifferent to sensual pleasures. sa ve vācāyato muni. hitvāna sabbāni vinicchayāni, қ<u>я</u>шеги зизреккріпат; of speaking with reflection, not restless: he says: 'The opponent is a fool, unskilled.' he enters upon further disputes in the world. Intəəbəd, min libə I" mantabhāņī anuddhato, palo paro akkusaloti caha. uddham sa lokasmim vivādameti; "tam brumi upasantoti, 'ınfıəx8əx 10u 'ınfısvoq 10u eased on a judgment, derisive, Based on a judgment, taking himself as the measure, avikatthī akukkuco; vinicchaye thatva pahassamano, лигссияде ірагла зауат ратауа, for existence or nonexistence. his is without anger, nualraid, the sensed — dependent on these, he shows disdain. tanhā yassa na vijjati. "skkodhano asantāsī, ete ca nissāya vimānadassī; by calling his opponent a fool of impure character. min ni banot si gaivara oM "The seen, heard, good behavior and observances, param vadam bālamasuddhidhammam. hhavāya vibhavāya vā, diffhe sufe silavate mute vā, for him there are no preferences. He himself would just provoke strife having known the Dhamma, he is independent. tassa natthi purakkhatam. зауатеча so medhagamāvaheyya, ñatvā dhammam anissito; not to be reckoned in the middle, they assert the dyad 'true' and 'false.' what opponent here could one consider a fool? — səiɔuəpuədəp ou svy ə<sub>H</sub>,, vemajjhe nupasankheyyo, катеttha bāloti param daheyya; saccam musati dvayadhammamahu. 'yassa nissayana natthi, (said the Blessed One), "not dependent on the past, "Asserting firmly his own way, But having formulated reasoning about views, (iti bhagavā) pubbamantamanissito; takkañca diţihīsu pakappayitvā, sakāyane vāpi daļham vadāno, tassa no santi ussadā. Jor him there are no swellings. "Devoid of craving before the breakly," "Altatanho pura bheda, except by [mistakenly] perceiving permanent things in to be equal, or superior, or inferior: firmly assert their own way there. aññatra saññaya niccāni loke; na visesī na nīceyyo, sakāyane tattha daļham vadānā. 'Fruths surely are not many and diverse, describe the supreme person." in the world he does not conceive himself Thus, too, the sectarians, separately entrenched, na heva saccāni bahūni nānā, pucchito uttamam naram". na loke maññate samam; evampi titthya puthuso nivitiha, When asked by me, O Gotama, "Equanimous, ever mindful, they say there is no purification in other teachings. tam me gotama pabruhi, or do they follow a line of reasoning?" "nbekkhako sadā sato, nāññesu dhammesu visuddhimāhu; ndāhu te takkamanussaranti. interest in said to be peaceful? "Here only is purity they assert; Are those truths actually many and diverse, upasantoti vuccati; idheva suddhi iti vādayanti, he does not hanker after tastes. saccāni sutāni bahūni nānā, 'And does he see, how does he behave," rasesu nanugijihati. those proponents who claim to be skilled? "kathamdassī kathamsīlo, Not hostile, because of craving for they are attached to their own views. pavādiyāse kusalā vadānā; aviruddho ca tanhāya, sandiţţhirāgena hi tebhirattā. "But why do they assert diverse truths, nor is he irritated over lack of gain. thus the sectarians speak in separate ways, kasmā nu saccāni vadanti nānā, Before the Breakup alābhe ca na kuppati; evampi titthyā puthuso vadanti, 10. purābhedasuttam (KN 5.48) "He does not train from a desire for gain, have failed to reach purity and perfection: therefore ascetics do not speak in unison." "Jabhakamya na sikkhati, aparaddhā suddhimakevalī te; tasmā na ekam samaņā vadanti. magandiyasuttam navamam nitthitam. Those who assert a teaching different from this These proclaim their own diverse truths; արության չանին չանում գրարարություն արություն not credulous, not growing dispassionate. wander in the world creating friction." nana te saccani sayam thunanti, na saddho na virajjati. te ghațiayantă vicaranti loke"ti. a person who understands this would not dispute. gentle, gifted with ingenuity, вит those who have grasped perceptions and views then there is no fool among ascetics. yasmim pajā no vivade pajānam; sanho ca patibhanava, saññañca ditihiñca ye aggahesum, na koci bālo samaņesu atthi. "Truth, indeed, is one — there is no second; con swollen with arrogance; for one liberated by wisdom there are no delusions. gnt if he is himself a master of knowledge, a wise man, еквирі гассвій из фидуатацыі,

atimane ca no yuto;

'satiyesu anassavī,

stnomeolno ed qui tqows toN"

therefore he is not stirred up by words.

tasmā vādesu nejati.

'uny sq pəməətsə ton si

etampi disvā na vivādayetha,

duve vivādassa phalāni brūmi;

I say there are two fruits of disputes.

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

atha ce sayam vedagu hoti dhiro,

tumo sahā hoti nihīnapañño;

the opponent himself is similarly deficient in wisdom.

thow is deficient because of the opponent's word,

866.

"vītagedho amaccharī.

"Devoid of greed, without miserliness,

na ussesu vadate muni;

the muni does not speak [of himself]

na samesu na omesu.

as among superiors, or equals, or inferiors.

kappam neti akappiyo.

Not given to mental construction, he does not enter upon mental constructs.

867.

"yassa loke sakam natthi,

"One who takes nothing in the world as his own,

asatā ca na socati:

and who does not sorrow over what is absent,

dhammesu ca na gacchati,

who does not enter upon things:

sa ve santoti vuccatī''ti.

he is truly said to be 'peaceful.' "

purābhedasuttam dasamam nitthitam.

11. kalahavivādasuttam (KN 5.49) **Quarrels and Disputes** 

"kutopahūtā kalahā vivādā,

"From where do quarrels and disputes arise,

paridevasokā sahamaccharā ca;

lamentation, sorrow, and miserliness?

mānātimānā sahapesunā ca,

From where do conceit and arrogance arise

kutopahūtā te tadingha brūhi".

along with slander? Please tell me this."

"piyappahūtā kalahā vivādā,

"Quarrels and disputes arise from what is pleasing,

paridevasokā sahamaccharā ca;

as do lamentation, sorrow, and miserliness,

mānātimānā sahapesunā ca.

conceit and arrogance along with slander.

maccherayuttā kalahā vivādā;

Quarrels and disputes are connected with miserliness,

vivādajātesu ca pesunāni".

and slanders occur when disputes arise."200 870.

"piyā su lokasmim kutonidānā,

"From what do pleasing things in the world originate,

ve cāpi lobhā vicaranti loke:

and those states of greed that spread through the

āsā ca nitthā ca kutonidānā,

From what do longing and fulfillment originate,

ve samparāvāva narassa honti".

which a person has about the future?"

"chandānidānāni pivāni 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 nitthā ca itonidānā,

From this originate the longing and fulfillment

ve samparāvāva narassa honti". that a person has about the future."

"chando nu lokasmim kutonidāno,

"From what in the world does desire originate?

vinicchavā cāpi kutopahūtā:

And from what do judgments too arise,

kodho mosavajjañca kathamkathā ca, and anger, false speech, and perplexity,

ve vāpi dhammā samanena vuttā".

and those [other] things the Ascetic has mentioned?"

"sātam asātanti yamāhu loke,

"Desire originates based on what they say

tamūpanissāva pahoti chando:

is 'pleasant' or 'unpleasant' in the world.

rūpesu disvā vibhavam bhavañca,

Having seen the vanishing and coming-to-be of forms,

vinicchavam kubbati jantu loke.

a person forms a judgment in the world.

"kodho mosavajjañca kathamkathā ca, "Anger, false speech, and perplexity:

etepi dhammā dvavameva sante:

these things, too, arise when that dyad exists.

kathamkathī ñānapathāya sikkhe,

One perplexed should train on the path of knowledge;

ñatyā payuttā samanena dhammā". having known, the Ascetic stated these things."

"sātam asātañca 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?

vibhavam bhavañcāpi vametamattham.

As to this matter of vanishing and coming-to-be,

etam me pabrūhi vatonidānam". tell me from what it originates."

"phassanidānam sātam asātam.

"The pleasant and unpleasant originate from contact; phasse asante na bhavanti hete;

when contact does not exist, these do not come to be.

vibhayam bhayañcāpi yametamattham.

As to this matter of vanishing and coming-to-be,

etam te pabrūmi itonidānam".

I tell you that it originates from this."

877.

"phasso nu lokasmi kutonidāno.

"From what in the world does contact originate?

pariggahā cāpi kutopahūtā;

From what do possessions too arise?

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.

"nāmañca rūpañca paticca 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

rūpe vibhūte na phusanti phassā".

When form has vanished, contacts do not touch one."

"kathamsametassa vibhoti rūpam,

"How must one attain for form to vanish?

sukham dukhañcāpi katham vibhoti: How do pleasure and pain also vanish?

etam me pabrūhi yathā vibhoti,

Please tell me this, how they vanish.

tam jānivāmāti me mano ahu".

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:

evamsametassa vibhoti rūpam.

form vanishes for one who has so attained,

saññānidānā hi papañcasaṅkhā".

for concepts due to proliferation are based on perception."

881.

"yam tam apucchimha akittayī no,

"You explained to us whatever we asked you.

aññam tam pucchāma tadingha brūhi; Let us now ask something else: please tell me this.

ettāvataggam nu vadanti heke.

Do some wise men here say that at this point yakkhassa suddhim idha panditāse.

this is the foremost purity of the spirit,

udāhu aññampi vadanti etto.

or do they speak of it as different from this?"203 882.

"ettāvataggampi vadanti heke,

"Some wise men here say that at this point

yakkhassa suddhim idha panditāse;

this is the foremost purity of the spirit. tesam paneke samayam vadanti,

But 204 some among them, claiming to be skilled, anupādisese kusalā vadānā.

speak of an attainment without residue remaining. 883.

"ete ca ñatvā upanissitāti,

"Having known these to be 'dependent,'

ñatvā munī nissaye so vimamsī;

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

ñatvā vimutto na vivādameti.

having known, liberated, does not enter disputes;

bhavābhavāya na sameti dhīro"ti.

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

kalahavivādasuttam ekādasamam nitthitam.

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

884.

sakamsakamditthiparibbasānā, "Settled each in his own view,

viggayha nānā kusalā vadanti;

contending, the skilled make diverse assertions:

yo evam jānāti sa vedi dhammam,

'One who knows this has understood the Dhamma;

idam patikkosamakevalī so.

rejecting this, one is not consummate.'

evampi viggayha vivādayanti,

"Having contended thus, they dispute

bālo paro akkusaloti cāhu; and say: 'The opponent is a fool, unskilled.'

sacco nu vādo katamo imesam, Which assertion among these is truthful,

sabbeva hīme kusalā vadānā. for they all claim to be skilled?"

parassa ce dhammamanānujānam,

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

bālomako hoti nihīnapañño: is thereby a fool, a brute, deficient in wisdom,

sabbeva bālā sunihīnapaññā,

all indeed are fools, utterly deficient in wisdom:

sabbevime ditthiparibbasānā. for all these are settled in their views.

887.

sanditthivā ceva na vīvadātā. "But if by their own view they are cleansed,

saṃsuddhapaññā kusalā mutīmā; pure in wisdom, skilled, intelligent,

na tesam koci parihīnapañño.

there is none among them defective in wisdom, ditthī hi tesampi tathā samattā. for their views are similarly taken up.

888. na vāhametam tathiyanti brūmi,

"I do not say, 'This is correct,' yamāhu bālā mithu aññamaññam;

as the fools in pairs say to one another. sakamsakamditthimakamsu saccam.

They all take their own view to be true:

tasmā hi bāloti param dahanti. therefore they consider the opponent a fool."

vamāhu saccam tathivanti eke. "That which some say is 'true, correct,'

tamāhu aññe tuccham musāti: others say is 'hollow, false.'

evampi vigavha vivādavanti.

Having contended thus, they dispute. kasmā na ekam samanā vadanti. Why don't ascetics speak in unison?"

890.