



Pārāyana

The Way to the Beyond

Suttanipāta

Pārāyanavagga

16 Questions by
brāhmaṇa Bāvarī 's disciples

16

(1) Ajita

(2) Tisasametateyaya

(3) Puṇaṇaka

(4) Metatagū

(5) Dhotaka

(6) Upasīva

(7) Nanda

(8) Hemaka

(9) Todeyaya

(10) Kappa

(11) Jatukaṇṇi

(12) Bhadarāvudha

(13) Udaya

(14) Posāla

(15) Mogharāja

(16)

Piṇaggiya

Vatthugāthā (983-1038)

1. Kosalānaṃ purā rammā,
agamā dakkhiṇāpathaṃ;
Ākiñcaññaṃ patthayāno,
brāhmaṇo mantapāragū.
2. So assakassa visaye,
aḷakassa samāsane;
Vasi godhāvarikūle,
uñchena ca phalena ca.
3. Tasseva upanissāya,
gāmo ca vipulo ahu;
Tato jātena āyena,
mahāyaññaṃ makappayi.
4. Mahāyaññaṃ yajitvāna,
puna pāvīsi assamaṃ;
Tasmaṃ paṭipaviṭṭhamhi,
añño āgañchi brāhmaṇo.
5. Ugghaṭṭapādo tasito,
paṅkadanto rajassiro;
So ca naṃ upasaṅkamma,
satāni pañca yācati.
6. Tameṇaṃ bāvarī disvā,
āsanena nimantayi;
Sukhañca kusalaṃ pucchi,
idaṃ vacanamabravi.
7. “Yaṃ kho mama deyyadhammaṃ,
Sabbam visajjitaṃ mayā;
Anujānāhi me brahme,
Natthi pañcasatāni me”.

Introductory Verses

1. From the fair city of the Kosalans
to the southern region
came a brahmin expert in hymns,
aspiring to nothingness.

2. He settled in a region under the shared dominion
of Assaka and Muḷaka,
where he lived on the bank of the Godhāvarī River,
getting by on gleanings and fruit.

3. He was supported
by a prosperous village nearby.
With the revenue earned from there
he performed a great sacrifice.

4. When he had completed the great sacrifice,
he returned to his hermitage once more.
Upon his return,
another brahmin arrived.

5. Foot-sore and thirsty,
with grotty teeth and dusty head,
he approached the other
and asked for five hundred coins.

6. When Bāvāri saw him,
he invited him to sit down,
asked of his happiness and well-being,
and said the following.

7. “Whatever I had available to give,
I have already distributed.
Believe me, brahmin,
I don’t have five hundred coins.”

8. “Sace me yācamānassa,
bhavaṃ nānupadassati;
Sattame divase tuyhaṃ,
muddhā phalatu sattadhā”.

9. Abhisankharitvā kuhako,
bheravaṃ so akittayi;
Tassa taṃ vacanaṃ sutvā,
bāvarī dukkhito ahu.

10. Ussussati anāhāro,
Sokasallasamappito;
Athopi evaṃ cittassa,
Jhāne na ramatī mano.

11. Utrastaṃ dukkhitaṃ disvā,
Devatā atthakāminī;
Bāvarim upasaṅkamma,
Idaṃ vacanamabravi.

12. “Na so muddhaṃ pajānāti,
Kuhako so dhanatthiko;
Muddhani muddhapāte vā,
Ñāṇaṃ tassa na vijjati”.

13. “Bhotī carahi jānāsi,
Taṃ me akkhāhi pucchitā;
Muddhaṃ muddhādhipātañca,
Taṃ suṇoma vaco tava”.

14. “Ahampetam na jānāmi,
Ñāṇamettha na vijjati;
Muddhani muddhādhipāte ca,
Jinānaṃ hettha dassanaṃ”.

8. “If, good fellow, you do not
give me what I ask,
then on the seventh day,
let your head explode in seven!”

9. After performing a ritual,
that charlatan uttered his dreadful curse.
When he heard these words,
Bāvāri became distressed.

10. Not eating, he grew emaciated,
stricken by the dart of sorrow.
And in such a state of mind,
he could not enjoy absorption.

11. Seeing him anxious and distraught,
a goddess wishing to help,
approached Bāvāri
and said the following.

12. “That charlatan understands nothing
about the head, he only wants money.
When it comes to heads or head-splitting,
he has no knowledge at all.”

13. “Madam, surely you must know—
please answer my question.
Let me hear what you say
about heads and head-splitting.”

14. “I too do not know that,
I have no knowledge in that matter.
When it comes to heads or head-splitting,
it is the Victors who have vision.”

15. “Atha ko carahi jānāti,
Asmiṃ pathavimaṇḍale;
Muddhaṃ muddhādhipātañca,
Taṃ me akkhāhi devate”.

16. “Purā kapilavatthumhā,
Nikkhanto lokanāyako;
Apacco okkākarājassa,
Sakyaputto pabhaṅkaro.

17. So hi brāhmaṇa sambuddho,
Sabbadhammāna pāragū;
Sabbābhiññābalappatto,
Sabbadhammesu cakkhumā;
Sabbakammakkhayaṃ patto,
Vimutto upadhikkhaye.

18. Buddho so bhagavā loke,
Dhammaṃ deseti cakkhumā;
Taṃ tvaṃ gantvāna pucchassu,
So te taṃ byākarissati”.

19. Sambuddhoti vaco sutvā,
Udaggo bāvarī ahu;
Sokassa tanuko āsi,
Pītiñca vipulaṃ labhi.

20. So bāvarī attamano udaggo,
Taṃ devataṃ pucchati vedajāto;
“Katamamhi gāme nigamamhi vā pana,
Katamamhi vā janapade lokanātho;
Yattha gantvāna passemu,
Sambuddhaṃ dvipaduttamaṃ”.

15. “Then, in all this vast territory,
who exactly does know.
about heads and head-splitting?
Please tell me, goddess.”

16. “From the city of Kapilavatthu.
the World Leader has gone forth.
He is a scion of King Okkāka,
a Sakyan, and a beacon.

17. For he, brahmin, is the Awakened One!
He has gone beyond all things;
he has attained to all knowledge and power;
his eye sees clearly in all things,
he has attained the end of all deeds;
he is freed with the ending of attachments.

18. That Buddha, the Blessed One in the world,
the Clear-eyed One, teaches Dhamma.
Go to him and ask—
he will answer you.”

19. When he heard the word “Buddha”,
Bāvāri was elated.
His sorrow faded,
and he was filled to brimming with joy.

20. Uplifted, elated, and inspired,
Bāvāri questioned that goddess:
“But in what village or town,
or in what land is the protector of the world,
where we may go and pay respects
to the Awakened One, best of men?”

21. “Sāvattthiyaṃ kosalamandire jino,
Pahūtapañño varabhūrimeḍhaso;
So sakyaputto vidhuro anāsavo,
Muddhādhipātassa vidū narāsabho”.

22. Tato āmantayī sisse,
Brāhmaṇe mantapārage;
“Etha māṇavā akkhissaṃ,
Suṇātha vacanaṃ mama.

23. Yasseso dullabho loke,
Pātubhāvo abhiṇhaso;
Svājja lokamhi uppanno,
Sambuddho iti vissuto;
Khippaṃ gantvāna sāvattthim,
Passavho dvipaduttamaṃ”.

24. “Kathaṃ carahi jānemu,
Disvā buddhoti brāhmaṇa;
Ajānataṃ no pabrūhi,
Yathā jānemu taṃ mayaṃ”.

25. “Āgatāni hi mantesu,
Mahāpurisalakkhaṇā;
Dvattimsāni ca byākkhātā,
Samattā anupubbaso.

26. Yassete honti gattesu,
Mahāpurisalakkhaṇā;
Dveyeva tassa gatiyo,
Tatiyā hi na vijjati.

21. “Near Sāvattthī, home of the Kosalans,
is the Victor
abounding in wisdom, vast in intelligence.
That Sakyan is indefatigable, free of defilements,
that chief of men understands head-splitting.”

22. Therefore he addressed his acolytes,
brahmins who had mastered the hymns:
“Come, students, I shall speak.
Listen to what I say.

23. Today has arisen in the world
one whose appearance in the world
is hard to find again—
he is renowned as the Awakened One.
Quickly go to Sāvattthī
and see the best of men.”

24. “Brahmin, how exactly are we to know
the Buddha when we see him?
We don’t know, please tell us,
so we can recognize him.”

25. “The marks of a great man
have been handed down in our hymns.
Thirty-two have been described,
complete and in order.

26. One upon whose body is found
these marks of a great man
has two possible destinies,
there is no third.

27. Sace agāraṃ āvasati,
Vijeyya pathaviṃ imaṃ;
Adaṇḍena asatthena,
Dhammena manusāsati.

28. Sace ca so pabbajati,
Agārā anagāriyaṃ;
Vivaṭṭacchado sambuddho,
Arahā bhavati anuttaro.

29. Jātiṃ gottañca lakkhaṇaṃ,
Mante sisse punāpare;
Muddhaṃ muddhādhipātañca,
Manasāyeva pucchatha.

30. Anāvaraṇadassāvī,
Yadi buddho bhavissati;
Manasā pucchite pañhe,
Vācāya vissajessati”.

31. Bāvarissa vaco sutvā,
Sissā soḷasa brāhmaṇā;
Ajito tissametteyyo,
Puṇṇako atha mettagū.

32. Dhotako upasīvo ca,
Nando ca atha hemako;
Todeyya-kappā dubhayo,
Jatukaṇṇī ca paṇḍito.

33. Bhadrāvudho udayo ca,
Posālo cāpi brāhmaṇo;
Mogharājā ca medhāvī,
Piṅgiyo ca mahāisi.

27. If he stays at home,
having conquered this land
without rod or sword,
he shall govern by principle.

28. But if he goes forth
from the lay life to homelessness,
he becomes an Awakened One, a perfected one,
with veil drawn back, supreme.

29. Ask him about my birth, clan, and marks,
my hymns and acolytes; and further,
about heads and head-splitting—
but do so only in your mind!

30. If he is the Buddha
of unhindered vision,
he will answer with his voice
the questions in your mind.”

31. Sixteen brahmin acolytes
heard what Bāvāri said:
Ajita, Tissametteyya,
Puṇṇaka and Mettagū,

32. Dhotaka and Upasīva,
Nanda and then Hemaka,
both Todeyya and Kappa,
and Jatukaṇṇī the astute,

33. Bhadrāvudha and Udaya,
and the brahmin Posāla,
Mogharāja the intelligent,
and Piṅgiya the great seer.

34. Paccekagaṇino sabbe,
Sabbalokassa vissutā;
Jhāyī jhānaratā dhīrā,
Pubbavāsanavāsītā.

35. Bāvarim̐ abhivādetvā,
Kātvā ca nam̐ padakkhiṇam̐;
Jaṭājinadharā sabbe,
Pakkāmuṃ uttarāmukhā.

36. Aḷakassa paṭiṭṭhānam̐,
Purimāhissatim̐ tadā;
Ujjeniñcāpi gonaddham̐,
Vedisam̐ vanasavhayaṃ.

37. Kosambiñcāpi sāketam̐,
Sāvattiñca puruttamaṃ;
Setabyam̐ kapilavatthum̐,
Kusinārañca mandiraṃ.

38. Pāvañca bhoganagaraṃ,
Vesālim̐ māgadham̐ puraṃ;
Pāsāṇakaṃ cetiyañca,
Ramaṇīyam̐ manoramaṃ.

39. Tasitovudakaṃ sītam̐,
Mahālābham̐va vāṇijo;
Chāyam̐ ghammābhitattova,
Turitā pabbatamāruhum̐.

40. Bhagavā tamhi samaye,
Bhikkhusaṅghapurakkhato;
Bhikkhūnam̐ dhammaṃ deseti,
Sīhova nadatī vane.

34. Each of them had their own following,
they were renowned the whole world over.
Those attentive ones,
meditators who love absorption,
were redolent with the potential
of their past deeds.

35. Having bowed to Bāvāri,
and circled him to his right,
they set out for the north,
with their dreadlocks and hides.

36. First to Patitṭhāna of Muḷaka,
to Ujjenī and Gonaddhā,
and Vedisa, and Vanasa.

37. Then to Kosambī and Sāketa,
and the supreme city of Sāvattḥī;
on they went to Setavyā and Kapilavatthu,
and the homestead at Kusinārā.

38. To Pāvā they went, and Bhoga City,
and on to Vesālī and the Magadhan city.
Finally they reached the Pāsāṇaka Shrine,
fair and delightful.

39. Like a thirsty person to cool water,
like a merchant to great profit,
like a heat-struck person to shade,
they quickly climbed the mountain.

40. At that time the Buddha
at the fore of the mendicant Saṅgha,
was teaching the mendicants the Dhamma,
like a lion roaring in the jungle.

41. Ajito addasa buddham,
Sataraṃsimva bhāṇumam;
Candaṃ yathā pannarase,
Pāripūriṃ upāgataṃ.

42. Athassa gatte disvāna,
Paripūrañca byañjanaṃ;
Ekamantaṃ ṭhito haṭṭho,
Manopañhe apucchatha.

43. “Ādissa jammanaṃ brūhi,
Gottaṃ brūhi salakkhaṇaṃ;
Mantesu pāramiṃ brūhi,
Kati vāceti brāhmaṇo”.

44. “Vīsaṃ vassasataṃ āyu,
So ca gottena bāvari;
Tīṇissa lakkhaṇā gatte,
Tiṇṇaṃ vedāna pāragū.

45. Lakkhaṇe itihāse ca,
Sanighaṇḍusakeṭubhe;
Pañcasatāni vāceti,
Sadhamme pāramiṃ gato”.

46. “Lakkhaṇānaṃ pavicayaṃ,
Bāvarissa naruttama;
Kaṅkhacchida pakāsehi,
Mā no kaṅkhāyitaṃ ahu”.

47. “Mukhaṃ jivhāya chādeti,
Uṇṇassa bhamukantare;
Kosohitaṃ vatthaguyhaṃ,
Evaṃ jānāhi māṇava”.

41. Ajita saw the Buddha,
like the sun shining with a hundred rays,
like the moon on the fifteenth day
when it has come into its fullness.

42. Then he saw his body,
complete in all features.
Thrilled, he stood to one side
and asked this question in his mind.

43. “Speak about the brahmin’s birth;
of his clan; and his own marks;
what hymns is he proficient in;
and how many he teaches.”

44. “His age is a hundred and twenty.
By clan he is a Bāvāri.
There are three marks on his body.
He is a master of the three Vedas,

45. the teachings on the marks, the testaments,
the vocabularies, and the rituals.
He teaches recitation to five hundred,
and has reached proficiency in his own teaching.”

46. “O supreme person, cutter of craving,
please reveal in detail
Bāvāri’s marks—
let us doubt no longer!”

47. “He can cover his face with his tongue;
there is a tuft of hair between his eyebrows;
his private parts are concealed in a foreskin:
know them as this, young man.”

48. Pucchañhi kiñci asuṇanto,
Sutvā pañhe viyākate;
Vicinteti jano sabbo,
Vedajāto katañjali.

49. “Ko nu devo vā brahmā vā,
Indo vāpi sujampati;
Manasā pucchite pañhe,
Kametaṃ paṭibhāsati”.

50. “Muddhaṃ muddhādhipātañca,
Bāvarī paripucchati;
Taṃ byākarohi bhagavā,
Kaṅkhaṃ vinaya no ise”.

51. “Avijjā muddhāti jānāhi,
Vijjā muddhādhipātini;
Saddhāsatisamādhīhi,
Chandaviriyena saṃyutā”.

52. Tato vedena mahatā,
Santhambhitvāna māṇavo;
Ekaṃsaṃ ajinaṃ katvā,
Pādesu sirasā pati.

53. “Bāvarī brāhmaṇo bhoto,
Saha sissehi mārisa;
Udaggacitto sumano,
Pāde vandati cakkhuma”.

54. “Sukhito bāvarī hotu,
Saha sissehi brāhmaṇo;
Tvañcāpi sukhito hohi,
Ciraṃ jīvāhi māṇava.

48. Hearing the answers
without having heard any questions,
all the people, inspired,
with joined palms, wondered:

49. “Who is it that asked a question with their mind?
Was it a god or divinity?
Or Indra, Sujā’s husband?
To whom does the Buddha reply?”

50. “Bāvāri asks
about heads and head-splitting.
May the Buddha please answer,
and so, O seer, dispel our doubt.”

51. “Know ignorance as the head,
and knowledge as the head-splitter,
when joined with faith, mindfulness, and immersion,
and enthusiasm and energy.”

52. At that, the student,
full of inspiration,
arranged his antelope-skin cloak over one shoulder,
and fell with his head to the Buddha’s feet.

53. “Good fellow, the brahmin Bāvāri
together with his acolytes,
elated and happy,
bows to your feet, O Clear-eyed One!”

54. “May the brahmin Bāvāri be happy,
together with his acolytes.
And may you, too, be happy!
May you live long, young man.

55. Bāvarissa ca tuyhaṃ vā,
Sabbesaṃ sabbasaṃsayāṃ;
Katāvakāsā pucchavho,
Yaṃ kiñci manasicchatha”.

56. Sambuddhena katokāso,
Nisīditvāna pañjalī;
Ajito paṭhamaṃ pañhaṃ,
Tattha pucchi tathāgataṃ.

55. To Bāvari and you all
I grant the opportunity to clear up all doubt.
Please ask
whatever you want.”

56. Granted the opportunity by the Buddha,
they sat down with joined palms.
Ajita asked the Realized One
the first question right there.

1. Ajitamāṇavapucchā

1039. “*Kenassu nivuto loko
kenassu nappakāsati.
Kissābhilepanaṃ brūsi
kiṃsu tassa mahabbhayaṃ*”.

1040. “*Avijjāya nivuto loko
vevicchā pamādā nappakāsati.
Jappābhilepanaṃ brūmi
dukkhamassa mahabbhayaṃ*”.

1041. “*Savanti sabbadhi sotā
sotānaṃ kiṃ nivāraṇaṃ.
Sotānaṃ saṃvaramṃ brūhi
kena sotā pidhiyyare*”.

1042. “*Yāni sotāni lokasmim
sati tesamṃ nivāraṇaṃ.
Sotānaṃ saṃvaramṃ brūmi
paññāyete pidhiyyare*”.

1043. “*Paññā ceva sati yañca
nāmarūpañca mārisa.
Etaṃ me puṭṭho pabrūhi
katthetaṃ uparujjhati*”.

1044. “*Yametaṃ pañhaṃ apucchi
ajita taṃ vadāmi te.
Yattha nāmañca rūpañca
asesaṃ uparujjhati.
Viññāṇassa nirodhena
etthetaṃ uparujjhati*”.

1. AJITA'S QUESTION [1039-46]

1. *By what is the world obscured?*

By what does it not shine forth?

What is its tarnish?

What is its great fear?

2. By ignorance the world is obscured.

By lust for variety, by neglect it does not shine forth.

Hankering I call the tarnish.

Suffering is the great fear.

3. *The streams flow everywhere.*

What is the checking of the streams?

Tell me the stemming of the streams.

By what are the streams closed?

4. Whatever streams there are in the world
mindfulness is their checking.

I tell you the stemming of the streams:

by wisdom they are closed.

5. *Wisdom and mindfulness,*

and name-and-matter, Venerable Sir,

tell me that, when asked:

“where does it all cease?”

6. That question which you asked,

Ajita, I tell to you,

about where name-and-matter

cease without remainder:

with cessation of consciousness

there it all ceases.

1045. “*Ye ca saṅkhātadhammāse
ye ca sekhā puthū idha.
Tesaṃ me nipako iriyaṃ
puṭṭho pabrūhi mārīsa*”.

1046. “*Kāmesu nābhigijjheyya
manasānāvilo siyā.
Kusalo sabbadhammānaṃ
sato bhikkhu paribbaje*”ti.

2. Tissametteyyamāṇavapucchā

1047. “*Kodha santusito loke
kassa no santi iñjitā.
Ko ubhantamabhiññāya
majjhe mantā na lippati.
Kaṃ brūsi mahāpurisoti
ko idha sibbinimaccagā*”.

1048. “*Kāmesu brahmacariyavā
vītataṇho sadā sato.
Saṅkhāya nibbuto bhikkhu
tassa no santi iñjitā.*

1049. “*So ubhantamabhiññāya
majjhe mantā na lippati.
Taṃ brūmi mahāpurisoti
so idha sibbinimaccagā*”ti.

*7. Of those who have fully comprehended the Dhamma
and of the many who are in training here,
of their behaviour, you careful one,
speak out, when asked, Venerable Sir.*

*8. He should not be greedy for sensual pleasures.
He should be unconfused in mind.
skillfull in all things
a bhikkhu should wander mindfully.*

2. TISSA METTEYYA'S QUESTION [1047-49]

*1. Who is content here in the world?
For whom are there no stirrings?
Who, having known both ends,
does not get stuck in the middle, being wise?
Whom do you call a "great man"?
Who has overcome the seamstress?*

*2. In sensual pleasures keeping to the celibate life,
free of craving, always mindful,
the monk is through consideration quenched—
for him there are no stirrings.*

*3. He, having known both ends,
does not get stuck in the middle.
Him I call a "great man".
He has overcome the seamstress.*

3. Puṇṇakamaṇavapucchā

1050. “Anejaṃ mūladassāviṃ
atthi pañhena āgamaṃ.
Kiṃ nissitā isayo manujā
khattiyā brāhmaṇā devatānaṃ.
Yaññamakappayimṣu puthūdha loke
pucchāmi taṃ bhagavā brūhi me taṃ”.

1051. “Ye kecime isayo manujā
khattiyā brāhmaṇā devatānaṃ.
Yaññamakappayimṣu puthūdha loke
āsīsamānā puṇṇaka itthattaṃ.
Jaraṃ sitā yaññamakappayimṣu”.

1052. “Ye kecime isayo manujā
khattiyā brāhmaṇā devatānaṃ.
yaññamakappayimṣu puthūdha loke
kaccissu te bhagavā yaññapathe appamattā.
Atāruṃ jātiṅca jaraṅca mārisa
pucchāmi taṃ bhagavā brūhi me taṃ”.

1053. “Āsīsanti thomayanti
abhijappanti juhanti
kāmbhijappanti paṭicca lābhaṃ
te yājayogā bhavarāgarattā.
Nātarimṣu jātijaranti brūmi”.

1054. “Te ce nātarimṣu yājayogā
yaññehi jātiṅca jaraṅca mārisa.
Atha ko carahi devamanussaloke
atāri jātiṅca jaraṅca mārisa.
Pucchāmi taṃ bhagavā brūhi me taṃ”.

1055. “Saṅkhāya lokasmi paroparāni
yassiñjitaṃ natthi kuhiṅci loke.
Santo vidhūmo anīgho nirāso
atāri so jātijaranti brūmī”ti.

3. PUNṆAKA'S QUESTION [1050-55]

1. *To the unmoved one, who sees the root,
it is that I have come with a question:
on account of what did human sages, warriors and brāhmaṇas
make sacrifices to the gods in manifold ways here in the world?
I ask you, O Blessed one,
do tell me that!*

2. *All these human sages, warriors and brāhmaṇas
who make sacrifices to the gods in manifold ways
here in the world,
it was in hope of [getting] such a state [again]
and because of approaching old age that they made
sacrifices.*

3. *All these human sages, warriors and brāhmaṇas
who make sacrifices to the gods in manifold ways
here in the world
I wonder if they, being diligent in the ways of sacrifices,
did cross birth and old age, Venerable Sir?*

4. *They hope, they praise, they long, they offer,
they long for sensual pleasures on account of gains.
They, devoted to sacrificing, impassioned by lust for being,
“did not cross birth and old age,” I say.*

5. *If they did not cross by being devoted to sacrificing
through sacrifices birth and old age, Venerable Sir,
then who in this world of gods and men
did cross birth and old age, Venerable Sir?
I ask you, O Blessed one, do tell me that!*

6. *Having considered high and low things in the world,
for whom there is no stirring anywhere in the world,
peaceful, free of smoke, untroubled, rid of hope,
“he has crossed birth and old age,” I say*

4. Mettagūmāṇavapucchā

1056. “Pucchāmi taṃ bhagavā brūhi me taṃ
maññāmi taṃ vedaguṃ bhāvitattaṃ.
Kuto nu dukkhā samudāgatā ime
ye keci lokasmimanekarūpā”.

1057. “Dukkhassa ve maṃ pabhavaṃ apucchasi
taṃ te pavakkhāmi yathā pajānaṃ.
Upadhinidānā pabhavanti dukkhā
ye keci lokasmimanekarūpā.

1058. “Yo ve avidvā upadhiṃ karoti
punappunaṃ dukkhamupeti mando.
Tasmā pajānaṃ upadhiṃ na kayirā
dukkhassa jātippabhavānupassī”.

1059. “Yaṃ taṃ apucchimha akittayī no
aññaṃ taṃ pucchāma tadingha brūhi.
Kathaṃ nu dhīrā vitaranti oghaṃ
jātiṃ jaraṃ sokapariddavañca.
Taṃ me muni sādhu viyākarohi
tathā hi te vidito esa dhammo”.

1060. “Kittayissāmi te dhammaṃ
diṭṭhe dhamme anītihaṃ.
Yaṃ viditvā sato caraṃ
tare loke visattikaṃ”.

1061. “Tañcāhaṃ abhinandāmi
mahesi dhammamuttamaṃ.
Yaṃ viditvā sato caraṃ
tare loke visattikaṃ”.

4. METTAGŪ'S QUESTION [1056-67]

1. *I ask you, O Blessed one, do tell me this,
for I think you are perfect in knowledge and well cultivated:
from where have these sufferings sprung,
whatever there are of various types in the world?*

2. *Of suffering, indeed, you asked me the origin.
I shall tell it to you as I have understood it.
Dependent on appropriation these sufferings arise
whatever there are of various types in the world.*

3. *He, indeed, who unknowingly makes appropriation
that fool again and again goes to suffering.
Therefore the one who understands makes no
appropriation,
seeing that suffering's origin comes from birth.*

4. *That which we asked you, you have told us.
Now I ask you another thing—please tell me that.
How do the wise get across the flood,
birth and old age, sorrow and lamentation?
That, O Muni, explain to me well,
for you are the one who discovered the Dhamma!*

5. *I shall set forth the Dhamma to you
here and now not involving hearsay,
knowing which one may, faring mindfully,
cross the viscosity in the world.*

6. *In that I do delight
in that highest Dhamma, O great sage,
knowing which one may, faring mindfully,
cross the viscosity in the world.*

1062. “Yaṃ kiñci sampajānāsi
uddhaṃ adho tiriyañcāpi majjhe.
Etesu nandiñca nivesanañca
panujja viññāṇaṃ bhava na tiṭṭhe.

1063. “Evaṃvihārī sato appamatto
bhikkhu caraṃ hitvā mamāyitāni.
Jātiṃ jaraṃ sokapariddavañca
idheva vidvā pajaheyya dukkhaṃ”.

1064. “*Etābhinandāmi vaco mahesino
sukittitaṃ gotamanūpadhikaṃ.
Addhā hi bhagavā pahāsi dukkhaṃ
tathā hi te vidito esa dhammo.*

1065. “*Te cāpi nūnappajaheyyu dukkhaṃ
ye tvaṃ muni atṭhitaṃ ovadeyya.
Taṃ taṃ namassāmi samecca nāga
appeva maṃ bhagavā atṭhitaṃ ovadeyya”.*

1066. “Yaṃ brāhmaṇaṃ vedagumābhijaññā
akiñcanaṃ kāmabhava asattaṃ.
Addhā hi so oghamimaṃ atāri
tiṇṇo ca pāraṃ akhilo akañkho.

1067. “Vidvā ca yo vedagū naro idha
bhavābhava saṅgamimaṃ visajja.
So vītataṇho anīgho nirāso
atāri so jātijaranti brūmī”ti.

7. Whatever you become aware of,
above and below, across, and in the middle,
the delight and attachment regarding those things
having dispelled that, let consciousness not stand upon
being.

8. Dwelling thus mindfully and diligently,
a monk should fare having given up things made 'mine'.
Then birth and old age, sorrow and lamentation,
[in short] suffering, he would here itself knowingly abandon.

*9. I do delight in that, the word of the great sage.
Well set forth, Gotama, was the teaching of no appropriation.
For sure you, the Blessed one, have abandoned suffering,
for thus indeed this Dhamma was experienced by you.*

*10. They too, I presume, would abandon suffering
those that you, O Muni, would constantly instruct.
To you I bend, having understood, O Nāga,
in hope that the Blessed one would constantly instruct me.*

11. That Brāhmaṇa, complete in knowledge,
you might come to know,
possessing nought, not stuck to sensuality and being,
for sure he has crossed this flood,
and crossed to the yonder, he is free of barrenness and
doubt.

12. That man here is a knowing one,
that man is perfect in knowledge,
he, having let go of the trap of being and not being,
free from craving, untroubled, rid of hope,
"has crossed birth and old age," I say.

5. Dhotakamāṇavapucchā

1068. “Pucchāmi taṃ bhagavā brūhi me taṃ
vācābhikaṅkhāmi mahesi tuyhaṃ.
Tava sutvāna nigghosaṃ
sikkhe nibbānamattano”.

1069. “Tenahātappaṃ karohi
idheva nipako sato.
Ito sutvāna nigghosaṃ
sikkhe nibbānamattano”.

1070. “Passāmaṃ devamanussaloke
akiñcanaṃ brāhmaṇamiriyamānaṃ.
Taṃ taṃ namassāmi samantacakkhu
pamuñca maṃ sakka kathaṃkathāhi”.

1071. “Nāhaṃ sahissāmi pamocanāya
kathaṃkathim dhotaka kañci loke.
Dhammañca seṭṭhaṃ abhijānamāno
evaṃ tuvaṃ oghamimaṃ taresi”.

1072. “Anusāsa brahme karuṇāyamāno
vivekadhammaṃ yamaṃ vijaññaṃ.
Yathāhaṃ ākāsova abyāpajjamāno
idheva santo asito careyyaṃ”.

1073. “Kittayissāmi te santiṃ
diṭṭhe dhamme anītihaṃ.
Yaṃ viditvā sato caraṃ
tare loke visattikaṃ”.

5. DHOTAKA'S QUESTION [1068-75]

1. *I ask you, O Blessed one, do tell me that!
I want a word from you, O great sage!
Having heard your utterance
I'll train in the quenching of self.*

2. *Therefore make the effort
here itself carefully and mindfully!
Having heard the utterance from here
do train in the quenching of self!*

3. *I see in this world with its gods and men
a Brāhmaṇa moving around, owning nought.
To you I bend, O all-round visioned.
Release me, O Sakyan, from troubling doubts.*

4. *I have no power [to work] for the salvation
of any doubter in the world, O Dhotaka.
But knowing the best Dhamma
you may thus cross this flood.*

5. *Instruct, O Brahmā, taking compassion,
the Dhamma of aloofness, so that I may come to know.
In such a way that I, like unopposing space,
here itself may fare at peace and unattached.*

6. *I shall set forth the peaceful way
here and now not involving hearsay
knowing which one may, faring mindfully,
cross the viscosity in the world.*

1074. *“Tañcāhaṃ abhinandāmi
mahesi santimuttamaṃ.
Yaṃ viditvā sato caraṃ
tare loke visattikaṃ”.*

1075. *“Yaṃ kiñci sampajānāsi
uddhaṃ adho tiriyañcāpi majjhe.
Etaṃ viditvā saṅgoti loke
bhavābhavāya mākāsi taṇha”nti.*

6. Upasīvamāṇavapucchā

1076. *“Eko ahaṃ sakka mahantamoḅhaṃ
anissito no visahāmi tārituṃ.
Ārammaṇaṃ brūhi samantacakkhu
yaṃ nissito oghamimaṃ tareyyaṃ”.*

1077. *“Ākiñcaññaṃ pekkhamāno satimā
natthīti nissāya tarassu oghaṃ.
Kāme pahāya virato kathāhi
taṇhakkhayaṃ nattamahābhipassa”.*

1078. *“Sabbesu kāmesu yo vītarāgo
ākiñcaññaṃ nissito hitvā maññaṃ.
Saññāvimokkhe parame vimutto
tiṭṭhe nu so tattha anānuyāyī”.*

1079. *“Sabbesu kāmesu yo vītarāgo
ākiñcaññaṃ nissito hitvā maññaṃ.
Saññāvimokkhe parame vimutto
tiṭṭheyya so tattha anānuyāyī”.*

7. *In that I do delight
in that highest peaceful way, O great sage,
knowing which one may, faring mindfully,
cross the viscosity in the world.*

8. Whatever you become aware of,
above and below, across and in the middle,
having known that as the “trap” in the world
do not build up craving for being or not being!

6. UPASĪVA’S QUESTION [1076-83]

1. *Alone I can not, O Sakyan, over the great flood
attempt to cross without dependence.
Tell me the support, O all-visioned one,
depending upon which one may cross this flood.*

2. Mindfully view the state of nought,
depending on “there is not”, cross the flood.
Abandoning sensual pleasures, abstaining from talk,
look out for the destruction of craving day and night.

3. *He who is rid of passion for sensual pleasures,
depending on the state of nought, having left ought else,
and who is freed in the highest release of perception,
would he stay there without passing on?*

4. He who is rid of passion for sensual pleasures,
depending on the state of nought, having left ought else,
and who is freed in the highest release of perception,
he might stay there without passing on.

1080. *“Tiṭṭhe ce so tattha anānuyāyī
pūgampi vassānaṃ samantacakkhu.
Tattheva so sītisiyā vimutto
cavetha viññānaṃ tathāvidhassa”.*

1081. *“Accī yathā vātavegena khittā
atthaṃ paleti na upeti saṅkhaṃ.
Evaṃ munī nāmakāyā vimutto
atthaṃ paleti na upeti saṅkhaṃ”.*

1082. *“Atthaṅgato so uda vā so natthi
udāhu ve sassatiyā arogo.
Taṃ me munī sādhu viyākarohi
tathā hi te vidito esa dhammo”.*

1083. *“Atthaṅgatassa na pamāṇamatthi
yena naṃ vajjuṃ taṃ tassa natthi.
Sabbesu dhammesu samohatesu
samūhatā vādapathāpi sabbe”ti.*

7. Nandamāṇavapucchā

1084. *“Santi loke munayo
janā vadanti tayidaṃ kathaṃsu.
Ñāṇūpapannaṃ no munim vadanti
udāhu ve jīvitenūpapannaṃ”.*

1085. *“Na diṭṭhiyā na sutiyā na ñāṇena (na sīlabbatena)
munīdha nanda kusalā vadanti.
Visenikatvā anīghā nirāsā
caranti ye te munayoti brūmi”.*

5. *If he might stay there without passing on,
even a good number of years, O all-visioned one,
would he then become cool and liberated right there?
Would consciousness pass away for such a one?*

6. *As a flame flung away by the power of the wind
goes to its end, and does not enter the reckonable,
so the Muni, freed from the attributes of name,
goes to his end, and does not enter the reckonable*

7. *Has he gone to the end or is he not at all?
Or else, indeed, is he eternally in good health?
That, O Muni, explain to me well!
For you are the one who discovered the Dhamma.*

8. *Of the one gone to the end there is no measuring.
That by which they might tell him, that for him is not.
When all things have been abolished,
all ways of saying are abolished too.*

7. NANDA'S QUESTION [1084-90]

1. *“There are Munis in the world,”
people say—and how is that?
Do they call the one who qualifies through knowledge a Muni?
Or else, the one who qualifies through behavior?*

2. *Neither through view, nor through learning or knowledge
do the skillful ones call one a Muni here, O Nanda.
Those who unopposing, trouble-free and rid of hope
fare along, them I call “Munis”.*

1086. “Ye kecime samaṇabrāhmaṇāse
diṭṭhassutenāpi vadanti suddhiṃ.
Sīlabbatenāpi vadanti suddhiṃ
anekarūpena vadanti suddhiṃ.
Kaccissu te bhagavā tattha yatā carantā
atāru jātiñca jarañca mārisa.
pucchāmi taṃ bhagavā brūhi me taṃ”.

1087. “Ye kecime samaṇabrāhmaṇāse
diṭṭhassutenāpi vadanti suddhiṃ.
Sīlabbatenāpi vadanti suddhiṃ
anekarūpena vadanti suddhiṃ.
Kiñcāpi te tattha yatā caranti
nāriṃsu jātijaranti brūmi”.

1088. “Ye kecime samaṇabrāhmaṇāse
diṭṭhassutenāpi vadanti suddhiṃ.
Sīlabbatenāpi vadanti suddhiṃ
anekarūpena vadanti suddhiṃ.
Te ce muni brūsi anoghatinṇe
atha ko carahi devamanussaloke.
Atāri jātiñca jarañca mārisa
pucchāmi taṃ bhagavā brūhi me taṃ”.

1089. “Nāhaṃ sabbe samaṇabrāhmaṇāse
jātijarāya nivutāti brūmi.
Ye sīdha diṭṭhaṃva sutāṃ mutāṃ vā
sīlabbatāṃ vāpi pahāya sabbāṃ.
Anekarūpampi pahāya sabbāṃ
taṇhaṃ pariññāya anāsavāse.
te ve narā oghatinṇāti brūmi”.

1090. “Etābhinandāmi vaco mahesino
sukittitaṃ gotamanūpadhikaṃ.
Ye sīdha diṭṭhaṃ va sutāṃ mutāṃ vā
sīlabbatāṃ vāpi pahāya sabbāṃ.
Anekarūpampi pahāya sabbāṃ
taṇhaṃ pariññāya anāsavāse.
ahampi te oghatinṇāti brūmi”ti.

3. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
I wonder if they, O Blessed one, faring in accordance with that
have crossed birth and old age, Venerable Sir.*

4. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
however much they fare in accordance with that
“They have not crossed birth and old age,” I say.*

5. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
if you, O Muni, say that they have not crossed the flood,
then who, then, in this world of gods and men,
has crossed birth and old age, Venerable Sir?
I ask you, O Blessed one, do tell me that!*

6. *I do not say that all recluses and brāhmaṇas
are in the grip of birth and old age.
Those who have abandoned the seen, the heard,
thought, as well as virtue and practice,
and have abandoned the various other ways too,
and who have fully known craving and are taintless,
they, indeed, are “men who have crossed the flood,” I say.*

7. *In that I do delight, in the word of the great sage.
Those who have abandoned the seen, the heard,
thought, as well as virtue and practice,
and who have fully known craving and are taint free,
I too say, “They have crossed the flood.*

8. Hemakamāṇavapucchā

1091. “Ye me pubbe viyākaṃsu
huraṃ gotamasāsanā.
Iccāsi iti bhavissati
sabbaṃ taṃ itihītihaṃ.
Sabbaṃ taṃ takkavaḍḍhanaṃ
nāhaṃ tattha abhiraṃhiṃ.

1092. “Tvañca me dhammakkhāhi
taṇhānigghātanaṃ muni.
Yaṃ viditvā sato caraṃ
tare loka visattikaṃ”.

1093. “Idha diṭṭhasutamutaviññātesu
piyarūpesu hemaka.
Chandarāgavinodanaṃ
nibbānapadamaccutaṃ.

1094. “Etadaññāya ye satā
diṭṭhadhammābhiniḃbutā.
Upasantā ca te sadā
tiṇṇā loka visattika”nti.

9. Todeyyamāṇavapucchā

1095. “Yasmiṃ kāmā na vasanti
taṇhā yassa na vijjati.
Kathaṃkathā ca yo tiṇṇo
vimokkho tassa kīdiso”.

8. HEMAKA'S QUESTION [1091-94]

1. *Those who formerly explained to me,
prior to [hearing] Gotama's teaching,
"thus it was and thus it will be"
—all that is pure hearsay,
all that is feeding speculation.
I did not delight therein.*

2. *But tell me the Dhamma
[that leads to] the crushing of craving,
having known which one may, faring mindfully,
cross the viscosity in the world.*

3. *Here in regard to the seen, heard, thoughts and cognized,
that are held dear, O Hemaka,
the dispelling of desire and lust
is Nibbāna, the state that does not fall away.*

4. *Those who know this and are mindful
and are quenched here and now,
they are at peace all the time,
and have crossed over the viscosity in the world*

9. TODEYYA'S QUESTION [1095-98]

1. *The one in whom sensuality does not reside,
and for whom there is no craving,
and who has passed beyond all questions;
what release is there for him?*

1096. “Yasmim̐ kāmā na vasanti
taṇhā yassa na vijjati.
Kathaṃkathā ca yo tiṇṇo
vimokkho tassa nāparo”.

1097. “Nirāsaso so uda āsasāno
paññāṇavā so uda paññakappī.
Muniṃ ahaṃ sakka yathā vijaññaṃ
taṃ me viyācikkha samantacakkhu”.

1098. “Nirāsaso so na ca āsasāno
paññāṇavā so na ca paññakappī.
Evampi todeyya muniṃ vijāna
akiñcanaṃ kāmabhava asatta”nti.

10. Kappamāṇavapucchā

1099. “Majjhe sarasmiṃ tiṭṭhataṃ
oghe jāte mahabbhaye.
Jarāmaccuparetānaṃ
dīpaṃ pabrūhi mārisa.
Tvañca me dīpamakkhāhi
yathāyidaṃ nāparaṃ siyā”.

1100. “Majjhe sarasmiṃ tiṭṭhataṃ
oghe jāte mahabbhaye.
Jarāmaccuparetānaṃ
dīpaṃ pabrūmi kappa te.

1101. “Akiñcanaṃ anādānaṃ
etaṃ dīpaṃ anāparaṃ.
Nibbānaṃ iti naṃ brūmi
jarāmaccuparikkhayaṃ.

2. The one in whom sensuality does not reside,
and for whom there is no craving,
and who has passed beyond all questions;
for him there is no further release.

*3. Is he rid of hope or is he still hoping
is he the stuff of wisdom, or a mere imitator of wisdom.
The Muni, O Sakyan, so that I might know him
portray him to me, O all-visioned one.*

4. He is rid of hope, and no more hoping,
he is the stuff of wisdom, and not a mere imitator of wisdom.
In this way, O Todeyya, know the Muni,
the man of nought, who is not stuck in sensuality and being

10. KAPPA'S QUESTION [1099-1102]

*1. Onto those who stand mid-water
when the fearful flood arises
onto those in old age and death enshrouded
do tell the isle, good Sir!
And tell me that very isle
come to which there is no more!*

2. Onto those who stand mid-water
when the fearful flood arises
onto those in old age and death enshrouded,
O Kappa, I tell you the isle:

3. Where there is nothing and nothing is taken up,
there lies the isle of 'no more'.
“Nibbāna”—thus I call it,
the coming to an end of old age and death.

4. Those who know this and are mindful
and are quenched here and now,
they do not come under the influence of Māra,
they are not Māra's servants.

11. JATUKAṆṆĪ'S QUESTION [1103-1107]

1. *Having heard of the hero who does not desire sensuality
and has gone beyond the flood, I had no choice but to come.
Tell the peaceful way, O man of inborn vision.
The real truth, O Blessed one, do tell me that.*

2. *For the Blessed one has completely overcome sensuality
as the fiery sun [overcomes] the earth with its fire.
To me of little wisdom, O man of broad wisdom,
set forth the Dhamma, so that I might know
the abandonment of birth and old age.*

3. *Dispel the greed for sensual pleasures,
seeing renunciation as the safe ground.
Taken up or rejected
let not anything be found in you.*

4. *What went before—let it wither!
What comes after—let it not be for you!
If you do not grasp in the middle
you will fare at peace.*

5. *For him who, regarding the whole of name-and-matter,
has no greed left in him, O Brāhmaṇa,
no taints are found
by which he might go into the power of death*

12. Bhadrāvudhamāṇavapucchā

1108. “Okañjahamaṃ taṇhacchidaṃ anejaṃ
nandiñjahamaṃ oghatiṇṇamaṃ vimuttaṃ.
Kappañjahamaṃ abhiyāce sumedhamaṃ
sutvāna nāgassa apanamissanti ito.

1109. “Nānājanā janapadehi saṅgatā
tava vīra vākyaṃ abhikaṅkhamānā.
Tesaṃ tuvaṃ sādhu viyākarohi
tathā hi te vidito esa dhammo”.

1110. “Ādānataṇhamaṃ vinayetha sabbamaṃ
uddhamaṃ adho tiriyañcāpi majjhe.
Yaṃ yañhi lokasmimupādiyanti
teneva māro anveti jantaṃ.

1111. “Tasmā pajānaṃ na upādiyetha
bhikkhu sato kiñcanaṃ sabbaloke.
Ādānasatte iti pekkhamāno
pajamaṃ imaṃ maccudheyye visatta”nti.

13. Udayamāṇavapucchā

1112. “Jhāyiṃ virajamāsīnaṃ
katakiccaṃ anāsavaṃ.
Pāraguṃ sabbadhammānaṃ
atthi pañhena āgamaṃ.
Aññāvimokkhaṃ pabrūhi
avijjāya pabhedanaṃ”.

12. BHADRĀVUDHA’S QUESTION [1108-11]

1. *The one who has left the house
and cut craving and is unmoved,
who has left delight and crossed the flood and is free,
who has left classing—I request that, wise one!
For only after hearing the Nāga will they turn away from here,*

2. *the many people come together from many provinces
awaiting your word, O hero.
To them make the meaning clear,
for it is you who discovered this Dhamma.*

3. *Craving for holding one should dispel altogether—
things above or below, across or in the middle;
for whatever they take hold of in the world,
by that very thing Māra keeps track of them.*

4. *Therefore a monk who understands should not take hold
of anything in the world, [always] being mindful—
“they are stuck with ‘taking up’”—thus viewing them,
the people who are stuck in the realm of death.*

13. UDAYA’S QUESTION [1112-18]

1. *To the one who sits in meditation without defilements,
and who has finished the task and is taintless,
and who has gone beyond all things,
it is that I have come with a question:
tell the liberation through knowledge,
the shattering of ignorance.*

1113. “Pahānaṃ kāmaccchandānaṃ
domanassāna cūbhayaṃ.
Thinassa ca panūdanaṃ
kukkuccānaṃ nivāraṇaṃ.

1114. “Upekkhāsatisaṃsuddhaṃ
dhammatakkapurejayaṃ.
Aññāvimokkhaṃ pabrūmi
avijjāya pabhedanaṃ”.

1115. “*Kiṃsu saṃyojano loko
kiṃsu tassa vicāraṇaṃ.
Kissassa vipphānena
nibbānaṃ iti vuccati*”.

1116. “Nandisaṃyojano loko
vitakkassa vicāraṇaṃ.
Taṇhāya vipphānena
nibbānaṃ iti vuccati”.

1117. “*Kathaṃ satassa carato
viññāṇaṃ uparujjhati.
Bhagavantaṃ puṭṭhumāgama
taṃ suṇoma vaco tava*”.

1118. “Ajjhattañca bahiddhā ca
vedanaṃ nābhinandato.
Evaṃ satassa carato
viññāṇaṃ uparujjhatī”ti.

2. With the abandoning of desires for sensuality
as well as of dejections,
and the driving off of sloth,
and the restraining of worries;

3. with equanimity and mindfulness purified
and Dhamma-thinking running in front—
I say there is liberation through knowledge
and the shattering of ignorance.

*4. What is the world fettered by?
What is its roaming about?
With the abandoning of what
is “Nibbāna” being spoken about?*

5. The world is fettered by delight,
thoughts are its roaming about.
With the abandoning of craving
“Nibbāna” is being spoken of.

*6. For one faring mindfully just how
does consciousness come to an end?
Having come to ask the Blessed one,
let us hear the word to [answer] that from you!*

7. For the one who internally and externally
does not delight in feeling—
it is for one faring thus mindfully
that consciousness comes to an end.

14. Posālamāṇavapucchā

1119. “Yo atītaṃ ādisati
anejo chinnaṃsaṃsayo.
Pāraguṃ sabbadhammānaṃ
atthi pañhena āgamaṃ.

1120. “Vibhūtarūpasaññissa
sabbakāyappahāyino.
Ajjhattañca bahiddhā ca
natthi kiñcīti passato.
Ñāṇaṃ sakkānupucchāmi
kathaṃ neyyo tathāvidho”.

1121. “Viññāṇaṭṭhitiyo sabbā
abhijānaṃ tathāgato.
Tiṭṭhantameṇaṃ jānāti
vimuttaṃ tapparāyaṇaṃ.

1122. “Ākiñcaññasambhavaṃ ñatvā
nandī saṃyojanaṃ iti.
Evameṭaṃ abhiññāya
tato tattha vipassati.
Eṭaṃ ñāṇaṃ tathaṃ tassa
brāhmaṇassa vusīmato”ti.

15. Mogharājamāṇavapucchā

1123. “Dvāhaṃ sakkāṃ apucchissaṃ
na me byākāsi cakkhumā.
Yāvatatiyañca devīsi
byākarotīti me sutāṃ.

14. POSĀLA'S QUESTION [1119-22]

1. *To him who reveals the past,
who is unmoved and has cut off doubt,
and who has gone beyond all things,
it is that I have come with a question:*
2. *Of him whose perception of matter has vanished,
who has abandoned the body altogether,
and who internally and externally
sees "There is nothing"—
of him I ask, O Sakyan, what knowledge can there be:
how is such a one to be known?*
3. *Knowing about all the supports
of consciousness the Tathāgata
knows him as he stands there,
freed, having his aim only there.*
4. *Having known the origin of 'nothingness'
and that "delight is a fetter,"
thus having directly known it
he thereupon develops insight into it.
And that is the true knowledge
of the brāhmaṇa who has finished the practice.*

15. MOGHARĀJA'S QUESTION [1123-26]

1. *Twice I asked the Sakyan
and the one who has eyes did not answer me.
But if for the third time the divine sage
gets asked, he will explain, so I have heard.*

1124. “*Ayaṃ loko paro loko
brahmaloko sadevako.
Diṭṭhiṃ te nābhijānāti
gotamassa yasassino.*”

1125. “*Evaṃ abhikkantadassāviṃ
atthi pañhena āgamaṃ.
Kathaṃ lokaṃ avekkhantaṃ
maccurājā na passati*”.

1126. “*Suññato lokaṃ avekkhassu
mogharāja sadā sato.
Attānudiṭṭhiṃ ūhacca
evaṃ maccutaro siyā.
Evaṃ lokaṃ avekkhantaṃ
maccurājā na passati*”ti.

16. Piṅgiyamāṇavapucchā

1127. “*Jiṅṅohamasmi abalo vītavaṅṅo
nettā na suddhā savanaṃ na phāsu.
Māhaṃ nassaṃ momuho antarāva
ācikkha dhammaṃ yamaṃ vijaññaṃ.
Jātijarāya idha vippahānaṃ*”.

1128. “*Disvāna rūpesu vihaññaṃāne
ruppanti rūpesu janā pamattā.
Tasmā tuvaṃ piṅgiya appamatto
jahassu rūpaṃ apunabbhavāya*”.

2. *This world, the other world,
and the Brahma-world with its gods,
do not know about your view,
you famous Gotama!*

3. *To the man of such exalted vision
it is that I have come with a question:
when one observes the world in what way
does the king of death not see one.*

4. *Observe the world as empty,
Mogharāja, and always be mindful!
Smash the underlying view of self!
Thus you may become one who has passed beyond death.
When one observes the world in this way
the king of death does not see one.*

16. PIṄGIYA'S QUESTION [1127-30]

1. *I am old, weak and discolored.
The sight is not clear, the hearing is not easy.
Let me not get lost in confusion to my detriment.
Set forth the Dhamma, so that I may come to know
the abandonment of birth and old age.*

2. *Seeing people getting harassed in their bodies,
for heedless people get afflicted in their bodies—
therefore do you, O Piṅgiya, heedfully
give up the body, for the sake of finishing rebirth.*

1129. “Disā catasso vidisā catasso
uddham adho dasa disā imāyo.
Na tuyham adittham asutam amutam
atho aviññātam kiñcanamatthi loke.
Ācikkha dhammam yamahaṃ vijaññaṃ
jātijarāya idha vippahānaṃ”.

1130. “Taṇhādhipanne manuje pekkhamāno
santāpajāte jarasā parete.
Tasmā tuvaṃ piṅgiya appamatto
jahassu taṇhaṃ apunabbhavāyā”ti.

Pārāyanānugītigāthā

1138. “Pārāyanamanugāyissaṃ
yathāddakkhi tathākkhāsi
vimalo bhūrimedhaso.
Nikkāmo nibbano nāgo
kissa hetu musā bhaṇe.

1139. “Pahīnamalamohassa
mānamakkhappahāyino.
Handāham kittayissāmi
giraṃ vaṇṇūpasañhitaṃ.

1140. “Tamonudo buddho samantacakkhu
lokantagū sabbabhavātivatto.
Anāsavo sabbadukkhapahīno
saccavhayo brahme upāsito me.

3. *The four straight directions, the four intermediate ones,
above and below, in these ten directions
there is not for you anything unseen,
unheard or not thought of,
or not cognized, anywhere in the world.
Set forth the Dhamma, so that I may come to know
the abandonment of birth and old age.*

4. *Seeing people enmeshed in craving,
in torment, and overcome by old age—
therefore do you, O Piṅgiya, heedfully
give up craving for the sake of finishing rebirth.*

17. PIṄGIYA'S SONG OF PRAISE [1138-56]

1. *I shall sing in praise of the way to the beyond,
[this the Venerable Piṅgiya said.]
As he saw it, so he told it,
the unstained man of broad wisdom,
the leader, free of sensuality and entanglement
—why should he lie?*

2. *The man who has abandoned the stain of delusion
and given up conceit and arrogance,
I shall now extol
in words of praise.*

3. *The dispeller of darkness,
the awakened one of all-round vision,
who has gone to the end of the world
and passed beyond all being,
the taintless one with all suffering left behind,
the truly named one, O Brahmā, has been waited upon by me.*

1141. “Dijo yathā kubbanakaṃ pahāya
bahupphalaṃ kānanamāvaseyya.
Evaṃ pahaṃ appadasse pahāya
mahodadhiṃ haṃsoriva ajjhapatto.

1142. “Yeme pubbe viyākaṃsu
huraṃ gotamasāsanā.
Iccāsi iti bhavissati.
sabbaṃ taṃ itihitihaṃ
sabbaṃ taṃ takkavaḍḍhanaṃ.

1143. “Eko tamanudāsino
jutimā so pabhaṅkaro.
Gotamo bhūripaññāṇo
gotamo bhūrimedhaso.

1144. “Yo me dhammamedhesi
sanditṭhikamakālikaṃ.
Taṇhakkhayamanītikaṃ
yassa natthi upamā kvaci”.

1145. “Kiṃnu tamhā vipavasasi
muhuttamapi piṅgiya.
Gotamā bhūripaññāṇā
gotamā bhūrimedhasā.

1146. “Yo te dhammamedhesi
sanditṭhikamakālikaṃ.
Taṇhakkhayamanītikaṃ
yassa natthi upamā kvaci”.

1147. “Nāhaṃ tamhā vipavasāmi
muhuttamapi brāhmaṇa.
Gotamā bhūripaññāṇā
gotamā bhūrimedhasā.

4. Like a bird that leaves a small wood
in order to reside in a forest with much fruit,
so I have left those of little vision—
and I have arrived to the big ocean like a swan.

5. Those who explained things to me before,
prior to [hearing] Gotama's teaching,
“Thus it was and thus it will be”—
all that is mere hearsay!
All that is feeding speculation!

6. Sitting alone, dispelling darkness
he is like a light spreading lustre,
Gotama of broad understanding,
Gotama of broad wisdom.

7. Who taught me the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.

8. “Why do you dwell apart from him
even for a moment, O Piṅgiya,
Gotama of broad understanding,
Gotama of broad wisdom,

9. “who taught you the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.”

10. I do not stay apart from him
even for a moment, brāhmaṇa,
Gotama of broad understanding,
Gotama of broad wisdom,

1148. “Yo me dhammamedeseṣi
sanditṭhikamakālikam.
Taṇhakkhayamanītikam
yassa natthi upamā kvaci.

1149. “Passāmi naṃ manasā cakkhunāva
rattindivam brāhmaṇa appamatto.
Namassamāno vivaseṃi rattim
teneva maññāmi avippavāsam.

1150. “Saddhā ca pīti ca mano sati ca
nāpenti me gotamasāsanamhā.
Yaṃ yaṃ disaṃ vajati bhūripañño
sa tena teneva natohamasmi.

1151. “Jiṇṇassa me dubbalathāmakassa
teneva kāyo na paleti tattha.
Saṃkappayantāya vajāmi niccam
mano hi me brāhmaṇa tena yutto.

1152. “Pañke sayāno pariphandamāno
dīpā dīpaṃ upaplaviṃ.
Athaddasāsiṃ sambuddham
oghatiṇṇamanāsavaṃ”.

1153. “Yathā ahū vakkali muttasaddho
bhadrāvudho āḷavi gotamo ca.
Evameva tvampi
pamuñcassu saddham
gamissasi tvaṃ piṅgiya
maccudheyassa pāram”.

11. *who taught me the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.*

12. *I see him with the mind as with the eye
day and night, O brāhmaṇa, without neglect,
reverently I let the night pass.
Because of this I think there is no staying apart.*

13. *My faith and joy, my mind and memory
do not depart from Gotama's teaching.
Whatever direction the one of broad wisdom walks
to that very direction I am inclined.*

14. *Since I am old, weak and feeble,
therefore my body does not run to that side.
I am always going by my thought vehicle,
for my mind, O brāhmaṇa, is bound up with him.*

15. *Lying in the mud floundering
I floated from island to island,
then I saw the awakened one
who has crossed the flood and is taintless.*

16. *As Vakkali was one of free-flowing faith
as Bhadrāvudha and Ālavi Gotama,
thus you too release your faith.
You will go, O Piṅgiya, beyond the realm of death!*

1154. “Esa bhiyyo pasīdāmi
sutvāna munino vaco.
Vivaṭṭacchado sambuddho
akhilo paṭibhānavā.

1155. “Adhideve abhiññāya
sabbaṃ vedi varovaram.
Pañhānantakaro satthā
kaṅkhīnaṃ paṭijānataṃ.

1156. “Asaṃhīraṃ asaṅkappaṃ
yassa natthi upamā kvaci.
Addhā gamissāmi na mettha kaṅkhā
evaṃ maṃ dhārehi adhimuttacitta”nti.

Pārāyanavaggo niṭṭhito.

17. I get renewed confidence
having heard the word of the Muni,
the awakened one with veil removed,
free of barrenness, of ready wit.

18. Having gained knowledge about the gods,
he knew everything, high and low,
the teacher who put an end to questions
for those who admit of being doubters.

19. Unmovable, unshakable,
to which there is no simile,
indeed, I shall go there, of that I have no doubt.
Thus remember me as one whose heart is resolved!

END OF THE PĀRĀYANA VAGGA

Pārāyanavagga

VATTHUGĀTHĀ 1-56 (983-1038)

(Introductory Story of Bāvarī and the Sixteen)

1

From Kosalan city, lovely, bright,
He journeyed south with learned might;
A brahmin skilled in sacred lore,
Who sought the state of “nothing more.”

2

In Assaka lands where borders lay,
By Godhāvarī’s bank he’d stay;
On gleanings, fruits his life was fed,
A simple forest life he led.

3

A wealthy village stood nearby,
That gave him means in years gone by;
With growing gains from that support,
He staged a rite of noble sort.

4

When that great sacrifice was done,
Back to his hermitage he’d run;
And as he settled in once more,
Another brahmin reached his door.

5

With aching feet and thirst oppressed,
With filthy teeth and dusty crest,
He came and begged with pleading tone
Five hundred coins to call his own.

6

When Bāvarī beheld the man,
He offered seat and greeting calm;
Asked after health and welfare true,
Then spoke these words with gentle view:

7

“All gifts I had are given away,
My store is spent and gone today;
Believe me, brahmin, understand:
Five hundred coins are not at hand.”

8

“If, begging thus, you give me none,
Nor grant the gift I seek to win,
On the seventh day, without delay,
Your head shall split and break away!”

9

That trickster, chanting rite of dread,
Spoke fearful words in malice said;
When Bāvarī heard that curse so dire,
Distress arose, his heart on fire.

10

He ate no food, his body thinned,
With sorrow’s dart his mind was pinned;
And in that troubled state of heart,
No joy in jhāna could he start.

11

A goddess, seeing grief so strong,
Approached him wishing right, not wrong;
She drew near him with kindly care,
And spoke these words to ease despair:

12

“He knows no head, no splitting skill,
That man desires but money still;
Of head or splitting has no lore—
He is a cheat and nothing more.”

13

“Lady, if this you truly know,
Explain it now, I beg you so:

What is the head? what splitting mean?
Let me hear what you have seen.”

14

“I do not know this craft or sign,
No wisdom here is truly mine;
Of head and splitting’s hidden art,
The Buddhas only know that part.”

15

“Then who on earth, in all this land,
Knows head and split by wisdom’s hand?
Tell me, goddess, where to go—
Who holds this knowledge? let me know.”

16

“From Kapilavatthu went the Guide,
Okkāka’s heir, the Sakyan pride;
A radiant prince who left his throne,
The world’s great Leader, widely known.

17

He is awakened, crossed all things,
All knowledge gained, all power brings;
All deeds exhausted, bonds all through,
Freed by the end of clinging too.

18

That Buddha, Blessed, with vision clear,
Proclaims the Dhamma far and near;
Go seek him out and humbly pray—
He’ll answer you without delay.”

19

When “Buddha” reached Bāvarī’s ear,
Delight arose, his grief grew sheer;
His sorrow faded, thin and light,
And joy arose in boundless height.

20

With lifted heart and gladdened mind,
He asked the goddess, gentle, kind:
“In what town, land, or village fair
May we the Awakened One see there?”

21

“Near Sāvattihī, Kosala’s crown,
The Victor dwells of great renown;
That Sakyan sage, defilements gone,
Knows head-splitting, chief of men.”

22

Then Bāvarī called his pupils near,
Brahmins well-trained in hymns so clear:
“Come, young men, listen to my word,
Attend with care to what is heard.

23

Rare is the birth in this wide sphere
Of one like this, so pure, so clear;
Today in world an Awakened rose—
Go quickly forth where Sāvattihī goes.

24

“How shall we know him when we see?
Explain, so recognition be;
We do not know—teach us the sign,
That we may know the Sage divine.”

25

“The marks of Great Men are foretold
In ancient hymns by seers of old;
Thirty-two signs in ordered way,
Declared complete in full array.

26

Who bears these marks upon his frame,
Two destinies alone may claim:

A world-king ruling earth by law,
Or Buddha freed from every flaw.

27

If home he stays, he conquers land
Without a sword, without a brand;
By Dhamma only he will reign,
And rule mankind with righteous gain.

28

But if he leaves the house behind,
And takes the homeless life resigned,
He becomes Buddha, highest one,
Awakened, pure, the Unrivalled Son.

29

Ask him my birth, my clan, my sign,
My hymns, my pupils, learned line;
And head and splitting—silently,
Ask all within your mind, not me.

30

If he is Buddha, clear of sight,
Unhindered in all knowing's light,
He'll voice aloud what you but think,
And answer each unspoken link."

31

When Bāvarī's word the students heard,
Sixteen young brahmins, keen and stirred:
Ajita, Metteyya named,
Puṇṇaka, Mettagū acclaimed,

32

Dhotaka, Upasīva too,
Nanda, Hemaka firm and true;
Todeyya, Kappa—paired they stand,
Jatukaṇṇī wise and planned,

33

Bhadrāvudha, and Udaya bright,
Posāla brahmin, calm in sight;
Mogharāja of subtle art,
And Piṅgiya, great seer of heart.

34

Each with followers widely famed,
Known through the world, in jhāna trained;
Meditators, steadfast, wise,
Rich in past deeds before their eyes.

35

They bowed to Bāvarī with care,
And circled right in reverent prayer;
With matted hair and skins they went,
Northward their journey firmly bent.

36

To Patitṭhāna first they came,
To Ujjenī, Gonaddhā's name;
To Vedisa and Vanasa fair,
They travelled on without despair.

37

To Kosambī and Sāketa then,
To Sāvattḥī, the best of men;
To Setavyā, Kapilavatthu,
To Kusinārā's homestead true.

38

To Pāvā next and Bhoga town,
To Vesālī, Magadha's crown;
At Pāsāṇaka shrine they stayed,
So fair, delightful, well-arrayed.

39

As thirsty one seeks water cool,
As merchant seeks rich profit's rule,
As heat-struck seeks the shady tree,
They climbed the mount in urgency.

40

There Buddha sat with Saṅgha near,
Teaching the Dhamma, strong and clear;
Like lion roaring through the wood,
He preached the path to highest good.

41

Ajita saw the Buddha bright,
Like hundred-rayed sun in sight;
Like full-moon on the fifteenth night,
Perfect, complete, in radiant light.

42

Seeing his form with features whole,
Delight arose within his soul;
He stood aside, with heart made still,
And questioned inward, calm by will.

43

“Tell me his birth, his clan’s true name,
His marks, his hymns, his learned fame;
How many texts does Bāvarī teach?
Reveal it now, O Sage, I beseech.”

44

“His years are one-hundred-twenty told,
By clan he is a Bāvarī old;
Three marks he bears upon his frame,
Three Vedas mastered in his name.

45

In marks and lore and ritual art,
In vocab lists and hymns by heart,
Five hundred pupils he does train,
In his own teaching, clear and plain.”

46

“Explain his marks in full detail,
O cutter of doubt, without fail;

So we may cast all doubt aside,
And know for sure what truth does guide.”

47

“He covers face with tongue so wide,
A tuft between his brows does hide;
His private parts in sheath concealed—
Thus are his secret marks revealed.”

48

Hearing answers unasked before,
All stood in wonder, palms held o’er;
Their minds amazed, their hearts in awe,
They questioned what they heard and saw.

49

“Who asked these things within the mind?
A god? a Brahmā? Indra kind?
To whom does Buddha thus reply,
When no voice questions openly?”

50

“Bāvarī asks of head and split—
Explain it now, O Blessed, fit;
Dispel our doubt, O noble seer,
And make this hidden meaning clear.”

51

“Ignorance is the ‘head,’ know well,
Knowledge splits it—this I tell;
With faith, with mindfulness, with might,
With zeal and energy joined in sight.”

52

Then filled with awe the student rose,
And set his cloak on shoulder close;
He bowed with head at Buddha’s feet,
In homage full and reverent meet.

53

“Bāvarī, Sir, with pupils all,
Elated, glad, before you fall;
He bows to you, O Vision-clear,
With heart uplifted, free from fear.”

54

“May Bāvarī be safe and well,
With all his pupils, so I tell;
And may you too live long and free,
Young man, in joy and clarity.”

55

“To you and all, I grant this grace:
Let every doubt now find its place;
Ask freely now whatever lies
Within the wish of heart and mind.”

56

When Buddha gave this open ground,
They sat with palms together bound;
Ajita then, the first of all,
Rose and asked his question call.

1) Ajita (1039–1046) —

1039

By what is all the world concealed?
By what does nothing shine revealed?
What stain clings close, a clinging snare?
What fear is greatest, always there?

1040

By ignorance the world is bound;
By restless want, its light's not found.
Hankering is the stain I name;
And suffering is the greatest blame.

1041

The streams run on through every place;
What checks their rush, restrains their pace?
Tell me the guard that shuts the door;
By what are streams closed evermore?

1042

Whatever streams arise and pour,
Mindfulness checks them at the door.
And wisdom seals them, firm and tight;
So streams are closed and lose their bite.

1043

With wisdom joined to mindfulness,
And name-and-form in all of this—
Tell me, when asked, where these subside:
Where does it end with nothing wide?

1044

Ajita, since you asked this thing,
I tell you where the end will spring:
When consciousness has ceased to be,
Name-and-form end utterly.

1045

Those who have known the Dhamma through,
And those in training—many too—
Describe their conduct, straight and plain:
How do they walk without a chain?

1046

Let him not crave for sensual play;
Let mind stay clear, not swept away.
Skilled in all dhammas, firm and bright,
He wanders mindful, day and night.

2) Tissametteyya (1047–1049)

1047

Who here is truly satisfied?
For whom do stirrings not abide?
Who knows both ends, yet in between
Stands unstuck, wise, and undefiled, clean?
Whom do you call “great man” in name?
Who passed the seamstress—ended blame?

1048

In sensual things, he lives restrained,
Craving all gone, mindfulness maintained.
By weighing well, he cools his breast;
For him no stirrings find a rest.

1049

He knows both ends and does not cling;
No middle-glue can make him swing.
That one I call a Great Man true;
He’s crossed the seamstress’ stitching through.

3) Puṇṇaka (1050–1055)

1050

To the unmoved who sees the root,
I come with question, resolute:
On what support did sages choose
To sacrifice, with many views—
Warriors, brahmins, devas too,
What drove their rites—what made it true?

1051

They hoped for “this state” yet again,
And age drew near with subtle pain.
So longing made their offerings rise;
And fear of time lit sacrifice.

1052

If diligent in ritual ways,
If careful through their sacrificial days—
Did they cross birth and aging's shore?
Tell me, Sir—did they cross it, or no more?

1053

They hoped, they praised, they begged for gain,
They offered on with thirst's tight chain.
Lust for becoming fired their rite;
They did not cross birth-aging's night.

1054

If rites can't ferry birth and age,
If sacrifice can't free the sage—
Then who in worlds of gods and men
Has crossed that flood—tell me, and when?

1055

He weighed the world—both high and low,
No stirrings left for him to go.
Peaceful, smokeless, hope laid down,
He crossed birth-aging—wears the crown.

4) Mettagū (1056–1067)

1056

I ask you, Blessed—declare it plain;
I hold you trained, beyond mere claim:
From where do sufferings arise,
So many forms beneath these skies?

1057

You ask the source of suffering's birth;
I'll tell it as I know its worth:
From clinging-basis pains proceed;
From "taking up," in every deed.

1058

Not knowing, one builds “mine” anew,
And meets old pain again, it’s true.
So knowing, build no such a nest;
See birth’s root—let go the rest.

1059

You’ve answered what we asked before;
Now tell me this—open the door:
How do the wise cross over grief—
Birth, age, lament—find full relief?

1060

I’ll set forth Dhamma, here-and-now,
Not hearsay-tale nor “people vow”:
Knowing it, mindful as you roam,
You cross the sticky world—get home.

1061

In that I find my heart’s delight,
That highest Dhamma, clear and bright:
Knowing it, mindful as you fare,
You cross attachment’s heavy snare.

1062

Whatever known—above, below—
Or in-between where feelings flow—
Drive out delight and “dwelling-place”;
Let consciousness not stand on “being’s” base.

1063

Thus mindful, diligent, he goes,
Abandoning “mine” where it arose.
Birth, age, sorrow—here he ends;
He drops all pain—its trend suspends.

1064

I delight in the Sage's word,
So well proclaimed—so cleanly heard.
Surely you ended pain's domain;
You knew this Dhamma—free of stain.

1065

Others as well would leave their grief,
If taught by you—who grant relief.
So I bow down, O Nāga true—
May you instruct me, through and through.

1066

That brahmin known as “knower” right,
With nothing owned, no sense-delight—
Has crossed the flood to farther shore;
No barrenness, no doubt, no more.

1067

The wise who drops both “is” and “not,”
Who breaks becoming's tangled knot—
Craving gone, trouble, hope all cease:
He crossed birth-aging—abides in peace.

5) Dhotaka (1068-1075)

1068

I beg you, Blessed—speak to me,
I long to hear your word, set free.
Having heard your voice so clear,
I'll train for quenching, without fear.

1069

So strive right here with careful mind,
Be mindful, wise, and well-inclined.
Having heard this noble sound,
Train for Nibbāna, here and now found.

1070

I see you roam, with nothing owned,
Among gods, men—alone, enthroned.
I bow to you, All-seeing One,
Release my doubt—let fear be done.

1071

I cannot save the doubter's pain,
Nor free another's binding chain.
But knowing Dhamma, pure and bright,
You may cross the flood by your own might.

1072

Teach me, Brahmā, moved by care,
The Dhamma of peace and mindful fare.
So like the sky, untouched, I stay,
Here at peace, unbound, alway.

1073

I teach you peace, here-and-now,
Not hearsay told, not ancient vow.
Knowing it, mindful as you roam,
You cross the world's adhesive foam.

1074

In that supreme peace I delight,
That highest calm, so pure and bright.
Knowing it, mindful as I fare,
I cross the world's entangling snare.

1075

Whatever known—above, below—
Or in between where feelings flow—
Seeing it trap, crave not for being,
Nor non-being—leave all clinging.

6) Upasīva (1076–1083)

1076

Alone I cannot cross this flood,
No support—my strength is mud.
Declare the footing, All-seeing guide,
By which I cross this fearful tide.

1077

See nothingness with mindful sight,
Rely on “there is not” outright.
Abandon sense, restrain all speech,
Watch craving fade, both far and near each.

1078

Freed in highest perception’s place,
With passion gone, no self to chase—
Does he remain, not passing on?
Or does he move when all is done?

1079

Freed in that state, passionless,
He may remain, in motionless peace.
There he stands without pursuit,
Not following any further route.

1080

If long he stays, for many years,
Is he cooled there, beyond all fears?
Does consciousness then pass away?
Tell me, All-seeing—clear the way.

1081

As flame flung out by rushing wind
Goes out, no measure left behind—
So freed from name and body’s claim,
The sage goes out—no trace, no name.

1082

Is he gone, or not at all?
Is he eternal, free from fall?
Explain this well, O knower true,
For this Dhamma was known by you.

1083

For one gone out, no measure stands,
No “this” or “that” in speaking lands.
When all things cease without a trace,
All paths of speech are erased.

7) Nanda (1084–1090)

1084

They say “Muni” in this wide land—
But how is such a one to stand?
By knowledge gained, or conduct pure,
By life well-lived and heart secure?

1085

Not by view, nor lore, nor knowing,
Do the wise call “Muni” going.
Those unopposed, from trouble free,
Rid of hope—those Munis be.

1086

Some claim purity by what is seen,
By what is heard, by rites routine;
In many ways they purity claim—
Did they cross birth and age the same?

1087

Though they follow what they teach,
They do not cross beyond death’s reach.
I say they stay in aging’s net,
Birth and decay still hold them yet.

1088

If these have not crossed death and birth,
Then who in all this human earth—
In god or man—has crossed the tide?
Tell me, Blessed—be my guide.

1089

Not all recluses are death-bound tight,
Some have abandoned all in sight—
Seen, heard, thought, rites, and craving too:
Those taintless ones have crossed it through.

1090

In that I joy, O Sage so clear,
Your word so clean, your meaning near.
I too declare, with faith and trust:
They crossed the flood—craving turned to dust.

8) Hemaka (1091–1094)

1091

Before this teaching, seers would say:
“Thus it was, thus it will stay.”
All hearsay-talk, speculation spun—
In that, my heart found joy in none.

1092

So teach the Dhamma that crushes thirst,
That cuts desire from last to first.
Knowing it, mindful as I roam,
I cross the world’s entangling foam.

1093

In seen and heard, in thought and known,
In dear-loved forms where lust is grown—
To drive out craving, passion slain,
That deathless step is Nibbāna’s name.

1094

Knowing this, mindful here-and-now,
Cooled and at peace, as monks know how,
They cross the world's adhesive sea,
And stand beyond all clinging free.

9) Todeyya (1095–1098)

1095

Where sense does not abide at all,
Where craving never comes to call,
Where doubt is crossed, no questions stay—
What is his freedom? show the way.

1096

Where sense is gone and thirst is dead,
No further freedom lies ahead.
That is the end, no path beyond—
No second release to be fond.

1097

Is he without all hope or still?
Is he true wise or wisdom-skilled?
Describe the Muni, clear and plain,
So I may know him free from stain.

1098

Without all hope, yet not despair,
True wise, not mimic nor compare—
Thus know the sage with nothing owned,
Not stuck to sense nor being's throne.

10) Kappa (1099–1102)

1099

Mid-lake they stand, the flood is high,
Old age and death on every side.
Declare the island, safe and sure,
Tell me that refuge, strong and pure.

1100

Mid-lake they stand, with fear all round,
Old age and death in every sound.
O Kappa, hear—this isle I name,
The refuge free from death and flame.

1101

Where nothing's owned, where none is seized,
That isle is “no-more,” craving eased.
“Nibbāna”—end of age and breath,
The final shore beyond all death.

1102

Knowing this, the mindful cool
Are freed right here from Māra's rule.
Not servants now to death's dark hand,
They crossed the flood, on farther land.

11) Jatukaṇṇī (1103–1107)

1103

I heard of hero free from lust,
Flood-crossed, unstained—I came, I must.
Teach peace's path, born-seeing guide,
Tell truth-as-is—let doubt subside.

1104

You conquered sense as sun beats earth,
To me of little wisdom's dearth.

Explain the path that ends decay,
That cuts off birth and age away.

1105

Remove all greed for sensual fire,
See renunciation safe, higher.
Whether grasped or cast aside,
Let nothing in you still abide.

1106

Let past dry up—no backward chain;
Let future bring no fresh domain.
If mid-way grasp you do not keep,
In peace you walk, serene and deep.

1107

For one with greed in name-and-form undone,
No taints remain, no death is won.
No path by which death claims his breath—
He stands beyond the reach of death.

12) Bhadrāvudha (1108–1111)

1108

I beg the craving-cutter still,
Flood-crossed, freed, of sovereign skill.
When Nāga speaks, hearts turn away
From worldly nets and mortal play.

1109

From many lands the people come,
Awaiting you, O hero, home.
Explain the truth, make meaning clear—
You found this Dhamma, none but you here.

1110

Destroy all craving for what's held,
Above, below, where bonds are swelled.
What one clings to—by that alone
Māra pursues and makes it his own.

1111

So knowing, grasp at nothing here,
Mindful monk—be always clear.
Seeing beings stuck in death's tight thread,
Do not be numbered with the dead.

13) Udaya (1112–1118)

1112

Meditator pure, task complete,
Beyond all things, with stainless seat—
Teach knowledge-release, ignorance torn,
How wisdom frees the mind reborn.

1113

Abandon lust for sensual play,
And both dejections cast away;
Drive out dull sloth and restless care,
Restrain remorse that binds the snare.

1114

With mindfulness and equanimity clear,
With Dhamma-thought leading here—
This is the release by knowing true,
The breaking of ignorance, seen by you.

1115

What fetters world? what makes it roam?
What dropped becomes Nibbāna's home?
Answer me plain—remove the veil:
What cuts the chain that makes us fail?

1116

Delight binds world in fetter tight,
Thoughts make it wander, day and night.
By craving's end, so sages say,
“Nibbāna” comes—the fires away.

1117

How does the mindful walker see
Consciousness cease completely?
We ask the Blessed—teach us now,
So we may walk as you allow.

1118

Not delighting in feeling's sway,
Within, without, by night or day—
Thus mindful walking, free from chain,
Consciousness ends—no more remain.

14) Posāla (1119–1122)

1119

Unmoved, doubt-cut, past laid bare,
Beyond all dhammas—free from care—
So I approach with question true:
Explain this state as known by you.

1120

For one whose form-perception dies,
Who drops the body, outer ties,
Who sees “there's nothing” everywhere—
What knowledge fits such holy care?

1121

All grounds where consciousness may stand
The Tathāgata knows firsthand.
He knows that one, as he abides—
Freed, aimed there, with no more sides.

1122

Knowing nothingness' arising root,
And seeing delight as fetter's fruit,
He gains insight, calm and still—
That is the knower's finished skill.

15) Mogharāja (1123–1126)

1123

Twice I asked—you did not speak;
The third time truth they say you seek.
So now I ask—remove the screen:
Explain to me what must be seen.

1124

This world, next world, Brahmā's domain,
Do not know your vision's plane.
So teach me now, O seer supreme,
How must one look beyond death's scheme?

1125

To one of such exalted sight,
I bring this question, sharp and bright:
How must one see this world so clear,
That Death-king cannot find him here?

1126

See world as empty, mindful, true,
Uproot self-view—tear it through.
Thus you pass beyond death's sight:
Death cannot see one seeing right.

16) Piṅgiya (1127–1130)

1127

I'm old and weak, my color gone,
My sight is dim, my hearing worn.
Teach me lest I fall astray:
How birth and age are cut away.

1128

Seeing bodies harassed by pain,
The heedless cling and suffer again.
So heedful be—abandon form,
So rebirth ends, no future storm.

1129

In ten directions—none unknown,
Unseen, unheard, unthought, unshown—
Teach me Dhamma, sharp and clear,
How birth and age end wholly here.

1130

Seeing beings trapped in thirst,
Burning, aged, and sorrow-burst—
Be diligent, cut craving's root,
So no rebirth again takes fruit.

PĀRĀYANĀNUGĪTI GĀTHĀ (1131–1137)

1131

Hearing the Buddha's flawless speech,
So deep, so clear, so far in reach,
All doubts were cut, all fetters broke,
As truth in living words he spoke.

1132

Thus ended now the Questions' Way,
The Path Beyond, so hard to say;
The sixteen sages, hearts made bright,
Rejoiced in Dhamma, pure and light.

1133

Each question asked with faithful mind,
Each answer left no trace behind;
The knot of views was fully torn,
And wisdom's dawn in them was born.

1134

Who hears these verses, wise and still,
And lives by them with steadfast will,
Crosses the flood of birth and pain,
And leaves behind the death-bound chain.

1135

This Path Beyond, so subtle, rare,
The Buddha taught with perfect care;
Who walks therein with mindful sight,
Finds final peace, the end of night.

1136

So sing the sages, glad and free,
Having crossed mortality;
They praise the Way that leads beyond,
Where craving ends and death is gone.

1137

Then Piṅgiya, with reverent tone,
Remembered all the Sage had shown;
And in his heart, both day and night,
He saw the Buddha, pure and bright.

PIŅGIYA'S SONG OF PRAISE (1138–1156)

1138

I sing the Way Beyond in praise,
As he revealed it, clear in ways;
Unstained, broad-wise, a leader free—
Why should such one speak falsely?

1139

Delusion's stain he cast aside,
Conceit and pride he laid to hide;
So now I sing with fitting voice
In words of praise, my noble choice.

1140

Dispeller of the dark is he,
All-seeing, crossed all destiny;
Taintless, all suffering left behind—
True-named One, by me enshrined.

1141

As bird leaves grove of little gain
For fruit-rich forest wide and plain,
So I left seers of narrow sight
And reached vast sea like swan in flight.

1142

Those who before explained to me,
Before Gotama's Dhamma free—
"Thus was, thus will be," stories spun:
All hearsay-talk, speculation.

1143

Alone he sits, the dark undone,
A radiant blaze, a shining sun;
Gotama broad in knowing vast,
Gotama broad in wisdom cast.

1144

He taught me Dhamma here and now,
Timeless, beyond all time and vow;
Craving destroyed, disease undone—
No simile beneath the sun.

1145

"Why stay apart, O Piṅgiya,
From Gotama, the wise seer's way?
The broad-minded, the subtle-wise—
Why dwell away from such clear eyes?"

1146

"He taught you Dhamma here and now,
Timeless, beyond all oath and vow;
Craving destroyed, disease undone—
No simile beneath the sun."

1147

"I do not stay apart, not one
Brief moment from the Blessed One;
Gotama broad in knowing vast,
Gotama broad in wisdom cast.

1148

He taught me Dhamma here and now,
Timeless, beyond all oath and vow;
Craving destroyed, disease undone—
No simile beneath the sun.

1149

I see him with the mind's own sight,
By day, by night, with heedful light;
In reverence I pass each night—
Thus I am not apart in spite.

1150

Faith and joy and mindful heart
Do not from Gotama depart;
Where'er the broad-wise turns his way,
There too my mind is drawn to stay.

1151

Though old and weak, with failing frame,
My body cannot reach that flame;
Yet by the mind I travel still—
For there my heart is bound by will.

1152

Lying in mud and floundering sore,
From isle to isle I drifted o'er;
Then saw the Buddha, flood-crossed, free,
Taintless beyond mortality.

1153

As Vakkali with faith unbound,
As Bhadrāvudha and Gotama found—
So free your faith and cross the tide,
Beyond Death's realm you too shall glide.

1154


More confidence now fills my breast,
Hearing the Muni, veil-removed, at rest;
Free from barrenness, quick in mind—
Awakened, peerless of his kind.

1155

Knowing gods, he knows all things,
Low and high in ordered rings;
The Teacher ends all questions' pain
For doubters who admit their chain.

1156

Unshaken, firm, without compare,
No simile with him can pair;
Indeed I go—no doubt I keep:
Remember me, resolved and deep.



Paññā ceva sati yañca
nāmarūpañca mārisa.
Etaṃ me puṭṭho pabrūhi
katthetaṃ uparujjhati

Wisdom and mindfulness,
and name-and-matter, Venerable Sir,
tell me that, when asked:
“where does it all cease?”

Yattha nāmañca rūpa
asesaṃ uparujjhati.
Viññāṇassa nirodhen
etthetaṃ uparujjhati

I tell to you,
about where name-and-matter
cease without remainder:
with cessation of consciousness
there it all ceases.



Pārāyana

The Way to the Beyond

Suttanipāta