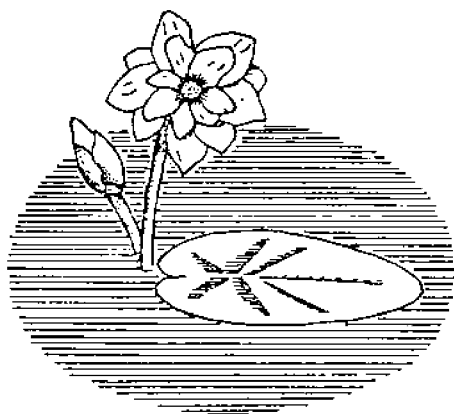


THE
ATTHAKAVAGGA
PALI, WITH ENGLISH TRANSLATION



dhammadāna
(For free distribution)

PREFACE

The *Atthakavagga* is the fourth chapter of an ancient collection of Buddhist scriptures known as the *Sutta Nipāta*. Although it is only a single chapter of a larger work, there is good evidence suggesting that the *Atthakavagga* existed in its own right prior to the compilation of the *Sutta Nipāta*, and that it was much better known and more influential in very ancient times than it is today. This lapse into relative obscurity is unfortunate, as the *Atthakavagga* contains invaluable information for anyone wishing to better understand the earliest teachings of Buddhism, and also for anyone seeking the way of wisdom.

It had been my intention to include a sort of commentary to the text, explaining the importance of the *Atthakavagga* as a work of Buddhist literature, and also explaining why I chose to translate it as I did— why I chose to render *kāma* as "object of desire," *tādī* (in both places where it is found) as "one who is such," the first verse of the *Mahāvīyūha Sutta* as a statement rather than a question, etc. But, I feel that too much of my own verbiage would detract from the immediacy of the scripture; and furthermore at present I lack the resources and the initiative to write such a book. Suffice it to say that my main objective throughout the work of translation was to reproduce the literal meaning as well as the style and tone of the discourses as faithfully as the language barrier, the culture barrier, and my limited abilities would allow. The *Atthakavagga* is truly a masterpiece of philosophical literature, with respect to both the profundity of its philosophy and the beauty and subtlety with which that philosophy is conveyed; and I sincerely hope that this translation of it will help the actuality—the "such"ness— of archaic Dhamma to speak for itself.

May all in want of wisdom find it, and may all beings be well and peaceful.

Paññobhāsa Bhikkhu

Yei Chan O Village, Upper Myanmar

11th waning of Āsāḥa, 2543 B.E.

(8 July 1999)

THE
ATTHAKAVAGGA

I. KĀMA SUTTA

- 1) kāmān kāmāyānassa / tassa ce taṁ samijjhati
addhā pītimāno hoti / laddhā macco yadicchati
- 2) tassa ce kāmāyānassa / chandajātassa jantuno
te kāmā parihāyanti / sallavidhova ruppoti
- 3) yo kāme parivajjeti / sappasseva padā siro
somān visattikān loke / sato samativattati
- 4) khettān vatthūn kīraṇṇān vā / gavassān dāsaperisān
thiyo bandhū puthu kāme / yo nāro anugijjhati
- 5) abalā nān baliyanti / maddantenaṁ parissayā
tato nān dukkhamanveti / nāvān bhinnamivodakān
- 6) tasumā jantu sadā sato / kāmāni parivajjaye
te pahāya tare oghān / nāvān sitvāva pārāgūti

II. GUHATTHAKA SUTTA

- 1) satto guhāyānān bahunā bhichanno
tittham nāro mohānasmīn pagālo
dūre vivekā hi tathāvidho so
kāmā hi loke na hi suppahāyā

Homage to the Way

I. DISCOURSE ON OBJECTS OF DESIRE

- 1) If it prospers for one desiring objects of desire
The fellow of course becomes exhilarated in mind, having got what he wants.
- 2) If for a person, desiring, with strong preference aroused,
Those objects of desire dwindle away, he is vexed as though pierced with a spike.
- 3) Whoever avoids objects of desire, as with one's foot the head of a snake,
He, being mindful, transcends this attachment in the world.
- 4) Whatever man is greedy for fields, property, or gold,
Cows and horses, slaves and servants, women, relations, various objects of desire,
- 5) The powerless overpower him; troubles press him down;
Thus unease comes to him like water into a broken boat.
- 6) So a person, always mindful, should avoid objects of desire;
Having abandoned them he would cross the flood, like one who has gone to the other shore having bailed out his boat.

II. EIGHT-VERSED DISCOURSE ON THE CAVE

- 1) Holding fast in a cave, much obscured,
A man stays plunged in confused stupidity.
He, being of such a type, is far from detachment.
Objects of desire in this world are indeed not easy to abandon.

I.2-8

2)

icchānidānā bhavasātabaddhā
te duppamuñcā na hi aññāamokkhā
pacchā pure vāpi apakkhamānā
ime va kāme purime va jappam

3)

kāmesu giddhā pasutā pamūlhā
avadāniyā te visame nivittthā
dukkhūpanitā paridevayanti
kiṃsū bhavissāma ito cutāse

4)

tasmā hi sikkhetha idheva jantu
yam kiñci jaññā visamanti loke
na tassa hetū visamam careyya
appañhidam jīvitamāhu dhīrā

5)

passāmi loke pariphandamānam
pajam imam tanhagatam bhavesu
hīnā narā maccumukhe lapanti
avītatanhāse bhavābhavesu

6)

mamāyite passatha phandamāne
maccheva appodake khīnasote
etampi disvā amamo careyya
bhavesu āsattimakubbamāno

7)

ubhosu antesu vineyya chandam
phassam pariññāya anānugiddho
yadattagarahī tadakubbamāno
na lippatī ditthasutesu dhīro

8)

sāññam pariññā vitareyya ogham
pariggahesu muni nopalitto
abbūlhasallo caramappamatto
nāsimsatī lokamimam parañcātī

- 2) Founded in desire, bound to the pleasures of existence,
 People are released with difficulty and indeed cannot get
 release from another.
 Hoping for what is after or before,
 Longing for these desirable objects or former ones,
- 3) Greedy, engrossed, confounded over objects of desire,
 Miserly, they are entrenched in the way of inequality.
 And brought to an uneasy end they lament,
 "What will become of us when we have passed away from here?"
- 4) Therefore a person should train himself right here and now;
 Whatever he would know in the world to be a way of inequality
 Not because of that should he go along the unequal way.
 The wise say this life is but a little thing indeed.
- 5) I see in the world this race of men
 Thrashing about with craving for existences.
 Inferior men cry out in the jaws of Death
 With craving not gone for this or that existence.
- 6) See them thrashing in the midst of what they call "mine"
 Like fishes in a dried-up stream with little water.
 And having seen that, one should go the way of "not mine,"
 Not working up attachment for existences.
- 7) Having dismissed preference for either of two extremes,
 Having thoroughly understood contact, not greedy for anything,
 Not working at that which would lead to self-reproach,
 A wise man is not stuck to by the seen or the heard.
- 8) Having truly understood perception he would cross over the
 flood.
 A sage is not mired with possessions.
 With the spike pulled out, going with mind unclouded,
 He does not wish for this world or another.

- 1) vadanti ve duṭṭhamanāpi eke
athopi ve saccamarā vadanti
vādañca jātaṃ muni no upeti
tasmā muni natthi kahiñci
- 2) sakañhi ditthiṃ kathamaccayeyya
chandānuniṭṭo ruciyaṃ nivittho
sayaṃ samattāni pakubbamāno
yathā hi jāneyya tathā vadeyya
- 3) yo attano sīlavatāni jantu
anānuputthova paresa pāvā
anariyadhammaṃ kusalā tamāhu
yo ātumānaṃ sayameva pāvā
- 4) santo ca bhikkhu abhinibbutatto
itihanti sīlesu akatthamāno
tamariyadhammaṃ kusalā vadanti
yassussadā natthi kahiñci loke
- 5) pakappitā saṅkhatā yassa dhammā
purakkhatā santi avivadātā
yadattani passati ānisaṃsam
taṃ nissito kuppapaṭiccasantiṃ
- 6) ditthīnivesā na hi svātivattā
dhammesu niccheyya samuggahītaṃ
tasmā naro tesu nivesanesu
nirassati ādiyati ca dhammaṃ
- 7) dhonassa hi natthi kahiñci loke
pakappitā ditthi bhavābhavesu
māyañca mānañca pahāya dhono
sa kena gaccheyya anūpayo so

III. EIGHT-VERSED DISCOURSE ON THE CORRUPT

- 1) Some corrupt-minded ones do make arguments;
Then again, true-minded ones make arguments also.
But a sage does not have recourse to any arisen argument;
Therefore the sage is not unyielding at all.
- 2) How would one get over his own view,
Led on by preference, entrenched in personal inclination,
Working up consummate systems for himself?
Indeed, as one would understand, so would he argue.
- 3) Whatever person, even unasked,
Speaks to others of his own morality and observances,
Whoever even of his own accord speaks of himself —
Adept ones say his is an ignoble way.
- 4) But a mendicant at peace, with self completely blown out,
Not boasting about his morality saying, "I am thus,"
For whom there are no distinguished positions at all in the world —
Adept ones say that his is a noble way.
- 5) Whosever philosophies are contrived, determined,
And set before them are not immaculate.
Whatever the advantage he sees for himself
He is dependent upon a peace that is conditioned by instability.
- 6) Indeed, not easily got past are the entrenchments of views
Seized, having discriminated, from among the philosophies.
Thus a man amid those entrenchments
Discards, adopts a philosophy.
- 7) For the purified man there is not at all in the world
A contrived view concerning this or that existence.
The purified man, having abandoned illusion and conceit —
What would he go by, he who has recourse to nothing?

III.8-IV.5

8)

upayo hi d'ammesu upeti vādān
anūpayān kena kathān vadēyya
attā nirattā na hi tassa atthi
adhoṣi so ditthimidheva sabbanti

IV. SUDDHATTHAKA SUTTA

- 1) passāmi suddhān paramān arogam
ditthena saṁsuddhi narassa hoti
evābhijānān paramanti nātvā
suddhānupassīti pacceti nānān
- 2) ditthena ce suddhi narassa hoti
nānena vā so pajahāti dukkhān
aṅṅena so sujjhāti soppadhiko
ditthi hi nān pāva tuṭhā vadānān
- 3) na brāhmano aṅṅato suddhimāha
ditthe sute sīlavate mūte vā
puṅṅe ca pāpe ca anūpalitto
attañjaho nayidha pakubbamāno
- 4) purimān pahāya aparaṁ sitāse
ejaṅugā te na taranti saṅgam
te uggahāyanti nirassajanti
kapīva sākhaṁ pamuñcam gahāyān
- 5) sayān samādāya vatāni jantu
uccāvacaṁ gacchati saññasatto

8) Indeed, one having recourse to philosophies has recourse to argumentation.

To one not having recourse, about what, how would one make an argument?

For him, indeed, there is nothing acquired or discarded;
He has shaken off all views even here.

IV. EIGHT-VERSED DISCOURSE ON THE PURE

- 1) "I see the pure, the ultimate, the diseaseless;
By view complete purity is for a man."
Understanding such, having known "the ultimate,"
A "seer of purity" relies on knowledge.
- 2) If by view purity is for a man,
Or by knowledge he abandons unease,
Then he who is already with an accumulation is purified
by something extra.
Indeed, the view betrays him claiming in that way.
- 3) The holy man does not say purity is from anything extraneous—
From the seen, from the heard, from morality and
observances, or from the felt.
Not mired by merit or by evil,
Leaving behind what was acquired, he is not working up
anything here.
- 4) Abandoning what was before they have adhered to what is after;
Following their disturbed passions they do not cross over
attachment.
They take up and let go
Like a monkey releasing and grabbing a branch.
- 5) A person having taken religious observances upon himself
Goes high and low holding fast to perception;

IV.5-V.3

vidvā ca vedehi samecca dhammān
na uccāvacaṃ gacchati bhūripaṇṇo

- 6) sa sabbadhammesu vīsenibhūto
yaṃ kiñci dīttamā va sutam mutam vā
tameva dassim vivatam carantam
kenīdha lokasmim vikappayeyya
- 7) na kappayanti na purekkharonti
accantasuddhīti na te vadanti
ādānagantham gathitam visajja
āsam na kubbanti kukiñci loke
- 8) sīmātigo brāhmaṇo tassa natthi
ñatvā va disvā va samuggahītam
na rāgarāgī na virāgaratto
tassīdha natthi paramuggahītanti

V. PARAMATTHAKA SUTTA

- 1) paramanti dīttāsu paribbasāno
yaduttari kurute jantu loke
hīnāti aṇṇe tato sabbamaḥa
tasmā vivādāni avītavatto
- 2) yadattanī passati āni.samsam
dītthe sute sīlavate mute vā
tadeva so tattha samuggahāya
nīhīnato passati sabbamañṇam
- 3) tam vāpi gantham kusalā vadanti
yaṃ nissito passati hīnamañṇam
tasmā hi dīttamā va sutam mutam vā
sīlabbatam bhikkhu na nissayeyya

But the experienced one by realizations having attained to the Way
Does not go high or low, being broad in understanding.

- 6) He is become at peace among all philosophies
And toward whatever is seen or heard or felt.
That one, going along clear-sighted, open —
By what here in the world would one judge him?
- 7) They conceive nothing, they set nothing before them,
They do not argue "This is absolute purity."
Having let loose the tied-up tie of acquisition
They make no wish at all in the world.
- 8) The holy man is gone beyond boundaries — by him there is
nothing
He has known or seen that is seized upon.
He has no passion for passion, he is not impassioned for dispassion.
By him nothing outward has been taken up here.

V. EIGHT-VERSED DISCOURSE ON THE ULTIMATE

- 1) Abiding in views, thinking "It is the ultimate,"
A person makes out one in the world to be outstanding;
Therefore he says that all others are "inferior."
Thus he has not passed beyond contentions.
- 2) Whatever advantage he sees for himself
In the seen, in the heard, in morality and observances, or in the felt,
He having seized upon that very thing there
Views all others to be inferior.
- 3) But adept ones call that a tie
Dependent upon which he views another to be inferior.
So upon the seen, the heard, or the felt,
Or upon morality and observances a mendicant would not depend.

V.4-VI.2

4)

ditthimpi lokasmim na kappayeyya
ñāṇena vā sīlavatena vāpi
samoti attānamanūpaneyya
hīno na maññetha visesi vāpi

5)

attam pahāya anupādiyāno
ñāṇepi so nissayam no karoti
sa ve viyatteso na vaggasārī
ditthimpi so na pacceti kiñci

6)

yassūbhayante pariḍhīdha natthi
bhavābhavāya idhā vā huram vā
nivesanā tassa na santī keci
dhammesu niccheyya samuggahitām

7)

tassīdha ditthe va sute mote vā
pakappitā natthi anūpi saññā
tam brāhmaṇam ditthimanādiyānam
kenīdha lokasmim vikappayeyya

8)

na kappayanti na purekkharonti
dhammāpi tesam na paticchitāse
na brāhmaṇo sīlavatena neyyo
pāraṅgato na pacceti tādīti

VI. JARĀ SUTTA

1)

appam vata jīvitam idam
oram vassasatāpi miyyati
yo cepi aticca jīvati
atha kho so jarasāpi miyyati

2)

socanti janā mamāyite
na hi santi niccā pariggahā

- 4) Also he would not conceive a view in the world
Based on knowledge or also morality and observances.
He would not present himself as equal,
Nor would he imagine to be inferior, or superior.
- 5) Having abandoned what was acquired, not grasping anything,
He would not be in dependence even upon knowledge.
He truly is not a partisan among the schoolmen;
He does not fall back on any view at all.
- 6) For whom there is no intent here for either of two extremes,
For this or that existence, here or hereafter,
For him there are no entrenchments
Seized, having discriminated, from among the philosophies.
- 7) By him, here, in the seen, the heard, or the felt,
There is not contrived even the slightest perception.
That holy man not adopting a view --
By what here in the world would one judge him?
- 8) They conceive nothing, they set nothing before them;
Also, no philosophies are received by them.
A holy man is not to be led on by morality and observances.
Gone to the other shore, one who is such does not fall back.

VII. DISCOURSE ON AGEDNESS

- 1) Truly, this life is a little thing.
One dies within just a hundred years;
Or, even if one lives beyond that
Then one certainly dies of decrepitude.
- 2) People sorrow over what they call "mine";
Indeed, there are no permanent possessions.

VI. 2-9

vinābhāvasantimevidam
iti disvā nāgāramāvase

3) maraṇenapi tam pahīyati
yam puriso mamayidanti maññati
etampi viditvā paṇḍito
na mamattāya nametha māmako

4) supinena yathāpi saṅgataṃ
paṭibuddho puriso na passati
evampi piyāyitaṃ jaṇaṃ
petvaṃ kālaṅkataṃ na passati

5) ditthāpi sutāpi te jaṇā
yesaṃ nāmamidaṃ pavuccati
nāmamevāvasissati
akkheyyaṃ petassa jantuno

6) sokaparidevamaccharaṃ
na jahanti giddhā mamāyite
tasmā munayo pariggahaṃ
hitvā acarimsu khemaḍassino

7) paṭitnacarassa bhikkhuno
bhajamānassa vivittamāsaṇaṃ
sāmaggiyamāhu tassa taṃ
yo attānaṃ bhavane na dassaye

8) sabbattha muṇi anissito
na piyaṃ kubhati nopi appiyaṃ
tasmim paridevamaccharaṃ
paṇṇe vāri yathā na limpāti

9) udabindu yathāpi pokkhare
pamude vāri yathā na limpāti

This is verily a state of deprivation —
Seeing thus one should not dwell in a house.

- 3) At death, also, that is lost
Of which a man imagines "This is mine."
So having realized this an intelligent person,
A disciple, would not incline toward "mine"ness.
- 4) Just as a man awakened
Does not see one he met in a dream,
Even so a beloved fellow
That is dead, expired, one does not see.
- 5) Seen and heard are these fellows
Who are called by this or that name —
Of a dead person only the name
Will remain to be announced.
- 6) Those who are greedy for what they would call "mine"
Do not leave behind sorrow, lamentation, and fear of loss.
Therefore sages, leaving behind possession,
Have gone forth, seeing sanctuary.
- 7) Of a mendicant who lives withdrawn,
Resorting to a solitary sitting place,
They say it is fitting of him
That he would not manifest himself in any settled
abiding.
- 8) Everywhere the sage is independent;
He does not make up what is loved, or what is unloved either.
Therefore lamentation and fear of loss,
Like water on a leaf, do not stick.
- 9) And like a drop of moisture on a water lily,
Like water on a lotus does not stick,

VI.9-VII.5

evam muni nopalippati
yadidam ditthasutam mutesu va

10)

dhono na hi tena manñati
yadidam ditthasutam mutesu va
nāññena visuddhimicchati
na hi so rajjati no virajjati

VII. TISSAMETTEYYA SUTTA

1)

methunamanuyuttassa (iccāyasmā tisso metteyyo)
vighātam brāhi mārisa
sutvāna tava sāsanaṃ
viveke sikkhissāmasa

2)

methunamanuyuttassa (metteyyāti bhagavā)
mussatevāpi sāsanaṃ
micchā ca patipajjati
etaṃ tasmim anāriyam

3)

eko pubbe caritvāna
methunaṃ yo nisevati
yānaṃ bhantaiva taṃ loke
hīnamāhu puthujjanaṃ

4)

yaso kitti ca yā pubbe
hāyatevāpi tassa sā
etampi disvā sikkhettha
methunaṃ vippahātave

5)

saṅkappeti pareto so
kaṇo viya jhāyati
sutvā paresaṃ nigghosaṃ
maṅku hoti tathāvidho

Even so the sage is not mired
With what is seen, heard, or felt.

- 10) Thus the purified man does not imagine anything
Regarding what is seen, heard, or felt.
He does not want purity through what is extraneous;
Indeed, he is neither passionate nor impassive.

VII. DISCOURSE TO TISSA METTEYYA

- 1) To one given to sexuality (said the venerable Tissa Metteyya)
Tell us what is the harm, Sir.
Having heard your teaching
We would train ourselves in detachment.
- 2) By one given to sexuality (Metteyya, said the Blessed One)
The teaching is even forgotten,
And wrongly he proceeds —
This in him is ignoble.
- 3) Whoever having formerly lived alone
Indulges in sexuality
Is like a vehicle veered off course in the world —
"Inferior" they call that common fellow.
- 4) And whatever fame and repute were formerly his,
Those also are left behind.
So having seen this one should train himself
To well abandon sexuality.
- 5) Oppressed by thoughts
He broods like a wretch.
Having heard the declamations of others
One of such a type becomes downcast.

VII.6-VIII.2

- 6) atha satthāni kurute
paravādehi codito
esa khvassa mahāgedho
mosavajjam pagā'ati
- 7) paṇḍitoti samaññāto
ekacariyam adhiṭṭhito
athāpi methune gutto
mandova parikissati
- 8) etamādinavam ñatvā
muni pubbāpare idha
ekacariyam dāham kayirā
na nisevetha methunam
- 9) vivekaññeva sikkhetha
etaṃ ariyānamuttamam
na tena settho maññetha
sa ve nibbānasantike
- 10) rittassa munino carato
kāmesu anapekkhino
oghatinnessa pihayanti
kāmesu gadhitā pajāti

VIII. PASŪRA SUTTA

- 1) idheva suddhī iti vādayanti
nāññesu dhammesu visuddhimāhu
yam nissitā tattha subham vadānā
paccekasacesu puthū nivittā
- 2) te vādakāmā parisam vigayham
bālam dahanti mithu aññamaññam

- 6) Then, reproved by the words of others,
He makes up weapons of defence;
Surely, this for him is immense greed —
He plunges into falsehood.
- 7) Recognized as an intelligent person,
Determined upon the solitary life,
And then become given to sexuality,
Like an idiot he is drawn into troubles.
- 8) Having understood this bad result
The sage, here, earlier and later,
Would make steadfast his solitary life.
He would not indulge in sexuality.
- 9) He would train himself just in detachment —
This is supreme for noble ones.
But not by that would he imagine to be preeminent;
He truly is near to blowing out.
- 10) Mankind, tied up in the objects of desire,
Enviies the sage, living empty,
Not hoping for objects of desire,
Who has crossed the flood.

VIII. DISCOURSE TO PASŪRA

- 1) "Only here is purity" — thus they argue;
They say purity is not in other philosophies.
Claiming the Good to be there, in what they are dependent upon
They are variously entrenched in individual truths.
- 2) They, desirous of argument, having plunged into the assembly,
Contrarily hold each other to be a fool.

vadanti te aññasitā kathojjam
pasamsakāmā kusalā vadānā

- 3) yutto kathāyam parisāya majjhe
pasamsamiccham vinighāti hoti
apāhatasmim pana mañku hoti
nindāya so kuppati randhamesi
- 4) yamassa vadam parihinamāhu
apāhatam pañhavimamsakāse
paridevati socati hinavādo
upaccagā manti anutthonāti
- 5) ete vivādā samānesu jātā
etesu ugghāti nighāti hoti
etampi disvā virame kathojjam
na haññadatthhatthi pasamsalābhā
- 6) pasamsito vā pana tattha hoti
akkhāya vadam parisāya majjhe
so hassati unnamati ca tena
pappuyya tamattham yathāmano ahu
- 7) yā unnati sāssa vighātabhūmi
mānātimānam vadate paneso
etampi disvā na vivādayetha
na hi tena suddhim kusalā vadanti
- 8) sūro yathā rājakhādāya puttō
abhigajjameti patisūramiccham
yeneva so tena palehi sūra
pubbeva natthi yadidam yudhāya
- 9) ye ditthimuggayha vivādayanti
idameva saccanti ca vādayanti

They argue away at the controversy, each adhering to something different,
Desirous of praise, claiming to be adepts.

- 3) Engaged in debate in the midst of the assembly,
Wanting praise, one becomes worried about being beaten.
Further, upon being refuted he becomes downcast.
He is upset by censure, and is a seeker of weaknesses.
- 4) When the judges say some argument of his
Is deficient and refuted
He with the inferior argument laments and sorrows;
"He overcame me"—thus he cries.
- 5) These contentions are arisen amongst philosophers;
In them occur beating and being beaten.
So having seen this one should refrain from controversy;
Indeed, there is no other purpose in it than the gain of praise.
- 6) Further, if he is praised there,
Having pronounced his argument in the midst of the assembly,
He is mirthful and self-satisfied by that,
Having achieved that purpose as was his intention.
- 7) Yet any self-satisfaction is the ground for his own harm,
As he argues with conceit and contemptuousness.
Having seen this too one should not contend;
Adept ones say purity is indeed not by that.
- 8) Like a hero nourished by royal food
He comes thundering along, wanting an opponent.
Run off to wherever he is, Hero.
The one for battle has never been here.
- 9) Those who having taken up a view contend
And argue, "Only this is true"—

VIII -- IX.4

te tvam vadassū na hi tedha atthi
vādambhi jāte paṭisenikattā

10) visenikatvā pana ye caranti
ditthihi ditthim avirujjhamānā
tesu tvam kiṃ labhetho pasūra
yesidha natti paramuggahitam

11) atha tvam pavitakkamāgamā
manasā ditthigatāni cintayanto
dhoneva yugam samāgamā
na hi tvam sakkhasi sampayātaveti

IX. MĀGANDIYA SUTTA

1) disvāna taṅhaṃ aratim ragañca
nāhosi chando api methunasmmim
kimevidam muttakarīsapunnam
pādāpi nam samphusitum na icche

2) etādisam ce ratanam na icchasi
nāriṃ narindehi bahōhi patthitam
ditthigatam silavatam nu jīvitam
bhavūpapattiñca vadesi kīdisam

3) idam vadāmīti na tassa hoti (māgandiyāti bhagavā)
dhammesu niccheyya samuggahitam
passañca ditthīsu anuggahāya
ajjhattasantiṃ pacinam adassam

4) vinicchayā yāni pakappitāni (iti māgandiyō)
te ve muni brūsi anuggahāya
ajjhattasantiṃ yamevamattvaṃ
katham nu dhīrehi paveditam tam

Make your arguments to them. There certainly are not here
Any fighters in an argument that has arisen.

- 10) But those who live having made themselves at peace,
Not opposing view against views,
What would you get from them, Paśūra,
By whom nothing outward has been taken up here?
- 11) And now you are come theorizing,
Thinking over beliefs in your mind.
You are come into engagement with a purified man;
You certainly will not be able to advance.

IX. DISCOURSE TO MĀGANDĪYA

- 1) Having seen Craving, Dissatisfaction, and Passion
There did not occur even an inclination to sexuality.
Just what is this, full of urine and dung?
I would not want to touch it even with my foot.
- 2) If you do not want a treasure such as this,
A woman desired by many lords of men,
What belief, what morality and observances, what way of life,
And what kind of rebirth into existence do you declare?
- 3) There is nothing of which I say, "I declare this," (Māgandīya,
said the Blessed One,)
Seized, having discriminated, from among the philosophies.
But looking among the views, not taking hold of anything,
Examining, I saw inner peace.
- 4) Whatever discriminations have been conceived, (said Māgandīya,)
Truly, O Sage, you speak of them without taking hold.
This "inner peace," whatever it means,
How is it made known by the wise?

- 5) na ditthiyā na sutiyā na ñāṇena (māgandiyāti
bhagavā)
sīlabbatenāpi na suddhimāha
aditthiyā assutiyā añāṇā
asīlatā abbatā nopi tena
ete ca nissajja anuggahāya
santo anissāya bhavaṃ na jappe
- 6) no ce kira ditthiyā na sutiyā na ñāṇena (iti
māgandiyo)
sīlabbatenāpi na suddhimāha
aditthiyā assutiyā añāṇā
asīlatā abbatā nopi tena
maññāmaham momuhameva dhammam
ditthiyā eke paccenti suddhim
- 7) ditthañca nissāya anupucchamāno (māgandiyāti
bhagavā)
samuggahītesu pamohamāgā
ito ca nāddakkhi anumpi saññam
tasmā tuvaṃ momuhato dahāsi
- 8) samo visesī uda vā nihīno
yo maññati so vivadetha tena
tīsu vidhāsu avikampamāno
samo visesīti na tassa hoti
- 9) saccanti so brāhmaṇo kiṃ vadeyya
musāti vā so vivadetha kena
yasmim samam visamam vāpi natthi
sa kena vadam paṭisamyujeyya
- 10) okaṃ pahāya aniketasārī
gāme akubbam muni santhavāni
kāmehi ritto apurakkharāno
katham na viggayha janena kayirā

- 5) Not by what is viewed, not by what is heard, not by inner knowledge,
 (Māgandiya, said the Blessed One,)
 Nor by morality and observances is purity said to be;
 By absence of what is viewed, by absence of what is heard, by non-knowledge,
 By amorality, by nonobservance — also not by that.
 So having let go of these, not taking hold of anything,
 A peaceful one, not being dependent, would not have longings for existence.
- 6) If you say that not by what is viewed, not by what is heard, not by
 inner knowledge, (said Māgandiya,)
 Nor by morality and observances is purity said to be;
 By absence of what is viewed, by absence of what is heard, by non-knowledge,
 By amorality, by nonobservance — also not by that;
 Then I imagine that to be a confused philosophy indeed.
 Some do rely on purity by view.
- 7) And having depended upon view, enquiring, (Māgandiya, said the
 Blessed One,)
 You have become confounded by what you have seized upon;
 And so you have not seen the slightest sense in this.
 Therefore you hold it to be confused.
- 8) He who imagines the existence of "equal," "superior," or "inferior"
 Would contend with regard to that.
 To one not vacillating among three distinctions
 There occurs no "equal" or "superior."
- 9) What would that holy man argue saying, "It is true";
 Or with regard to what would he contend saying, "It is false"?
 For whom there is neither equal nor unequal,
 With whom would he engage in argument?
- 10) A sage, having abandoned his home, going without fixed abode,
 Not working up intimacies in a village,
 Rid of objects of desire, setting nothing before him,
 Would not, taking up a position, make debate with the people.

IX.11-X.3

11)

yehi vivitto vicareyya loke
na tāni uggaḥha vadeyya nāgo
jalambujam kaṇḍakavārijam yothā
jalena paṅkena caṇṇapalittam
evam muni santivādo agiddho
kāme ca loke ca anūpalitto

12)

na vedagū ditthiyā na mutiyā
sa mānameti na hi tammayo so
na kammunā nopi sutena neyyo
anūpanīto sa nivesanesu

13)

sāññāvirattassa na santi ganthā
paññāvimuttassa na santi mohā
sāññāñca ditthiñca ye aggahesum
te ghaṭṭayantā vicaranti loketi

X. PURĀBHEDA SUTTA

1)

kathamāssā kathamāssilo
upasantoti vuccati
tam me gotama pabrūhi
pucchito uttamam narām

2)

vītatanho purā bhedā (iti bhagavā)
pubbamantamanissito
vemaḥḥe nupasankhēyyo
tassa natthi purakkhatam

3)

akkodhano asantāsi
avikatthi akukkuko
mantabhāṇi anuddhato
sa ve vācāyato muni

- 11) With whatever attributes he would roam solitary through the world,
 Not having taken hold of them would a great one put forth an argument.
 Just as a white lotus whose stalk arises from the water
 Is not mired by water and mud,
 Even so a sage, a speaker of Peace, one without greed,
 Is not mired by desirable objects and the world.
- 12) One who has realized does not come to conceit through what is
 viewed or felt;
 Indeed, he is not of that nature.
 He is not to be led on by what is done, or heard either.
 He is not brought to a conclusion among entrenchments.
- 13) There are no ties for one dispassioned toward perception;
 There are no confusions for one released by understanding.
 But those who have grabbed hold of perception and view
 Roam through the world causing trouble.

X. DISCOURSE ON BEFORE THE BREAK

- 1) Having what vision, having what morality
 Is one said to be "at peace"?
 Tell me this, O Gotama.
 You are asked about the supreme man.
- 2) With craving gone before the breaking of life, (said the Blessed One),
 Not dependent upon former times,
 Not to be determined in the present,
 He has not anything set before him.
- 3) Not angry, not intimidated,
 Not boastful, not beset with anxiety,
 A speaker of discretion, not pompous,
 He truly is a sage whose speech is restrained.

X. 4-10

- 4) nirāsatti anāgate
atītam nānusocati
vivekadassī phassesu
ditthīsu ca na nīyati
- 5) patilīno akuhako
apihālu amaccharī
appagabbho ajeguccho
pesuṇeyye ca no yuto
- 6) sātiyesu anassāvī
atimāne ca no yuto
saṅho ca patibhānavā
na saddho na virajjati
- 7) lābhakamyā na sikkhati
alābhe ca na kuppati
aviruddho ca tanhāya
rasesu nānugijjhati
- 8) upekkhako sadā sato
na loke maññate samam
na visesī na nīceyyo
tassa no santī ussadā
- 9) yassu nissayatā natthi
ñātvā dhammam anissito
bhavāya vibhavāya vā
tanhā yassa na vijjati
- 10) tam brūmi upasantoti
kāmesu anapekkhinam
ganthā tassa na vijjanti
atarī so visattikam

- 4) With no attachment to the future
He does not sorrow over the past.
A viewer of detachment among contacts,
He is not led into views.
- 5) He is withdrawn, not a schemer,
Not covetous, not afraid of loss,
Not audacious, not beset with aversion,
And not given to denigration.
- 6) Not attracted to what is pleasant,
And not given to contemptuousness,
Mild, and possessed of ready wit,
He is not devout, he is not impassive.
- 7) He does not train himself through desire of gain,
And he is not upset at lack of gain.
He is not opposed to craving,
Nor is he greedy for savory stimulations.
- 8) An indifferent onlooker, always mindful,
He imagines nothing in the world to be equal,
Nor superior, nor lower.
For him there are no distinguished positions.
- 9) With whom there is no sense of dependence,
Having understood the Way, independent;
With whom there is not to be found craving
For existence or for nonexistence;
- 10) Him I call "at peace"—
One not hoping for the objects of desire.
With him there are no ties to be found;
He has crossed over attachment.

X.11-XI.3

- 11) na tassa puttā pasavo
khettañ vatthuñca vijjati
attañ vāpi nirattañ vā
na tasmim̐ upalabbhati
- 12) yena nañ vajjum̐ puthujjanā
attho samaṇabrāhmaṇā
tañ tassa apurakkhatañ
tasmā vādesu nejjati
- 13) vītagedho amaccharī
na ussesu vadate muni
na samesu na omesu
kappañ neti akappiyo
- 14) yassa loke sakañ natthi
asatā ca na socati
dhammesu ca na gacchati
sa ve santoti vuccatīti

XI. KALAHAVIVĀDA SUTTA

- 1) kutopahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
kutopahūtā te tadiṅgha brūhi
- 2) piyappahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
maccherayuttā kalahā vivādā
vivādaḥjātesu ca pesuṇāni
- 3) piyā su lokasmim̐ kutonidānā
ye vāpi lobhā vicaranti loke

- 11) For him there are no sons or livestock,
Nor field nor property to be found.
Regarding him there is not to be detected
Anything acquired or discarded.
- 12) That for which common people would criticize him,
Or also philosophers and holy men,
He has not set that before him;
Therefore he is not disturbed amid criticisms.
- 13) Without greed for gain, not afraid of loss,
A sage does not put forth a claim as among superiors,
Nor as among equals, nor as among inferiors.
He does not come to conception; he is without conception.
- 14) For whom there is nothing his own in the world,
And who does not sorrow over what is not there,
And who does not go by philosophies —
He truly is said to be "at peace."

XI. DISCOURSE ON QUARRELS AND CONTENTIONS

- 1) Derived from what are quarrels and contentions,
Lamentations and sorrows, along with fear of loss,
Conceit and contempt, along with denigration?
From what have they derived? Please tell us this.
- 2) Derived from what is loved are quarrels and contentions,
Lamentations and sorrows, along with fear of loss,
Conceit and contempt, along with denigration.
Conjoined with fear of loss are quarrels and contentions,
And denigration is from contentions that have arisen.
- 3) In what in the world would what is loved be founded,
And also whatever yearnings roam over the world?

āsā ca nitthā ca kutonidānā
ye samparāyāya narassa honti

- 4) chandānidānāni piyāni loke
ye cāpi lobhā vicaranti loke
āsā ca nitthā ca itonidānā
ye samparāyāya narassa honti
- 5) chando nu lokasmiṃ kutonidāno
vinicchayā vāpi kutopahūtā
kodho mosavajjaṇca kathaikathā ca
ye vāpi dhammā samanena vuttā
- 6) sātāṃ asātanti yamāhu loke
tamūpanissāya pahoti chando
rūpesu disvā vibhavaṃ bhavaṇca
vinicchayaṃ kubbatī jantu loke
- 7) kodho mosavajjaṇca kathaikathā ca
etepi dhammā dvayameva sante
kathaikathī nānapathāya sikkhe
ñatvā pavuttā samanena dhammā
- 8) sātāṃ asātāṇca kutonidānā
kismiṃ asante na bhavanti hete
vibhavaṃ bhavaṇcāpi yametamattham
etaṃ me pabrūhi yatonidānaṃ
- 9) phassanidānaṃ sātāṃ asātāṃ
phasse asante na bhavanti hete
vibhavaṃ bhavaṇcāpi yametamattham
etaṃ te pabrūmi itonidānaṃ
- 10) phasso nu lokasmiṃ kutonidāno
pariggahā cāpi kutopahūtā

And founded in what are hopes and ends
Which are for a man's future state?

- 4) Founded in preference is what is loved in the world,
And also whatever yearnings roam over the world.
And founded in this are hopes and ends
Which are for a man's future state.
- 5) Preference is founded in what in the world?
Also, derived from what are discriminations,
Anger, falsehood, and brooding uncertainty,
And also whatever philosophies are declared by the philosopher?
- 6) What they call "pleasant" and "unpleasant" in the world —
Depending upon that preference derives.
Having viewed among forms nonexistence and existence
A person makes a discrimination in the world.
- 7) Anger, falsehood, and brooding uncertainty,
And those philosophies also are in just that pair.
The uncertain one should train himself on the path of understanding,
The philosophies declared by the philosopher having been understood.
- 8) In what are founded pleasant and unpleasant?
In what not being do they not exist?
And nonexistence and existence too, whatever that means —
Tell me that in which they are founded.
- 9) In contact are founded pleasant and unpleasant;
In contact not being they do not exist.
Nonexistence and existence too, whatever it means —
I tell you that they are founded in this.
- 10) Contact is founded in what in the world?
Also, derived from what are possessions?

XI.10-16

kismim asante na mamattamatthi
kismim vibhūte na phusanti phassā

- 11) nāmañca rūpañca paticca phasso
icchānidānāni pariggahāni
icchāyasantiyā na mamattamatthi
rūpe vibhūte na phusanti phassā
- 12) katham sametassa vibhoti rūpam
sukham dukhañcāpi katham vibhoti
etaṃ me pabrūhi yathā vibhoti
taṃ jāniyāmāti me mano ahu
- 13) na saññasaññī na visaññasaññī
nopi asaññī na vibhūtasaññī
evaṃ sametassa vibhoti rūpam
saññānidānā hi papañcasankhā
- 14) yaṃ taṃ apucchimha akittayī no
aññāṃ taṃ pucchāma tadāṅgha brūhi
ettāvattaṅgaṃ nu vadanti heke
yakkhassa suddhiṃ idha paṇḍitāse
udāhu aññāmpi vadanti etto
- 15) ettāvattaṅgampi vadanti heke
yakkhassa suddhiṃ idha paṇḍitāse
tesaṃ paneke samayaṃ vadanti
anupādisese kusalā vadānā
- 16) ete ca ñatvā upanissitāti
ñatvā munī nissaye so vimamsī
ñatvā vimutto na vivādameti
bhavābhavāya na sameti dhīroti

In what not being is there no sense of "mine"ness?
 In devoidness of what do contacts not contact?

- 11) Contact is conditioned by name and form.
 Founded in desire are possessions.
 In desire not being there is no sense of "mine"ness.
 In devoidness of form contacts do not contact.
- 12) In one how attained does form become void?
 And how also do ease and unease become void?
 Tell me in what way they become void;
 My intention has been that we should know this.
- 13) He has no perception of perception; he has no perception of
 non-perception;
 He is not without perception; he has no perception of "void."
 For one thus attained form becomes void;
 Indeed, founded in perception are differentiation and identity.
- 14) That which we asked you have related to us.
 Let us ask you something more — please tell us this:
 Do indeed some intelligent ones here declare
 That the highest purity of the spirit is to that extent,
 Or do they declare that it is even more than that?
- 15) Indeed, some intelligent ones here do declare
 That the highest purity of the spirit is to that extent;
 But then some of them, claiming to be adepts,
 Declare an attainment in which nothing that was taken up
 remains.
- 16) So having understood these to be dependent,
 The sage, an investigator, having understood the ways of
 dependence,
 A released one, having understood, does not come to contention.
 The wise one does not attain to this or that existence.

XII.1-7

XII. CŪLAVIJYŪHA SUTTA

- 1) sakarīsakamditthiparibbasānā
viggayha nānā kusalā vadanti
yo evaṃ jānāti sa vedi dhammam
idaṃ patikkosamakevali so
- 2) evampi viggayha vivādayanti
bālo paro akusaloti cāhu
sacco nu vādo katamo imesaṃ
sabbeva hīme kusalō vadānā
- 3) parassa ce dhammamānānujānaṃ
bālomako hoti nihīnapañño
sabbeva bālā sunihīnapaññā
sabbevime ditthiparibbasānā
- 4) sanditthiyā ceva na vivadātā
saṃsuddhapaññā kusalā mutimā
na tesam koci parihīnapañño
ditthi hi tesampi tathā samattā
- 5) na vāhametaṃ tathiyanti brūmi
yamāhu bālā mithu aññamaññaṃ
sakaṃ sakaṃ ditthimakāṃsu saccam
tasmā hi bālōti paraṃ dahanti
- 6) yamāhu saccam tathiyanti eke
tamāhu aññe tuccham musāti
evampi viggayha vivādayanti
kasmā na ekam samaṇā vadanti
- 7) ekam hi saccam na duttīyamatthi
yasmim pajāno vivade pajānaṃ
nānā te saccāni sayam thvanti
tasmā na ekam samaṇā vadanti

XII. SMALL DISCOURSE ON TACTICAL DEPLOYMENT

- 1) Each abiding in his own view,
Having taken up a position, "adepts" make different arguments.
"He who knows thus has realized the Way.
Denying this one is imperfect."
- 2) And thus having taken up a position they contend
And say, "The other is a fool, not an adept."
Which of these is the true argument?
Indeed, even all of them are claiming to be adepts.
- 3) If by not consenting to another's philosophy
One is a lowly fool of inferior understanding,
Then even all are fools with quite inferior understanding,
Even all of those abiding in a view.
- 4) If by their own view, even though they are not immaculate,
They are of purified understanding, adept, possessed of insight,
Then not one of them is of deficient understanding.
Indeed, their views also are in that way consummate.
- 5) Truly, I do not say "It is so,"
Which fools say contrarily to each other.
They have each made out their own view to be true;
Therefore, indeed, they hold the other to be the fool.
- 6) That which some say is "true," is "so,"
Others say is "vain," is "false";
And thus having taken up a position they contend.
Why do philosophers not declare just one way?
- 7) There is but one Truth, not a second
Over which a knowing one would contend with a knowing one;
But they call out different truths for themselves.
Therefore philosophers do not declare just one way.

- 8) kasmā nu saccāni vadanti nānā
 pavādiyāse kusalā vadānā
 saccāni sutāni bahūni nānā
 udāhu te takkamanussaranti
- 9) na heva saccāni bahūni nānā
 aññatra saññāya niccāni loke
 takkañca ditthīsu pakappayitvā
 saccam musāti dvaya dhammamāhu
- 10) ditthe sute sīlavate mute vā
 ete ca nissāya vimānadassī
 vinicchaye thatvā pahassamāno
 bālo paro akusaloti cāha
- 11) yeneva bāloti parāni dahāti
 tenātumānaṃ kusaloti cāha
 sayamattanā so kusalāvadāno
 aññāṃ vimāneti tadeva pāva
- 12) atisāraditthiyāva so samatto
 mānena matto paripuṇṇamānī
 sayameva sāmaṃ manasābhisitto
 ditthī hi sā tassa tathā samattā
- 13) parassa ce hi vacasā nihīno
 tumo sahā hoti nihīnapañño
 atha ce sayāṃ vedagū hoti dhīro
 na koci bālo samaṇesu atthi
- 14) aññāṃ ito yābhivadanti dhammāṃ
 aparaddhā suddhimakevali te
 evampi titthiyā puthuso vadanti
 sanditthirāgena hi tebhiraṭṭā

- 8) Why do they declare different truths,
Argumentative, claiming to be adepts?
Many different truths are heard,
Or else they just follow speculation.
- 9) Indeed, there are not many, different, perennial truths
In the world, except by means of perception.
So having contrived a speculation from among the views
They speak of a duality of "truth" and "falsehood."
- 10) The seen, the heard, morality and observances, and the felt —
Depending upon these he is disdainful;
And standing in his discrimination, scoffing,
He says "The other is a fool, not an adept."
- 11) That very thing by which he holds the other to be "a fool,"
By that he speaks of himself as "an adept."
He himself claiming himself to be adept
Disdains another while speaking just the same.
- 12) Just by his excessive view he is "consummate,"
Drunk with conceit, considering himself to be complete,
By himself consecrated in his own mind.
Indeed, that view of his also is in that way consummate.
- 13) Indeed, if by another's word someone is inferior
Then oneself also comes to be of inferior understanding.
Then again, if of oneself one is a realizer of Truth, a wise man,
Then among philosophers no one is a fool.
- 14) "Those who proclaim a philosophy other than this
Have failed at purity and are imperfect" —
Just so do sectarians severally claim;
Indeed, they are impassioned with passion for their own views.

XII.15-XIII.4

- 15) idheva suddhim iti vādayanti
nāñnesu dhammesu visuddhimāhu
evampi titthiyā puthuso nivittihā
sakāyane tattha dalham vadānā
- 16) sakāyane vāpi dalham vadāno
kamettha bāloti param daheyya
sayamiva so medhagamāvaheyya
param vadam bālamasuddhidhammam
- 17) vinicchaye thatvā sayam pamāya
uddham so lokasmiñ vivādameti
hitvāna sabbāni vinicchayāni
na medhagam kubbati jantu loketi

XIII. MAHĀVIYŪHA SUTTA

- 1) ye kecime ditthiparibbasānā
idameva saccanti vivādayanti
sabbeva te nindam anvānāyanti
atho pasamsampi labhanti tattha
- 2) oppam hi etam na alam samāya
duve vivādassa phalāni brūmi
etampi disvā na vivādayetha
khemābhipassam avivādabhūmim
- 3) yā kācimā sammutiyo puthujjā
sabbāva etā na upeti vidvā
anūpayo so upayam kimeyya
ditthe sute khantimakubbamāno
- 4) sīluttamā saññāmenāhu suddhim
vatam samādāya upatthitāse

- 15) "Only here is purity" — thus they argue;
They say purity is not in other philosophies.
Just so are sectarians severally entrenched,
Steadfastly proclaiming there their own method.
- 16) But steadfastly proclaiming his own method,
What other person here should he hold to be the fool?
Even he himself would bring about the conflict
Declaring the other to be a fool with an impure philosophy.
- 17) Standing in discrimination, having measured himself up,
He comes to further contention in the world.
But having left behind all discriminations
A person makes no conflict in the world.

XXIII. GREAT DISCOURSE ON TACTICAL DEPLOYMENT

- 1) Whichever of these abiding in a view
Contend, saying "Only this is true"—
Even all of them incur censure,
But then they also get praise therein.
- 2) Yet it is only a little, not enough to be equable—
I tell you of the two fruits of contention.
So having seen this one should not contend,
Regarding as sanctuary the ground of non-contention.
- 3) Whatever common conventions there are,
An experienced one does not have recourse to any of them.
How would he without recourse come to have recourse
When not making submission to the seen and the heard?
- 4) Those who think morality is supreme say purity is by self-restraint;
Having taken upon themselves an observance they are
dedicated to it.

idheva sikkhema athassa suddhim
bhavūpanīṭā kusalāvadānā

- 5) sace cuto sīlavatato hoti
pavedhatī kamma virādhayitvā
pajappatī patthayati ca suddhim
satthāva hīno pavasam gharamhā
- 6) sīlabbatam vāpi pahāya sabbam
kammañca sāvajjanavajjametam
suddhim asuddhinti apatthayāno
virato care santimanuggahāya
- 7) tamūpanissāya jigucchitam vā
atīnavāpi dittham va sūtam mutam vā
uddhamāsarā suddhimanutthunanti
avītatanhāse bhavābhavesu
- 8) patthayamānassa hi jappitāni
pavedhitam vāpi pakappitesu
cutūpapāto idha yassa natthi
sa kena vedheyya kuhim va jappe
- 9) yamāhu dhammam paramanti eke
tamēva hīnanti panāhu aññe
sacco nu vādo katamo imesam
sabbeva hīme kusalāvadānā
- 10) sakañhi dhammam paripunnamāhu
aññassa dhammam pana hīnamāhu
evampi viggayha vivādayanti
sakam sakam sammūtimāhu saccam

"Let us train ourselves right here and now, and then there
would be purity" —

Claiming to be adepts, they are brought up to further existence.

- 5) If he is fallen away from his morality and observances
He is agitated, having failed in his action.
He prays for and desires pure freedom from wrong
Like one who has lost his caravan and is far from home.
- 6) But having abandoned all morality and observances,
And that action that is criticized or uncriticized,
Not desiring "purity" or "non-purity,"
He would live refraining, not taking hold even of peace.
- 7) Depending upon ignorant darkness or upon something being
shunned in aversion,
Or then again upon the seen, the heard, or the felt,
In their going on they cry for purity
With craving not gone for this or that existence.
- 8) Indeed, for one desiring there are things prayed for;
And also there is agitation among contrived conceptions.
But he for whom there is no falling away or arising here —
Why would he be agitated, and what would he pray for?
- 9) That very philosophy which some say is "ultimate"
Others say is "deficient."
Which of these is the true argument?
Indeed, even all of them are claiming to be adepts.
- 10) Indeed, they say their own philosophy is complete,
While they say the philosophy of another is deficient.
And thus having taken up a position they contend,
Each saying his own convention is the truth.

- (1) parassa ce vambhayitena hīno
na koci dhammesu visesi assa
puthū hi aññassa vadanti dhammam
nihīnato samhi dalham vadānā
- (2) saddhammapūjāpi nesam tatheva
yathā pasamsanti sakāyanāni
sabbeva vādā tathiyā bhaveyyum
suddhī hi nesam paccattameva
- (3) na brāhmaṇassa paraneyyamatthi
dhammesu niccheyya samuggahītam
tasmā vivādāni upātivatto
na hi setthato passati dhammamāññam
- (4) jānāmi passāmi tatheva etaṃ
ditthiyā eke paccenti suddhiṃ
addakkhi ce kiñhi tumassa tena
atīsitvā aññena vadanti suddhiṃ
- (5) passam naro dakkhati nāmarūpaṃ
disvāna vā ñassati tānimeva
kāmaṃ bahum passatu appakam vā
na hi tena suddhiṃ kusalā vadanti
- (6) nivissavādī na hi subbināyo
pakappitam ditthi purakkharāno
yam nissito tathā subham vadāno
suddhiṃvado tathā tathaddasā so
- (7) na brāhmaṇo kappamupeti saṅkham
na ditthi sārī nāpi nānabandhu
ñatvā ca so sammutiyo puthujjā
upekkhatī uggaṇanti māññe

- 11) If by being scorned by another one were deficient
Then among philosophies none would be outstanding.
Indeed, they severally claim the other's philosophy
To be inferior, while steadfastly proclaiming their own.
- 12) And just as they praise their own methods,
Even so is their veneration of their own philosophies.
Even all arguments would be correct;
Indeed, their purity is only subjective.
- 13) For the holy man there is nothing outward which would
 lead him,
Seized, having discriminated, from among the philosophies;
Thus he has transcended contentions.
Indeed, he sees no extraneous philosophy to be preeminent.
- 14) "I understand, I see, it is just like this" —
Some rely on purity by view.
If one has viewed something, what indeed has one got by it?
Having overshot, they argue that purity is by something
 extraneous.
- 15) Seeing, a man views name and form,
And having viewed he will understand just those.
Let him see much or little, as he desires;
Adept ones say purity is indeed not by that.
- 16) Indeed, not easy to guide is a dogmatist
Who is setting before him a contrived view.
Claiming the Good to be there, in what he is dependent upon,
He is a proclaimer of "purity" who has seen "reality" there.
- 17) The holy man has no recourse to any prepared identification;
He is neither a follower of views nor an adherent of knowledge.
And he, having known the common conventions,
Looks on indifferently while others take them up.

XIII.18 - XIV.3

- 18) vissajja ganthāni munīdha loke
vivāda jātesu na vaḡḡasārī
santo asantesu upekkhako so
anuggaho uggahanonti maññe
- 19) pubbāsave hitvā nave akubban
na chandaḡū nopi nivissavādi
sa vippamutto ditthigatehi dhīro
na lippati 'oke anattagarahī
- 20) sa sabbadhammesu visenikhūto
yaṃ kiñci dittham va sutam mutam vā
sa pannabhāro muni vippamutto
na kappiyo nūparato na patthiyoti

XIV. TUVATAKA SUTTA

- 1) pucchāmi tam ādiccabandham
vivekam santipadañca mahesi
katham disvā nibbāti bhikkhu
anupādiyāno lokasmim kiñci
- 2) mūlam papañcasankhāya (iti bhagavā)
mantā asmīti sabbamuparundhe
yā kāci tanhā ajjhattam
tāsam vinayā sadā sato sikkhe
- 3) yaṃ kiñci dhammamabhijanā
ajjhattam atha vāpi bahiddhā
na tena thāmam kubbetha
na hi sā nibbuti satam vuttā

- 18) The sage, having let loose his ties here in the world,
Is not a partisan among contentions that have arisen.
Peaceful among those who are not at peace, he is an indifferent
onlooker,
Not taking hold of things, while others take them up.
- 19) Having left behind former currents of thought and not
working up new ones
He does not go by inclination, nor is he a dogmatist.
He, a wise one, is freed of beliefs;
He is not mired in the world, and he does not reproach himself.
- 20) He is become at peace among all philosophies
And toward whatever is seen or heard or felt;
He, a sage, has put down his burden and is freed,
Not conceiving, not desisting, not desiring.

XIV. DISCOURSE ON THE QUICK

- 1) I ask that kinsman of the sun,
The great seer, about detachment and the state of peace.
How having seen does a mendicant blow out,
Not grasping at anything in the world?
- 2) One with discretion would arrest "I am," (said the Blessed
One,)
The whole root of differentiation and identification.
Whatever cravings there are within himself
He would train in their dismissal, always being mindful.
- 3) Whatever philosophy he would well understand
From within himself or then also from without,
Not through that would he build up firmness of position;
Not indeed is that called "being blown out" by the virtuous.

- 4) seyyo natena maññeyya
 nīceyyo atha vāpi sarikkho
 phutttho anekarūpehi
 nātemānañ vikappayañ titthe
- 5) ajjhattamevupasame
 na aññato bhikkhu santimeseyya
 ajjhattañ upasantassa
 natthi attā kuto nirattā vā
- 6) majjhe yathā samuddassa
 ūmi no jāyatī t̥hito hoti
 evañ t̥hito anejassa
 ussadañ bhikkhu na kareyya kuhiñci
- 7) akittayī vivaṭacakkhu
 sakkhidhammañ parissayaavinayañ
 patipadañ vadehi bhaddante
 pātimokkhañ atha vāpi samādhiñ
- 8) cakkhūhi neva lolassa
 gāmakathāya āvaraye sotam
 rase ca nānugijjheyya
 na ca mamāyetha kiñci lokasmiñ
- 9) phassena yadā phuttthassa
 paridevañ bhikkhu na kareyya kuhiñci
 bhavañca nābhijappeyya
 bheravesu ca na sampavedheyya
- 10) annānamatho pānānañ
 khādanīyānañ athopi vatthānañ
 laddhā na sannidhiñ kayirā
 na ca parittase tāni alabhamāno

- 4) He would not imagine to be better by that,
Nor lower, nor then again similar.
Though being touched by many forms
He would not stay contriving conceptions for himself.
- 5) Just within himself would he come to be at peace;
A mendicant would not seek peace from the extraneous.
For one at peace within himself
There is nothing acquired — so how anything discarded?
- 6) Just as in the middle of the sea
No wave arises, and it stays still,
So would an undisturbed one stay still;
A mendicant would work up no distinguished position at all.
- 7) The open-eyed one has related
The trouble-dispelling Way based on his own experience.
Tell us the line of progress, Venerable Sir,
The ethical duty, and then also mental concentration.
- 8) He would not be restless with his eyes;
He would close his ears to village talk;
He would not be greedy for savory stimulations;
And he would not consider anything "mine" in the world.
- 9) Whenever he would be touched by affliction
A mendicant would work up no lamentation at all.
He would not pray for existence,
Nor would he be shaken amongst terrors.
- 10) Staple foods and drinks,
Other eatables, and then also clothes —
Having got them he would not make a hoard,
Nor would he be in dread at not getting them.

11)

jhāyī na pādaloḷassa
virame kukkuccā nappamojjeyya
athāsanesu sayanesu
appasaddesu bhikkhu vihareyya

12)

niddam na bahulikareyya
jāgariyam bhajeyya ātāpi
tandim māyam hassam khiddam
methunam vippajahe savibhūsam

13)

āthabbanam supinam lakkhanam
no vidahe athopi nakkhattam
virutañca gabbhakaranam
tikiccham māmako na seveyya

14)

nindāya nappavedheyya
na unnameyya pasamsito bhikkhu
lobham saha macchariyena
kodham pesuniyañca panudeyya

15)

kayavikkaye na tittheyya
upavādam bhikkhu na kareyya kuhiñci
gāme ca nābhisañjeyya
lābhakamyā janam na lopayeyya

16)

na ca katthitā siyā bhikkhu
na ca vācam payuttam bhāseyya
pāgabbhiyam na sikkheyya
katham viggāhikam na kathayeyya

17)

masavajje na niyetha
sampajāno sathāni na kayirā
atha jīvitena paññāya
sīlabbatena nāññamatimaññe

- 11) A meditator would not be restless for raving about;
He would refrain from anxiety; he would not be clouded
in mind;
Also, in sitting places and resting places
where there is little sound a mendicant would dwell.
- 12) He would not make much of sleep;
Strenuous in rigor, he would avail himself of wakefulness.
Indolence, illusion, laughter, play,
And sexuality he would abandon, along with their accessories.
- 13) He would not practice Atharva magic, interpreting of dreams,
Interpreting of signs, or then also astrology.
A disciple would not cultivate the interpreting of animal cries,
Causing of fecundity, or the art of healing.
- 14) A mendicant would not be agitated by censure;
He would not be self-satisfied when praised;
Yearning, along with fear of loss,
Anger, and denigration he would dispel.
- 15) He would not stay with buying and selling;
A mendicant would work up no criticism at all.
He would not be a nuisance in a village;
He would not accost the people with desire for gain.
- 16) And a mendicant would not be a boaster;
And he would not utter a word with an ulterior motive;
He would not train himself in audacity;
He would not speak contentious speech.
- 17) He would not be led into falsehood;
Being with full awareness he would not make betrayals of trust;
Then also he would not have contempt for another
Because of way of life, understanding, or morality and
observances.

XIV.18 - XV.4

- 18) sutvā rusito bahum vācam
samanānam vā puthujanānam
pharusena ne na pativajjā
na hi santo paṭisenikaronti
- 19) etañca dhammamaññāya
vicinam bhikkhu sadā sato sikkhe
santīti nibbutim ātvā
sāsane gotamassa na pamajjeyya
- 20) abhibhū hi so anabhibhūto
sakkhidhammanītihamadassī
tasmā hi tassa bhagavato sāsane
appamatto sadā namassamanusikkheti

XV. ATTADAṄḌA SUTTA

- 1) attadaṅḍā bhayam jētān
janān passatha medhagān
saivegān kittayissāmi
yathā saivijitān mayā
- 2) phandamānān pajān disvā
macche appolake yathā
aññamaññehi byāruddhe
disvā mañ bhayamāvisi
- 3) samantamasāro loko
disā sabbā sameritā
icchān bhavanamattano
nāddasāsim anositān
- 4) osāne tveva byāruddhe
disvā me aratī ahu

- 18) Provoked, having heard many a word
From philosophers or from common people,
He would not retort to them with harshness;
Indeed, the virtuous do not put up a fight.
- 19) And understanding this Way
A mendicant, examining, always mindful, would train himself.
Having understood the state of being blown out as "peace"
He would not be clouded in mind regarding Gotama's teaching.
- 20) He indeed a conqueror unconquered
Saw the Way based on his own experience, not on hearsay.
Therefore indeed following the teaching of that Blessed One,
With mind unclouded always, paying homage, one should
train himself.

XV. DISCOURSE ON THE UPTAKEN STICK

- 1) Fear is aroused by a stick one has acquired;
Look at people in conflict.
I shall relate to you a feeling of urgency,
How it was felt by me.
- 2) Having seen mankind thrashing about
Like fishes in little water,
Obstructed by one another—
Having seen, fear took hold of me.
- 3) The world was entirely without substance;
All the quarters were shaken.
Wanting a settled abiding for myself
I saw nothing that had not succumbed.
- 4) But even in succumbing people are obstructed—
Having seen this, strong dissatisfaction arose in me.

athettha sallamaddakkhim
duddasam hadayassitam

5)

yena sallena otinno
disā sabbā vidhāvati
tameva sallamabbuyha
na dhāvati na sīdati

6)

tattha sikkhānugiyanti
yāni loke gadhitāni
na tesu pasuto siyā
nibbijjha sabbaso kāme
sikkhe nibbānamattano

7)

Sacco siyā appagabbho
amāyo rittapesuno
akkodhano lobhapāpam
vevicham vitare muni

8)

niddam tandim sahe thīnam
pamādena na sainvase
atimāne na tittheyya
nibbānamanaso naro

9)

mosavajje na nīyetha
rūpe sūeham na kubbaye
mānañca parijāneyya
sāhasā virato care

10)

purānam nābhinandeyya
nave khantiṃ na kubbaye
hiyyamāne na soceyya
ākāsam na sito siyā

Then I saw a spike here,
Hard to see, stuck in the heart.

- 5) Subjected to this spike
Through all the quarters one runs about;
Having pulled out just this spike
One does not run, one does not sink.
- 6) Thereupon training rules are recited
Which are ties in the world —
One should not be engrossed in them.
But having broken through in every respect the objects
of desire
One should train for one's own blowing out.
- 7) One should be truthful, not audacious,
Not causing illusions, rid of denigration,
Without anger. A sage would cross over
The evil of yearning and manyness of wants.
- 8) A man intent upon blowing out
Would rise above sleepiness, indolence, and inertia;
He would not abide with cloudiness of mind;
He would not stand in contemptuousness.
- 9) He would not be led into falsehood;
He would not work up affection for form;
And he would thoroughly understand conceit.
He would live refraining from impetuosity.
- 10) He would not rejoice in the old;
He would not make submission to the new.
In something being lost he would not sorrow;
He would not be stuck on ethereal show.

- 11) gedham brūmi mahoghōti
ājavam brūmi jappanam
ārammanam pakampanam
kāmapaṅko duraccayo
- 12) saccā avokkamma muni
thale tittḥati brāhmaṇo
sabbam so paṭinissajja
sa ve santoti vuccati
- 13) sa ve vidvā sa vedagū
ñātvā dhammam anissito
sammā so loke iriyāno
na piḥetiḍha kassaci
- 14) yodha kāme accatari
saṅgam loke duraccayam
na so socati nājjheti
chinnaṣoto abandhano
- 15) yam pubbe tam visosehi
pacchā te māhu kiñcanam
majjhe ce no gahessasi
upasanto carissasi
- 16) sabbaso nāmarūpasmin
yassa natthi mamāyitam
asatā ca na socati
sa ve loke na jīyati
- 17) yassa natthi idam meti
paresam vāpi kiñcanam
mamattam so asamvindam
natthi meti na socati

- 11) I call greed "the great flood";
I call longing the current;
Supporting stimuli, the turbulence;
Objects of desire, the mud so hard to get over.
- 12) Not deviating from truth, the sage,
The holy man, stands upon high ground.
Having relinquished everything
He truly is said to be "at peace."
- 13) He truly is an experienced one; he is one who has realized;
Having understood the Way he is not dependent.
Rightly he is conducting himself through the world;
He does not envy anyone here.
- 14) Whoever here has got beyond objects of desire,
An attachment in the world hard to get over,
He does not sorrow, he does not brood.
He has cut off the stream; he is without bonds.
- 15) Whatever was before, make it wither away;
Afterward, let there not be anything for yourself.
If in the present you will not grab hold
You will live your life at peace.
- 16) For whom there is nothing considered "mine"
In any respect among name and form,
And who does not sorrow over what is not there,
He truly does not suffer loss in the world.
- 17) For whom there is no thought of "this is for me,"
Or anything for others either,
He not feeling any sense of "mine"ness
In thinking "it is not for me" does not sorrow.

XV.18 - XVI.4

- 18) anitthurī ananugiddho
anejo sabbadhi samo
tamānisamsam pabrūmi
pucchito avikampinam
- 19) anejassa vijānato
natthi kāci nisaikhati
virato so viyārabbhā
khemam passati sabbadhi
- 20) na samesu na omesu
na ussesu vadate muni
santo so vītamaccharo
nādeti na nirassatīti

XVI. SĀRIPUTTA SUTTA

- 1) na me dittho ito pubbe (iccāyasmā sārīputto)
na suto uda kassaci
evam vagguvado satthā
tusitā ganimāgato
- 2) sadevakassa lokassa
yathā dissati cakkhumā
sabbam tamam viratvā
ekova ratimajjhagā
- 3) tam buddham asitam tādīm
akuham ganimāgataim
bahūnamidha baddhānam
atthi pañhena āgamam
- 4) bhikkhuno vijigucchato
bhajato rittamāsanam

- 18) Not being harsh, not being greedy,
Being undisturbed by passion, being everywhere
equisanimous —
I tell you of that advantage
When asked of the one who is without vacillation.
- 19) For the undisturbed, understanding one
There is not any resultant.
He has refrained from endeavor.
He sees sanctuary everywhere.
- 20) Not as among equals, not as among inferiors,
Nor as among superiors does a sage put forth a claim.
He is at peace, without any fear of loss;
He does not acquire, he does not discard.

XVI. DISCOURSE TO SĀRIPUTTA

- 1) Never before have I seen (said the venerable Sāriputta)
Nor heard from anyone
Of such a sweetly speaking teacher,
Become leader of a following of the contented.
- 2) Just as the One With Vision is viewed
By the world with its gods,
Having dispelled all darkness
All alone he has arrived at satisfaction.
- 3) To that Enlightend One, unadhering, being one who is such
Who, without scheming, is become leader of a following,
For the many here who are bound
There is one come with a question:
- 4) For a mendicant feeling aversion,
Resorting to an empty sitting place —

rukhamūlam susānam vā
pabbatānam guhāsu vā

- 5) uccāvacesu sayanesu
kīvanto tattha bheravā
yehi bhikkhu na vedheyya
nigghose sayanāsane
- 6) kaṭṭi parissayā loke
gacchato agatān disān
ye bhikkhu abhisambhave
pantamhi sayanāsane
- 7) kyāssa byappathayo assu
kyāssassu idha gocarā
kāni sīlabbatānāssu
pahitattassa bhikkhuno
- 8) kaṃ so sikkhān samādāya
ekodi nipako sato
kammāro rajatasseva
niddhame malamattano
- 9) vijjucchamānassa yadidaṃ phāsu (sāriputtāti
bhagavā)
rittāsanaṃ sayanaṃ sevato ce
sambodhikāmassa yathānuddhammaṃ
taṃ te pavakkhāmi yathā pajānaṃ
- 10) pañcannaṃ dhīro bhayānaṃ na bhāye
bhikkhu sato sapariyantacārī
daṇḍādhīpātānaṃ sarīsapānaṃ
manussaphassānaṃ catuppadānaṃ
- 11) paradhammikānampi na santaseyya
disvāpi tesān bahubheravāni

The root of a tree, or a cemetery,
Or in caves in the mountains,

- 5) In resting places high and low—
What is the extent of the terrors there
By which a mendicant should not be agitated
In his noiseless dwelling place?
- 6) How many are the troubles in the world
For one going to the quarter never gone
Which a mendicant should readily withstand
In his secluded dwelling place?
- 7) What should be his manners of speech?
What should be his fields of resort here?
What morality and observances should there be
For a mendicant who has applied himself?
- 8) Having taken upon himself what training,
Unified in mind, self-possessed, mindful,
Would he blow away his own impurity
Just as a smith does to silver?
- 9) What is comfort for one feeling aversion, (Sāriputta, said the
Blessed One,)
If availing himself of an empty place for sitting and resting,
Being desirous of full enlightenment in accordance with the Way—
That I shall tell you in accordance with my knowing.
- 10) Five fearful things a wise man would not fear,
A mendicant, mindful, living in self-restriction:
Biting flies, mosquitoes, crawling things,
Affliction by humans, and beasts.
- 11) And he would not be intimidated by the followers of other ways,
Even though having seen of them many terrors.

athāparāni abhisambhaveyya
parissayāni kusalānvesī

- 12) ātaṅkaphassena khudāya phuttho
sītam athunham adhivāsayeyya
so tehi phuttho bahudhā anoko
viriyam parakkammadaḥam kareyya
- 13) theyyam na kāre na musā bhāṇeyya
mettāya phasse tasathāvarāni
yadāvilattam manaso vijaññā
kaṇhassa pakkhoti vinodayeyya
- 14) kodhātimānassa vasam na gacche
mūlampi tesam palikhañña titthe
athappiyam vā pana appiyam vā
adāhābhavanto abhisambhaveyya
- 15) paññam purakkhatvā kalyāṇapīti
vikkhambhaye tāni parissayāni
aratiṃ sahettha sayanamhi pante
caturō sahettha paridevadhamme
- 16) kimsū asissāmi kuva vā asissam
dukkham vata settha kvajja sessam
ete vitakke paridevaneyya
vinayetha sekho aniketacārī
- 17) annaṅca laddhā vasanaṅca kāle
mattam so jaññū idha tosanattham
so tesu gutto yatacārī gāme
rusitopi vācam pharusam na vajjā
- 18) okkhittacakkhu na ca pādalo
jhānānuyutto bahujāgarassa

One who is a seeker after adeptness
 Would readily withstand other troubles as well.

- 12) Touched by the affliction of illness, of hunger,
 He would endure cold and also heat.
 Touched by them in many ways that homeless one,
 Putting forth exertion, would make steadfast his vigor.
- 13) He would not work at thievery; he would not speak what is false;
 He would touch with loving-kindness the unsteady and the firm.
 Whatever he would understand to be turbidity of mind
 He would dispel, thinking, "It is on the side of Blackness."
- 14) He would not go under the influence of anger and contempt,
 And having dug up their root he would stay.
 Then what is loved and also what is unloved
 He would masterfully withstand, overmastering.
- 15) Having set understanding before him, exhilarated by righteousness,
 He would render groundless those troubles.
 He would rise above dissatisfaction in his secluded resting place;
 He would rise above four ways of lamentation:
- 16) "What shall I eat?" or "Where shall I eat?"
 "I certainly slept uneasily." "Where shall I sleep tonight?"
 These thoughts which would lead to lamentation
 One in training, living without fixed abode, would dismiss.
- 17) Having got food and clothing at a suitable time
 He would know moderation herein for the purpose of contentment.
 Guarded with respect to those things, going self-controlled in
 a village,
 He would not speak a harsh word even if provoked.
- 18) With eyes downcast, and not restless for roving about,
 Given to meditation, he would be very wakeful.

upekkhamārabba samāhitatto
takkāsayān kukkucciyūpachinde

19)

cudito vacībhi satimābhinande
sabrahmacārīsu khilān pabhinde
vācān pamuñce kusalān nāṭivelān
janavādadhammāya na cetayeyya

20)

athāparān pañca rajāni loka
yesān satimā vinayāya sikkhe
rūpesu saddesu atho rasesu
gandhesu phassesu sahettha rāgān

21)

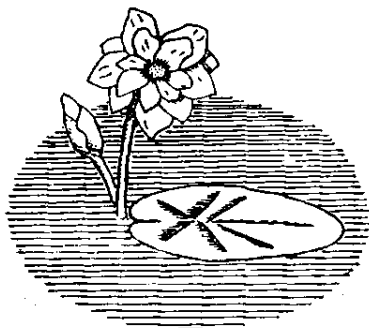
etesu dhammesu vineyya chandān
bhikkhu satimā suvimuttacitto
kālena so sammā dhammān parivīmaṃsamāno
ekodibhūto vihāne tamān soti

Starting with indifference, self-composed,
He would cut off the tendency toward speculation and anxiety.

- 19) When reproved with words he, being mindful, would rejoice;
He would break down unyieldingness with colleagues in the
Holy Life.
He would let forth speech that is adroit, not excessive;
He would not incline to the way of popular argument.

- 20) Furthermore, there are five ways of pollution in the world
In the dismissal of which a mindful one should train—
He should rise above passion for forms, sounds,
Also tastes, odors, and touches.

- 21) A mendicant, possessing mindfulness, with mind completely
released,
Would dismiss any preference for these ways.
In good time, rightly, thoroughly investigating the Way,
Become unified in mind, he would strike down the darkness.



Sabbadānam dhāmmadām jināti
The gifts of Dhamma excels all gifts

Gratitude is the memory of the heart.

Anonymous

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