

ERRATA

Page 123, last line, for 'more-becoming' read 'moreness.'

Page 143, line 1, for the real read 'tis real.

Page 151, line 8, for "rightly seeing" read "right-seeing Ariyan," has
(omitting He).

Page 159, line 4, for 'He who hath thus come' read 'He the Wayfarer.'

VERSES OF UPLIFT

HONOUR TO THAT EXALTED ONE, ARAHANT, RIGHTLY
AWAKENED

CHAPTER I.—ENLIGHTENMENT.

i

THUS have I heard:¹ On a certain occasion the Exalted One was staying at Uruvelā, on the bank of the river Nerañjarā at the foot of the bodhi-tree, having just won the highest wisdom.

Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, after the lapse of those seven days, during the first watch of the night, rousing himself from that concentration of mind, gave close attention to causal uprising in direct order,² thus: This being, that becomes; by the arising of this, that arises, namely: Conditioned by ignorance, activities; conditioned by activities, consciousness; conditioned by consciousness, mind-and-body; conditioned by mind-and-body, the six sense-spheres; conditioned by the six sense-spheres, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, grasping; conditioned by grasping, becoming; conditioned by becoming, birth; conditioned by birth, old age and death, grief, lamentation, suffering, sorrow and despair come into being. Thus is the arising of this mass of Ill.³

¹ For the first four suttas cf. *Vin.* i (*Mahāvagga*), 1-4. For the bodhi-tree legend cf. Mrs. Rhys Davids' *A Manual of Buddhism*, p. 73.

² Cf., *Manual*, 75 ff. *Anuloma*, 'according to the lie of the hair' (or clockwise).

³ Cf. *Kindred Sayings* ii, 1 ff.; v, 334.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:¹

*In sooth when things² grow plain to the ardent, musing
brāhmin,³*

*His doubts all vanish, since he knows thing-with-its-
cause.⁴*

ii

[TEXT 2] Thus have I heard: On a certain occasion.
... (as above).

Then ... the Exalted One, rousing himself from that concentration of mind, during the middle watch of the night gave close attention to causal uprising in reverse order,⁵ thus: This not being, that becomes not; by the ceasing of this, that ceases to be; namely: By the ceasing of ignorance, the ceasing of activities; by the ceasing of activities, the ceasing of consciousness; by the ceasing of consciousness, the ceasing of mind-and-body; by the ceasing of mind-and-body, the ceasing of the six sense-spheres; by the ceasing of the six sense-spheres, the ceasing of contact; by the ceasing of contact, the ceasing of feeling; by the ceasing of feeling, the ceasing of craving; by the ceasing of craving, the ceasing of grasping; by the ceasing of grasping, the ceasing of becoming; by the ceasing of becoming, the ceasing of birth; by the ceasing of birth, old age and death, grief, lamentation, suffering, sorrow and despair come to cease. Thus is the ceasing of this mass of Ill.

Thereupon the Exalted One, seeing the meaning of it, gave utterance to this verse of uplift:

*In sooth when things grow plain to the ardent, musing
brāhmin,*

His doubts all vanish, since he knows the wane of causes.⁶

¹ For the Pali verse of uplift see *Preface*.

² *Dhammā*, phases of nature; but translated at *Expositor* i, 21, 'true doctrine' (?).

³ Not, of course, by caste merely, but as at *Dhammapada*, ch. xxvi.

⁴ *Sa-hetu-dhammaj*.

⁵ *Paṭiloma*.

⁶ *Paccaya*, in the early literature equivalent to *hetu*.

iii

[2] Thus have I heard: On a certain occasion the Exalted One ... (as in § i). Then ... the Exalted One ... during the last watch of the night gave close attention to causal uprising both in direct and in reverse order, thus: This being, that becomes; by the arising of this, that arises. This not being, that is not; by the ceasing of this, that ceases, namely: Conditioned by ignorance ... (as in § i). Thus is the arising of this mass of Ill. But by the utter fading out and ceasing of ignorance, the ceasing of activities ... (as in § ii). Thus is the ending of this mass of Ill.

[3] Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*In sooth when things grow plain to the ardent, musing
brāhmin,*

*Routing the host of Māra doth he stand,
Just as the sun when lighting up the sky.*

iv

Thus have I heard: On a certain occasion the Exalted One was staying at Uruvelā, on the bank of the river Nerañjarā, under Goatherds' Banyan, having just won the highest wisdom. Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, after the lapse of those seven days, roused himself from that concentration of mind.

Now a certain brāhmin of the Huhunka-jāti, of a carping nature,¹ came to where the Exalted One was and on reaching him greeted him courteously, and after

¹ *Huhunka-jātika*. *DA*. followed by *UdA*. has 'huhun' ti karonto vicarati, 'goes about sniffing (fault-finding, grumbling).' *UdA*. also has 'pride-stiff.' In *J.P.T.S.* 1897-1901, p. 42, Hardy has 'putting confidence in the sound *huy*.' Dr. E. H. Johnstone also thinks it may refer to 'confidence in ritual-syllables.' Another reading is *huhukka*. Mrs. Rhys Davids is of opinion that it should be *Susukka*, a name of a school or clan of brāhmins (*cf. Manual*, p. 84), but later forgotten. In such case the word below in the *gāthās ni-huhunka* will have led to the substitution in the text of *huhunka* for *susukka*.

the exchange of greetings and courtesies, stood at one side. As he thus stood that brāhmin said this to the Exalted One:

'Pray, master Gotama, to what extent is one a brāhmin? And again, what are the things which constitute a brāhmin?'¹

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:²

*A brāhmin, who has barred out evil things,³ is not
A man of humph and pshaw. Whose is no stain,
Who has the self controlled, in Vedas versed,
Who lives the Brahma-life, 'tis he may say
His is the Brahma-faith,⁴ for whom there are
No false excrescences⁵ in all the world.*

v

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattihī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion the venerable Sāriputta, Moggallāna the Great, Kassapa the Great, Kaccāyana the Great, Kothhita the Great, Kappina the Great, Cunda the Great, also the venerable Anuruddha, Revata,⁶ Devadatta and Ānanda, came to where the Exalted One was. [4] And the Exalted One saw those venerable ones from afar as they came, and at the sight of them said to the monks: 'Monks, these are brāhmins coming, these are brāhmins coming!'

At these words a certain monk, a brāhmin by birth, said this to the Exalted One: 'Pray, sir, to what extent is one a brāhmin, and what are the things which constitute a brāhmin?'

¹ *Brāhmaṇa-kāraṇā*, but *Vin.* i, 3 and *Udā.* -*karaṇā*.

² The verses are Mrs. Rhys Davids, *Manual*, 85.

³ *Bāhita-pāpa*, a traditional and fanciful etymology of *brāhmaṇa*. Cf. *Dhp.* 388 and next gāthās.

⁴ *Brahma-vādaṇ vadeyya*. *Comy.* takes it to mean 'can justly say: I am a brāhmin.'

⁵ *Ussadā*, moral 'warts.' 'Such as *rāga*, *dosa*, *moha*, *māna*, *ditthi*.' *Comy.* At *It.* 97, a bhikkhu who is *anussada* is called *kalyāṇa-dhammo*.

⁶ Revata, the acacia-grove dweller, not Revata the doubter. *Comy.*

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Barring out evil things, who ever mindful fare
Awakened, bond-free,—such in the world are surely
brāhmins.*

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground.

Now on that occasion the venerable Kassapa the Great was staying at Figtree Grotto,¹ being sick, afflicted, stricken with a sore disease. Later on the venerable Kassapa the Great rose up from that sickness. On doing so this thought occurred to him: What if I were to enter Rājagaha for alms-quest?

Thereupon as many as five hundred devas eagerly busied themselves about the alms-food of the venerable Kassapa the Great.² But the venerable Kassapa the Great rejected their services, and robing himself in the forenoon took bowl and robe and entered Rājagaha by way of the streets where dwelt the poor and needy, the weavers' quarter.

Now the Exalted One saw the venerable Kassapa the Great questing for alms in that quarter. Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Who hath none else to keep,³ who is unknown,⁴
Who is subdued and fixed in the core,⁵
In whom the cankers are destroyed, the taints
Spued forth,—'tis him I call a brāhmaṇa.*

¹ Cf. *S.* v, 79; *K.S.* v, 66 (where I wrongly trans. as 'Pepper-tree Grotto'). On this occasion he was restored to health on hearing from the Master a talk on the seven limbs of wisdom.

² Cf. *Ud.*, p. 29.

³ *Anaññāposin*. Cf. *Sn.* v, 65; *infr.* III, 78. *Comy.* = *ekaposi*, 'unattended by another (who is) to be supported by oneself.'

⁴ *Aññātaṇ*. But *abhiññātaṇ* acc. to *Comy.* 'recognized for his qualities,' which, however, adds *athavā attānaṇ jānāpana-vasena naññātaṇ*.

⁵ *Sāre* = the pith or essence. *Comy.* *vimutti-sāre*.

vii

Thus have I heard: On a certain occasion the Exalted One was staying at Pātali,¹ at Ajakalāpa Shrine, the abode of the yakkha Ajakalāpa.²

Now on that occasion the Exalted One was seated in the open air on a night of inky darkness and the sky god was raining drop by drop. [5] Then the yakkha Ajakalāpa, wishing to inspire the Exalted One with fear and consternation and raising of the hair, came up to the Exalted One, and having done so thrice raised near the Exalted One his hullabaloo,³ saying, "There's a goblin for you, recluse!"

But the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*When he hath reached the goal in all things that are his,⁴
The brāhmin is beyond this goblin with his din.*

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. On that occasion the venerable Sangāmaji⁵ had come to Sāvattthī to see the Exalted One. Now she who was aforesaid the mate of Sangāmaji heard it said: 'They say master Sangāmaji has come to Sāvattthī.' So she took her boy and came to Jeta Grove.

Now on that occasion the venerable Sangāmaji was seated at the root of a certain tree for noonday rest. Then she who was aforesaid the mate of the venerable

¹ Comy. reads *Pāvā* (of the Mallas.)

² Comy. derives the word from *aja-kalāpeti* (ties up goats), but suggests *ajaka-lāpa* (goat-cry), which I think more likely, as referring to the 'imitative noise' with which the yakkha seeks to terrify.

³ *Akkulopakkulo* with variants. Discussed by Morris, *J.P.T.S.*, 1886, p. 74, who quotes our Comy. in full, but with many errors.

⁴ *Sakesu dhammesu pāragu=saka-attabhāva-dh.* or *silādi-dh.* or *arahatta-phalādhigamena paripūrakārī ti.* Comy.

⁵ Son of a *setthi*. When grown up and married, with a child, he begged the Master to give him ordination, but was bidden first to ask his parents' consent. This being obtained, he went far on the Wav. Cf. *Thag.* 34; *Brethren*, 39.

Sangāmaji came towards him, drew near and said this: 'Recluse, support me with our little child.'¹

At these words the venerable Sangāmaji was silent. So a second time and yet a third time she who was aforesaid the mate of the venerable Sangāmaji repeated her words, and a third time also the venerable Sangāmaji was silent. Thereupon she set down the child in front of the venerable Sangāmaji and went away,² saying, 'There's your child, recluse! Support him!' But the venerable Sangāmaji neither looked at the child nor spoke to him. [6] And she, when she had gone some distance, looked back and saw that the venerable Sangāmaji neither looked at the child nor spoke to him. On seeing that, this thought occurred to her: This recluse needs not even his child. So she turned back, took up the child and went away.

Now the Exalted One, with the deva-sight, purified and more than that of humans, beheld such rudeness³ as this on the part of the former mate of Sangāmaji, and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

*He joys not at her coming, he grieves not when she goes.
Sangāmaji bond-free,⁴—such call I brāhmaṇa.⁴*

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Gayā, on Gayā Head. Now on that occasion a great number of ascetics, on the cold winter nights between the eighths⁵ in time of snowfall,

¹ Text has *khudda-puttaṃ hi, samaṇa, posa man ti.* Comy. has *khudda-putt'āmhī* and interprets *putta-dutiyaṃ maṃ* (me, with child as second).

² Comy. thinks she could not stand within the radiance of the recluse!

³ *Vippakāra* (change, revulsion or abuse). Comy. remarks that to force a child upon one who has 'gone forth' was an improper thing. Comy. reads *imaṃ vip.* (not in our text).

⁴ *Sangā Sangāmaji.* The word-play cannot be reproduced.

⁵ Cf. *Vin.* i, 31, 288 (the eighth day before and after full moon of the months of Māgha and Phagguṇa (January and February), the cold season in N. India).

were plunging up and down [in the water] and sprinkling and burning sacrifice, thinking: This way comes purity.

Now the Exalted One saw that great number of ascetics so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*Not by water is one pure, tho' many folk bathe here.¹
In whom is truth and dhamma,² he is pure and he's a
brāhmin.³*

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. On that occasion Bāhiya of the Bark Garment⁴ was staying at Suppāraka⁵ on the seashore, being esteemed, honoured, thought much of, worshipped and with deference paid to him, and he got plenty of robes and alms-food, bed and seat, comforts and medicines for sickness. Now consideration arose in the mind of Bāhiya of the Bark Garment thus: I wonder whether I am one of those who in the world are arahants or have attained the arahant path.

[7] Then a devatā⁶ who was formerly a blood-relation of Bāhiya of the Bark Garment, out of compassion and desire for his welfare, knowing with his own mind the consideration of his mind, came to where he was and said this to Bāhiya of the Bark Garment: 'Bāhiya,

¹ Cf. *M.* i, 39—*Further Dialogues* v, 28, for a similar occasion:

Of what avail are all these ghāts and streams? . . .

Why seek Gayā? Your well at home's Gayā.

² Cf. *Dhp.* 261, 393.

³ For the subject cf. *The Ethics of Buddhism* (Tachibana), O.U.P., where numerous passages are collected.

⁴ His verses are at *Apadāna* ii, 475-478.

⁵ *Skt. Sūrpāraka*, 'on the W. coast of India, now Sopāra in the Thāna district just N. of Bombay. Here Vijāya landed, but went on to Ceylon.' *Mahāvāṅsa* (Geiger) trans. 54. Cf. *Suppāraka-Jātaka*, 463.

⁶ 'In this case,' says *Comy.* 'a brahma-devatā of the Pure Abodes, the second of seven monks of former ages, five of whom in this era were reborn on earth as Pukkusāti Rājā, Kumāra-Kassapa, Dabba-Mallaputta, Sabhiya and Bāhiya.'

neither are you arahant nor have you reached the arahants' path. Yours is not that course¹ by which you could be arahant or reach the arahants' path.'

'But,' asked Bāhiya, 'who in the world with its devas are arahants or have reached the arahants' path?'

'There is a town, Bāhiya, in the far-off districts named Sāvattthī. There now dwells that Exalted One who is arahant, a rightly awakened One. He indeed, Bāhiya, is arahant and teaches dhamma for reaching arahantship.'

Then Bāhiya of the Bark Garment, stirred by that devatā, left Suppāraka, and, staying only a single night throughout the journey,² came to where the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion a great number of monks were walking about in the open air. Then Bāhiya of the Bark Garment went up to them and said this to those monks: 'Pray, sirs, where now is the Exalted One dwelling, he who is arahant, a rightly awakened One? We³ are desirous of seeing that arahant who is a rightly awakened One.'

'The Exalted One, Bāhiya, has gone among the houses in quest of alms-food.'

Thereupon Bāhiya of the Bark Garment turned about hastily, left Jeta Grove and entered Sāvattthī, where he saw the Exalted One going about Sāvattthī in quest of alms-food; comely he was, goodly to look upon, with senses calmed, tranquil of mind, in full attainment of composure by masterly control, (like) a tamed, alert, perfectly trained elephant.⁴ On seeing him he went up to the Exalted One, fell with his head at his feet and said this to the Exalted One: 'Sir, let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!'

¹ *Paṭipadā*.

² *Comy.* takes this to mean that he went the whole way (120 *yojanas*=840 m.) by miraculous power of devas or of the Buddha. But obviously *sabbattha ekaratti-parivāsena* means 'everywhere with a stay of one night.'

³ Text wrongly *amhā* here and below.

⁴ As at *A.* ii, 38.

At these words the Exalted One said this to Bāhiya of the Bark Garment: 'You come unseasonably, Bāhiya. We have entered in quest of alms-food.'

Then a second time Bāhiya of the Bark Garment said this to the Exalted One: 'This thing, sir, is hard to know, the danger to the span of life¹ of the Exalted One and myself. [8] Let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!'

Then a second time the Exalted One said: 'You come unseasonably, Bāhiya. We have entered in quest of alms-food.'

Then yet a third time Bāhiya of the Bark Garment said to the Exalted One: 'This thing, sir, is hard to know, the danger to the span of life of the Exalted One and myself. Let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!'

'Then, Bāhiya, thus must you train yourself: In the seen there will be just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized. Thus you will have no "thereby." That is how you must train yourself. Now, Bāhiya, when in the seen there will be to you just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized, then, Bāhiya, as you will have no "thereby," you will have no "therein." As you, Bāhiya, will have no "therein," it follows that you will have no "here" or "beyond" or "midway between." That is just the end of Ill.²

¹ *Antarāyānaṃ*. How to account for the gen. case? *Comy.* says he spoke thus in haste, and takes it as gen. of *antarāya* (danger to life). It might be *antarā*(between)-*yānaṃ* (going); i.e., it may be a long time before he again meets such an one. But I think it better to suppose that the original reading was *antarāya-yānaṃ* or perhaps *antarāy'āyanaṃ*.

² This passage, which the editor of text finds unintelligible and deficient in comment, is quite simple if compared with that at *S.* iv 72 (not then published however), where a similar reply is given to Mālunkiya's son, who, in his old age, asked for concise teaching (but our version may be the older). Strong's translation makes

Thereupon Bāhiya of the Bark Garment, thanks to this concise dhamma-teaching of the Exalted One, by not clinging, thenceforth released his mind from the cankers. So the Exalted One, after admonishing Bāhiya with this concise teaching, went away.

Now not long after the departure of the Exalted One a young calf attacked Bāhiya of the Bark Garment and caused his death.¹ And the Exalted One, after wandering about Sāvattḥi in quest of alms-food, returned from his alms-quest and, after his meal, on leaving the town together with a great number of monks, saw Bāhiya of the Bark Garment, who had made an end of life. On seeing him he said to the monks: 'Monks, take up the body of Bāhiya of the Bark Garment. Bring a litter, carry it away and burn it and pile a cairn thereon. For, monks, a fellow in the Brahma-life has met his end.'

'Yes, sir,' replied those monks to the Exalted One, and they took up the body, brought a litter, set it thereon and burned it, and when they had piled a cairn they came to the Exalted One, saluted him and sat down at one side.

Then as they sat at one side those monks said this to the Exalted One:

'Sir, the body of Bāhiya of the Bark Garment is burned and a cairn set up. Pray what is his bourn, what is his future destiny?'

'A sage, monks, was Bāhiya of the Bark Garment. He went in accordance with dhamma, and he vexed me not in the matter of dhamma-teaching. Bāhiya of the Bark Garment, monks, has won utter freedom.'²

[9] Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

nonsense of it. Text should read *tato ivay, B., na 'tena'; yato ivay, B., na 'tena,' tato ivay, B., na 'tatha'; yato ivay, B., na 'tatha,' tato ivay, B., nev'idha,* etc. (I insert inverted commas to show sense.) *Comy.*, 'when you are no longer bound by lust, etc., then you are no longer of this world or of any world.'

¹ A similar fate befell Suppabuddha the leper at V. 3, where the same questions are put. Doubtless the two stories were confused.

² *Parinibbuto*, 'waned.'

*Where water, earth, fire, air no footing find,¹
There shine no stars,² no sun is there displayed,
There gleams no moon; no darkness there is seen.
So when the sage, the brāhmana, by wisdom
Of his own self hath pierced (unto the truth),³
From form and no-form, pleasure-and-pain he's freed.*

This verse of uplift also was spoken by the Exalted One, so I have heard.⁴

CHAPTER II.—MUCALINDA.

i

[10] Thus have I heard: On a certain occasion the Exalted One was staying near Uruvelā, on the bank of the river Nerañjarā, at the root of the *mucalinda*, having just won the highest wisdom.⁵ Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then arose a great storm of rain out of due season, and for seven days there was rainy weather, cold winds and overcast skies.⁶ So Mucalinda, the snake rājah, coming forth from his haunt, encircled the body of the Exalted One seven times with his coils and stood rearing⁷ his great hood above the Exalted One's head (with the idea): Let not heat or cold or the touch of flies, mosquitoes, wind and heat⁸ or creeping things annoy the Exalted One.

¹ First line at *S.* i, 15=*K.S.* i, 23, where see note.

² *Sukkā* ?=*sukra* (Venus). See *Netti* 150.

³ Text *attan'āvedī* for *attanā vedī* (as rightly at *Netti*)=*sayam eva aññāti, paṭivijjhi.* *Comy.* and *Apudāna* ii, 478.

⁴ The only instance of such a remark in verse of uplift. It generally follows the verses in *Itivuttaka*, to emphasize the belief that both *sutta* and *gāthā* were the actual words of the Teacher. But I have shown in *Itivuttaka* that this is not always possible.

⁵ Cf. *Vin.* i, 3; *Jāt.A.* i, p. 80. *Mucalinda*=*nīpa-rukkhā* (a sort of asoka tree) *C.*, but others say *mucala*.

⁶ *Duddinā*=*dūsita-divasatā*, 'state of spoiled weather.'

⁷ *Vihacca* (*vihanati*), but *Vin.* has *karitvā*.

⁸ Text should read *vātātapa*.

Now after the lapse of those seven days the Exalted One roused himself from that concentration of mind. Then Mucalinda, the snake rājah, seeing that the sky was clear and free of clouds, unwrapped his folds from the Exalted One's body, and, withdrawing his own form and creating the form of a youth, stood before the Exalted One, holding up his clasped hands and doing reverence to him. Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:¹

*Happy his solitude who glad at heart
Hath dhamma learnt and doth the vision see!
Happy is that benignity towards
The world which on no creature worketh harm.
Happy the freedom from all lust, th'ascent
Past and beyond the needs of sense-desires.
He who doth crush the great 'I am' conceit—
This, even this, is happiness supreme.*

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattihī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion among a great number of monks, who after their meal had returned from alms-quest and had assembled and sat together in the service-hall, this chance talk arose: [11] 'Pray, your reverence, which of these two rājahs is the wealthier, which has the greater possessions, the greater stores, territories, conveyances, forces, powers and potency, namely, the Magadhan rājah Seniya Bimbisāra or Pasenadi the Kosalan?' This chance talk was unfinished when the Exalted One, rising from his solitude at eventide, came to the service-hall and on getting there sat down on a seat made ready. On being seated he said this to the monks: 'Pray, monks, on what talk were ye engaged here seated and assembled, and what was the chance talk left unfinished by you?'

¹ *Gāthās* quoted in *Pts. of Controv. (Kathā-Vatthu)*, p. 129, where see notes, from which I quote Mrs. Rhys Davids' verses.

'This, sir, was the chance talk that arose . . . in the service-hall. "Which of the two rājahs is the wealthier . . . the Magadhan rājah Bimbisāra or Pasenadi the Kosalan?" This was the chance talk that was left unfinished when the Exalted One arrived.'

'Monks, it is not seemly for you clansmen who in faith have left home for the homeless to engage in such talk. Monks, when ye sit together in conclave, (one of) two things should be done, either talk in accordance with dhamma or the Ariyan silence.'¹

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*The bliss of lusts and heaven-world equal not
One sixteenth² of the bliss of craving's ending.*

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion a great number of youths were ill-treating a snake with a stick between Sāvattthī and Jeta Grove. Now the Exalted One, robing himself in the forenoon and taking robe and bowl, was entering Sāvattthī and there saw those youths ill-treating a snake with a stick. [12] Then the Exalted One, seeing the meaning of it, at that time gave utterance to these verses of uplift:

*Whoso wreaks injury with rod³
On creatures fain for happiness,
When for the self hereafter he seeks happiness,
Not his, it may be, happiness to win.*

¹ As at *M.* i, 161 and *infr.* iii, 8. Cf. *S.* ii, 273; *Brethren* v, 650. Here *Comy.* interprets *Ariya tuṅhi-bhāva* as (a) the silence of calm and insight, (b) the second musing, (c) the fourth musing, and adds that on meeting they should either learn something yet unlearned (*assuṅṅa*) or elucidate (*pariyodāpeti*) what has been learned.

² For the comparison *Comy.* quotes *Dhp.* 173; *S.* v, 342.

³ Text omits the first words. It should read as first line *sukha-kāmāni bhūtāni yo d.v.* (quoted at *Dhp. Danda-Vagga*, 131-2; *Netti* 134; *Mbh.* xiii, 113, 5). I quote Mrs. Rhys Davids' lines at *Dhp. (Minor Anthologies, I, S.B.B. VII, p. 47).*

*Who wreaks no injury with rod
On creatures fain for happiness,
When for the self hereafter he seeks happiness,
That very man may happiness attain.*

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. And on that occasion the Exalted One was esteemed, honoured, thought much of and worshipped; he had deference paid to him and had good supply of robes and alms-food, bed and seat, comforts and medicines for sickness. So also was the order of monks esteemed . . . whereas those Wanderers of other views were not esteemed . . . got no supply. . . .

So those Wanderers of other views, unable to endure the attention paid to the Exalted One and the order of monks, whether in village or in forest, at sight of the monks reviled them with harsh and bitter words, abused, provoked and worried them.

Then a great number of monks came to the Exalted One and, saluting him, sat down at one side. So seated those monks said this to the Exalted One:

'Sir, just now the Exalted One is esteemed, honoured, thought much of and worshipped . . . whereas those Wanderers of other views are not. . . . Thus, unable to endure the attention paid to the Exalted One, whether in village or in forest, at sight of the monks . . . they provoke and worry them.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*In village or forest, touched by weal or woe,
Ascribe it not to self or to another.
Contacts assail because of body-base.¹
How can they touch the one that is without it?*

¹ *Upadhi*=the substrate of existence called the five *skandhas*. The monks are to strive to realize the condition of *nibbāna* without remainder. *Comy.*

v

[13] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. On that occasion a certain lay-follower from Icchānangala¹ had come to Sāvattthī on some business or other. Then that lay-follower, having finished his business in Sāvattthī, came to see the Exalted One. On coming to him he saluted him and sat down at one side. As he sat thus the Exalted One said this to that lay-follower: 'It is a long time, *upāsaka*, since you took occasion² to come this way.'

'For a long time past, sir, I have desired to come to see the Exalted One, but distracted³ by this or that business to be done I could not come.'

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*One who hath mastered dhamma,⁴ one much learned,
Hath no such thought as: Ah! 'tis well with me!⁵
Look you! how tortured he that hath possessions!⁶
One to another human folk are bound.*

¹ A brāhmin village of the Kosalans. Cf. A. iii, 30, 341; v, 325; K.S. v, 289.

² *Paryāyaṇ akāsi*. Cf. D. i, 179. It seems to mean 'made a departure from your usual habit.' Comy. paraphr. 'The occasion you make has been long delayed.'

³ *Vyāvata=ussukka*. Comy.

⁴ *Sankhātadhammassa*. Cf. S. ii, 47=K.S. ii, 36, 'who have mastered well the truth of things'; S. iv, 210 (a similar passage)=K.S. iv, 141 n. Comy. 'a name for the arahant.'

⁵ *Sukhaṇ vata tassa na hoti kiñci*. If for *tassa* we read *yassa*, Strong's tr., 'happy is that upright(?) and learned one who has no possessions,' might stand. But, as Comy. points out, *sukhaṇ vata* is an exclamation, 'There is no (exclaiming of) "Ah! how happy I am!" for him who . . .'

⁶ *Sakiñcana* (with something) in its applied use means *rāga*, *dosa*, *moha*. Comy. refers to Dh. 62, *puttā m'attā, dhanay m'attā; itti bālo vihaññati*. For *janamhi* of text Comy. has *janasmīy*. Cf. gāthās of next sutta.

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. Now at that time the young brāhmin wife of a certain Wanderer was with child and about to bring forth. Then that Woman-wanderer said to that Wanderer: 'Go you, brāhmaṇa! Fetch oil for my use at child-birth.'

At these words that Wanderer replied: 'But whence can I get oil for your ladyship?'

Then a second time she made the same request and he the same reply. And yet a third time she made the same request.

[14] Now at that time at the storehouse of the Rājāh Pasenadi of Kosala there was given away to any recluse or brāhmin of ghee or oil as much as he could drink without carrying any away. So that Wanderer with this idea: At the storehouse . . . without carrying any away. Suppose I go to the storehouse of the Rājāh Pasenadi of Kosala and drink as much oil as I can, then go home, vomit it up and offer it to my wife at her childbirth. Accordingly he did so.¹ But having drunk the oil he could neither vomit it upwards nor pass it downwards, but was racked with violent pains, bitter and sharp, so that he rolled to and fro.

Now the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Sāvattthī in quest of alms-food. There he saw that Wanderer assailed with violent pains, bitter and sharp, and rolling to and fro. Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Happy indeed are they who nothing own;
The folk who have won wisdom² nothing own.
Look you! how tortured he who hath possessions!
One to another human folk are bound.*

¹ Comy. explains that he intended first to purify it by boiling.

² *Vedaḡu*. acc. to Comy. is the one who has won knowledge of the Ariyan Way or has experienced nibbāna.

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. Now at that time the only son, dear and delightful, of a certain lay-follower had died. And a great number of lay-followers, with clothes and hair still wet (from washing), came to visit the Exalted One, and on coming to him saluted him and sat down at one side. As they sat thus the Exalted One said to those lay-followers: 'How is it, *upāsakas*, that ye come here at an unseasonable hour?'¹

At these words that lay-follower said this to the Exalted One: 'Sir, my only son, dear and delightful, has died. That is why we come with hair and clothes still wet at an unseasonable hour.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

[15] *In bondage to the dear and sweet, many a deva, many a man,
Worn² with woe, submit themselves to the Lord of Death's command.
But they who, earnest night and day, cast aside the lovely form,
They dig up the root of woe, the bait of Death so hard to pass.*

viii

Thus have I heard: On a certain occasion the Exalted One was staying at Kuṇḍiyā,³ in Kuṇḍadhana⁴ Grove. Now at that time Suppavāsā, daughter of the Koliyan rājah, had for seven years been with child, and was now for the seventh day in travail. She, though assailed with grievous, sharp, bitter, harsh pains, kept her mind

¹ As below viii, 8. The proper hour for making a call is after the midday meal.

² *Comy. pariṇṇā* for text's *parijunnā*.

³ A town of the Koliyans.

⁴ The story is at *JA.* i, p. 407 (No. 101) and *DhpA.* iv, 192, where the name is thus given. Text has Kuṇḍiṭṭhāna.

upon three thoughts, thus: Rightly awakened indeed is the Exalted One, who teaches dhamma for the abandoning of such pain as mine. Rightly faring on the Way indeed is the Exalted One's order of disciples, which fares on to abandon such pain as mine. True bliss indeed is nibbāna, wherein no such pain as mine is known.

Now Suppavāsā, daughter of the Koliyan rājah, thus addressed her lord:

'Come, good my lord! Go you to the Exalted One, and on coming to him worship in my name with your head at the Exalted One's feet and inquire as to his health and well-being, his bodily vigour, strength and comfort in living, and say, "Sir, Suppavāsā, daughter of the Koliyan rājah, worships with her head at the Exalted One's feet, and inquires as to the health and well-being, the bodily vigour, strength and comfort in living of the Exalted One"; and do you add this: "Sir, Suppavāsā, daughter of the Koliyan rājah, has for seven years been with child, and is now for the seventh day in travail. She, though assailed . . . with grievous pains . . . keeps her mind upon three thoughts. . . ."'

'Very good,'¹ replied that Koliyan to Suppavāsā, and went to visit the Exalted One. On coming to him he saluted the Exalted One and sat down² at one side. So seated he repeated the words of his wife. And the Exalted One [16] said: 'May it be well with Suppavāsā, daughter of the Koliyan rājah. May she in health give birth to a healthy son.'

(As soon as the Exalted One said this, Suppavāsā, daughter of the Koliyan rājah, was well, and in health brought forth a healthy son.)

'So be it, sir,' said the Koliyan, rejoicing at the Exalted One's words; and thanking him he rose from his seat, saluted the Exalted One with the right side and started off for his home.

There the Koliyan beheld Suppavāsā, daughter of the

¹ *Paramaṇ= sādhu, Comy.*

² Text *aṭṭhāsi*, but lower down he rises from his seat, and sits on the second visit.

Koliyan rājah, well and in good health, having brought forth a healthy son. On seeing this he thought: It is wonderful indeed! It is marvellous indeed! The mighty, miraculous power of the Wayfarer, in that Suppavāsā, at the very words of the Exalted One, became well and in health brought forth a healthy son. Thereat he was pleased and happy, full of joy and content.

Then Suppavāsā, daughter of the Koliyan rājah, said to her lord: 'Come, good my lord! Go you to the Exalted One, and on reaching him in my name worship with your head at the Exalted One's feet and say this: "Sir, Suppavāsā, daughter of the Koliyan rājah, was for seven years with child and was in labour seven days. But now it is well with her, and in health she has brought forth a healthy son. She now invites the order of monks to food for seven days. O sir, let the Exalted One accept¹ the seven days' food of Suppavāsā, daughter of the Koliyan rājah, along with the order of monks.'"

'Very good,' replied the Koliyan to Suppavāsā, and went to the Exalted One (and repeated her message and invitation). . . .

Now at that time the order of monks, headed by the Buddha, had been invited for that day's meal by a certain lay-follower, and that lay-follower was a supporter of the venerable Moggallāna the Great. So the Exalted One called to him: 'Come hither, Moggallāna! Do you go to that lay-follower and say to him: [17] "My good sir, Suppavāsā, daughter of the Koliyan rājah . . . was for seven days in travail. Now . . . she has invited the order of monks headed by the Buddha to seven days' food." Let Suppavāsā give her seven days' food, and then that supporter of yours can give his afterwards.'

'Very well, sir,' replied the venerable Moggallāna the Great to the Exalted One, and went to that lay-follower and said: 'My good sir, Suppavāsā, the daughter of the Koliyan rājah . . . has invited the order of monks . . . let her give her seven days' food. Afterwards you can give yours.'

¹ *Kira* here is used with a rather unusual force.

'Sir, if my lord Moggallāna the Great will stand surety for me¹ in three things, to wit, wealth and life and faith, then let Suppavāsā, daughter of the Koliyan rājah, give her seven days' food, and afterwards I'll give mine.'

'For two things, my good sir, I'll be your surety; but as for faith, you are surety for yourself.'

'Well, sir, if in two things, to wit, wealth and life, my lord Moggallāna the Great will stand surety for me, then let Suppavāsā give her seven days' food, and afterwards I'll give mine.'

Accordingly the venerable Moggallāna the Great persuaded that lay-follower and went to the Exalted One, and on coming to him said this: 'Sir, that lay-follower has been persuaded by me. Let Suppavāsā, daughter of the Koliyan rājah, give her seven days' food. He will give his afterwards.'

So Suppavāsā, daughter of the Koliyan rājah, for seven days served the order of monks, headed by the Buddha, with choice food, both hard and soft, with her own hands,² and satisfied them and made them eat their fill.³ And she caused that child to salute the Exalted One and the whole order of monks.

Then the venerable Sāriputta said to that child: 'Well, child, are you at ease? Have you food enough? Have you any pain?'⁴

'How, Sāriputta, could I be at ease? How could I have food enough? I have spent seven years in a vessel of blood!'⁵

Then thought Suppavāsā, daughter of the Koliyan rājah: My boy is conferring with the Captain of Dhamma.⁶

¹ *Pāṭibhoga*. See *Itiv. i.*

² *Saññāpesi*. For this charity she is reckoned highest among such as give choice food in the *etad-aggas* at *A. i.*, 25.

³ *Sampavāresi*, lit. 'caused them to refuse more.'

⁴ The usual questions put to an invalid. *Comy.* has nothing to say about the conversational powers of a new-born child!

⁵ *Lohita-kumbhī*, i.e., the womb. There may be a ref. to *loha-kumbhī* (the copper cauldron), one of the tortures in the traditional hells.

⁶ *Dhamma-senāpati*.

Thereat she was pleased, delighted, full of joy and satisfaction.

Then the Exalted One said this to Suppavāsā, daughter of the Koliyan rājah: 'Would you like, Suppavāsā, to have another such son?'

'Exalted One, I would like to have seven other such sons.'

[18] Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Sorrow disguised as joy, the hateful as the loved,
Pain in the form of bliss the heedless overwhelms.¹*

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattihī in East Park, at the storeyed palace of Migāra's Mother.²

Now at that time Visākhā, Migāra's Mother, had some business or other with Pasenadi, the rājah of Kosala. This business the rājah did not bring to a conclusion, so Visākhā, Migāra's Mother, came at an unseasonable hour to see the Exalted One, and on coming to him saluted him and sat down at one side. As she sat thus the Exalted One said to her: 'Well, Visākhā, how is it that you come at an unseasonable hour?'

'Sir, I had business with Pasenadi, the Kosalan rājah,

¹ The *Jātaka Story* i, 407 (of his birth) and *DhpA.* iv, 192 (of his taking the robes) are told of the elder Sivali. Cf. also *Thag.* (Sivali) 60; *Brethren*, 60. Acc. to the former, Suppavāsā was once queen of Benares. The Bodhisattva was king. Her son was prince, who, on his mother's advice, in order to retake the city from which he had been driven by the Kosalan, blockaded Benares and starved it into submission in seven days. Because Suppavāsā had advised her son to do this, she was doomed to a seven years' pregnancy and a seven days' travail, and he—to be the cause of it. The first words of the gāthās below (*asāta-rūpaka*) give the name to the *Jātaka*.

² Cf. *K.S.* v, 197, 241; *G.S.* ii, 191 n. 'The lay-follower Visākhā, treated by her father-in-law, the wealthy Migāra, as "mother." For her sake he is said to have built this palace of 600 upper chambers and a thousand peaked roofs.' As a rule she is not thus mentioned by name. 'Five hundred' always means just a large number.

but this business the rājah did not bring to a conclusion.'

Whereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Painful is all subjection ; blissful is all control ;
By sharing men are vexed ; hard to escape are bonds.¹*

x

Thus have I heard: On a certain occasion the Exalted One was staying at Anupiyā in the Mango Grove. Now at that time the venerable Bhaddiya,² son of the Kāligodhas, was wont to resort to forest-dwelling, to the roots of trees, to lonely spots, and often gave utterance to this verse of uplift: 'Ah! 'tis bliss! Ah! 'tis bliss!'

Now a great number of monks heard the oft repeated verse of uplift of the venerable Bhaddiya who was wont to resort to forest-dwelling. . . . On hearing it the thought occurred to them: Doubtless, my good sir, the venerable Bhaddiya, son of the Kāligodhas, lives the Brahma-life in discontent, seeing that aforesaid he enjoyed the bliss of royalty when he lived the household life. [19] When he thinks of that, being wont to resort to forest-dwelling, to the root of trees, to lonely spots, he gives utterance to this verse of uplift: 'Ah! 'tis bliss! Ah! 'tis bliss!' So that great number of monks went to the Exalted One, and on coming to him saluted him and sat down at one side. As they sat thus they (repeated their conclusions to the Exalted One).

Then the Exalted One called to a certain monk: 'Come hither, monk! In my name summon Bhaddiya, the monk, saying, "Good sir, the Exalted One calls for you." 'Very well, sir,' replied that monk to the Exalted One and went to where the venerable Bhaddiya was, and on coming to him said this to him: 'Good sir, the Exalted One calls for you.' 'Very well, good sir,'

¹ For the sentiment cf. *supr.* verses to § vi.

² Cf. *Vin.* ii, 183; *J.A.* i, 10 (*Sukha-vihāra-J.*). He is in the list of *etud-aggas* of *A.* i, 23 as one of high birth. His mother was a *Sakka-rāja-devī*.

said the venerable Bhaddiya in reply to that monk, and went to the Exalted One, and on coming to him saluted the Exalted One and sat down at one side.

As he sat thus the Exalted One said to him: 'Is it true, Bhaddiya, as they say, that you, being wont to resort to forest-dwelling . . . gave utterance to this verse of uplift: "Ah! 'tis bliss! Ah! 'tis bliss?"'

'It is true, sir.'

'But, Bhaddiya, what motive had you,¹ who are wont to resort to forest-dwelling . . . in thus exclaiming?'

'Formerly, sir, when I enjoyed the bliss of royalty as a householder,² within my palace guards were set and outside my palace guards were set. So also in the district and outside. Thus, sir, though guarded and protected, I dwelt fearful, anxious, trembling and afraid. But now, sir, as I resort to forest-dwelling, to the root of trees, to lonely spots, though alone, I am fearless, assured, confident and unafraid. I live at ease, unstartled, lightsome,³ with heart like that of some wild creature.⁴ This, sir, was the motive I had for exclaiming [20] "Ah! 'tis bliss! Ah! 'tis bliss!"'

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*In whom there are not any inward angry thoughts,
Who hath gone past becoming thus-and-thus or not,^b
Him fear-free, blissful, sorrowless,
E'en devas cannot win to see.*

¹ *Kam attha-vasaṇ sampassamāno*, lit. 'seeing what significance in it.'

² His descriptive verses are at *Thag. v. 842 ff.* = *Brethren*, p. 315; others also at *Apaḍāna i*, 95.

³ *Parada-vutto* (*Vin. ii*, 184 has *paradatta-v.* and a v.l. *paradatta-bhutto*); the sentence occurs at *M. i*, 450. *Comy.* takes it as meaning 'living with robes, etc., supplied by others.' Cf. *Mūl. Pañh.*, p. 294, *paradattūpajivin*, 'living on others' alms.' Such meanings are hardly applicable in the context; besides, a forest-dweller has no such things. *P. Dict.*, which I follow here, considers it an archaic word misinterpreted, equal to *parata+yutta*, 'ready for action,' 'alert.' Can it be *para-d-avutta*, 'not living on others'?

⁴ *Miga-bhūtena cetasā*. *Comy.* compares *Sn. 39*.

^b *Itibhavābhava*=I. I, at *Sn. 6*. Cf. *It. 83*; *A. iv*, 96; *Sn. 1060*, 1068. *Comy.* (resembling that at *SnA. 20*) 'becoming=success;

CHAPTER III.—NANDA

i

THUS have I heard: On a certain occasion the Exalted One was staying near Sāvattḥī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion a certain monk was seated not far from the Exalted One in cross-legged posture, holding his body upright, enduring pain that was the fruit born of former action, pain racking, sharp and bitter; but he was mindful, composed and uncomplaining.

And the Exalted One saw that monk so seated and so employed, and, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*For the monk who hath all karma left behind
And shaken off the dust aforesaid gathered,
Who stands fast¹ without thought of 'I' or 'mine'—
For such there is no need to talk to folk.²*

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattḥī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the venerable Nanda, brother to the Exalted One, the son of the Exalted One's aunt,³ thus addressed a great number of monks: 'Good sirs, without zest I follow the Brahma-life. I cannot endure the Brahma-life. Giving up the training, I will go back to the low.'

non-becoming= failure; becoming= growth; non-becoming= waning; or, becoming= eternalism; non-becoming= annihilation; or, becoming= merit; non-becoming= demerit; or, becoming= happy-bourn; non-becoming= ill-bourn; or, becoming= slight; non-becoming= great.' On the other hand *bhavābhava*= any sort of becoming.

¹ *Tiṭṭhati*, 'on the shore of nibbāna,' *Comy.*

² *Janay lapetave*, Vedic infin. Cf. *Sn. v. 930*, *janay na lapāpeyya*. *Comy.* 'he has no occasion to ask for medicines, etc.'

³ Also at *DhpA. i*, 118; *Thag. 157*; *Breth. 126*. Cf. *Gotama the Man*, p. 132. 'Brother' in India and Ceylon is used for 'cousin.'

Then a certain monk went to the Exalted One . . . as he sat at one side that monk repeated the words of the venerable Nanda.

[22] Then the Exalted One called to a certain monk, saying: 'Come thou, monk! In my name summon the monk Nanda, saying: "Nanda, good sir, the Teacher summons you."'

'Yes, sir,' replied that monk to the Exalted One, and went (and gave Nanda the message of the Exalted One). 'Very well, good sir,' said the venerable Nanda, and went to the Exalted One. . . . As he sat at one side the Exalted One said to him: 'Is it true, as they say, Nanda, that you addressed a great number of monks, saying: "Good sirs, without zest I follow the Brahma-life, and so forth"?'

'It is true, sir.'

'But how is it, Nanda, that you have no zest for the Brahma-life, that you cannot endure it, that you will give up the training and return to the low?'

'Sir, when I left my home, a Sakyan girl, the fairest in the land, with hair half combed, looked back at me and said this, "May you soon be back again, young master." Sir, as I am always thinking of that, I have no zest for the Brahma-life, I cannot endure the Brahma-life, I will give up the training and return to the low.'

Then the Exalted One, taking the venerable Nanda by the arm, just as a strong man might stretch out his bent arm or bend it when stretched out, even so did the Exalted One vanish from Jeta Grove and appear among the devas of the Thirty-Three.

Now at that time as many as five hundred nymphs were come to minister to Sakka, lord of the devas, and they were called 'dove-footed.' Then the Exalted One said to the venerable Nanda, 'Nanda, do you see those five hundred nymphs called "dove-footed"?'

'Yes, sir.'

'Now what think you, Nanda? Which are the more lovely, more worth looking at, more charming, the Sakyan girl, the loveliest in the land, or these five hundred nymphs called "dove-footed"?'

'O, sir, just as if she¹ were a mutilated monkey with ears and nose cut off, even so, sir, the Sakyan girl, the loveliest in the land, if set beside these five hundred nymphs called "dove-footed," is not worth a fraction of them, she cannot be compared with them. [23] Why, these five hundred nymphs are far more lovely, far more worth looking at, far more charming!'

Thereupon the Exalted One, taking the venerable Nanda by the arm, just as a strong man might stretch out his bent arm, or bend it when stretched out, even so did he vanish from the devas of the Thirty-Three and reappear in Jeta Grove.

And the monks heard the rumour: They say that the venerable Nanda, brother of the Exalted One, the son of the Exalted One's aunt, leads the Brahma-life for the sake of nymphs. They say the Exalted One has assured him of getting five hundred nymphs called 'dove-footed.'

Thereafter the monks who were comrades of the venerable Nanda called him by the name of 'hireling' and 'menial,' saying: 'A hireling surely is the venerable Nanda. A menial surely is the venerable Nanda. He leads the Brahma-life for the sake of nymphs. 'Tis said the Exalted One is surety to the venerable Nanda for getting five hundred nymphs called "dove-footed."'

Now the venerable Nanda being thus worried, humiliated and despised since he was called 'hireling' and 'menial' by his comrades, living alone, remote, energetic, ardent, making the self strong,² in no long time attained in this very world, himself realizing it by full comprehension, that for which the clansman rightly goes forth from home to the homeless, even that unsurpassed goal of the Brahma-life, and so abode (realizing): Ended is birth, lived is the life, done is what was to be done;

¹ *Sā* (cf. *DhpA.* 119) is omitted by our text.

² *Pahitatta* (fr. *padahati*); *Pahita* is wrongly taken by commentators as coming from *pahinati* and as equal to *pesita*, as at *SA.* i, 110, 204; ii, 213, etc., or as in *UdA.* here and *PvA.* 143, *nibbāne pesita-citto*. Cf. Mrs. Rhys Davids' *Sakya* 190; *Dhp. trans.* xiii. Text has *visārado* for *viharanto* of *DhpA.* Cf. p. 103, n. 6.

there is no more of being here. Thus the venerable Nanda was one of the arahants.

Now a certain devatā, as night was waning, lighting up the whole Jeta Grove with surpassing radiance, came to see the Exalted One, and on coming to him saluted him and stood at one side. So standing that devatā said this to the Exalted One: 'Sir, the venerable Nanda, the Exalted One's brother and son of his aunt, by ending of the cankers has in this very world, himself realizing it by full comprehension, won the heart's release, the release by insight, which is canker-free, and so abides.'

[24] Then in the Exalted One also arose that knowledge (that it was so). Then at the end of that night the venerable Nanda came to the Exalted One . . . and said this: 'Sir, as to the Exalted One's standing surety for me for the getting five hundred nymphs called "dove-footed," I release the Exalted One, sir, from that promise.'

'I also, Nanda, grasping your thought with my own, have seen (that it is so). However, a devatā informed me of the matter, saying, "Sir, the venerable Nanda . . . by ending of the cankers . . . has won the heart's release . . . and so abides." But since, Nanda, by not grasping your heart is released from the cankers, I too am released from my promise.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

*Who hath o'erpassed the slough,² crushed down the thorn
Of lust, and come to reach illusion's end,
That monk by pain-and-pleasure is not stirred.*

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anātha-piṇḍika's Park.

¹ *Comy.* adds that thereupon he was included among the *etad-aggas* (cf. *A.* i, 25) as 'best of those who set a watch over the sense-faculties.'

² Cf. *Sn.* 845, 945, *kāma-panko duraccayo*.

Now at that time as many as five hundred monks, headed by Yasoja,¹ had come to Sāvattthī to see the Exalted One. These new arrivals, greeting the resident monks and arranging about bed and lodging and bestowing their bowls and robes, caused a great noise and hubbub.

So the Exalted One called to the venerable Ananda, saying, 'Ananda, what is all this noise and hubbub? Methinks it is just like fishermen catching fish.'

'Sir, it is these five hundred monks, headed by Yasoja, who have just arrived at Sāvattthī to see the Exalted One. These new arrivals . . . have caused this great noise and hubbub.'

'Then, Ananda, do you go and in my name say to those monks: "The Teacher calls your reverences."'

'Very well, sir,' replied the venerable Ananda to the Exalted One [25], and (went and did so).

'Very well, your reverence,' said those monks to the venerable Ananda, and went to the Exalted One . . . and sat down at one side. As they sat thus the Exalted One thus addressed those monks: 'Monks, what means this great noise and hubbub? Methinks it is just like fishermen catching fish.'

At these words the venerable Yasoja replied to the Exalted One: 'Sir, these five hundred monks here have just arrived at Sāvattthī to see the Exalted One. These new arrivals, greeting the resident monks and arranging about bed and lodging and bestowing their bowls and robes, caused this great noise and hubbub.'

'Go, monks! I dismiss you! Ye deserve not to dwell with me!'

'Very well, sir,' replied those monks to the Exalted One, and they rose up, saluted the Exalted One with the right side, put their lodgings in order, took bowl and robe and went away on their alms-round to the Vajjians. After finishing their alms-round there, they came to the

¹ Cf. *Thag.* v. 243=*Brethren*, p. 166; *SnA.* 308. His father was headman of five hundred fisher families. Perhaps the allusion to fishermen was intentional.

² Reading *vattabbay* of *Comy.* for text's *vattabbay*.

river Vaggumudā.¹ There they set up leaf-huts and began to spend the rainy season.

Now the venerable Yasoja, at the beginning of the rainy season, thus addressed those monks: 'Reverend sirs, we have been dismissed by the Exalted One for our own good and profit, out of compassion for us, because he felt compassion for us. Come now, reverend sirs, let us so dwell that the Exalted One may be well pleased with our way of dwelling.'

'Very well, reverend sir,' replied those monks to his reverence. Accordingly those monks, living remote from men, energetic, ardent, with the self made strong,² in that very interval of the rainy season realized all the threefold lore.³

Now the Exalted One, after staying as long as he wished at Sāvattthi, set out on his rounds for Vesālī, and later on in the course of his rounds reached Vesālī. Thereupon the Exalted One took up residence at Vesālī in Great Grove at the Hall with Peaked Roof. And the Exalted One, grasping with his thought the thoughts of those monks living on the bank of the river Vaggumudā, on paying attention to it, called to the venerable Ānanda. 'Ānanda, this quarter seems to me illuminated. All radiant, Ānanda, this quarter seems to me. Pleasant⁴ it is for me to go to and to think of that quarter where on the bank of the river Vaggumudā those monks are dwelling. [26] Ānanda, you might send a message to those

¹ Cf. *DhpA.* iii, 480; *Vin.* ii, 237; iv, 23. *Comy.* gives a reading *Vattamudā*. One MS has *Vagga*.

² Cf. previous sutta.

³ *Tisso vijjā*, acc. to *Comy.* the knowledge of former births, clairvoyance, and the knowledge that the cankers are ended. Others say the knowledge of *anicca-dukkha-anatta*; others, the knowledge of former births, of animals' thoughts, and of the impurities.

⁴ *Appaṭikūl'āsi me*; see my note to *UdA.* 184. Our text is doubtful. I read *appaṭikulā me*. *Comy.* quotes *Dhp.* 98, 'the place where arahants dwell is a delightful spot.' I think my reading is supported by this passage at *A.* i, 275, 'in whatsoever quarter the monks dwell in harmony . . . to such a quarter I am glad to go, not to speak of thinking of it' (*gantum pi me esā disā phāsu hoti, pageva manasikātun*).

monks, saying: The Teacher calls for your reverences. The Teacher is anxious to see your reverences.'

'Very well, sir,' replied the venerable Ānanda to the Exalted One, and went to a certain monk, and on coming to him said: 'Come thou, good sir! Go to where are those monks dwelling on the bank of the river Vaggumudā, and on coming to them say, "The Teacher calls for your reverences. The Teacher is anxious to see your reverences."'

'Very well, sir,' replied that monk to the reverend Ānanda, and just as a strong man might stretch out his bent arm or bend his arm stretched out, even so did he vanish from the Hall with the Peaked Roof at Great Grove and appear before those monks on the bank of the river Vaggumudā (and delivered his message). 'Very well, good sir,' replied those monks and setting their lodgings in order and taking bowl and robe, just as a strong man . . . even so did they vanish from the bank of the river Vaggumudā and appear at Great Grove in the hall of the peaked roof and face to face with the Exalted One.

Now at that time the Exalted One was seated wrapt in motionless concentration.¹ Then those monks considered thus: In what condition is the Exalted One now abiding? Then concluding that he was in motionless concentration they also one and all sat down in motionless concentration.

And the venerable Ānanda, when the night was far spent, the first watch now drawing out, rose from his seat and, throwing his robe over one shoulder,² put his hands together and raising them, said this to the Exalted One: 'Sir, the night is far spent; the first watch is drawing out. The newly arrived monks have long been seated. Sir, may the Exalted One exchange greetings with the newly arrived monks?'

At these words the Exalted One remained silent.

¹ *Comy.* 'concentration resulting from the intensifying of the fourth musing (some say of the formless-world-musing).'

² To leave the arms free for joining the hands, also as a mark of respect.

Then as the night was far spent and the second watch was drawing out, the venerable Ānanda rose from his seat and [27] repeated his words, saying, 'Sir, the night is far spent. The second watch is drawing out.' And for the second time also the Exalted One was silent.

Then again, as the night was far spent, and the last watch drawing out, dawn being already at hand and the night wearing a face of gladness,¹ the venerable Ānanda, rising from his seat . . . said this to the Exalted One: 'Sir, the night is far spent, the last watch is drawing out, the dawn is at hand, the night wears a face of gladness, the newly arrived monks have long been seated; let the Exalted One exchange greetings with the newly arrived monks.'

Then the Exalted One roused himself from that concentration and said to the venerable Ānanda: 'If you knew, Ānanda, it would not occur to you to ask thus much.² Both I, Ānanda, and these five hundred monks have all of us been sitting in motionless concentration.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*In whom the thorn of lusts is overcome,
Also abuse, stripes and imprisonment,
Like mountain standing imperturbable,
That monk by pain-and-pleasure is not stirred.*

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattī, at Jeta Grove in Anāthapindika's Park. Now on that occasion the venerable Sāriputta was seated not far from the Exalted One in cross-legged posture, holding his body upright, keeping mindfulness before him.³ And the Exalted One saw the

¹ *Nandimukhiyā rattiya*, the receding darkness is lit up by the sunrise.

² Acc. to *Comy.* an allusion to the non-psychic nature of Ānanda. *Paṭibhāseyya*, doubtless a misreading for *paṭibhāyeyya*. The former can only mean 'He would reply.' *Comy.* paraphrase *paṭibhānaṃ upatthitaṃ ettakam pi te na upatthāheyya* (acc. to which I translate).

³ *Parimukhaṃ*.

venerable Sāriputta so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*E'en as a mountain crag unshaken stands
Sure-based, a monk with his illusions gone
Like very mountain stands unwavering.¹*

v

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattī . . . in Anāthapindika's Park. [28] And on that occasion the venerable Moggallāna the Great was seated not far from the Exalted One in cross-legged posture, holding his body upright, having mindfulness concerned with body well established within himself.² And the Exalted One saw the venerable Moggallāna the Great so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*If mindfulness of body be well fixed,
The monk restrained in the six spheres of sense,
Ever composed, could his nibbāna know.³*

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-Ground.

Now at that time the venerable Pilindavaccha⁴ was wont to accost the monks, calling them 'menials.' Then a great number of monks . . . came to the Exalted One and said this: 'Sir, the venerable Pilindavaccha accosts the monks, calling them "menials."'

¹ In verses ascribed to the elder Revata, *Thag.* 651. I quote from Mrs. Rhys Davids' *Ps. of the Brethren*, slightly altering 1, 2.

² As at vii, 8.

³ Cf. *S.* iv, 72 = Mālunkya's Son's verses at *Brethren*, p. 307. *Comy.* interprets *attano nibbānaṃ* as (a) *kilesa-nibbānaṃ*, waning of lusts, (b) *anupādisesa-n. nibbāna* without remains.

⁴ *Comy.* 'Pilinda his name, Vaccha his clan.' Cf. *DhpA.* iv, 181; *Vin.* i, 204; *SnA.* p. 347. Some MSS. *Pilinda* (as text), others *Pilindī* with *Comy.* His verses are at *Apadāna* i, 59, and (if it be the same man) *Thag.* v, 9; *Breth.* p. 14, but this episode is not referred to.

Then the Exalted One called to a certain monk, saying, 'Come, thou monk! In my name say to the monk Pilindavaccha, "Good sir, the Teacher calls for you."' 'Very well, sir,' replied that monk to the Exalted One . . . and went and did so.

'Very well, good sir,' replied the venerable Pilindavaccha to that monk, and came to the Exalted One. . . . As he sat at one side the Exalted One said this to the venerable Pilindavaccha: "Is it true, Vaccha, as they say, that you accost the monks, calling them "menials"?' 'Yes, sir.'

Then the Exalted One, after turning his attention to the former dwelling of the venerable Pilindavaccha, said to the monks, 'Monks, be not annoyed with the monk Vaccha. It is not from any inward fault that Vaccha calls the monks "menials." Monks, in five hundred births in succession¹ Vaccha was reborn in a brāhmin family. His use of the term "menial"² is long engrained by habit. [29] That is why this³ Vaccha accosts the monks with the term "menial."'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

*In whom there dwells no self-deception and no pride,
Whose lust and selfishness are gone, who is desireless,
Whose wrath is put away, whose self hath cool become.—
He is a brāhmin, he a recluse, he is a monk.⁴*

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-Ground.⁵

Now on that occasion the venerable Kassapa the Great was staying at Figtree Grotto, and for seven days was seated in cross-legged posture, having attained a

¹ *Abbokkijjāni*=*avomissāni*, *anantarikkāni*, *Comy.*

² Not 'foul talk' as *P. Dict.*, but 'proud talk' as *Comy.*: *chi vasala!* *Apehi, vasala!* etc.

³ *Ayay Vaccha* (in this birth).

⁴ For gāthās see *Sn.* 469. Our text has *vattati* for *vasati*.

⁵ Cf. *DhpA.* i, 423.

certain concentration of mind. Then the venerable Kassapa the Great, at the end of the seventh day, roused himself from that concentration of mind. Having done so he thought: Suppose I were to enter Rājagaha for alms-food. On that occasion as many as five hundred devatās were busy at work getting alms-food for the venerable Kassapa the Great. But the venerable Kassapa the Great, rejecting those five hundred devatās, robing himself in the forenoon and taking bowl and robe, entered Rājagaha for alms-food.

Now at that time Sakka, lord of the Devas, was desirous of giving alms-food to the venerable Kassapa the Great. So he took upon him the likeness of a weaver and plied his thread, while Sujā,¹ daughter of the Asuras, filled up the shuttle.²

Now the venerable Kassapa the Great, as he went on his rounds from house³ to house, came to the dwelling of Sakka, lord of the Devas. And Sakka, lord of the Devas, from afar saw the venerable Kassapa the Great as he came. On seeing him he went out of the house to meet him, took the bowl from his hand, entered the house, took rice from the pot, filled the bowl and gave it back to the venerable Kassapa the Great. That alms-food was of various broths, various sauces, a mixture of various broths, flavourings and sauces.

[30] Then this thought occurred to the venerable Kassapa the Great: I wonder who this being is,⁴ that has such magic power. Then he thought: It must be Sakka, lord of the Devas. Being sure of it he said to Sakka, lord of the Devas: 'This is your deed, Kosiya⁵! Do not so again!'

¹ So *Comy.* and *DhpA.* Our text *Sujātā*.

² Text corrupt here. *Comy.* and *DhpA.* *tasaraṇ*.

³ *Sapadānaṇ*. *SA.* i, 205=*sampatta-gharaṇ* *anokkamma paṭi-pāṭiyā*, 'in succession without missing a house.' Cf. *SnA.* 118, 175; *J.P.T.S.*, 1909, p. 72.

⁴ *Satta*.

⁵ The owl; acc. to *Comy.* Sakka's clan-name. Perhaps 'descended from Kauçika.' *DhpA.* does not mention it, but makes K. suggest that, by giving this alms, Sakka has robbed some poor man of the chance of getting great merit.

'But, Kassapa, sir, we too have need of merit. We too have use¹ for merit!'

Then Sakka, lord of the Devas, did reverence to the venerable Kassapa the Great, saluting him with his right side, and mounting into the air thrice uttered this verse of uplift in the sky: 'Ah! best of gifts! On Kassapa the gift is well conferred!'

Now the Exalted One, with deva-hearing, purified and passing that of men, heard Sakka, lord of the Devas, thrice uttering this verse of uplift in the sky. And at that time, seeing the meaning of it, he gave utterance to this verse of uplift:²

*The monk who quests for alms, supporting self,
Who hath none else to keep,³ a man at peace
And ever mindful,—such the devas envy.*

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattihī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion, among a great number of monks, as they sat together in conclave under the spread of the kareri⁴-tree pavilion, having returned from alms-quest and had their meal, this chance talk arose: 'Good sirs, the alms-questing monk, while going his rounds for alms-food, from time to time gets the chance of seeing forms delightful to the eye, of hearing sounds delightful to the ear, of smelling scents delightful to the nose, of tasting savours delightful to the tongue, of touching objects delightful to the touch. Good sirs, the alms-questing monk is revered, honoured, thought much of, worshipped and respected as he goes his rounds for alms-food. Come now, good sirs, we too will be seekers for alms-food, we too from time to time will get the chance

¹ *Karaṇīyaṇ.*

² *Comy.* remarks that these gāthās are appropriate, as Kassapa was 'etad-aggā' (A. i, 23) as *dhuta-vādānaṇ agga, dhutaṅga-dharaṇaṇ agga.*

³ Cf. I, 6, gāthās.

⁴ *Comy. varaṇa-ruktha,* ? musk-rose. Cf. *Brethren*, p. 363.

of seeing . . . hearing . . . smelling . . . tasting . . . touching objects delightful to eye, ear, nose, tongue and touch. We too shall be revered, honoured . . . and respected as we go our rounds for alms-food.'

[31] This chance talk of those monks was still unfinished when the Exalted One at eventide, rising from his solitude, went towards the kareri-tree pavilion, and on getting there sat down on a seat made ready. On seating himself he said this to those monks: 'Pray, monks, on what talk are you engaged as you sit here together, and what was the chance talk still unfinished by you?'

'As we sat here, sir, this chance talk arose: The alms-questing monk, while going his rounds for alms-food, is revered. . . . We too shall be revered . . . as we go our rounds for alms-food. . . . Such, sir, was the chance talk unfinished when the Exalted One arrived.'

'Monks, it is not seemly for you, who as clansmen went forth in faith from the home to the homeless, to talk such talk. Monks, when ye sit together in conclave (one of) two things is to be done, talk in accordance with dhamma¹ or the Ariyan silence.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*The monk who quests for alms, supporting self,
Who hath none else to keep,—him devas envy,
But not if he be set on praise and fame.²*

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattihī . . . in Anāthapiṇḍika's Park.

Now on that occasion, among a great number of monks as they sat together in conclave . . . (as in previous sutta) . . . this chance talk arose: 'Good sir, who knows

¹ Cf. II, ii, n.—i.e., not *tiracchāna-kathā*, such as is detailed in many places.

² *Sadda-siloka.* *Comy.* takes *sadda* as equal to 'praise to one's face' and *siloka* as just 'praise about one.'

a craft? ¹ Who has been trained in a craft? Which of the crafts is chief?'

Then some said thus: 'Elephant-craft is chief of the crafts.' Others said, 'Chariot-craft is chief. . . .' Some said, 'Bowmanship,' others, 'Swordsmanship.' Some said, 'the craft of signs manual,'² others, 'the craft of faultless calculation.'³ Some said, 'the art of reckoning,'⁴ others, 'the craft of engraving.' [32] Some said, 'the art of poetry,'⁵ others, 'that of speculation about natural causes,'⁶ while others again said statecraft⁷ was the best of crafts. Such was the chance talk of the monks as they sat together in conclave.

Now the Exalted One, rising from his solitude at eventide . . . went there . . . and sat down on a seat made ready. Being seated he said this to those monks: 'Pray, monks, on what topic are ye engaged as ye sit here in conclave, and what was the chance talk left unfinished by you?'

¹ Eight are named at *M.* i, 85; eighteen at *J.A.* ii, 243 (*vijjā-sippaṇṇ*='science and art'); *sippika*=a craftsman or artisan.

² *Muddā* (secret gestures or grips). *Comy. hattha-muddāya gaṇa-sisena sippaṇṇ*. Cf. *MP.* 3 n. 59, 78, where Rhys Davids trans. 'conveyancing(?)'. I have heard palmistry suggested, but undoubtedly the ancient Indian practice of bargaining by signs is referred to. It is still done in Ceylon. I quote from the *Times of Ceylon* (August, 1930): 'A gem transaction is never done by word of mouth. The dealer and the merchant, when negotiating for the purchase of a jewel, clasp each the other's right hand under a handkerchief so that no one else in the room can discover what is being done. Offers for the gem are made by the merchant holding the joints of the dealer's fingers, a certain number of fingers, or tapping on his palm. Each action means a different sum, and when the transaction is over no one else is any the wiser as to the value of that gem. The merchant can then turn to another customer and possibly sell it for twice or thrice the amount he paid the dealer for it.' Cf. also note p. 289 of *Nānatiloka's German trans. of Mil. Pañh.*

³ *Gaṇaṇa*. *Comy. acchiddaka-gaṇa-sippaṇṇ*.

⁴ *Sankhāna*. *Comy.* gives as an example 'telling at a glance the number of leaves on a tree (proof of this would take some time).

⁵ *Comy.* quotes *A.* ii, 230=*G.S.* ii, 237 n.

⁶ *Lokāyata*, speculation about 'natural philosophy.' *Comy.* instances: 'a crow is white because of the whiteness of its bones (?), a crane is red because of the redness of blood (?).

⁷ *Khatta-vijjā*. Text and *D.A.* 93 have *khetta*.

(And they told him the subject of their talk.) Then said the Exalted One: 'Monks, it is not seemly for you . . . to talk such talk. Monks, when ye sit together in conclave one of two things is to be done, either talk in accordance with dhamma or the Ariyan silence. Thereupon the Exalted One . . . gave utterance to this verse of uplift:

*Who lives not by his wits, lightsome, fain for his weal,
In sense controlled, in every way at liberty,
Homeless, without thought of self, not hungering,
When he has banished pride,¹ that monk fares on alone.*

X

Thus have I heard: On a certain occasion the Exalted One was staying near Uruvelā, on the bank of the river Nerañjarā, having lately attained supreme wisdom at the foot of the bodhi-tree.

Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, at the end of those seven days, rousing himself from that concentration of mind, looked over the world² with the Buddha-eye, and the Exalted One saw, on looking over the world with the Buddha-eye, how beings were being tortured by divers torments and burning with divers burnings, with (the fires of) lust and malice and delusion. Then at that time, the Exalted One, seeing the meaning of it, gave utterance to this verse of uplift:

*This world, become ablaze, by touch of sense afflicted,
Utters its own lament. Whate'er conceit one has,
Therein is instability. Becoming other,
Bound to becoming, yet in becoming it rejoices.
Delight therein is fear, and what it fears is ill.
For abandoning becoming this Brahma-life is lived.³*

¹ *Comy.* reads *mānaṇ* for text's *Māraṇ*.

² *Comy.* gives refs. to the different lokas up to 18 in number. Here 'the world of sentient beings' is meant.

³ These lines (prose forced into metre of a sort) are given at *Netti* 156-7 as instances of taints. I believe *Comy.*'s version is preferable to that of our text in several respects, and that of *Netti* to both text and *Comy.* Thus in l. 1 *Netti* has *roḍaṇ vadati attano*; text *rogaṇ*

Whatsoever recluses or brāhmins have said that by becoming is release from becoming, all of them are unreleased from becoming, I declare. But whatsoever recluses or brāhmins have said that by the stopping of becoming there is a refuge from becoming, all such are not free from becoming, I declare.

It is due to the substrate¹ that this Ill is produced. By the ending of all grasping there is no production of Ill.

*Behold this manifold world, by ignorance afflicted,
Come into being and thus with what has become delighted,²
Yet from becoming not released. Yea, all becomings
Wherever and in whatsoever state they be,—
All are impermanent and Ill and doomed to change.*

*In one who sees as it really is by perfect wisdom
The craving to become is left; he joys not in its slaying.³
But craving's utter ending, utter stopping, is nibbāna.⁴
Thus become cool, that monk, no more reborn,⁵ no more
becomes.*

*Beaten is Māra. He's won the fight, escaped all more-
becomings.*

CHAPTER IV.—MEGHIYA.

i

[34] Thus have I heard: On a certain occasion the Exalted One was staying at Cālikā, on Cālika Hill. Now on that occasion the venerable Meghiya⁶ was in

v. attato (speaks of ill-health as of the self = *ditthi-gaha-vasena*. *Comy.*) L. 2 of text omits the second *yena*. The lines seem derived from *S. iv, 30 ff.* where this refrain *yamhi maññati*, etc., is many times repeated; also it follows the fire-sermon of § 28. *Cf. Sn. 588*, which is similar.

¹ Text has *na upadhī hi paṭicca*(?), but *Netti*, *upadhīy hi p.*

² I read (with *Netti*) *paretaṃ bhūtaṃ bhūta-rataṃ bhavā aparimuttay*, all words agreeing with *lokaṃ*. *Comy.* notes this reading. Text has omitted *bha-* and has *vā* only.

³ *Comy.* and *Netti*, *vibhavaṃ nābhinandati*. Text, *vibhava-taṃhā-bhinandati*(?). ⁴ Reading with *Netti*, *sabbaso taṃhā-sankhayo*, etc.

⁵ *Netti* and *Comy.* *anuppādā*. Text, *anupādā*.

⁶ This sutta, without gāthās, is at *A. iv, 354*. In brief at *DhpA. i, 287*. His verses are at *Thag. 66* = *Brethren 67*. M. was of a Sakyan rājā's family.

attendance¹ on the Exalted One. Then the venerable Meghiya came to the Exalted One, and on coming to him saluted him and stood at one side. As he thus stood he said to the Exalted One: 'I desire, sir, to enter Jantu village for alms-quest.'

'Do whatever you think it the time for, Meghiya.'

So the venerable Meghiya, robing himself in the forenoon and taking bowl and robe, entered Jantu village in quest of alms-food, and after questing for alms-food there returned after his rounds, and after eating his meal went towards the bank of the river Kimikālā, and on reaching it, while taking exercise by walking up and down and to and fro, he saw a lovely, delightful mango-grove. At the sight of it he thought: Truly lovely and delightful is this mango-grove! A proper place surely is this for a clansman for striving (for concentration).² If the Exalted One would give me leave, I would come here to this mango-grove to strive for concentration.

So the venerable Meghiya went to the Exalted One . . . and sat down at one side, and as he sat thus he told the Exalted One (of his find and what he had thought) and said: 'If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration.'

[35] At these words the Exalted One said to the venerable Meghiya: 'Wait a little, Meghiya. I am alone till some other monk arrives.'

Then a second time the venerable Meghiya said to the Exalted One, 'Sir, the Exalted One has nothing further to be done, has nothing more to add to what he has done.³ But for me, sir, there is more yet to be done, there is more to be added to what I have done. If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration.'

Then a second time the Exalted One replied, 'Wait

¹ *Upatthāka*. For names of these *cf. JA. iv, 95; ThagA. on v. 1018 (Ananda); SA. on S. i, 174; UdA. 217.*

² *Paṭhāna*.

³ *Paṭicaya*. *Comy.* 'the way made to become is not again made to become; or, there is no need for again abandoning taints already abandoned.' *Cf. S. iii, 168* = *K.S. iii, 144.*

a little, Meghiya. I am alone till some other monk arrives.'

Then yet a third time the venerable Meghiya made his request, and the Exalted One replied, 'Well, Meghiya, what can I say when you talk of striving for concentration? Do what you think it the time for, Meghiya.'

Accordingly the venerable Meghiya rose from his seat, saluted the Exalted One with his right side and went away to that mango-grove, and on reaching it plunged into it and sat down for the midday rest at the foot of a certain tree.

Now as the venerable Meghiya was staying in that mango-grove there came habitually upon him three evil, unprofitable forms of thought, to wit: thoughts lustful, thoughts malicious and thoughts harmful. Then the venerable Meghiya thought thus: It is strange, in truth! It is a wonderful thing, in truth, that I who in faith went forth from home to the homeless should thus be assailed by these three evil, unprofitable forms of thought, to wit: thoughts lustful, thoughts malicious and thoughts harmful! So at eventide he arose from his solitude and went to the Exalted One, and on coming to him . . . said, 'Sir, while I have been staying in that mango-grove there came habitually upon me three evil, unprofitable forms of thought. . . . Then, sir, I thought: It is strange, in truth! It is wonderful, in truth, that I . . . should be assailed thus!'

[36] 'Meghiya, when the heart's release is immature, five things conduce to its maturity. What five? Herein, Meghiya, a monk has a lovely intimacy,¹ a lovely friendship, a lovely comradeship. When the heart's release is immature this is the first thing that conduces to its maturity. Then again, Meghiya, a monk is virtuous, he abides restrained with the restraint of the obligations, he is perfect in the practice of right behaviour, sees danger in trifling faults, he undertakes and trains himself in the ways of training. When the heart's

¹ *Kalyāna-mittatā* is often called 'the whole of the Brahma-life.' Text omits the second term (-*sahāya*). Cf. Mrs. Rhys Davids' *Manual of Buddhism*; *K.S.* i, 112; v, 2, 27, 29. *Comy.* quotes *Pts.* ii, 1.

release is immature, this, Meghiya, is the second thing that conduces to its maturity.

Then again, Meghiya, as regards talk that is serious and suitable for opening up the heart and conduces to downright revulsion, to dispassion, to ending, to calm, to comprehension, to perfect insight, to nibbāna, that is to say,—talk about wanting little, about contentment, about solitude, about avoiding society, about putting forth energy; talk about virtue, concentration of mind and wisdom,¹ talk about release, knowledge and insight of release,—such talk as this the monk gets at pleasure,² without pain and without stint. When the heart's release is immature, Meghiya, this is the third thing that conduces to its maturity.

Then again, Meghiya, a monk abides resolute in energy, for the abandoning of unprofitable things, for the acquiring of profitable things, he is stout and strong in effort, not laying aside the burden in things profitable. When the heart's release is immature, Meghiya, this is the fourth thing that conduces to its maturity.

Then again, Meghiya, a monk is possessed of insight,³ endowed with the insight that goes on to discern the rise and fall,⁴ with the Ariyan penetration which goes on to penetrate the perfect ending of Ill. When the heart's release is immature, Meghiya, this is the fifth thing, and these are the five things that conduce to its maturity.

Now, Meghiya, this may be looked for by a monk who has a lovely intimacy, a lovely friendship, a lovely comradeship,—that he will become virtuous, will abide restrained by the restraint of the obligations, be perfect in the practice of right behaviour, [37] see danger in trifling faults, undertake and train himself in the ways of training. This, Meghiya, may be looked for by a

¹ Cf. *A.* iii, 117.

² *Nikāma-lābhī*. *P. Dict.* trans. 'gaining pleasure'(?). The three words are often found together—e.g., *A.* ii, 23, 36, etc.

³ *Paññavā*. Cf. *Sakya*, p. 95 ff. (on *paññā* as the working of the Self in man).

⁴ *Udayattha*, birth-and-death, beginning-and-end; in next sutta *gāthās*, *udayavaya* (*udayabbaya*).

monk . . . that he will become virtuous . . . that he will undertake . . . the ways of training, that he will get at pleasure, without pain and without stint, such talk as is serious . . . about concentration of mind . . . insight of release. This, Meghiya, may be looked for . . . that he will abide resolute in energy . . . not laying aside the burden in things profitable. This, Meghiya, may be looked for . . . that he will be possessed of insight . . . to penetrate to the perfect ending of Ill.

Moreover, Meghiya, by the monk who is established in these five conditions, four other things are to be made to grow, thus: The (idea of the) unlovely is to be made to grow for the abandoning of lust; amity is to be made to grow for the abandoning of malice; mindfulness of inbreathing and outbreathing is to be made to grow for the suppression of discursive thought; the consciousness of impermanence is to be made to grow for the uprooting of the pride of egoism. In him, Meghiya, who is conscious of impermanence the consciousness of what is not the self is established. He who is conscious of what is not the self wins the uprooting of the pride of egoism in this very life, namely, he wins nibbāna.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:¹

Thoughts trite and subtle, taking shape, cause mind to be elated.²

Man, ignorant of these, with whirling brain, strays to and fro ;

But knowing them, ardent and mindful, checks these thoughts of mind.

When mind's elation cometh not to pass,³ th' enlightened sage

Abandons utterly these thoughts of mind, that none remain.

¹ *Dhp.* vi. 33, 34 (on the mind) are spoken to M. at *DhpA.* i, 287.

² *Ubbilāpā* (for readings cf. *UdA.* 237 n.). *Comy.* *cetaso ubbillāvitatta-kāra . . . cittassa ubbilāpana-ketutāya*. Here *anugatā* and *anuggatā* of l. 4 are confused by MSS. and text. *Comy.* *parapaṇ.* 'when *vitakka* arises the mind (*citta*) is in accordance therewith, being fixed thereon as on a focus.'

³ *Anuggate*=*anuppanne*, *Comy.*

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Kusinārā, at the Bend,¹ in the sāl-grove of the Mallas. On that occasion a great number of monks were living in forest huts not far from the Exalted One, and they were frivolous, empty-headed, busybodies, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.²

[38] Now the Exalted One saw those monks who were . . . of such a nature, living not far from him, and seeing the meaning of it at that time he gave utterance to this verse of uplift:³

*Having his mind unguarded, ruined⁴ by view perverse,
O'erwhelmed by sloth-and-torpor, to Māra's power one
goes.*

*So let the monk of guarded mind,⁵ with right aim ranging,
Deferring to right view, knowing the rise and fall,
O'ercoming sloth-and-torpor, all ill-bourns⁶ abandon.*

iii

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Kosalans together with a great number of monks. Then the Exalted One, stepping off the highroad, went to the root of a certain tree and sat down on a seat made ready.

Then a certain cowherd⁷ came up to the Exalted One, saluted him and sat down at one side. So seated the Exalted One instructed, stirred, fired and gladdened

¹ *Upavattana*.

² Cf. *A.* i, 70; *G.S.* i, 65; *S.* v, 269; *K.S.* v, 241.

³ *Netti*, pp. 47, 85, 103, 108, quotes the gāthās with better readings, which I follow. *Netti*, *cittena*; *Comy.* *kāyena*, but notes *cittena* also.

⁴ Text, *gatena*; *Netti*, *hatena*.

⁵ Text and *Comy.* *citt'assa*; *Netti*, *cittassa*.

⁶ *Netti*, *taṇhā* and *avijjā*; *Comy.* *tivīdha-g.* (*niraya-tiraocchāna-pettwisaya*).

⁷ One Nanda, a rich man, acc. to *Comy.* formerly cowherd to Anāthapiṇḍika. The story is told at *DhpA.* i, 323. Cf. *K.S.* iv, 115.

that cowherd with talk in accordance with dhamma. And that cowherd, being thus instructed, stirred, fired and gladdened by the Exalted One's talk, said this to him: 'Sir, let the Exalted One accept of me this day's meal together with the order of monks.' And the Exalted One accepted by silence. Thereupon that cowherd, seeing the Exalted One's consent, rose up, saluted the Exalted One with the right side and went away.

Then when the night was gone that cowherd made ready in his own home a good store of thick¹ milk-rice and fresh ghee,² and announced the time to the Exalted One, saying, 'Sir, the rice is cooked.'

So the Exalted One, robing himself in the forenoon and taking bowl and robe, went along with the order of monks to that cowherd's home and on reaching it sat down on a seat made ready. Then that cowherd with his own hands satisfied and fed to the full the order of monks, headed by the Exalted One, with thick milk-rice and fresh ghee. And that cowherd (seeing that) the Exalted One had eaten his fill and had washed both hand and bowl,³ taking a low seat sat down at one side. As he thus sat the Exalted One instructed, stirred, fired and gladdened him with talk in accordance with dhamma. Then he rose up and went away.

[39] Now not long after the Exalted One was gone a certain man slew that cowherd on the village boundary.⁴ And a great number of monks . . . came to the Exalted One . . . and said: 'Sir, they say that the cowherd by whom the order of monks, headed by the Exalted One, was this very day satisfied and fully fed, with his own hands . . . has been slain by some man on the village boundary.'

¹ *Appodakay*, 'without much water in it.'

² Here read *sappiy*, and below *sappinā* for text's *sappi* and *sappena*.

³ *Onīta-patta-pāṇin*. For this curious accusative, frequent in the suttas, cf. Trenckner's *Miscellany*, p. 67 and n., also *G.S.* ii, 71 n. I have supplied *disvā*, but it may be acc. absol. constr. I read, *onīta-p*. See note to viii, 6. The right hand only is used.

⁴ *Comy*. 'in a dispute about a watercourse.' Acc. to *DhpA.* the murderer was a hunter.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Whatever the ill that a foe
Doth a foe, or the hate to him that he hates,¹
Greater by far will he find
The ill that is done by an ill-trained mind.²*

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-Ground.

On that occasion the venerable Sāriputta and Moggallāna the Great were staying at Pigeons' Grotto, and the venerable Sāriputta on a moonlight night, having just had his head shaved, was sitting in the open air, and had won access to a certain stage of concentration.³

Just then two yakkhas, who were friends, were travelling from north to south on some business or other. And they saw the venerable Sāriputta thus sitting. At the sight of him one yakkha said to the other, 'It occurs to me to give this recluse a blow on the head.' At these words the other yakkha replied, 'Hold, friend! Have nothing to do⁴ with the recluse! Friend, that recluse is a mighty man, of great power and majesty.'

Then a second time that yakkha repeated his words, and again his friend restrained him. [40] So also a third time. Then that yakkha, disregarding the other's advice, gave the venerable Sāriputta a blow on the head. So mighty was the blow that one might have felled⁵ an

¹ Text should read *verī vā*.

² *Dhp.* v, 42. At *DhpA.* i, 323, the story runs that the monks came and said (like Lazarus' relatives), 'If thou hadst been there, our (host) had not died.' And the Master replied, 'Whether I had come or not come, there was no escape for that man from death, to whichever of the four quarters he may have gone.' For 'ill-trained mind,' cf. *G.S.* i, ch. v.

³ Cf. *VM.* 380, where several instances are given to show that in *samādhi* the bodily feelings are in abeyance.

⁴ Cf. *Thag.* v, 280, *māsādesi tathāgate*.

⁵ Cf. *S.* ii, 217. Text omits a sentence here, supplied by Windisch and *Comy.*, *tāva mahā pahāro ahoṣi. Osādeti* (not in *P. Dict.*)=*osīdāpeti, Comy.*

elephant seven to eight cubits high or cleft a mountain peak therewith. Instantly that yakkha, screaming 'I burn! I burn!' fell¹ into the great hell.

Now the venerable Moggallāna the Great with clairvoyant sight, purified and more than human, beheld the blow on the head of the venerable Sāriputta given by that yakkha. At the sight he approached the venerable Sāriputta, and on coming to him asked, 'My good sir! I hope you are bearing up! I hope you have support! I hope you are not in pain!'²

'Yes, Moggallāna, my good sir, I am bearing up! Yes, my good sir, I have support, but I do feel a trifling pain in my head.'

'It is marvellous, Sāriputta, my good sir! It is indeed a wonder,—the great power and majesty of the venerable Sāriputta! Why, Sāriputta, my good sir, just now a certain yakkha gave you a blow on the head; so mighty was the blow that one might have felled an elephant . . . or cleft a mountain peak therewith. And yet the venerable Sāriputta says, "I am bearing up, Moggallāna, good sir. I have support . . . yet I do feel a trifling pain in the head."'

'But it is wonderful! It is marvellous, Moggallāna, my good sir,—the great power and majesty of the venerable Moggallāna, that he should behold a yakkha at all. Why, as for me, I can't see even a mudsprite³ here.'

Now the Exalted One with clairaudient ear, purified and more than human, heard those two great sages talking in this manner, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

[41] *Whose heart stands like a rock and swayeth not,
Void of all lust for things that lust beget,—
To heart thus trained whence shall come aught of ill?'*⁴

¹ Text, *apatāsi*(?). *Comy.* *avaṭṭhāsi*=*apati*, and adds that he did not 'go to hell,' but felt great pain.

² The usual inquiry of a sick person, rather out of place in the second term.

³ *Paṅsu-pisācaka*. *Comy.* a small 'pete that haunts dunghills.'

⁴ The gāthās, *Thag.* 191, are trans. at *Brethren*, p. 143, by Mrs. Rhys Davids, and quoted at *Netti* as *asokha-bhāgiya*, p. 149. In l. 1 text has *yassa* for *kassa* of *Thag.*

v

Thus have I heard:¹ On a certain occasion the Exalted One was staying at Kosambī in Ghosita Park. Now on that occasion the Exalted One was worried by monks and nuns, lay-followers, both men and women, by rājās and royal ministers, by sectarians and their followers, and lived in discomfort, not at ease. Then the Exalted One thought: Here am I living worried by monks and nuns . . . by sectarians and their followers. I live in discomfort, not at ease.² Suppose I were to live remote from the crowd alone.

So the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Kosambī to quest for alms-food; and having done his rounds for alms-food in Kosambī, after returning and eating his meal, he himself set his bed and lodging in order, and taking bowl and robe, without informing his attendant or giving notice to the order of monks, alone and unattended, started on his rounds for Pārileyya village, and later on, while on his rounds, reached that place. There the Exalted One took up his dwelling in Guarded Forest Glade, at the foot of a lovely³ sāl tree.

Now a certain bull-elephant was living worried by elephants and she-elephants, by calf-elephants⁴ and sucklings, and had to feed on grass already cropped by them. They ate the bundles of branches as he broke them off. He had to drink muddied water, and when he crossed over by the ford the she-elephants went pushing against his body. So he lived in discomfort, not at ease. So this bull-elephant thought: Here am I living worried by elephants and she-elephants, by calf-elephants

¹ This story occurs at *Vin.* i, 352, and in a picturesque form at *DhpA.* i, 56 (*Kosambaka-Vatthu*). The name of the elephant there is Pārileyyaka (not Pāli- as text). Cf. also *S.* iii, 94; *SA.* ii, 304 ff.

² *Dukkhaṅ na phāsu viharati*. Both *d.* and *p.* seem to be adverbs. *Phāsu* is frequent with *bhavati*—e.g., *A.* i, 125; *D.* ii, 99 (*dittṭhaṅ me Bhagavato phāsu*, where it seems a noun); *Thag.* 537; *SA.* i, etc.

³ *Bhadda*=*mcnāpa*, *laṭṭhaka*.

⁴ *Haṭṭhi-kalābhehi*. Text's *h.* *kalārehi* would mean elephant's tusks.

and sucklings. I have to feed on grass already cropped. They eat the bundles of branches as I break them off. I have to drink muddied water, and when I cross over by the ford the she-elephants go pushing against my body. Thus I live in discomfort, not at ease. Suppose now I were to live remote from the crowd alone.

[42] Accordingly that bull-elephant left the herd and started for Pārileyya village and Guarded Forest Glade and the foot of the lovely sāl tree where was the Exalted One. On reaching that place he kept the spot where the Exalted One was staying free from grass,¹ and with his trunk brought water for the use of the Exalted One.

Thus the Exalted One lived in seclusion and solitude, and there arose in him this thought: Formerly I dwelt worried by monks and nuns . . . I lived in discomfort, not at ease. But now here am I dwelling unworried by monks and nuns . . . by sectarians and their followers. Unworried, I dwell in comfort and at ease. Likewise that bull-elephant thought: Formerly I dwelt worried by elephants. . . . Now I dwell unworried, in comfort and at ease.

And the Exalted One, observing his own seclusion and knowing with his mind the thought of that bull-elephant, at that time gave utterance to this verse of uplift:

*Herein agreeth mind with mind, of sage²
And elephant whose tusks are like a plough pole,
Since both alike love forest solitude.*

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvathī, at Jeta Grove in Anāthapindika's Park.

Now at that time the Bhāradvājan, the venerable Scrap-hunter (so called)³ was sitting not far from the

¹ *Appa-haritaṅ*. Text *-hāritaṅ*. Comy. = *appa-haritakāṅ kutvā*.

² *Nāgassa nāgena*. The word *nāga* is applied to the sage, the elephant and the cobra.

³ At *A. i*, 23, he is *etaḍ-aggā* among 'lion-roarers.' *G.S. i*, 17. Cf. *S. v*, 225; *K.S. v*, 199 n.

Exalted One in cross-legged posture, holding his body upright, being a forest-dweller, an alms-quester, a rag-robe-wearer, using three robes, needing little, contented, a recluse, shunning society, one of ardent energy, upholding¹ the scrupulous life, given to the higher thought.²

Now the Exalted One saw the venerable Scrap-hunter so sitting . . . and [43] at that time . . . gave utterance to this verse of uplift:

*'Reville not, harm not, live by rule restrained;
Of food take little; sleep and sit alone;
Keep thy mind bent upon the higher thought.'
Such is the message of awakened ones.³*

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvathī . . . in Anāthapindika's Park.

Now at that time the venerable Sāriputta was sitting not far from the Exalted One, in cross-legged posture, holding his body upright. He was one who needed little, contented, a recluse, shunning society, one of ardent energy, given to the higher thought. And the Exalted One saw the venerable Sāriputta so sitting . . . and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:⁴

*Of high thoughts, serious, silent and trained in ways of
worth,⁵—
Griefs come not unto such, one calmed and mindful ever.*

¹ *Dhuta-vāda*.

² *Adhicitta*. Comy. quotes *A. i*, 256 = *G.S. i*, 235. Here the fruits of arshantship are meant. The marks of this are concentration, energetic application and equanimity.

³ The verses are at *Dhp.* 185; *D. i*, 50 (as uttered by Vipassī Buddha). At *DhpA. iii*, 236, they are given in answer to a question by Ānanda.

⁴ Quoted at *DhpA. iii*, 384 as the verse of uplift of the elder Ekuddāna.

⁵ *Mona* = *pathesu sikkhato* = *magga-ñāṇa-samannāgato*; *monaṅ vucati ñāṇaṅ*. Comy. quotes *Dhp.* 268-9 for *muni*—viz., *yo munāti ubho loke*. . . . *Mona* is 'silence' and 'measuring.' Cf. Mrs. Rhys Davids' trans., 91.

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now at that time the Exalted One was esteemed,¹ honoured, thought much of, worshipped; he had deference paid to him, and got supplies of robes and alms-food, bed and lodging, comforts and medicines for sickness; so likewise was the order of monks. But the Wanderers holding other views were not esteemed or honoured . . .² they got not supplies and so forth. Then those Wanderers holding other views, unable to bear the honour done to the Exalted One and the order of monks, went to Sundarī the Woman-wanderer, and said this to her: [44] 'Sister, you can do a good turn to your kinsmen.'³

'What can I do, brothers? What is it possible for me to do? My very life is a sacrifice⁴ for the sake of my kinsmen.'

'Then, sister, go you oft and oft to Jeta Grove.'

'Very well, brothers,' replied Sundarī to those wanderers of other views, and went oft and oft to Jeta Grove.

Now when those Wanderers of other views were assured that it was rumoured abroad thus, 'Sundarī the Woman-wanderer has been clearly seen⁵ by many folk going oft and oft to Jeta Grove,' they killed her, and there and then buried her in a hole in a ditch, and went to Pasenadi the Kosalan rājā and said, 'Mahārājā, that Sundarī the Woman-wanderer is nowhere to be seen.'

'Well, where do you suspect that she is?'

'In Jeta Grove, mahārājā.'

'Then scour Jeta Grove for her.'

So those Wanderers of other views, after scouring Jeta Grove, pulled her body out of the ditch where it had been buried, put it on a litter, and had it taken into Sāvattthī and paraded about from cart-road to cart-road, from

¹ As at I, 10.

² As at II, 4.

³ Cf. *Maṇisūkara-Jātaka* (JA. ii, 415) in more detail; *DhpA.* iii, 474 (further embellished); *Sn.* ii, 518.

⁴ *Pariccattan* (fr. *pariccajati*).

⁵ Text here is corrupt, reading *te ditthā*. *Comy.* has *voditthā* = *vyāpaditthā* = *visesato*, *bahulay ditthā* (clearly seen).

crossways to crossways; and when they met folk they roused their indignation by saying, 'Behold, brothers, the deed of the Sakya sons! Shameless are these recluses! The Sakya sons are wicked, evildoers, liars, no livers of the Brahma-life! They will claim to be livers of dhamma, livers at peace, Brahma-livers, truth-tellers, virtuous, men of the lovely life. But there is in them no recluse-ship, no Brahmahood. Their recluse-ship is spotted, their Brahmahood is spotted. How could they have recluse-ship? How could they have Brahmahood? They have abandoned their recluse-ship, they have abandoned their Brahmahood. Pray, how could a man, after playing a man's part,² take the life of a woman?'

At that time also in Sāvattthī, when folk saw the monks, they assailed, abused, annoyed, and harassed them with vile and bitter words, saying, 'Shameless are these recluses . . . (as above). . . . Pray, how could a man, after playing a man's part, take the life of a woman?'

Now a great number of monks, robing themselves in the forenoon and taking bowl and robe, entered Sāvattthī in quest of alms-food, and [45] having ranged Sāvattthī, after returning from their alms-round and eaten their meal, came to the Exalted One . . . and said: 'In Sāvattthī now, sir, when folk see the monks, they assail them with vile and bitter words, saying, "Shameless are these recluses! and so forth."'

'This noise, monks, will not last for long. It will last for just seven days. At the end of seven days it will vanish away.³ Therefore, monks, do ye with this verse reprimand those folk who, on seeing the monks, assail them with vile and bitter words:

*Who speaks untruth to purgatory goes;
He too who, doing, says: 'I do it not';
Both these, in passing on, equal become,
Men of base actions in another world.'⁴*

¹ *Paṭijānissanti*, as at A. ii, 9; M. i, 245.

² *Purisa-kiccaṃ karitvā* = *methuna-pāṭisevanāṃ sandhāya vadanti*, *Comy.*

³ So *Vin.*, *Mhv.* i, 24, 6.

⁴ *Dhp.* 306 (Mrs. Rhys Davids' trans.); *DhpA.* iii, 477.

So those monks got this verse by heart in the presence of the Exalted One, and when folk, on seeing the monks, assailed them with vile and bitter words, they reprimanded them with this verse. Then people thought: These recluses, the Sakya sons, are not guilty.¹ The deed was not done by them. These recluses, the Sakya sons, are on oath.²

And sure enough that noise lasted no long time. It lasted just seven days. At the end of seven days it vanished away. Then a number of monks went to the Exalted One . . . and said: 'It is a wonder, sir! It is marvellous, sir, how truly spoken were the Exalted One's words, to wit: "This noise, monks, will not last long. It will last for just seven days. At the end of seven days it will vanish away." Sir, that noise has vanished away.'

Then the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*Folk unrestrained pierce through (a man) with words³
As an elephant with arrows in a fight.
Hearing the utterance of bitter speech
Let a monk bear it unperturbed at heart.⁴*

ix

[46] Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground. Now at that time the venerable Upasena, Vanganta's son,⁵ had gone for seclusion and solitude, and to him occurred this discursive thought: A gain to me! Well gotten is it by

¹ *Akarakā.*

² *Sapanti.* *Sapati* is not 'to curse,' but to take an oath. So *Comy.*, 'In saying "liars go to purgatory" they speak truth . . . they make assertion (*sapathay karonti*).'

³ *Comy.* reads *tudanti vācāhi janā asanyatā sarehi* (= *sāyakehi*, arrows. Childers).

⁴ *Aduṭṭha-citto.* Cf. *Sn.* 623, *akkosaṃ vadha-bandhaṃ ca aduṭṭho yo titikkhati.*

⁵ His verses are at *Thag.* 576 = *Brethren*, p. 261, 422, and *Apadāna* i. 62. Cf. *Vin.* i, 59; *J.A.* ii, 300. At *A.* i, 24 he is *etad-agga* of those who were *samanta-pāsādikā*, 'altogether charming.' He was younger brother of Sāriputta.

me that my teacher is the Exalted One, the Arahant, the rightly awakened one; that I went forth from home to the homeless in the well-proclaimed dhamma-discipline! A gain to me that my comrades in the Brahma-life are virtuous and of a lovely nature; that I am one who has fulfilled the virtues; that I am composed, one-pointed in mind, an arahant in whom the cankers are gone; that I am of great psychic powers! Lucky has been my life and lucky shall be my death!

Now the Exalted One, with his mind grasping the thought of the venerable Upasena, Vanganta's son, at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*He grieves not at death's end whom life oppresses not.
If he, inspired,¹ hath seen his path,² 'mid grief he grieves
not.
For the monk who hath torn out the craving to become,
Whose mind is calm, whose faring on in births³ is done
with,—
For such an one there is no more coming to be.*

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattihī, at Jeta Grove in Anātha-piṇḍika's Park. On that occasion the venerable Sāriputta was sitting not far from the Exalted One in cross-legged posture, holding his body upright, contemplating his own state of calm.

And the Exalted One saw the venerable Sāriputta so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*For the monk whose mind is calmed and who hath cut
The cord⁴ of lives, his faring on in births
Is done with. Freed is he from Māra's bondage.*

¹ *Dhīra.* Cf. Mrs. Rhys Davids' *Index to Dhṛp.*

² *Ditṭhapado.* *Comy.* *catunnaṃ dhamma-padānaṃ nibbānaṃ eva vā ditṭhauā.*

³ *Sn.* 746. *Comy.* quotes verses at *Sn.* i, ii, 426 for def. of *jāti-saṃsāra*.

⁴ These lines occur at *Iiivuttaka* 94, with the first word different. *Netti* = *bhava-taṇhā*, *Comy.* At *S.* iii, 190, *Comy.* calls it *rajju*, cord.

CHAPTER V.—THE ELDER SONA.

i¹

[47] THUS have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the rājah Pasenadi, the Kosalan, had gone with the queen Mallikā² to the upper storey of the palace. Then the rājah Pasenadi, the Kosalan, said this to Mallikā the queen: 'Tell me, Mallikā, is there anyone dearer to you than the self?'

'To me, mahārājah, there is no other dearer than the self. But to you, mahārājah, is there any one dearer than the self?'

'To me also, Mallikā, there is no other dearer than the self.'

Thereafter the rājah Pasenadi, the Kosalan, came down from the palace and went to see the Exalted One, and on coming to him saluted him and sat down at one side. So seated the rājah Pasenadi, the Kosalan, said this to the Exalted One: 'Sir, I had gone with the queen Mallikā to the upper storey of the palace, and I said this to Mallikā the queen . . . (and he related the conversation).

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift.³

*The whole wide world we traverse with our thought,
Finding to man nought dearer than the self.
Since aye⁴ so dear the self to others is,
Let the self-lover⁵ harm no other man.*

¹ Story and verses at S. i, 75=K.S. i, 101; J.A. iii, 405, where the Buddha says at the end, 'The queen in that life was Rāhula's mother and I was the rājah.'

² Cf. A. ii, 202; G.S. ii, 215, where she consults the Buddha as to the reason for her plain features.

³ Verses from Mrs. Rhys Davids' *Sakya*, 233.

⁴ *Puthu*=*visuṇṇ visuṇṇ tesuṇṇ tesuṇṇ sattānaṇṇ* (i.e., *vulgo*) *Comy.* Text, *evam pi so puthu.*

⁵ At VM. 297 (on *metā-bhāvanā*) B. quotes, but reads *attha-kāmo*, which in *Netti* and our text is *atta-kāmo*.

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

[48] Now the venerable Ānanda, rising at eventide from his solitude, went to the Exalted One . . . and said this: 'It is marvellous, sir! It is a wonder, sir! how shortlived was the Exalted One's mother. When the Exalted One was seven days born, the Exalted One's mother made an end and was reborn in the company of the Tusita devas.¹

'It is even so, Ānanda! Shortlived are the mothers of Bodhisattvas. When the Bodhisattvas are seven days born, their mothers make an end and are reborn in the company of the Tusita devas.'

Then the Exalted One . . . gave utterance to this verse of uplift:

*Seeing all creatures that shall come to be,
And all that, leaving body, shall depart.—
Seeing all that, the noblemen by birth²
Would ardently pursue the Brahma-life.*

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground.

Now on that occasion there was in Rājagaha a leper named Suppabuddha, a poor, miserable, wretched crea-

¹ *Comy.* expl. that they die, not because of the child, but because their course is run. Having attained perfection in the early part of life, they pass away in the third part of the middle period.

² I read with *Netti* (164), the independent work ascribed to the school of Kaccāna (see *Gotama the Man*, 113-4; *Manual*, 31; also below, § vi.), *taṇṇ sabbaṇ jāvikusalo* (v.l. *-kulo*) and think these verses may reflect Gotama's own thought in early days, when so many clansmen joined him. Text has *taṇṇ sabbaṇ jāniṇṇ kusalo vidūvā*. *Comy.* *sabba-jāniṇṇ=hāniṇṇ, maraṇaṇṇ.*

ture.¹ And it happened at that time that the Exalted One was sitting in the midst of a great multitude teaching dhamma.

And Suppabuddha, the leper, saw from afar that multitude gathered together, and at the sight he thought: Doubtless an almsgiving of food, both hard and soft, is toward yonder. Suppose I draw near to yonder crowd. I might get here somewhat to eat, food soft or hard.

So Suppabuddha, the leper, drew near that crowd, and he beheld the Exalted One sitting there amid a great multitude, teaching dhamma, and seeing it he thought: No! There is no alms-giving here of food, hard or soft. This is Gotama the recluse teaching dhamma in the assembly. Suppose I listen to dhamma.

So he sat down at one side, thinking: I too will listen to dhamma.

[49] Now the Exalted One, grasping with his mind the thoughts of all that assembly, said to himself: Who, I wonder, of those present is of growth² to understand dhamma? And the Exalted One saw Suppabuddha, the leper, sitting in that assembly, and at the sight he thought: This one here is of growth to understand dhamma. So for the sake of Suppabuddha, the leper, he gave a talk dealing in due order³ with these topics: on almsgiving, virtue, the heaven world, of the danger, meanness⁴ and corruption of sense-desires, and the profit of getting free of them.⁵

And when the Exalted One knew that the heart of Suppabuddha, the leper, was ready, softened, unbiassed, elated and believing,⁶ then he unfolded those dhamma-teachings which the awakened ones have them-

¹ The story is told at *Dhp.A.* ii, 33, to illustrate *Dhp.* v. 66, *caranti bālā dummedhā*. For the origin of the name see *S.A.* i on *S.* i, 232.

² *Bhabba*=becomeable. ³ *Anupubbikathā*.

⁴ *Cf.* *D.* i, 110; *okāraṇ*=*lāma*-*sabhāvaṇ*, *Comy.*

⁵ *Nikkhame*. *Comy.* has *nekkhamme*.

⁶ *Pasanna*, perhaps 'faithful, loyal.' For the passage, *cf.* *D.* i, 110; *M.* i, 380 (*Chalmers' Further Dialogues* i, 272), the conversion of Upālī the Jain.

selves discovered,¹ namely: Ill, arising, ending, the Way.

Then just as a white cloth, free from stains, is ready to receive the dye, even so in Suppabuddha, the leper, as he sat there in that very seat, arose the pure, stainless dhamma-sight,² the knowledge that whatsoever is of a nature to arise, that also is of a nature to end. And Suppabuddha, the leper, saw dhamma, reached dhamma, understood dhamma, plunged into dhamma, crossed beyond doubting, was free from all questionings, won confidence, and needing none other³ in the Master's message, rose from his seat, advanced to the Exalted One and on reaching him saluted the Exalted One and sat down at one side. As he sat thus, Suppabuddha, the leper, exclaimed to the Exalted One, 'Excellent, sir! Excellent, sir! Just as if, sir, one should lift up the fallen, discover the hidden, point out the way to one bewildered, show a light in the gloom, saying, "Now they that have eyes to see can see shapes,"—even so in divers ways has the Exalted One expounded dhamma. I, even I, sir, do go for refuge to the Exalted One, to dhamma and the order of monks. May the Exalted One accept me as a follower, as one who from this time forth even to life's end takes refuge in him.'

Thereupon Suppabuddha, the leper, after being taught, established, roused and made happy by the Exalted One's talk according to dhamma, delighted with what was said, returned thanks, rose from his seat, saluted the Exalted One with his right side and went away.

Now a young calf rushed upon Suppabuddha,⁴ the leper, and caused his death.

[50] Then a great number of monks went to the Exalted One . . . and said: 'Sir, that leper named

¹ *Samukkhaṅṅika*: *Comy.* *gaṇita-sayambhū-ñānena, sāmāṇa diṭṭhā*.

² *Dhamma-ṅakkhuṇ*. *Comy.* *soṭāpatti-magga*.

³ *Aparappaccaya*—*i.e.*, he had personal conviction. *Comy.* *na parassa saddhūya*.

⁴ *Adhipāletvā* (not in *P. Dict.*, but see *J.P.T.S.* 1886, 108, *Morris. Comy.* *āpatitvā mārito*). *Dhp.A.* ii, 35, states that this calf was formerly a *yakkhīni*, who in this guise killed Bāhiya, Pukkusaṭi, Tambadāthika also. *Cf.* above, I, x.

Suppabuddha, after being taught, established, roused and made happy by the Exalted One's talk according to dhamma, has met his end. Pray, what is his bourn? What is his future lot?

'Monks, Suppabuddha, the leper, was a sage. He lived his life according to dhamma. He vexed me not with questionings about dhamma.¹ Suppabuddha, the leper, monks, by breaking three fetters is a stream-winner, one not doomed to the downfall; he is assured, he is bound for enlightenment.'

At these words a certain monk said this to the Exalted One: 'Pray, sir, what is the reason, what is the cause why Suppabuddha, the leper, was a poor, mean, miserable creature?'

'Once upon a time, monk, Suppabuddha, the leper, was a rich man's son in this same Rājagaha. One day, walking through a garden, he saw Tagara-sikkhi, a Pacceka Buddha,² entering the town for alms-food. On seeing him he thought: Who is this leper roaming about? and spitting and turning his left side³ to him went away.

By the ripening of that deed, for many years, for many a hundred, many a thousand, many a hundred thousand years he suffered torment in purgatory. By the further ripening of that deed⁴ in this same Rājagaha he was a poor, mean, miserable creature. But on coming to the dhamma-discipline set forth by the Wayfarer, he took upon him faith, took upon him virtue, took upon him the teaching heard,⁵ took upon him abandoning, took

¹ *Dhammādhikaraṇaṇ vihesesi. Cf. S. iv, 63; K.S. iv, 36 (of Puppha).*

² 'Enlightened for self'—i.e., not a supreme teacher. *Cf. Sakya, 366.*

³ *Apasabyaṇ karivā. So Comy. with attano apasabya (left) -pakkha datvā. Text has apasabyāmato. See J.P.T.S. 1886, p. 127, Morris. It means 'by the left,' as opp. to dakkhiṇā, the respectful way. Cf. also J.R.A.S., July, 1931, where Dr. E. H. Johnston has a note on the word, as equal to 'widdershins' (Germ. *widersinn*), the opposite way to the sun's course. *DhpA. ii, 36, reads apavyāmaṇ k.* with v.l. *appavyāyakammaṇ.**

⁴ For the physical effects awaited him at birth.

⁵ *Sutaṇ. Comy. pariyaṭṭi- and paṭivedha-bahu-saccaṇ.*

upon him wisdom. So doing, when body broke up, after death, he rose up in the happy bourn, in the heaven world, in a company of the Devas of the Thirty-Three. There he outshines the other devas in beauty and fame.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*As a man with eyes avoids pitfalls with all his might,¹
So in the world the sage should evil things avoid.*

iv

[51] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now at that time between Sāvattthī and Jeta Grove a number of lads were tormenting fish. And the Exalted One, robing himself in the forenoon and taking bowl and robe, was entering Sāvattthī in quest of alms-food. Then the Exalted One saw those many lads tormenting fish between Jeta Grove and Sāvattthī. At the sight he went up to them and said, 'Are you afraid of pain, my lads? Do you dislike pain?'

'Yes, sir, we are afraid of pain. We dislike pain.'

Then the Exalted One . . . gave utterance to this verse of uplift:

*If ye are afraid of pain, if pain is hateful to you,
Do not an evil deed openly or in secret.
If ye shall do an evil deed or do one now,
There's no escape from pain, tho' ye spring up and flee.²*

¹ *Vijjamaṇe parakkame=kāyika-viriye sarire sante, Comy.*

² *Cf. S. i, 209=Thig. v. 246 (Sisters, p. 118) and quoted Nettī 131. Our text omits half of l. 1 and makes a whole line of the 1½ lines. It should read *sace bhāyatha dukkhassa. The second half of the gāthās is at Peta-vatthu, p. 21; PvA. 101. The v. ll. are: S. i, pamuty-atthi uppaccāpi palāyato: Thig. the same with upeccāpi: Pv. pamutti-atthi upacchāpi palāyitaṇ.**

v

Thus have I heard: On a certain occasion the Exalted One was staying at Sāvattī, in East Park at the storeyed house of Migāra's mother.

Now at that time the Exalted One was seated surrounded by a great number of monks on a day when it was the sabbath.¹

Then the venerable Ānanda, when the night was far spent, when the first watch of the night was waning, rose from his seat and putting his robe over one shoulder, raising his folded hands towards the Exalted One, said this:

'Sir, the night is far spent. The first watch is waning. The order of monks has long been seated. Sir, let the Exalted One pronounce the obligations² for the monks.'

At these words the Exalted One was silent.³ [52] And a second time the venerable Ānanda, in the middle watch (made the same request) and the Exalted One was still silent. Then a third time, as the night was far spent and the last watch of the night was waning, dawn being already at hand and the night wearing a face of gladness, the venerable Ānanda rose from his seat, put his robe over one shoulder, and raising his folded hands towards the Exalted One, said, 'Sir, the night is far spent. The last watch is waning. The dawn is at hand. The night wears a face of gladness. The order of monks has long been seated. Sir, let the Exalted One pronounce the obligations for the monks.'

'Ānanda, the company is not wholly pure.'

Thereupon it occurred to the venerable Moggallāna⁴ the

¹ The sutta is at *Vin.* ii, 236; *A.* iv, 204, without gāthās. *Tadā-huposathe*; on four days of the lunar month people keep (*upavasanti*) the day in some form or other, the chief of these (in Ceylon) being the night before the moon is full, when preaching is listened to all night by the more devout. On this occasion it was a private session for monks only.

² The *pāṇimokkha*.

³ Cf. the similar passage at III, 2.

⁴ As is well known. Moggallāna had clairvoyant powers of a high order.

Great: Concerning which person did the Exalted One say the words, 'Ānanda, the company is not wholly pure'? Thereupon the venerable Moggallāna the Great, grasping it with his thought, fixed his attention on that entire company of monks. And the venerable Moggallāna the Great perceived that person, one immoral, of a wicked nature, one impure, of a suspicious behaviour, one of covert deeds, one who was no recluse, though claiming to be such, no liver of the Brahma-life, though claiming to be such, one rotten within, one full of lusts, a rubbish-heap of filth,¹—sitting there amid the order of monks.

On beholding him he rose from his seat and went towards that person, and on coming to him said: 'Rise up, my good sir! You are seen by the Exalted One! There is no society for you with the monks!'

But that person was silent. Then a second and yet a third time the venerable Moggallāna the Great repeated his words, and a third time that person was silent.

Then the venerable Moggallāna the Great seized that person by the arm and marched him outside the porch-door, and drew the bar across, and came to the Exalted One and said: 'Sir, that person has been marched out by me. The company is wholly pure. Sir, let the Exalted One pronounce the obligations for the monks.'

'It is a strange thing, Moggallāna! It is a wonder, Moggallāna, how that deluded person should wait till he was led by the arm!'²

[53] Then the Exalted One admonished the monks, saying: 'From this time forth, monks, I shall not observe the sabbath.³ I shall not pronounce the obligations. Now and henceforth do ye observe the sabbath. Do ye pronounce the obligations. It is out of place, monks, it is inopportune that the Wayfarer should observe the

¹ As at *A.* ii, 239=*G.S.* ii, 244, where such an offender is one who delights in a schism of the order.

² *Yāva bhā-gahanā āgamissati*.

³ These five lines are not in *Vin. loc. cit.* At *A.* ii, 206 the order of words differs—viz., *na dān'āhaṃ, ajja-t-agge p. udd.* Text omits *na* before *p. udd.*

sabbath, should pronounce the obligations, when the company is not wholly pure.

Monks, there are these eight strange and wonderful things about the mighty ocean; beholding which again and again the Asuras delight in the mighty ocean. What are the eight ?¹

(i) Monks, the mighty ocean flows down, slides and tends downward gradually.² There is no abrupt precipice. Since this is so, monks, this is the first strange and wonderful thing about the mighty ocean, beholding which from time to time the Asuras delight in the mighty ocean.

(ii) Then again, monks, the mighty ocean is of a stable nature, it overpasses not its boundary. Since this is so, monks . . . this is the second strange and wonderful thing. . . .

(iii) Then again, monks, the mighty ocean consorts not with a dead body; for when a dead body is found in the mighty ocean, quickly it wafts it ashore, throws it up on the shore. Since this is so, monks . . . this is the third strange and wonderful thing. . . .

(iv) Then again, monks, whatsoever great rivers there are—namely, Gangā, Yamunā, Aciravatī, Sarabhū. Mahī³—these, when they reach the mighty ocean, abandon their former names and lineage, and go henceforth by the name of just “mighty ocean.” Since this is so, monks, this is the fourth strange and wonderful thing. . . .

(v) Then again, monks, whatever streams flow into the mighty ocean, and whatever floods fall from the sky, there is no shrinkage nor overflow seen thereby

¹ What is the connexion here ? asks *Comy.* It is seen further on.

² As said of Ganges frequently—*e.g.*, *S.* v; *K.S.* v, 32, 387, etc.

³ Text omits *Sarabhū.* These five are often mentioned together in the *Piṭakas*, as to people familiar with the Ganges basin. Here says *Comy.*, ‘they issue from the S. mouth of Lake Anotatta.’ See *Mil. Pañh.* 70, 87, 380 (where five qualities of ocean and earth are given). The author of *MP.* adds five others, showing acquaintance with N.W. India (Indus, Sarasvatī, Vetravatī, Vītaṅṣā, Candabhāgā), and says there are 500—*i.e.*, very many—rivers flowing from Himālaya but of these only ten are fitly called rivers.

in the mighty ocean. [54] Since this is so, monks, this is the fifth strange and wonderful thing. . . .

(vi) Then again, monks, the mighty ocean is of one flavour, the flavour of salt. Since this is so . . . this is the sixth. . . .

(vii) Then again, monks, the mighty ocean has many gems, divers gems. Therein are these sorts: the pearl, crystal,¹ lapis lazuli,² chank, quartz, coral, silver, pure gold, ruby, catseye.³ Since the mighty ocean has many gems . . . this is the seventh strange and wonderful thing. . . .

(viii) Once more, monks, the mighty ocean is the abode of great creatures. Therein are these creatures: the leviathan, the fish-eater, the monster,⁴ Asuras, Nāgas and Gandharvas.⁵ There are in the mighty ocean creatures of a yojana in length, of two, three, four, five hundred yojanas in length. Since this is so, monks, this is the eighth strange and wonderful thing. These, then, are the eight strange and wonderful things about the mighty ocean.

So also, monks, in this dhamma-discipline there are eight strange and wonderful things, seeing which again and again monks take delight in this dhamma-discipline. What are the eight ?

(i) Just as, monks, the mighty ocean flows down, slides and tends downward gradually, and there is no abrupt precipice, so also in this dhamma-discipline the training is gradual, the action⁶ is gradual, the procedure⁷ is gradual; there is no abrupt penetration of knowledge. Since this is so . . . this is the first strange and wonderful

¹ *Comy.* describes as red and blue, etc. Another list of fourteen is at *MP.* II, 8, where the trans. [ii, 303] takes No. 1 and 2 as ‘diamonds and catseyes.’ At *UdA.* 63, twenty-four gems, including *vajira*, *muttā* and *sankha* of our list, are ranked under the name of *maṇi*.

² Bamboo-coloured, *Comy.*

³ *Masāragalla* = *kaḍḍaka-phalika*, ‘gaily striped crystal,’ *Comy.*

⁴ *Timi.* Cf. *JA.* v, 462; *SA.* ii, 88 gives seven monsters, one of which is *ānanda* (whale). I merely suggest names here.

⁵ ? Mermaids or sirens. *Comy.* says they live on the backs of waves, also in *Vimānas*.

⁶ *Kiriya* = *dhua-dhamma*, *Comy.*

⁷ *Paṭipadā.*

thing, seeing which monks take delight in this dhamma-discipline.

[55] (ii) Just as, monks, the mighty ocean is of a stable nature, since it overpasses not its boundary, even so, monks, my disciples transgress not, even at cost of life,¹ the training enjoined on them by me. Since this is so . . . this is the second strange and wonderful thing. . . .

(iii) Just as, monks, the mighty ocean consorts not with a dead body; for when a dead body is found in the mighty ocean it quickly wafts it ashore, throws it up on the shore; even so, monks, whatsoever person is immoral, of a wicked nature, impure, of suspicious behaviour, of covert deeds, one who is no recluse though claiming to be such, one who is no liver of the Brahma-life though claiming to be such, one rotten within, full of lusts, a rubbish-heap of filth,—with such the order consorts not, but gathering together quickly throws him out. Though, monks, he be seated in the midst of the order, yet is he far away from the order; far away is the order from him. Since this is so . . . this is the third strange and wonderful thing. . . .

(iv) Just as, monks, whatsoever great rivers there are—namely, Gangā, Yamunā, Aciravatī, Sarabhū, Mahī—these, on reaching the mighty ocean, abandon their former names and lineage, and henceforth go by the name of just “mighty ocean,” even so, monks, the four castes—namely, the nobles, the brāhmins, the merchants and the serfs—on going forth from home to the homeless in the dhamma-discipline proclaimed by the Wayfarer, abandon their former names and lineage and go by the name of just “recluses who are Sakya sons.” Since this is so, this is the fourth strange and wonderful thing. . . .

(v) Just as, monks, whatsoever streams flow into the mighty ocean and whatsoever floods fall from the sky, there is no shrinkage nor overflow seen thereby in the mighty ocean,—even so, monks, though many monks

¹ *Jīvita-hetu*. Cf. *D.* ii, 119; *MP.* 281; *A.* iv, 201, 270.

pass finally away in that condition of nibbāna which has no remainder, yet is there no shrinkage nor overflow in that condition of nibbāna seen thereby. Since this is so . . . this is the fifth strange and wonderful thing. . . .

[56] (vi) Just as, monks, the mighty ocean is of one flavour, the flavour of salt, even so, monks, this dhamma is of one flavour, the flavour of release. Since this is so . . . this is the sixth strange and wonderful thing. . . .

(vii) Just as, monks, the mighty ocean has many gems, divers gems . . . even so in this dhamma are many gems, divers gems; therein are the four arisings of mindfulness, the four best efforts, the four bases of psychic power, the five faculties, the five powers, the seven limbs of wisdom, the Ariyan eightfold way.¹ Since this is so . . . this is the seventh strange and wonderful thing. . . .

(viii) Just as, monks, the mighty ocean is the abode of great creatures, therein are these creatures,—the leviathan, the fish-eater . . . Gandharvas; even so, monks, this dhamma-discipline is the abode of great creatures, therein are these creatures: the stream-winner, he who fares on² by realizing the fruits of stream-winning; the once-returner, he who fares on by realizing the fruits of once-returning; the no-returner, he who fares on by realizing the fruits of no-return; the arahant, he who fares on by arahantship.³ Since this is so . . . this, monks, is the eighth strange and wonderful thing about this dhamma-discipline, beholding which again and again monks take delight in this dhamma-discipline.

These, then, monks, are the eight strange and wonderful things in this dhamma-discipline, beholding which again and again monks take delight in this dhamma-discipline.’

¹ Compare the order here with that of *S.* v (*K.S. passim*), and that at *MP.* 380. [*MP.* trans. elaborates here]—viz., the way, its fruits, musing, release, concentration, attainment, insight. In the parallel passage at *A.* iv, 203, the way is called (I think the only time in that collection) ‘eightfold.’

² *Paṭipanno*, whose *paṭipadā* is . . .

³ In *MP.* this application of the monsters does not occur, nor are they mentioned by name; instead we have earnestness, content in a friend, etc.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

It rains right through the thatch, it rains not through the open.

So open up the thatched: thus will it not rain through.¹

vi

[57] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattī, at Jeta Grove in Anāthapiṇḍika's Park.

Now at that time the venerable Kaccāna the Great was staying among the Avantī near Kuraraghara, on the hill called the Precipice.² Also at that time the lay-follower Soṇa, called Prick-eared,³ was in attendance on the venerable Kaccāna the Great.

Now when the lay-follower Soṇa, called Prick-eared, was in solitude and seclusion, this chance thought came to him: According as master Kaccāna the Great explains dhamma, 'tis no easy thing for one living the household life to follow the Brahma-life polished in all its perfection, in all its purity. What if I were to get the hair of my beard shaved off and, donning the saffron robes, were to wander forth from home to the homeless?

Accordingly the lay-follower Soṇa, called Prick-

¹ Cf. *Dhp.* 14:

*yathā agāraṃ ducchannaṃ vutti samativijjhati,
evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati,*

said of Nanda-tthera at *DhpA.* i, 122, 'Nanda's personality is like an ill-thatched house.' Gāthās only at *Vin.* ii, 240. Quoted at *Netti* 153 as an example of *sankilesa*. At *SnA.* 31 on *Sn.* 18 ff. (*Dhaniya-sutta*). At *Thag.* v. 447 (*Brethren*, p. 225, second line is omitted). Here *Comy.* is much the same as at *SnA.*—viz., 'secret sins are accumulated. Open up your heart, sin no more, do not add to the pile.' In the verses we may see a parallel to the Bible story of Gideon's fleece.

² Cf. *Vin.* i, v, p. 194; *Thag.* v. 365; *Breth.* 202. *Vin.* and *Comy.* read *papāte*; text, *pavatte*. Avantī (cap. Ujjeni) is N. of the Vinhya Mts., the site of the school founded by Mahākaccāna. Cf. *S.* iv, 287.

³ *Koti-kappa*. *Comy.* here and at *Thag.* explains as 'crore-eared' because he wore in his ears jewelry worth a crore; but the reading *kuṭi* is common; cf. *A.* i, 24; *G.S.* i, 18, where he is ranked *etad agga* for 'clear utterance.'

eared, went towards the venerable Kaccāna the Great, and on coming to him saluted him and sat down at one side. So seated he said: 'Sir, when I was here in solitude and seclusion, this chance thought came to me' . . . and he told him his idea, saying, 'Sir, let master Kaccāna the Great give me ordination.'

At these words the venerable Kaccāna the Great replied: 'Tis no easy thing,—the Brahma-life with its one meal a day and solitude¹ as long as life lasts. Come then, Soṇa, do you, as one living the household life, apply yourself here and now to the Buddha-teaching, just for the time being,² to the Brahma-life with its one meal a day and its solitude.'

Thereupon the fancy for wandering forth was quieted down in Soṇa the lay-follower, called Prick-eared.

But on a second occasion, when Soṇa was in solitude and seclusion (the same idea came to him), and a second time he made the same request to the venerable Kaccāna the Great, and a second time the elder made the same reply, and a second time the fancy for wandering forth was quieted down in Soṇa the lay-follower, called Prick-eared.

But on a third occasion when he was in solitude and seclusion (the same idea came to him), and a third time he made the same request to the venerable Kaccāna the Great. [58] Accordingly the venerable Kaccāna the Great gave ordination to Soṇa the lay-follower, called Prick-eared.

Now at that time in the district south of Avantī there was a lack of monks, so the venerable Kaccāna the Great, at the end of three rain-seasons, with trouble and difficulty got together from here and there a chapter of ten monks³ and gave full ordination to the venerable Soṇa.

Then in the venerable Soṇa, after keeping the rain-season alone and in seclusion, this chance thought arose: That Exalted One has never been seen face to face by me, though I have heard that that Exalted One is such

¹ *Eka-seyya*.

² *Kāla-yuttaṃ*.

³ Acc. to *Comy.* the Master enjoined at least ten for this ceremony, even in outland parts; but on K.'s report reduced it to five.

and such an one. If my private teacher¹ would give me leave, I would go to see the Exalted One, who is Arahant and rightly awakened.

Accordingly the venerable Soṇa, rising at eventide from his solitude, went to the venerable Kaccāna the Great, and on coming to him saluted him and sat down at one side. As he thus sat he told him of his idea of seeing the Exalted One and said, 'If your reverence would give me leave, sir,² I would go to see the Exalted One, who is Arahant and rightly awakened.'

'Very good! Very good! Go thou, Soṇa!³ Thou shalt behold that Exalted One, who is delightful and causes delight, calm in faculties and calm of mind; who has attained the uttermost peace and self-control; that nāga who is tamed, guarded and controlled in sense. On seeing him do thou in my name worship with thy head the feet of the Exalted One, and enquire of his health and weal, lightsomeness, vigour and pleasant living. And say, "Sir, my private teacher, the venerable Kaccāna the Great, worships with his head the Exalted One's feet and enquires of his health . . . and pleasant living."'⁴

'Very well, sir,' replied the venerable Soṇa, rejoicing at the words of the venerable Kaccāna the Great, and returning thanks, rose from his seat, saluted with his right side, set his bed and lodging in order, took bowl and robe and started off on his rounds for Sāvattī. After going his rounds in due order he reached Jeta Grove and Anāthapiṇḍika's Park at Sāvattī. Then he came to where the Exalted One was, saluted him . . . and delivered the message of the venerable Kaccāna the Great . . . and the Exalted One asked:

[59] 'Are you bearing up, monk? Have you support? Are you little wearied by your journey hither? Are you worn with alms-questing?'

¹ *Uparjāyā*.

² Text has *bhagavā*, the Upanishad title for any teacher.

³ I trans. acc. to *Vin.* and *Comy.* omitted sentence.

⁴ *Vin.* adds that he gave details of the lack of monks at Avantī, etc., and his request referred to in n. above.

'Yes, sir, I am bearing up. I have support. I am little wearied by my journey hither. I am not worn with alms-questing.'

Thereupon the Exalted One called to the venerable Ānanda, saying, 'Ānanda, get ready bed and lodging for this monk just arrived!'

Then the venerable Ānanda thought: As to the order of the Exalted One that I should get ready bed and lodging for this monk just arrived, the Exalted One wishes to lodge along with the venerable Soṇa. So he got ready bed and lodging for the venerable Soṇa in the same dwelling-place with the Exalted One.

Now the Exalted One, after spending a great part of the night seated in the open air, had his feet washed and entered the residence; so likewise did the venerable Soṇa. Then in the night, rising up towards early dawn, the Exalted One said this to the venerable Soṇa: 'Be so good, monk, as to recite dhamma.'¹ 'Very well, sir,' said the venerable Soṇa in obedience to the Exalted One, and recited from memory² the sixteen sections of the Eights in full. When the venerable Soṇa had finished his recital, the Exalted One thanked him, saying, 'Well done, monk! Well done, monk! Well got by heart, well considered and reflected on, monk, are these sixteen sections of the Eights. You are blest with charming speech, distinctly and clearly enunciated, so as to make your meaning clear.'³ How many rain-seasons have you spent, monk?'

'Only one, sir.'

'How is it that you delayed so long (in wandering forth)?'

'For long, sir, I had seen the danger in the passions,

¹ *Paṭibhātu* (let it occur to you, *placeat*). Cf. iv, 4, *paṭibhāsi maṅ*. Our text has *bhikkhūnaṅ*, but *Vin.* has *taṅ*, *bhikkhu*, *dhammo bhāsituṅ*, 'let dhamma arise in your mind for recital.'

² *Sarena*. The 4th section of *Sutta Nipāta* is referred to, as *Comy.* notes—viz., beginning with *Kāma-sutta*, which consists of 209 stanzas.

³ The same phrase is used at *A.* ii, 96=*G.S.* ii, 106; *S.* i, 240; ii, 280; *A.* ii, 50. At *A.* i, 24 he is *etad agga* in this respect.

but the household life with its many claims and things to do kept me back.'

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Seeing the danger in the world, knowing dhamma free
from base,¹
The Ariyan joys not in evil, in evil the pure joys not.*

vii

[60] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Revata the Doubter² was seated not far from the Exalted One in cross-legged posture, holding his body upright, contemplating his own purification in passing beyond doubt. And the Exalted One saw him so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*What doubts soever as to here or yonder,
Felt by themselves, or doubts that torture others,—
Musers renounce them one and all, for musing
They live the Brahma-life with zeal and ardour.³*

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground. Now on that occasion the venerable Ānanda, that day being the sabbath, robing himself in the forenoon and taking bowl and robe, entered Rājagaha in quest of alms-food. And Devadatta⁴ saw the venerable Ānanda doing so, and coming up to

¹ Text and *Vin. nirūpadhi*; but *Comy. nirūpadhiy*, taken as agreeing with *dhammay*. In l. 2 *Vin.* has *sāsane romati suci*.

² At *A. i.*, 24 he is *etad agga* of musers. Cf. *Thag.* 3.

³ The verses occur at *KV. 186* = *Pts. of Cont.* 118 (whence I borrow two lines).

⁴ The *sutta* is at *Vin. ii.*, 198. Though a monk, he is not called 'venerable.'

him said this to the venerable Ānanda: 'From this day forth, Ānanda, good sir, irrespective of¹ the Exalted One and irrespective of the order of monks, I shall observe the sabbath and ordinances of the order.'

Then the venerable Ānanda, after finishing his alms-round, returned therefrom and, having eaten his meal, went to the Exalted One . . . and said: 'Here, sir, I robed myself in the forenoon . . . and Devadatta saw me questing for alms-food in Rājagaha, and he came up to me and said, "From this day forth, Ānanda, good sir, irrespective of the Exalted One and irrespective of the order of monks, I shall observe the sabbath and ordinances of the order." This day, sir, Devadatta will cause schism in the order and will observe (his own) sabbath and ordinances of the order.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

[61] *Easy to do for the seemly are seemly things,
But hard to do are seemly things for the wicked;
Easy to do for the wicked are wicked things,
But hard to do is wickedness for Ariyans.²*

ix

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Kosalans together with a great number of monks.

And on that occasion a number of lads not far from the Exalted One were using abusive speech³ and going to excess therein. And the Exalted One, seeing them doing so, at that time, seeing the meaning of it, gave utterance to this verse of uplift:

¹ *Aññatr'eva. Comy. vinā.* [Cf. *aññatrayoga*, 'following a different rule.']

² Cf. *Dhp.* 163, *sukarāni asādhūni*, ascribed by *DhpA.* iii, 154 to this occasion.

³ Text, *saddāyamāna-rūpā* (making an uproar); but *Comy. vadhāyamāna-* (for context see n. 2), explained as *uppanḍana-jātikay vacanay sandhāya* (jeering, mocking). Text's copy of *Comy.* is evidently a poor one.

*With wandering wits the wiseacres range all the field of talk ;
With mouths agape to full extent, what leads them on they know not.¹*

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Cūlapanthaka² was seated not far from the Exalted One in cross-legged posture, holding his body upright, with mindfulness set up in front of him. And the Exalted One, seeing him so doing, at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*With mind and body firmly set,
Standing, seated or lying down,
If a monk should set up mindfulness,
He'd win the prize in first and last.³
And he, thus winning excellence,
Beyond the Death King's sight would go.*

CHAPTER VI.—JACCANDHA⁴

i

[62] THUS have I heard: On a certain occasion the Exalted One was staying near Vesālī in Great Wood, at the House of the Peaked Roof.⁵

¹ The verses are at *Vin.* i, 349, and *JA.* iii, 428 (*Kosambi-J.*) in a number spoken concerning quarrels in the order, evidently of a late date, and embodying also the well-known couplets from *Dhp.* *akkocchi may, avadhī may*, etc.

² Ranked *etad agga*, at *A.* i, 24, of those skilled in creating shapes of themselves and 'in mental evolution.' Cf. *Thag.* v, 557-566; *Brethren eq.*; *DhpA.* i, 239; *JA.* i, 4; *Vin. Pāc.* 22.

³ *Pubbāpariyāṇ visesaṇ*, 'what goes before and comes after': acc. to *Comy.* 'calm followed by insight.'

⁴ The name (*jāti + tya-andha*, 'blind from birth') derives from § 4 of this chapter.

⁵ At *D.* ii, 102 = *Dialog.* ii, 110; *S.* v, 259 = *K.S.* v, 230 (where see notes); *A.* iv, 308.

Now the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Vesālī to quest for alms. After going his rounds in Vesālī, returning and eating his meal, he called to the venerable Ānanda, saying, 'Ānanda, take a mat. I will go to Cāpāla Shrine for the noonday rest.'

'Very well, sir,' said the venerable Ānanda in reply to the Exalted One, and taking a mat he followed in the footsteps of the Exalted One.

Now when the Exalted One reached Cāpāla Shrine, he sat down on the seat made ready. And the venerable Ānanda, saluting the Exalted One, sat down at one side. As he thus sat, the Exalted One said this to the venerable Ānanda: 'Delightful, Ānanda, is Vesālī! Delightful are the Shrine of Udena and the Gotamaka Shrine.¹ Delightful is the Shrine of Seven Mangoes, the Shrine of Many Sons, of Sārānada! Delightful is Cāpāla Shrine!

Whosoever, Ānanda, has made to become, made much of, applied himself to, made a basis of, stood upon, increased and fully undertaken the four bases of psychic power,—such an one, if he so wished, might remain (on earth) for his full span of life,² or for what is left of it.

Now, Ānanda, the Wayfarer has made to become . . . fully undertaken the four bases of psychic power, and if he chooses he can remain for his full span of life or for what is left of it.'

Then, although so broad a hint was dropped by the Exalted One, though so clear and plain was his meaning, yet could not the venerable Ānanda penetrate his meaning. So he begged not the Exalted One, 'Sir, let the Exalted One remain for the full span of life. Let the Wellfarer remain for the rest of his span of life, for the profit of many folk, for the happiness of many folk, out of compassion for the world, for the welfare and profit

¹ Ascribed by *Comy.* to a *yakkha* of that name, *G.S.* i, 275; but probably it was the name of a forgotten sect of early followers. Cf. *Gotama the Man*, p. 193.

² Supposed by some to mean 'the æon or world-period.'

and happiness of devas and mankind,' so far was his mind misguided by Māra.

[63] Then a second time the Exalted One said to the venerable Ananda: 'Delightful is Vesālī, Ananda! . . . Whosoever has made to become . . . the four bases of psychic power . . . might remain on earth for his full span of life. . . . The Wayfarer . . . if he chooses can remain for his full span of life or for what is left of it.' And a second time the venerable Ananda (failed to grasp his meaning).

Then a third time also the Exalted One repeated his words . . . and a third time the venerable Ananda (failed to grasp his meaning), so far was he misguided by Māra.

Thereupon the Exalted One said to the venerable Ananda, 'Go, Ananda! Do that for which you deem it the proper time.'¹

'Very well, sir,' replied the venerable Ananda to the Exalted One, and rising from his seat he saluted the Exalted One with his right side and went away and sat down at the root of a tree not far off.

Now Māra, the Evil One, not long after the venerable Ananda had gone, came to the Exalted One, and on coming to him said this:

'Now let the Exalted One pass away! Now let the Wellfarer pass away! Now, sir, is the time for the passing of the Exalted One! Thus was it spoken, sir, by the Exalted One: "O Evil One, I shall not pass away till my monks are disciples trained, disciplined and confident, having won peace from the yoke,² who have heard much, who know dhamma by heart, who fare on in accordance with dhamma, who fare on dutifully, living according to dhamma, taking what they have learned from their own teacher,³ till they shall

¹ The usual polite form of dismissal, but *Comy.* takes it to mean 'go away for noontday rest.'

² Not in *D.* In my note at *K.S.* v, I wrongly stated that it does not occur in *Udāna*. *D.* has *visāradā bahussutā*; *S.* and *A.* *visāradā pattayogakkhemā*; *Ud.* *visāradapattā yogak.*

³ *Sakaṃ ācariyakam uggaheṣvā*, 'having themselves learned the doctrine' (*R. D.* in *Dialog. loc. cit.*). At *K.S.* v, 232 I corrected my

be able to proclaim, teach, show forth, establish, open up, analyze and make it plain; till they be able to refute any wrong view arising which may well be refuted by right reasoning,¹ and shall teach dhamma that brings salvation with it.

And now, sir, the Exalted One's disciples are indeed . . . able to proclaim and teach dhamma that brings salvation with it. Now, therefore, sir, let the Exalted One pass away! Let the Wellfarer pass away! Now is the time, sir, for the passing away of the Exalted One! For thus was it spoken by the Exalted One (*and he repeated the Master's words, as before, adding on each occasion* 'nuns,' 'lay-followers, both male and female').

[64] Moreover this was the saying of the Exalted One: "O Evil One, I shall not pass away utterly until this Brahma-living of mine be powerful and prosperous, widespread and widely known, made popular, proclaimed abroad by devas and mankind."² And now indeed, sir, this Brahma-living of the Exalted One is powerful and prosperous. . . . Therefore, sir, let the Exalted One pass utterly away! Let the Wellfarer pass utterly away! Now is the time for the utter passing away of the Exalted One!

At these words the Exalted One thus replied to Māra, the Evil One: 'Trouble not thyself, O Evil One! In no long time shall be the utter passing away of the Wayfarer. At the end of three months from now the Wayfarer shall pass utterly away.'

Thereupon the Exalted One at Cāpāla Shrine, mindful and self-possessed, rejected his life's aggregate. And when the Exalted One had rejected his life's aggregate there was a mighty earthquake, and a fearful hair-raising thunder burst from the sky. And seeing the

version to 'taking it as their own teacher'; but I think both are wrong if the word is an adjective. *Comy.* here has *attano ācariyavādāy*, 'shall cause others to take up in the way they themselves have taken it up.' So also *DA.* ii, 556=*SA.* iii (*ad loc.*).

¹ *Saha-dhammena. Comy. sa-hetukena sa-kāraṇena vacanena.*

² Reading *yāva deva-man-* for the usual *yāva-d-eva m.* See my note at *K.S.* v.

meaning of it, at that time the Exalted One gave utterance to this verse of uplift:

*That which had come to be, both gross and fine,¹
Becoming's compound did the sage reject.
With inward calm, composed, he burst asunder,
Like shell of armour, the self that had become.²*

ii

Thus have I heard: On a certain occasion³ the Exalted One was staying near Sāvathī, in East Park, at the storeyed house of Migāra's mother. [65] Now on that occasion the Exalted One at eventide, having risen from his solitude, was sitting outside the porch (of the house). Then came the Rājah Pasenadi, the Kosalan, to visit the Exalted One, and on coming to him he saluted the Exalted One and sat down at one side. On that occasion also there passed by not far from the Exalted One seven long-haired ascetics, seven Nigaṇṭhas,⁴ seven naked ascetics, seven of those who wore one cloth only and seven Wanderers with long nails and hairy armpits, carrying a bundle on a shoulder-pole.⁵

Now when the Kosalan, the Rājah Pasenadi, saw these sevens, he rose from his seat and, putting his robe over one shoulder and dropping his right knee to the ground, raised his joined palms towards those sevens and thrice pronounced his own name, thus: 'Sirs, I am the Rājah Pasenadi, the Kosalan!'

¹ *Tulam atulam* (measurable and immeasurable), acc. to *Comy.* the physical and psychic. *Comy.* also suggests that *tulay* may be participial=*tulento*, and paraphrases as 'weighing together *nibbāna* (*atulay*) and becoming'; also that *bhava-sankhāray*=actions going to becoming. (The *Ang. sutta* is followed by an explanation of the earthquake, a later addition.) *Netti*, p. 61, quotes the verses and comments thus: *tulay*=*sankhāra-dhātu*; *atulay*=*nibbāna-dhātu*.

² *Atta-sambhava*, taken by *Comy.* as 'passions born in himself(?)'. I take it as meaning the cognizable personality with its constituents.

³ Cf. *S. i*, 77=*K.S. i*, 104, with different *gāhās*.

⁴ Jains, with a white waist-cloth.

⁵ *Khāri-vividha* (*vivadha*), a three-bushel measure and shoulder-stick (in which their property was carried). *Comy.* takes it (*vividha*) as *nāna-ppakāra=vīdha*. Cf. *DA. i*, 269; *SA. i*, 148.

Then, not long after the passing of those seven long-haired ascetics, Nigaṇṭhas, naked ascetics, one-cloth-ers and seven Wanderers, the Rājah Pasenadi, the Kosalan, came back to the Exalted One . . . and said this: 'Sir, is any one of these to be reckoned among those who in the world are arahants or who have reached the arahant path?'

'This thing, mahārājah, is hard to be known by you, a householder, living the life of the passions, living a life encumbered with wife and child,¹ enjoying the use of Benares sandalwood, decking yourself with garlands and unguents, handling gold and silver,—it is hard for you to say, "these are arahants or these have reached the arahant path." It is by dealing with a man, mahārājah, that his virtue is to be known, and that too after a long time; not by one who gives it a passing² thought or no thought at all; by a wise man, not by a fool. It is by association,³ mahārājah, that a man's integrity is to be known . . . it is in times of trouble, mahārājah, that his fortitude is to be known . . . it is by conversing with him, mahārājah, that a man's wisdom is to be known, and that too after a long time, [66] not by one who gives it a passing thought or no thought at all; by a wise man, not by a fool.'

'It is wonderful, sir! It is marvellous, sir, how well said is this by the Exalted One,—"This thing, mahārājah, is hard to be known by you . . . by a wise man, not by a fool." These people, sir, are informers of mine.⁴ They range about and investigate a district and come to

¹ *Putta-sambādha-sayanay*, (?) 'a bed encumbered with wife and child' (*Comy.* *putta*=*putta-dhāra*). *S. i* has *samayay* (association, not time). *S. v*, *sayanay* (but the word may mean simply 'lodging').

² Text, *itaray*. *Comy.* *ittarena*=*katipaya-divasena*. *S.* has *itaray*, against *MŚ*.

³ Text *sabbyohārena*. *Comy.* and *S.* *sayvohārena*.

⁴ Text *corā* (for *carā*, as *S.*). *Comy.* expl. 'eating the country's food unworthily,' but later, explaining *ocarakā*, says they are informers to the rājah. The note at *K.S. i*, 105, wrongly interprets *Comy. ad loc.*—viz., 'in case he should ever leave the worldly life.' The rājah says, 'If I don't do thus much for them (in saluting, etc.), they will keep things back from me.' *Ocarakā* is also expl. at *Vin. iii*, 52.

me. What they previously investigate¹ I subsequently shall give judgment on.² But now, sir, when they have washed off their dust and dirt, when they are well bathed and anointed and have shaved their beards, arrayed in white cloths, supplied with and possessed of the five sense pleasures, they will enjoy themselves.³

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*One should spread his efforts everywhere;³
One should not be the man of someone else;
Not in dependence on another should one live,
Nor go about to make a trade of dhamma.⁴*

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the Exalted One was seated contemplating his own various unprofitable conditions which he had discarded, and the various profitable conditions which he had brought to fulness by cultivation of them.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*At first it was, then was not; 'twas not at first, then was;
'twas not, 'twill not become, nor doth it now appear.⁵*

¹ Text's *otiṇṇay* should be *ocinṇay* (*ocarati*) as at S.

² Reading *osāpayissāmi* with S. and Comy.

³ The *gāthās* at S. are different. Comy. expl. *sabbattha* as *sab-basmīy pāpakamme*.

⁴ Text *dhammena na vaṇī care* (?). Comy. *dhammena na vāṇijjay care*. I propose to read, with Windisch, *dhamme na vāṇijjay care*.

⁵ Of these cryptic verses l. 2 is at *Thag.* v. 180 (*Kaṇhadinna*) thus:

*(bhavarāgo me na vijjati)
na cāhu na ca me bhavissati,
na ca me etarahi pi vijjati.*

Trans. by Mrs. Rhys Davids (*Brethren* v, 138):

In me 'tis no more found, nor was't, nor will it e'er
Come back in me, nor at this hour doth rise in me.

My version of the variant at S. iii, 55=K.S. iii, 48, runs:

Were I not then, it would not now be mine.
It shall not be, and mine it shall not be,

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

[67] Now on that occasion a great number of recluses and brāhmins, who were Wanderers holding various views, entered Sāvattthī to quest for alms-food. They held various views, were tolerant of various things, favoured various things, inclined to rely on various views.¹ Some recluses and brāhmins spoke in favour of this, and held this view;—that the world is eternal, that this is the truth, that any other view is infatuation. Other recluses and brāhmins . . . that the world is not eternal; that this is truth, any other view infatuation. Some . . . that the world is limited . . . others that it is unlimited. . . . Some held that the living principle is body . . . others that the living principle is one thing, body another. Some held that the self² is beyond death, others that the self is not beyond death³ . . . that it both is and is not beyond death . . . that it neither is nor is not beyond death; that this is truth, that any other view is infatuation. So they, by nature quarrelsome, wrangling and disputatious, lived wounding one another with the weapons of the tongue,⁴ maintain-

where Comy. has, 'If it were not for my past karma, my present body-person would not exist.' In this *Udāna* version Comy. expl. 'at first the mass of passions was in my person; then on my attaining the Ariyan way it was not.' (Some read *tato* for *tadā*.) 'My purification at first did not exist, but came about when I reached the heights. The Ariyan way at first had not arisen, come about; the mass of passions will no more come to be, nor is it now to be seen'; and illustrates by quoting *Sn.* v. 714, *na pārāy diguṇaṇṇanti*, 'men don't tread the same path twice over.' See below vii, 8.

¹ For these various views see *D.* i, 150 (*Mahāli-Sutta*) and *Introd.* to *Dialogue* i, 186; also *M.* i, 484; *S.* iv, 393.

² *Tathāgata*; here Comy.=*attā*; the usual comment on the word is *satta*, a being, *not the Tathāgata* (the Buddha). For the term cf. *Gotama the Man* 44.

³ *Na atthi, na upalabbhati*, 'is not got at.' Comy.

⁴ *Mukha-sattīhi*, cf. *A.* i, 70=*G.S.* i, 66.

ing: 'Dhamma is such and such, dhamma is not such and such; it is, it is not.'

Now a great number of monks, robing themselves in the forenoon and taking bowl and robe, entered Sāvattthī to quest for alms, and, after their rounds and eating their meal, went to the Exalted One . . . and said: 'Sir, there are living here in Sāvattthī a great number of recluses and brāhmins who are Wanderers holding various views to the following effect (and they detailed the various views). Then said the Exalted One:

'Monks, the Wanderers holding other views are blind, unseeing. They know not the profitable, they know not the unprofitable. They know not dhamma, [68] they know not what is not dhamma. In their ignorance of these things they are by nature quarrelsome, wrangling and disputatious (in maintaining their several views thus and thus). Formerly, monks, there was a certain rājah of this same Sāvattthī. Then, monks, that rājah called to a certain man, saying, "Come thou, good fellow, go and gather together in one place all the men in Sāvattthī who were born blind."¹

"Very good, sire," replied that man, and in obedience to the rājah gathered together all the men born blind in Sāvattthī, and having done so went to the rājah and said, "Sire, all the men born blind in Sāvattthī are assembled."

"Then, my good man, show the blind men an elephant."

"Very good, sire," said the man, and did as he was told, and said to them, "O blind, such as this is an elephant"; and to one man he presented the head of the elephant, to another its ear, to another a tusk, to another the trunk, the foot, back, tail and tuft of the tail, saying to each one that that was the elephant.

Now, monks, that man, having thus presented the elephant to the blind men, came to the rājah and said,

¹ *Jaccandha* (*jāti + tya-andha*), 'blind from birth,' gives the name to this chapter.

"Sire, the elephant has been presented to the blind men. Do what is your will."

Thereupon, monks, that rājah went up to the blind men and said to each, "Well, blind man, have you seen¹ the elephant?"

"Yes, sire."

"Then tell me, blind men, what sort of thing is an elephant."

Thereupon those who had been presented with the head answered, "Sire, an elephant is like a pot." And those who had observed an ear only replied, "An elephant is like a winnowing-basket." Those who had been presented with a tusk said it was a ploughshare. [69] Those who knew only the trunk said it was a plough; they said the body was a granary; the foot, a pillar; the back, a mortar; the tail, a pestle; the tuft of the tail, just a besom.

Then they began to quarrel, shouting, "Yes, it is!" "No, it is not!" "An elephant is not that!" "Yes, it's like that!" and so on, till they came to fisticuffs over the matter.

Then, monks, that rājah was delighted with the scene.

Just so are these Wanderers holding other views, blind, unseeing, knowing not the profitable, knowing not the unprofitable. They know not dhamma. They know not what is not dhamma. In their ignorance of these things they are by nature quarrelsome, wrangling and disputatious, each maintaining it is thus and thus.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*O how they cling and wrangle, some who claim
Of brāhmin and recluse the honoured name!
For, quarrelling, each to his view they cling.
Such folk see only one side of a thing.*

¹ Text *dittho* (seen), not a joke on the part of the rājah, but in the sense of 'perceived by handling,' as *Comy*.

v

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park. (*The same as the previous sutta down to*) . . . there were some recluses and brāhmins who spoke in favour of this, held this view; that both the self and the world are eternal, that this is truth, the other view is infatuation. Others, that both the self and the world are non-eternal . . . that both the world and the self are both eternal and non-eternal . . . that they are neither eternal nor non-eternal.

Some held that both the self and the world are self-made; others that they are made by another . . . some that they are both self-made and made by another; others, that they are neither self-made nor made by another, but that both the self and the world are unintentional in origin.¹

Some held that both weal and woe and the self and the world are eternal; others that they are not. [70] Some held that weal and woe and the self and the world are both eternal and non-eternal . . . others that they are neither eternal nor non-eternal.

Some held that weal and woe, the self and the world are self-made . . . others that they are made by another. Some held that they are both self-made and made by another . . . others that they are neither, but unintentional in origin; that this is truth, any other view is infatuation. They, by nature quarrelsome (*as in sutta iv*), maintained, 'Dhamma is such and such, dhamma is not such and such. It is. It is not.'

Now a great number of monks . . . repeated these

¹ *Adhicca-samuppanno*. Cf. *D.* i; *Dialog.* i. 41 (*Brahmajāla-sutta*) n.; *D.* iii, 138, and *J.R.A.S.*, July, 1931, p. 566 ff., where Dr. E. H. Johnston refers it to 'adhi- and the root i; not to Skt. *adhṛtya*, as is done by *P. Dict.* following Childers,' and compares *paṭioccasamuppanna* and *adhiccāpattika* of *M.* i, 443. *Comy.* expl. 'arisen at pleasure, without a cause,' and ranks such views with *a hetuka-vāda*.

views to the Exalted One, who replied: 'Monks, the Wanderers holding other views are blind, unseeing; they know not the profitable, they know not the unprofitable; they know not dhamma, they know not what is not dhamma. In their ignorance of these things they are by nature quarrelsome, wrangling and disputatious (maintaining their several views thus and thus).'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

*O how they cling and wrangle, some who claim
Of brāhmin and recluse the honoured name!
For down they sink in midst of¹ crossing o'er,
Failing to win firm footing on the shore.²*

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

(*All as in the previous sutta, except the prose and verse of uplift.*)

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

'This world of men, given over to the idea of "I am the agent," bound up with the idea "another is the agent," understand not truly this thing; they have not seen it as a thorn.³ For one who looks at this thorn with caution,⁴ the idea "I am the agent" exists not, the idea "another is the agent" exists not.'

¹ *Antarā*=*vemajjhe*, *Comy.*

² Text has *ogāḍha* (*ogaḷha*, p.p.) for *ogādha*, noun. The four floods of *kāma*, etc., the great flood of *saṃsāra*. '*Ogādha* is *Ariyamagga* or *nibbāna*,' *Comy.* Cf. *A.* iii, 297, *ogādhappattā*; *Sn.* 635, *amato-gādhay anuppattay*.

³ *Sallaṅ*, a synonym for *kāma*. Cf. *S.* ii, 230; *A.* iv, 289; *Bhag. Gītā* iii, 26, 'Actions are done by (the *guṇas*) nature only. The self, misled by egoism (*ahankāra*) thinks: I am the doer.'

⁴ *Paṭikacca* (ger. of *paṭikaroti*): see *Trenckner* on *MP.* 48, and *P. Dict.* *Comy.* 'sees beforehand by insight of wisdom.'

*This folk is led by vain conceits,
Fettered thereby, bondmen thereby.
They, thro' their views thus quarrelsome,¹
Get not beyond the rolling round.²*

vii

[71] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvathī . . . in Anātha-piṇḍika's Park.

Now on that occasion the venerable Subhūti³ was seated not far from the Exalted One in cross-legged posture, holding his body upright, having reached the concentration that is void of thought. And the Exalted One saw the venerable Subhūti so seated . . . and that he had reached the concentration that is void of thought. Then the Exalted One . . . gave utterance to this verse of uplift:

'In whose inner self all thoughts are scattered,⁴ clean cut off without remainder,—he by escaping that fetter,⁵ is conscious of the formless; transcending the fourfold bondage, he goes not more to birth.'

viii

Thus have I heard: On a certain occasion the Exalted One was staying at Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground.

Now on that occasion at Rājagaha two gangs were enamoured of, infatuated with, a certain courtesan; they fell to quarrelling, uproar and abuse over her; they attacked each other with fists, attacked each other with clods of earth, with sticks and weapons. Thus in that matter they got their death or mortal⁶ pain.

¹ Texts vary between *-katā* and *-kathā*. *Byārambhakatā* (*viyārambha*) does not suit the context. *Comy. sārumbha-kathā*. I read *sārambha-katā*.

² *Saṅsāra*. Cf. Mrs. Rhys Davids' *Sakya*, 106 ff.; *Manual of B.* pp. 50, 174.

³ At *A. i*, 24 he is ranked *etad agga* of those 'who dwell remote.

⁴ Cf. *Sn. 7*.

⁵ Cf. *Sn. 527*.

⁶ *Marāṇa-mattaṅ*, expl. by *Comy.* as 'amounting to death.'

Now a great number of monks, robing themselves in the forenoon and taking bowl and robe, entered Rājagaha to quest for alms-food. Having gone their rounds in Rājagaha, returned therefrom and eaten their meal, they went to see the Exalted One, saluted him and sat down at one side. So seated they said this to the Exalted One: 'Sir, here in Rājagaha there are two gangs' . . . and they explained the whole matter.

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

'What has been won and what is to be won,—both of these (ways)¹ are dust-begrimed for the man diseased who follows them. Those who set chief value on training, who set chief value on the following after virtue, religious duties, a way of living, the Brahma-life. . . . This is the one way.

Those who maintain, who hold this view: There's no harm in sensual desires—this is the other way.

[72] *These two ways make the charnel-fields to grow; the charnel-fields make views to grow.² By not comprehending these two, some stick fast, others go beyond bounds. But as for those who, by fully comprehending them, have not been of that way of thinking, who have not prided themselves thereon,—for such as these there is no whirling round to be proclaimed.³*

¹ A rather obscure passage. Text is unintelligible as it stands. The version at *Netti*, p. 173 is clear. I quote the parts which differ from our text: *āturass' ānusikkhato. Ye ca sikkhāsārā sītaṅ, vataṅ . . . ye ca evaṅvādino evaṅdittihino; . . . kaṭasiyo dīṭṭhiṅ vaddhenti. Ete ubho . . . Ye ca kho te ubho ante . . . te na ca amaññiṅsu* (perhaps *tena* is preferable).

² *Comy.* explains somewhat as follows: The two *anta's* are asceticism and sensualism, as set forth in the First Utterance. Both are delusions. *Yaṅ ca paṭṭaṅ* means 'the miserable state of the self-torturing ascetics.' *Yaṅ ca pataḅbaṅ* is 'the future retribution of the sensualist.' The 'charnel-fields' are craving and ignorance, which in turn cause wrong views to increase. I read *dīṭṭhiṅ vaddhenti* for Text's *dīṭṭhi v*.

³ *Vattaṅ iesaṅ n'atthi paññāpanāya*. The phrase occurs at *S. iii*, 59; *iv*, 391 (where text has *vaddhaṅ*)=*K.S. iii*, 52; *iv*, 276. See notes there.

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

On that occasion the Exalted One was seated in the open air, on a night of inky darkness, and oil-lamps were burning.

And at that time swarms of winged insects¹ kept falling into those oil-lamps and thereby met their end, came to destruction and utter ruin. And the Exalted One saw those swarms of winged insects so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*They hasten up and past, but miss the real;
A bondage ever new they cause to grow.
Just as the flutterers fall into the lamp,
So some are bent on² what they see and hear.*

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now the venerable Ānanda came to the Exalted One . . . and said this:

'Sir, so long as Wayfarers arise not in the world, who are arahants, rightly awakened ones, the Wanderers holding other views are esteemed, honoured, thought much of and worshipped, have deference paid to them and get supplies of robes and alms-food, bed and seat, comforts and medicines for sickness. But, sir, when Wayfarers arise in the world, arahants, rightly awakened ones, [73] then the Wanderers holding other views are

¹ *Adhipātakā*. Comy. calls them *paṭaṅgā* or *salabhā*, probably the flying ants, or possibly grasshoppers, which swarm in the tropics after a rain. Cf. *J.P.T.S.*, 1886, Morris, p. 108 and *SnA.* ii, 2, 572 (*tato tato adhipatīnā khādanti, tasmā adhipātā ti vuccanti*). *Nidd.* ii, 484 has *adhipātikā*.

² *Nivittthā*, as at *It.* § 41, *nivittthay nāma-rūpasmiy*.

no longer esteemed, no longer honoured and so forth. So now, sir, the Exalted One is esteemed, honoured . . . and so forth. So also is the order of monks.'

'So it is, Ānanda! So long as Wayfarers arise not in the world (these things happen). . . . But when a Wayfarer arises . . . these things cease. So now the Wayfarer is esteemed, honoured . . . and so also is the order of monks.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

'That glow-worm shines so long as the light-bringer has not arisen. But when the shining one has come up, its light is quenched, it glows no longer. Such is the shining of the sectarians. So long as the rightly awakened ones arise not in the world, the sophists get no light,¹ nor do their followers, and those of wrong views cannot be released from Ill.'

CHAPTER VII.—THE LITTLE CHAPTER

i

[74] THUS have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Sāriputta was in various ways teaching, establishing, rousing and making happy the venerable Bhaddiya,² the Dwarf, with a discourse according to dhamma. Then the heart of the venerable Bhaddiya, the Dwarf, being thus taught, established, roused and made happy by the venerable Sāriputta, was released from the cankers without grasping.³

¹ *Takkikā nā sujjhanti* (speculators, logicians). Comy. 'a name for *aññatitthiyā*.'

² Cf. *Brethren* 230; *K.S.* ii, 189; *Apadāna* 489. At *A.* i, 23 (*G.S.* i, 17) he is ranked *etad agga* of those who have a sweet voice. For another Bhaddiya cf. *II*, 10.

³ *Anupādāya*=*anavasesato*, Comy.

And the Exalted One saw the venerable Bhaddiya, the Dwarf, being thus taught . . . by the venerable Sāriputta, and his heart . . . released from the cankers without grasping; and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

*Above, below¹ and everywhere set free,
He sees not anywhere that 'this am I.'
Thus freed he's crossed the flood not crossed before.
He is no more for coming back to birth.*

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now at that time the venerable Sāriputta was in various ways teaching, establishing, rousing and making happy the venerable Bhaddiya, the Dwarf, with a discourse according to dhamma, all the more earnestly because he considered him² to be a learner.

And the Exalted One saw the venerable Sāriputta so doing, [75] and at that time . . . he gave utterance to this verse of uplift:

*He has cut the round and won³ desirelessness;
Dried utterly, the flood⁴ flows on no more;
Cut off, the round revolves not. That's III's ending.*

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now on that occasion men in Sāvattthī were for the

¹ *Uddhaya*—in the world of form and the formless world. *Adho*—the world of desire, *Comy.* and *Netti*, p. 63. He has got rid of the *uddhaya* and *oram-bhāgiya* fetters.

² *Maññamāno bhuyyoso-mattāya*. Text has wrongly *-mānaya*; below it is correct. *Sekho ti, Comy.* expl., 'one who is learning the higher thought and higher insight.'

³ *Byāgā*. *Agā* is pret. of *gacchati*. *Comy. adhigato ti*.

⁴ *Saritā*. Cf. *Dhp.* 341, *saritāni sinehitāni ca*.

most part clinging inordinately to desires. They lived lustful, greedy, longing, infatuated, entangled,¹ intoxicated² with desires. And a great number of monks . . . after going their rounds in Sāvattthī, went to the Exalted One . . . and described these conditions.

Whereupon the Exalted One at that time . . . gave utterance to this verse of uplift:

*Clinging, in bondage to desires, not seeing
In bondage any fault, thus bound and fettered,
Ne'er can they cross the flood so wide and mighty.*

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

(*The same as the previous sutta down to*) . . . infatuated, entangled, blinded, intoxicated with desires.

Then the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Sāvattthī to quest for alms-food. And in Sāvattthī the Exalted One beheld those men clinging inordinately to desires [76] . . . living entangled, blinded and intoxicated with desires. Then at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

*Blinded are beings by their sense-desires
Spread o'er them like a net; covered are they
By cloak of craving; by their heedless ways³
Caught as a fish in mouth of funnel-net.
Decrepitude and death they journey to,
Just as a sucking-calf goes to its mother.*

¹ *Ajjhopannā*. Cf. *A. i.* 74=*G.S. i.* 70; at *D. i.* 244 (*ajjhāpanna*).

² Reading with *Comy. sammattakā* for text's *sampattakā*.

³ Verses quoted at *Netti*, p. 36, 128, with reading *anventi* for *gacchanti* in last line. The first two lines are at *Thag.* 297=*Brethren*, p. 183 (from Rāhula's confession of *aññā*), which I quote; but text and *Comy. pamatta-bandhunā* is an epithet of Māra (Friend of the careless). *Netti. bandhanā*. For the simile cf. *Dhp.* 284.

v

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Bhaddiya, the Dwarf, following in the footsteps of a great number of monks, went to visit the Exalted One. And the Exalted One saw the venerable Bhaddiya, the Dwarf, as he came, following in the footsteps of a great number of monks, while yet a long way off,—ugly, unsightly, hunchbacked and generally despised by the monks.¹ On beholding him the Exalted One called to the monks, saying, 'Monks, do ye see yonder monk coming . . . who is generally despised by the monks?'

'Yes, sir.'

'Monks, that monk is highly gifted, of a lofty nature. No easy thing it is to win that which formerly he had not won, even that for the sake of which clansmen rightly leave home for the homeless, even that uttermost goal of the Brahma-life which he has won, wherein he abides, having come to know it thoroughly for himself and realize it!

Thereupon the Exalted One . . . gave utterance to this verse of uplift:²

*Pure-limbed, white-canopied, one-wheeled, the car rolls
on.
See him that cometh; faultless, stream-cutter, bondless
he.*

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

[77] Now on that occasion the venerable Añña

¹ Cf. S. ii, 279=K.S. ii, 189. Comy. says the meaner monks used to pull his hair and tease him.

² Gāthās at S. iv, 291, where Citta the housefather explains them.

Kondañña¹ was seated not far from the Exalted One in cross-legged posture, holding his body upright, and contemplating his release by the destruction of craving. And the Exalted One beheld the venerable Añña Kondañña so doing, and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

*He hath no branches, how then leaves? whose root is not
in the ground.*

*Who is worthy to praise that man inspired, from bondage
free?*

*Not only devas praise that man; he is also praised by
Brahmā.²*

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the Exalted One was seated contemplating his abandonment of the ideas and marks of the obstacles.³ Then the Exalted One . . . seeing that he had abandoned them, gave utterance to this verse of uplift:

*He in whom obstacle and continuance are no longer,
He who has overcome bond and hindrance,—
That worthy one, from craving free, as he fares onward,
The world with its devas knows not.⁴*

¹ Text *Añña-K*. 'He of the Kondaññas,' the first of the five followers of Gotama, was so called (*Vin.* i, 10, *aññāsi vata bho, Kondañña*) because he grasped the meaning of *dhamma*. He heads the list at *A.* i, 23, of the *etaḍ aggas* as the first of those first ordained. Añña was probably, however, his real name. Cf. *G.S.* i, 16.

² The latter half of the *gāthās* is at *Dhp.* 230. Cf. *A.* ii, 8. As *Comy.* notes, the order of words in text (*kuto latā*) is *metri grātiā*. The personality-root pulled up is *avijjā*.

³ *Papañca*=*rāga-dosa-moha-ditthi-taṇhā-māna*, *Comy.* which quotes *Sn.* 874, *saññā-nidānā hi papañca-sankhā*, 'the characteristic or mark of obstacle depends on the idea or imagination of it' (? things are just what one thinks them).

⁴ The *gāthās* are at *Netti* 37, which expl. thus: 'The obstacles, so called, are craving, view, pride; and of these *sankhārū* are compounded. *Ṭhiti*=*anusaya*: *saṇḍāna*=bondage (Text, *sandhāna*): *paḷigha*=illusion.'

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Kaccāna the Great¹ was seated not far from the Exalted One in cross-legged posture, holding his body upright, with mindfulness as to body well set up before him in his inner self. And the Exalted One beheld the venerable Kaccāna the Great so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

- 78] *In whom is mindfulness on body centred
In every way and always, as he thinks ;—
It could not be, for me it cannot be ;
It shall not become, for me 't shall not become :—²
Thus ranging on in thought from state to state
In time he'll pass (the craving) that embroils.³*

ix

Thus have I heard: Once the Exalted One was going his rounds among the Mallas together with a great company of monks, and reached Thūnaṇ⁴ a brāhmin village, of the Mallas. And the brāhmin⁵ housefathers of Thūnaṇ heard the rumour: They say, friend,⁶ that Gotama the recluse, who went forth from the Sakyan clan, is going his rounds among the Mallas with a great company of monks and has reached Thūnaṇ. Accordingly they choked up the well to the brim with grass and husks,

¹ Reckoned at A. i, 23 as *etadagga* of 'those who analyze (*vibhajantānaṇ*),' for which and his school and *Netti* see *Gotama the Man*, 73, 114.

² See above VI, 3.

³ For *visāitika* see *Netti* 219 (*Comy.*): *Dhp.* 180, a state of poisoning running through the system. For *kayagata* see III, 5.

⁴ The word is perhaps *thūṇā*, a post where animals were sacrificed.

⁵ Here *Comy.* gives as derivation of 'brāhmin': *Brahmaṇ aṇanti*, 'they breathe the word Brahman, say mantras to Brahman.'

⁶ *Khalu, bho*. A hearsay-particle (but rather an emphatic one) and a brāhmin mode of address (*bho-vādin*), *Comy.*

with the idea: Don't let those shaveling recluses get water.¹

Now the Exalted One, stepping off the highway, went towards the root of a certain tree, and on getting there sat down on a seat made ready, and on sitting down called to the venerable Ānanda, saying, 'Come, Ānanda, get me a drink from this well.'

At these words the venerable Ānanda replied to the Exalted One: 'Just at present, sir, that well is choked to the brim with grass and husks by the brāhmin housefathers of Thūnaṇ, with the idea: Don't let those shaveling recluses get water.'²

Then a second time the Exalted One repeated his request, and the venerable Ānanda made the same reply. A third time also the Exalted One repeated his request, and then the venerable Ānanda replied, 'Very well, sir,' to the Exalted One's request, and took the bowl and went towards that well.

Now as the venerable Ānanda drew near that well, it vomited forth all that grass and husks and remained brimful of water, translucent, unmuddied and tranquil, and even overflowed, methinks.³

Then the venerable Ānanda thought: A marvel indeed! A miracle indeed has been wrought by the mighty power and majesty of the Wayfarer! Why, this well, as I approached it, vomited forth all that grass and husks, and now stands brimful of water, translucent, unmuddied and tranquil, and even overflows, methinks! So taking water in the bowl [79] he returned to the Exalted One, and on coming to him exclaimed, 'A marvel indeed! A miracle indeed has been wrought by the mighty power

¹ The story is at *Vimāna-vatthu-A.* 46, where *Comy.* states that the brāhmin villagers were afraid of the people's being converted by the Buddha.

² *Mā apaysu* of *MS. Comy.* and *VimA.* should be read for text's *adāysu* (?). *Comy.* expl. as *pivāysu*.

³ *Vissandanto* (*VimA. samantato sandati*). *Comy.* expl. that previously it was a deep well and one had to use a long rope, but now it became *kāka-peyya* (crow-drinkable). *Maññe* seems added by the narrator. *Comms.* add that henceforth the well perennially overflowed.

and majesty of the Wayfarer! . . . Let the Exalted One drink the water! Let the Wellfarer drink the water!

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

What should one do with a well, when water's everywhere?

What should one go a-seeking, when craving's cut at the root?

x

Thus have I heard: On a certain occasion the Exalted One was staying at Kosambī, in Ghosita Park. Now on that occasion the harem of the Rājah Udena, who had gone out to the garden, caught fire, and five hundred women came to their end, chief of them being Sāmāvati.¹

Then a great number of monks . . . came to the Exalted One, and seated at one side said: 'Here, sir, the harem of the Rājah Udena . . . caught fire.' . . . and asked him, 'Pray, sir, what is the bourn, what the future lot of those woman-disciples?'

'Monks, among these some woman-disciples are stream-winners, some once-returners, some non-returners. Not fruitless, monks, are all those woman-disciples who have met their end.'²

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

*Bound to illusion is the world:
Bound-to-become³ 'tis seen to be.
Bound to a basis is the fool
And accompanied with darkness.⁴ Yet
He seems eternal.⁵ But of him
Who seeth clearly naught remains.⁶*

¹ Cf. *DhpA.* i, 161 (*Udena-vatthu*) and 221 ff., a case of incendiarism by Sāmāvati.

² Text strangely reads neuter plurals.

³ *Bhabba-rūpo=hetu-sampanno*, *Comy.*

⁴ Text, *Netti, tamasā*; *Comy. DhpA., tamassa.*

⁵ Text, *sassar iva*; Sinh. ed. *sassato viya*; *Comy.* and *DhpA. sassati viya*; *Netti* 62, *assiri viya.*

⁶ *N'atthi kiñcanaṃ* (no 'something,' no possession or taint); *Netti, rāga-dosa-moha=kiñcanaṃ.*

CHAPTER VIII.—PĀṬALIGĀMA

i

[80] THUS have I heard: On a certain occasion the Exalted One was staying near Sāvattihī . . . in Anāthapindika's Park.

Now on that occasion the Exalted One was teaching, establishing, rousing and making the monks happy with a discourse according to dhamma that was centred on nibbāna. And those monks, earnestly¹ paying attention, mentally taking it all in, were listening to dhamma with ready ears.

Then the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:²

'Monks, there exists that condition wherein is neither earth nor water nor fire nor air: wherein is neither the sphere of infinite space nor of infinite consciousness nor of nothingness nor of neither-consciousness-nor-unconsciousness; where there is neither this world nor a world beyond nor both together³ nor moon-and-sun. Thence,⁴ monks, I declare is no coming to birth; thither is no going (from life); therein is no duration; thence is no falling; there is no arising. It is not something fixed, it moves not on, it is not based on anything.⁵ That indeed is the end of Ill.'

ii

(This sūtra repeats the previous one and adds):

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

¹ *Atthikatvā=adhikicca*, *Comy.*

² 'Why (asks *Comy.*, quoting the usual def. of the verse of uplift as an ecstatic utterance) does the Exalted One address this one to the monks? To convince them.'

³ Reading with Windisch *na ubho na candima-suriya.*

⁴ *Comy.* reads *tatra p'āhaṃ* for *tad amhaṃ* of text. *Tatra* has to do duty for 'there, thence and thither.'

⁵ *Anārammaṇaṃ*. It cannot be made an object of thought or sense, it is unimaginable.

*Hard is the infinite¹ to see ; truth is no easy thing to see ;
Craving is pierced by him who knows ; for him who
seeth naught remains.²*

iii

(This sutta repeats the previous two and adds):

Thereupon the Exalted . . . One gave utterance to this verse of uplift:

' Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this here that is born, become, made, compounded.

[81] *But since, monks, there is an unborn . . . therefore the escape from this here is born, become . . . is apparent.³*

iv

(This sutta repeats the previous three and adds):

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

' For him who clings⁴ there is wavering ; for him who clings not there is no wavering. Wavering not being, there is calm ; calm being, there is no bending.⁵ Bending not being, there is no coming-and-going (to birth)⁶ ; coming-

¹ Text, *anattaṃ*. *Comy.* *anattaṃ* (not bent, not inclined)=*n'atthi ettha natā*. *Nata-bhūtā*=*tanhā*. Some explain as equivalent to endless (*amataṃ*). Steinthal's copy of *Comy.* has a sentence not in any MS. known to me—viz., *anattaṃ, atta-virahitaṃ*. *Comy.* quotes *M.* i, 167, *ayaṃ dhammo gambhīro dūddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍita-vedanīyo*.

² *Kiñcanaṃ* as above VII, 10. Cf. II, 6, *vedagaṇṇo hi janā akiñcanaṃ*.

³ At *Itiv.*, p. 37; *Netti* 62, 63. Cf. III, 10, *bhava-nissaraṇaṃ*. *Comy.* quotes *S.* i, 135, *idam pi thānaṃ dūddasaṃ . . . sabb'ūpadhi-paṭinissaggo* and *S.* iv, 359, *asankhataṃ vo dhammaṃ desissāmi*.

⁴ The verse of uplift is quoted by *Netti* 65. *Nissita*; *nissaya*=*tanhā-ditthi*, *Netti*.

⁵ I read with *Netti*, *Comy.* and Windisch *nati*, *natiyā* for *rati*, *ratiyā* of text. The passage resembles *S.* ii, 67=*K.S.* ii, 46; *S.* iv, 59=*K.S.* iv, 34.

⁶ *Āgatigati*. I take this as a compound (as above in first sutta). At *K.S.* ii, 46, it is trans. with *Comy.* 'a going to a coming.'

and-going not being, there is no decease-and-rebirth. Decease-and-rebirth not being, there is no "here" or "yonder" nor anything between the two.¹ This indeed is the end of Ill.²

v²

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Mallas together with a great company of monks, and came to Pāvā. And it happened that the Exalted One was staying in the mango-grove of Cunda the smith³ at Pāvā. Now Cunda the smith heard it said: 'They say the Exalted One, while going his rounds among the Mallas together with a great company of monks, has reached Pāvā': 'and I hear,' said he, 'that he is staying in my mango-grove.' Accordingly Cunda the smith went to visit the Exalted One, and on coming to him saluted him and sat down at one side. As he thus sat the Exalted One taught, established, roused and made happy Cunda the smith with a discourse according to dhamma.

Then Cunda the smith, being thus taught, established, roused and made happy, said this to the Exalted One: 'Sir, may the Exalted One accept this day's meal of me together with the order of monks.' And the Exalted One consented by his silence. Thereupon Cunda the smith, seeing the Exalted One's consent, rose from his seat, saluted the Exalted One with his right side and went away. Then Cunda the smith, when that night had passed, got ready in his own house choice food, both hard and soft, together with a generous dish of truffles,⁴ and

¹ *Ubhayaṃ antare (Netti, antarena)*.

² Cf. *D.* ii, 126=*Dialog.* ii, 137; *Buddhist Suttas* (Rhys Davids), pp. 70-75, 82-84; *Mil. Pañh.* 174=*Trans.* i, 244.

³ *Kammāraputta*. *Comy.* 'a goldsmith, a rich householder who had become a stream-winner at first sight of the Exalted One, and built hut-shelters, etc., for him and the monks on his estate.'

⁴ *Pañītaṃ khādaniyaṃ bhojaniyaṃ pañītaṃ ca sūkara-maddanaṃ*. Rhys Davids at *Bud. Sut.* 71, 'sweet rice and cakes (?) and a quantity of dried boar's flesh.' But at *Dialog.* ii, 137 (the same) 'and a quantity of truffles' (see notes). *Comy.* quotes the *Great Commentary* as saying that it was boar's flesh, but adds, 'some say it was not, but

announced the time for the meal, saying to the Exalted One, 'It is time, sir. The meal is ready.'

[82] Then the Exalted One, robing himself in the forenoon and taking bowl and robe, set out together with the order of monks for the house of Cunda the smith, and on coming there sat down on a seat made ready. On sitting down the Exalted One said this to Cunda the smith: 'Cunda, as to the dish of truffles you have prepared, serve me with that. As to the other food, both hard and soft, which you have prepared, serve the order of monks with that.' 'Very well, sir,' replied Cunda the smith to the Exalted One, and did as he was told.

Afterwards the Exalted One said to Cunda the smith, 'Cunda, as to the remains of the dish of truffles, bury them in a hole. For I see not any one, Cunda, in the world with its devas, its Māras, its Brahmās, with its host of recluses and brāhmīns, with its devas and mankind,—I see not any one by whom that food when eaten could be digested, save only by the Wayfarer.'¹ 'Very well, sir,' replied Cunda the smith, lending ear to the Exalted One; and having buried in a hole the remains of the dish of truffles he came to the Exalted One, and saluting him sat down at one side. As he thus sat, the Exalted One, having taught, established, roused and made happy Cunda the smith with a discourse according to dhamma, rose up from his seat and went away.

Now after the Exalted One had eaten of the meal given by Cunda the smith, there arose in him a severe sickness,² and grievous pains accompanied by a bloody

young bamboo sprouts crushed by boars.' Others, 'snakeshood, which grows in a place trodden down by boars.' Others that it was (?) flavoured with boar's flesh (cf. *DA*, ii, 568 n., *eka-rasāyana*); or this may be a dish of curry.' Some have suggested mushrooms. It seems probable that Rhys Davids' 'truffles' comes nearest to the truth.

¹ *Comy*, expl. that all the devas of the world-system put flavouring (*ojaṅ*) in it; thus no other could digest it (*jīrāpeti*). At *MP*, 175 Nāgasena says to King Milinda that the food was good for digestion (*jathar'aggitejassa hūtaṅ*, good for belly-fire); that the B. did not die because of it, but because his life-period had elapsed. So below *Comms.* quibble over the cause.

² Acc. to *Comy*. (A) *visūcika*, cholera; (C) *visabhāga*, unusual.

flux¹ and like to end in death. Those pains² indeed the Exalted One, mindful and composed, endured without being distressed thereby.

Then the Exalted One called to the venerable Ānanda, 'Ānanda, let us go! We will go to Kusināra.'

'Very well, sir,' replied the venerable Ānanda to the Exalted One.

(When he had eaten Cunda's food,—thus have I heard,—
Th' Inspired One³ felt a sickness dire, to end in death.
So, having eaten, from those truffles sickness dire
Rose in the Teacher. When the flux had ended, said
Th' Exalted One, 'I go to Kusināra town.')

[83] Then the Exalted One, stepping off the path, went towards the root of a certain tree, and on reaching it called to the venerable Ānanda, saying, 'Come, Ānanda, make ready my robe folded in four. I am weary. I will sit down.' 'Yes, sir,' said the venerable Ānanda, and in obedience to the Exalted One made ready the robe folded in four. And the Exalted One sat down on the seat made ready. After sitting down he called to the venerable Ānanda, saying, 'Come, Ānanda, fetch me water! I am thirsty, Ānanda. I would drink.'

At these words the venerable Ānanda said this to the Exalted One:

'Just now, sir, as many as five hundred carts have crossed over. That water, stirred by the wheels, being shallow, flows foul and muddied. But not far off, sir, is

¹ *Lohita-pakkhandikā (vedanā)*.

² Reading with *D.* *tā* for text's *tatra*.

³ *Dhīro*. Windisch suggests *vīro*; *MP*, 174 has *Buddho*.

⁴ These verses (see *J.P.T.S.*, 1909, R. Otto Franke) were added, say the *Comms.*, by the compilers of the Canon afterwards, 'but are not in the Sinhalese books' (note to *D.* ii, 128). As to the addition 'I go to Kusināra' and the further episodes, they seem improbable, yet it is unlikely that he died at Cunda's house. The large number of monks, the Kukkūṭṭha incident below, the mango-grove and the name 'venerable Cundaka' make a confused fitting together of rather doubtful incidents. See *Gotama the Man*, p. 247 ff.

this river Kukuṭṭha,¹ with water sparkling and pleasant, cool and clear, easy of access, delightful. Here the Exalted One can drink and cool his limbs.'

Then a second time the Exalted One made the same request, and received the same reply. And yet a third time he made the same request.² Thereupon the venerable Ānanda, saying, 'Very well, sir,' in obedience to the Exalted One, took the bowl and went towards that rivulet.

Now that rivulet, stirred by the wheels and being shallow, was flowing foul and muddied. But, as soon as the venerable Ānanda approached, it flowed bright and pure, fresh and unmuddied."³

Then the venerable Ānanda thought: A wonder indeed! A miracle indeed wrought by the mighty power and majesty of the Wayfarer! Why, this rivulet which, stirred by the cart-wheels, being shallow, was flowing foul and muddied, on my approach flowed bright and pure, fresh and unmuddied! So taking water in the bowl he went to the Exalted One, and on coming to him said this:

'Sir, it is a wonder! It is a miracle wrought by the mighty power and majesty of the Wayfarer! . . . this rivulet now flows fresh and unmuddied. [84] Let the Exalted One drink the water. Let the Wellfarer drink the water.' And the Exalted One drank that water.⁴

Then the Exalted One, with a great company of monks, came to the river Kukuṭṭhā, and on reaching it plunged

¹ At *D.* ii, 129, *Kakutṭha*. This river-episode (if actual) should be placed before the coming to Cunda.

² It is a common thing for Ānanda to ask, be asked or told a thing three times over before he grasps the matter. Perhaps a device of the compilers to point to his dulness, for throughout the *Piṭakas* he is referred to as 'learner,' 'boy,' 'dense' (perhaps there is a touch of jealousy). He does not 'come into his own' till after the Master's death, when he becomes chief authority for the sayings.

³ Possibly a confusion here with the incident of the well in VII, 9.

⁴ In *D.* ii here follows the story of Pukkusa and the present of robes and Ānanda's remarks about the Buddha's transfiguration, with the promise to pass away between the two *sāl* trees.

into the river,¹ and having bathed and drunk and come up again he went to the mango-grove² and called to the venerable Cundaka, 'Come, Cundaka! Make ready my robe folded in four. I am weary. I will sit down.'

'Very well, sir,' replied the venerable Cundaka, and in obedience to the Exalted One made ready the robe folded in four. Thereupon the Exalted One lay down on his right side in the lion posture, resting one foot on the other, mindful and composed, and turned his thoughts to rising up again.³ But the venerable Cundaka there and then sat down in front of the Exalted One.

*(Th' Awakened One went to Kukuṭṭha's stream
Bright-flowing, fresh, unmuddied, and therein
The Teacher plunged, full wearied was he.
In this world matchless, he the Wayfarer,
Bathing and drinking, came forth; he the Teacher
Escorted midmost of a troop of monks.—
Teacher, Exalted One, World-teacher⁴ he—
The mighty sage drew near the mango-grove.*

*He called a monk, one Cundaka by name,
Saying, 'Spread me a robe fourfold as couch.'⁵
He, bidden by the one-with-self-made-firm,⁶
Spread him a robe fourfold as couch straightway.
Then down the Teacher lay full wearied,
And Cunda sat him down in front of him.)*

Then the Exalted One called to the venerable Ānanda, saying, 'It may be, Ānanda, that someone will arouse remorse in Cunda the smith by saying: "It is a loss for you, worthy Cunda. It is a thing ill-gotten for you,

¹ An unlikely thing for a man suffering from dysentery or cholera.

² ? of Cunda. The insertion of the name of the monk Cundaka is suspicious. He is called Cunda in the verses. Possibly it was one of the household of Cunda.

³ *Utthāna-saññay*. ? consciousness of energy.

⁴ *Pavattā*; Text and *Comy.* *idha dhamme ?=ditth'eva dhamme.* But *DA.* eds: *dhammo* (? embodiment of *dhamma*).

⁵ *Comy.* expl. that Ānanda was busy wringing out his bathing-gown, so was not in attendance, and that these verses were added by the compilers of the Canon, those on p. 101 also.

⁶ *Bhāvītatta*; cf. *pahitatta*. It occurs several times in *Iivuttaka*.

worthy Cunda, in that the Wayfarer passed finally away after eating his last meal at your hands.”

[85] Such remorse in Cunda the smith should be checked, Ānanda (by saying): “It is a gain to you, worthy Cunda. It was well-gotten by you that the Wayfarer passed finally away after eating his last meal at your hands. Face to face with him, worthy Cunda, I have heard it, face to face with him I got this saying: ‘These two gifts of food are of exactly equal merit, of equal¹ result, are far more fruitful and profitable than any other gifts of food. What two? That gift of food² after eating which a Wayfarer is awakened with supreme wisdom and that gift of food after eating which a Wayfarer passes finally away by the element of nibbāna which leaves no remainder. These two gifts of food are of exactly equal merit, of equal result, are far more fruitful and profitable than any other gifts of food.’

By the worthy Cunda the smith karma has been set going which conduces to length of days, which conduces to beauty, to happiness, to the heaven world, and to fame; karma has been set going which conduces to supremacy.” That, Ānanda, is how the remorse of Cunda the smith should be checked.’

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

*For him that giveth merit is increased.
In those restrained anger is not heaped up.
The righteous doth abandon evil things.
By ending of lust, hatred and delusion
Released is such an one, cooled utterly.³*

vi

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Magadhese together with a great company of monks and arrived at Pāṭaligāma.⁴

¹ Text, *samāsamā*; D. and Comms. *sama-sama*.

² The gift of Sujātā.

³ Text, *parinibbuto*; D. *sa nibbuto*.

⁴ At D. ii, 84=Vin. i, 226 (with different introduction). Cf. M. i, 354; S. iv, 183 (for the mote-hall); D. iii, 209.

And the lay-followers of Pāṭaligāma heard the rumour: It is said that the Exalted One, going his rounds among the Magadhese . . . has arrived at Pāṭaligāma. So those lay-followers went to see the Exalted One, and on coming to him saluted him and sat down at one side. So seated [86] they said this to the Exalted One: ‘Sir, let the Exalted One accept lodging at our mote-hall.’ And the Exalted One accepted by his silence.

So those lay-followers of Pāṭaligāma, seeing the consent of the Exalted One, rose up from their seats, saluted him with their right side and went away to the mote-hall. On reaching it they got it ready in every way, appointed seats, set a waterpot and hung up an oil-lamp. Then they went to the Exalted One . . . stood at one side and so standing, said: ‘Sir, the mote-hall is ready in every way. Seats are appointed, a waterpot is set, an oil-lamp is hung. Let the Exalted One now do what seems good to him.’

Thereupon the Exalted One, robing himself in the forenoon and taking bowl and robe, went along with a great company of monks to the mote-hall, and on reaching it had his feet washed, entered the mote-hall and sat down against the middle pillar, facing the east. The order of monks also had their feet washed, entered the mote-hall and sat down against the western wall, also facing east, with the Exalted One in front of them. The lay-followers of Pāṭaligāma also had their feet washed, entered the mote-hall and sat down against the eastern wall, facing west and having the Exalted One in front of them.

Then the Exalted One addressed the lay-followers of Pāṭaligāma, saying, ‘Housefathers, there are these five disadvantages for the immoral man, by reason of his falling away from virtue. What are the five?’

(i) Herein, housefathers, the immoral man, by reason of falling from virtue, comes by a great loss of wealth of his neglect. This is the first disadvantage for the immoral man by reason of falling from virtue.

(ii) Then again, housefathers, for the immoral man

who has fallen from virtue an ill report arises. This is the second disadvantage. . . .

(iii) Again, housefathers, the immoral man who has fallen from virtue, into whatsoever company he enters, be it of nobles, brāhmins, housefathers or recluses, enters timidly and confused. This is the third disadvantage. . . .

(iv) [87] Again, housefathers, the immoral man who has fallen from virtue makes an end of life in bewilderment. This is the fourth disadvantage. . . .

(v) Lastly, the immoral man . . . when body breaks up, after death, is reborn in the Waste, the Ill-bourn, the Downfall, in Purgatory. This is the fifth disadvantage. . . . And these are the five disadvantages that befall the immoral man who has fallen from virtue.

These five advantages, housefathers, befall the virtuous man because of his practice of virtue. What are the five ?

(i) Herein, housefathers, the virtuous man, possessed of virtue, by reason of his earnestness comes by a great mass of wealth. This is the first advantage that befalls the virtuous man because of his practice of virtue.

(ii) Again, housefathers, about the virtuous man possessed of virtue there arises a fair report. This is the second advantage. . . .

(iii) Again, housefathers, the virtuous man possessed of virtue, into whatever company he enters, be it of nobles . . . or recluses, enters confident and unconfused. This is the third advantage. . . .

(iv) Again, housefathers, the virtuous man, possessed of virtue, makes an end of life without bewilderment. This is the fourth advantage. . . .

(v) Lastly, housefathers, the virtuous man possessed of virtue, when body breaks up, after death, is reborn in the Happy Bourn, in the Heavenworld. This is the fifth advantage. . . . And these are the five advantages that befall the virtuous man by reason of his practice of virtue.'

So the Exalted One, after teaching, establishing, rousing and making happy the lay-followers of Pāṭali-

gāma with a talk according to dhamma till late at night, dismissed them saying, 'Now, housefathers, the night is far spent. Do whatsoever seems good to you.'

So the lay-followers of Pāṭaligāma, delighted with the words of the Exalted One, returned thanks, rose up from their seats, saluted the Exalted One with the right side and went away.

Now the Exalted One, not long after the departure of the lay-followers of Pāṭaligāma, retired to his private room.¹ And on that occasion Sunidha and Vassakāra, great officials of Magadha, [88] were building a town on the site of Pāṭaligāma, for keeping off the Vajjians.² And at that time a great number of devatās, in companies of a thousand, had occupied the sites of the buildings at Pāṭaligāma. Now in whatsoever place devatās of great power occupy sites, they bend the thoughts of great rulers and officials to build dwelling-places. In whatsoever places devatās of less power occupy sites, there they bend the thoughts of lesser rulers and officials to build dwelling-places.

Now the Exalted One, with deva-sight purified and more than human, beheld those devatās in companies of a thousand occupying sites at Pāṭaligāma. He saw that in whatsoever place devatās occupy sites . . . they bend the thoughts of rulers and officials to build dwelling-places. . . . And rising up that night when dawn was breaking, he called to the venerable Ānanda, saying, 'Ānanda, pray who is building a town at Pāṭaligāma ?'

'Sir, it is Sunidha and Vassakāra, great officials of Magadha, who are building a town at Pāṭaligāma for keeping off the Vajjians.'

'It would seem, Ānanda, that they are doing so after taking counsel with the devas of the Thirty-three. I have just seen, Ānanda, with deva-sight purified and more than human, a great number of devatās in companies

¹ *Suññāgāra*. *Comy.* says 'not a specially private room; but the housefathers had fitted up a curtained space on one side of the motel-hall and adorned it.' *Lit.*: empty room.

² 'To cut off the entrance of the Licchavī rulers,' *Comy.*; *DA.* 540 (Vajji-rulers).

of a thousand occupying sites at Pāṭaligāma. In whatsoever place the devatās of great power occupy sites, they bend the thoughts of great rulers and officials to build dwelling-places. In whatsoever place devatās of less power occupy sites, they bend the thoughts of lesser rulers and officials to build dwelling-places.

Ānanda, as far as the sphere of Āriyans extends, as far as merchants travel, this shall become the chief of towns, the place where men shall open up their bales of merchandise. But, Ānanda, three misfortunes shall befall Pāṭaligāma—namely, by fire, by water or by breaking of alliances.¹

Now Sunīdha and Vassakāra, great officials of Magadha, came to visit the Exalted One, and on coming to him greeted him courteously, and after the exchange of greetings and courtesies stood at one side. As they thus stood [89] Sunīdha and Vassakāra . . . said this to the Exalted One:

‘Let the worshipful Gotama accept our invitation to this day’s meal along with the order of monks.’

And the Exalted One accepted by silence. Thereupon Sunīdha and Vassakāra . . . seeing the consent of the Exalted One, returned to their own house, and on getting there made ready in their own house choice food, both hard and soft, and then announced the time to the Exalted One saying, ‘It is time, Master Gotama. The meal is cooked.’

So the Exalted One, robing himself in the forenoon and taking bowl and robe, started to go to the house of Sunīdha and Vassakāra . . . and on getting there sat down on a seat made ready. Then Sunīdha and Vassakāra served and satisfied the order of monks, headed by the Buddha, with choice food, both hard and soft. Then Sunīdha and Vassakāra . . . seeing that the Exalted One had eaten his fill and had rinsed hand and

¹ At *Dial.* ii, 93, and *Buddhist Suttas* 19 Rhys Davids has a note on this prophecy and the probability of the passage having been inserted later to suit the events, when Patna (Pāṭaligāma) had become great in Asoka’s time. If this be true it would point to its having been inserted at the Third Conference or Congress.

bowl,¹ took a low seat and sat down at one side. As they sat thus the Exalted One returned thanks to them in these verses:

*In whatsoever place the prudent man shall make his home,
Here let him feed good men controlled who live the
Brahma-life.*

*To all the devas dwelling there² let him make offerings.³
Thus honoured, they will honour him: revered, they’ll
him revere.*

*As a mother doth compassionate the child that she hath
borne,*

He whom devas compassionate doth ever see good luck.

So the Exalted One, after returning thanks with these verses to Sunīdha and Vassakāra, great officials of Magadha, rose from his seat and went away.

Now at that time Sunīdha and Vassakāra . . . were following behind in the footsteps of the Exalted One with this idea: By whatsoever gate Gotama the recluse shall depart, that gate shall become Gotama Gate. By whatsoever landing-stage he shall cross the river Ganges, that shall become Gotama Landing-stage. Accordingly the gate by which the Exalted One departed was so called.

[90] Then the Exalted One reached the river Ganges. Now at that time the river Ganges was brimful, level with the banks, so that a crow might drink therefrom. And some men were hunting for a boat, others for a raft of logs, while some were binding together a bundle of reeds, desirous of crossing to the further shore.⁴ But the Exalted One, just as a strong man might

¹ Reading *onitta-patta-pāṇin* (see note at *G.S.* i, 71). The reading *onitta-p.* is generally trans. ‘having removed hand from bowl.’ Some translate wrongly ‘his hands,’ but only the right hand is used in eating. After the meal the bowl is rinsed by the monk himself and the right hand washed. This is still done in Ceylon. As above at IV, iii, we must supply a gerund like *viditvā*, or take the acc. as absolut. constr. with Trenckner, *Pāli Miscellany*, 67.

² Text and *Vin.*, *āsuṇ*: *D. assu*.

³ *Dakkhiṇaṇ ādise. Comy. pattiṇ dadeyya*, ‘give merit.’

⁴ Reading *aparā-pāraṇ* (from the not-beyond or hither side, to the beyond). Text has *apārā pāraṇ*; *Vin.*, *orā pāraṇ*; *D. aparāparaṇ*.

straighten out his bent arm or bend his arm outstretched, —even so did he vanish from the hither shore of the river Ganges and land upon the further shore together with the company of monks.

And the Exalted One saw those men, some hunting for a boat, others for a raft of logs, others binding together a bundle of reeds, desirous of crossing to the further shore. Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*To cross the pool, the flood, to span the swamps they
make a bridge.¹
See! folk bind their bundle! Sages have already
crossed.*

vii

Thus have I heard: On a certain occasion the Exalted One was travelling on the highroad among the Kosalans with the venerable Nāgasamāla² as his personal attendant. And as they went along the venerable Nāgasamāla saw a branch-road. On seeing it he said to the Exalted One, 'O Exalted One! that is the road, sir. Let us go by that road.'

At these words the Exalted One replied, 'This is the road, Nāgasamāla. Let us go by this road.'

And a second time the venerable Nāgasamāla said, 'That is the road . . . ' And a second time the Exalted One replied, 'This is the road, Nāgasamāla. Let us go by this road.' And yet a third time the venerable Nāgasamāla repeated his words, and a third time the Exalted One replied, 'This is the road, Nāgasamāla. Let us go by this road.' Thereupon the venerable Nāgasamāla set down the Exalted One's bowl and robe

¹ *Comy.* 'The pool is *saysāra*, flowing with *tanhā*; the bridge is the Ariyan Way.'

² A monk of this name has verses at *Thag.* 267; *Brethren*, p. 175; also at *Ap.* 119; *M.* i, 83 (where *M.A.* ii, 53 says it is the same man). *UdA.* 216 (on Meghiya) has 'Sometimes Nāgasamāla, sometimes Nāgita, sometimes Upavāna, or Sunakkhata, or Cunda the Novice, or Śāgata or Meghiya.' And *ad loc.*, 'but afterwards for twenty-five years till the final passing away, the venerable Ānanda attended him like his own shadow.'

just there upon the ground and went away, saying, 'Here, Exalted One, are your bowl and robe, sir.'

Now it came to pass that as the venerable Nāgasamāla went along that road robbers fell upon him as he journeyed and beat and kicked him, broke his bowl and tore his robes to tatters. [91] Then the venerable Nāgasamāla, with broken bowl and torn robes, went back to the Exalted One, and on coming to him saluted him and sat down at one side. As he sat thus the venerable Nāgasamāla said this to the Exalted One: 'Sir, as I went along that road, robbers fell upon me as I journeyed, beat and kicked me, broke my bowl and tore my robes to tatters.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*Jogging along in company
With the blockhead¹ the sage rubs shoulders.
When he finds he's a rogue, straightway he leaves him,
As a milk-fed heron abandons the water.²*

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī in East Park, at the storeyed house of Migāra's mother.

Now at that time the dear and lovely grand-daughter of Visākhā, Migāra's mother, had died. So Visākhā, Migāra's mother, with clothes and hair still wet (from washing),³ came at an unseasonable hour to see the Exalted One, and on coming to him, saluted him and sat down at one side. As she sat thus the Exalted One said this to Visākhā, Migāra's mother:

'Why, Visākhā! How is it that you come here with clothes and hair still wet at an unseasonable hour?'

¹ *Añña-jano.* *Comy.* *añño ti, attano hitaṃ na jānāmi. Bālo ti attho.*

² *Comy.* states that if the crane (or heron) tastes mingled milk and water, it separates them, taking the milk. *Ninnage=udakaṃ. Khīrapaka*, gen. of a sucking calf. *Cf. Dh.* 61.

*carañ ce nādhigaccheyya seyyaṃ sadisaṃ attano
ekaccariyaṃ dāhaṃ kayirū, n'atthi bāle sahāyatā.*

³ As above at II, vi.

'O, sir, my dear and lovely grand-daughter is dead !
That is why I come here with hair and clothes still wet
at an unseasonable hour.'

'Visākhā, would you like to have as many sons and
grandsons as there are men in Sāvattthī ?'

'Yes, sir, I would indeed !'

'But how many men do you suppose die daily in
Sāvattthī ?'

'Ten, sir, or maybe nine, or eight. Maybe seven, six,
five or four, three, two; maybe one a day dies in Sāvattthī,
sir. Sāvattthī is never free¹ from men dying, sir.'

'What think you, Visākhā ? In such case would
you ever be without wet hair and clothes ?'

'Surely not, sir ! Enough for me, sir, of so many sons
and grandsons !'

[92] 'Visākhā, whoso have a hundred things beloved,
they have a hundred sorrows. Whoso have ninety,
eighty . . . thirty, twenty things beloved . . . whoso
have ten . . . whoso have but one thing beloved, have
but one sorrow. Whoso have no one thing beloved,
they have no sorrow. Sorrowless are they and passion-
less. Serene are they, I declare.'

(Text omits the usual phrase here.)

*All griefs or lamentations whatsoe'er
And divers forms of sorrow in the world,—
Because of what is dear do these become.
Thing dear not being, these do not become.
Happy are they therefore and free from grief
To whom is naught at all dear in the world.
Wherefore aspiring for the griefless, sorrowless,
Make thou in all the world naught dear to thee.²*

ix

Thus have I heard: On a certain occasion the Exalted
One was staying near Rājagaha, in Bamboo Grove at the
Squirrels' Feeding-Ground. And on that occasion the

¹ *Avivittā* (= *asubbhā*) *Sāvattthī*. Text has wrongly *Sāvattthiyā*.
as if *av.* were a noun.

² At *Netti* 67. *Comy.* quotes *Dhp.* 209 (*Piya-vagga*); *Sn.* vv. 862 ff.

venerable Dabba¹ of the Mallas came to see the Exalted
One, and on coming to him saluted him and sat down at
one side. As he thus sat the venerable Dabba said this
to the Exalted One: 'Now is the time for my utter
passing away, Wellfarer.'

'Do what you deem it time for, Dabba.'

Accordingly the venerable Dabba of the Mallas rose
from his seat, saluted the Exalted One with his right
side, rose into the air and, sitting cross-legged in the
sky, attained the sphere of heat, and rising from it
passed finally away.

Now when the venerable Dabba of the Mallas [93]
had risen into the air, and after sitting cross-legged in
the sky and attaining the sphere of heat, had risen from
it and passed finally away, his body was consumed,
burned up utterly, so that not an atom of ash or soot
was to be seen. Just as, for instance, when ghee or
oil is consumed and burned utterly, not an atom of ash
or soot is to be seen, even so, when the venerable Dabba
of the Mallas had risen into the air . . . not an atom of
ash or soot was to be seen.

Thereupon the Exalted One at that time, seeing the
meaning of it, gave utterance to this verse of uplift:

*Broken is body, perceiving is dissolved,
All feelings cooled,² component parts have ceased,
And consciousness of mind³ has reached its end.*

¹ For Dabba see *Vin.* iii., pp. 76-80, 124; *Thag.* 5 = *Brehr.* 10.
He had the faculty, by using the fire-element, of illuminating his
thumb (or finger), which he used as a torch on dark nights. For
tejo-dhāruṇṇa samāpajjivā cf. *S.* i, 144 = *K.S.* i, 182 n.; *Vis. Magg.* 172.
The power is ascribed to the Buddha at *Vin.* i, 25, and to the nun
Uppalavannā; *Thig.A.* on *Thig.* 224-6. This power over the fire-
element is probably the basis of *sakti* (suttee) in India. At *S.* v, 270
the *āpo-dhatu* (water-element) is employed for causing motion by
Moggallāna. Cf. *Sn.A.* 337.

² Text *vedanā pi 'tidahansu* (?), for which Windisch suggests *sītiṃ
dahansu* (*Sinh.* text). There are many v.l. *Comy.* has *sīti-bhaviṇṇsu*
= *sīti-bhūtā ahesuṇṇ*.

³ Here one of the five skandhas (misplaced *metri gratiā*). For
viññāna as the principle persisting from life to life, the knower who
fares on, the mind-er, see *Sakya* 158-9, 322, etc.

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvathī, at Jeta Grove in Anāthapindika's Park.

Then the Exalted One called to the monks, saying, 'Monks!'

'Yes, sir,' replied those monks to the Exalted One. The Exalted One said this: 'Monks, when Dabba of the Mallas rose into the air (*as in previous sutta*) . . . not an atom of ash or soot was to be seen. Just as, for instance, when ghee or oil is consumed, utterly burned up . . . so was it in the case of Dabba of the Mallas.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*Just as the bourn of a blazing spark of fire
Struck from the anvil, gradually fading,
Cannot be known,—so in the case of those
Who've rightly won release and crossed the flood
Of lusts that bind, and reached the bliss unshaken,
The bourn they've won cannot be pointed to.¹*

¹ *Comy.* na upalabbhati: appaññatīka-bhāvaṃ so gato.

'VERSES OF UPLIFT' IS FINISHED

AS IT WAS SAID

I.—THE ONES

CHAPTER I.—SURETY.

i

THIS was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning (to birth). What one thing? Lust, monks, is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein¹ this meaning is thus² spoken.

*By whatsoever lust inflamed³
Beings to the ill-bourn go,
That lust, completely knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.*

This meaning also was spoken by the Exalted One; so I have heard.

ii

THIS was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety

¹ *Comy.* 'in that sutta.'

² 'Is again thus spoken. By the Exalted One and by the compilers also on such occasions verses are added. Here, however, the verses were composed by the Exalted One himself to suit the inclinations of those persons who are fond of verses.' As I have said in the Preface, many of these verses cannot be ascribed to the Master.

³ *Luddhāse.*