

PĀRĀYANAVAGGA (SN 5) THE WAY TO THE BEYOND



EDITED AND TRANSLATED BY
ĀNANDAJOTI BHIKKHU

Pārāyanavagga

The Way to the Beyond

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(original translation 1999, revised, May 2007)

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(Pārāyanatthutigāthā)

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Preface

I first completed this translation of Pārāyanavagga around 1999, and as this text was one of the works that first inspired me to study the Pāli language, it was also one of the first translations I worked on. Since that time, naturally enough, my ideas about translation have changed somewhat and I have now revised this work in line with my current thinking. In this revised version I have been less literal in the translation, and hopefully this makes the text easier to read.

I have also had a reading of the text in mind during the revision, and indeed I have read it over and over out loud to make sure the rhythms scan well. I originally made the translation into eight-syllabic lines, but later I made so many changes to vocabulary and so on that the metre was lost. Here I have been less strict about the syllabic count, and more intent on the inherent rhythm. I hope at a later date to record a reading of the text to illustrate this.

As the discussions recorded here were between the Buddha and highly developed meditators, some of the references may be obscure to the lay reader. I have therefore added sufficient notes to the translation to clear up anything that may be obscure in the text, but I have tried not to overburden the text in this regard. For many years I have thought that a translation of the Commentary is highly desirable, and I may pursue this in the future.

Those interested in how the text was established can see my original study of the [Pārāyanavagga, A New Edition](#) in the Prosody section, which also examines the metrical form in depth.

Ānandajoti Bhikkhu
May, 2007

Cullaniddesa

The Short Explanation

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, The Fortunate One, The Worthy One, The Perfect Sambuddha

Pārāyanavagga

The Way to the Beyond

Vatthugāthā

Introductory Verses

Kosalānaṃ purā rammā agamā Dakkhiṇāpathaṃ
From the delightful city of the Kosalans¹ to the Southern lands went

ākiñcaññaṃ patthayāno brāhmaṇo Mantapāragū. [1 (976)]
one who wanted to have no possessions, a brahmin perfect in the Vedas.²

So Assakassa visaye, Mūlakassa samāsane,
In the locality of Assaka, and near to Mūlaka

vasi Godhāvarikūle uñchena ca phalena ca. [2 (977)]
close to the bank of the Godhāvāri he lived on gleanings and fruit.³

Tass' eva upanissāya gāmo ca vipulo ahu,
In the vicinity (of the river) there was a large village,

tato jātena āyena mahāyaññaṃ-akappayi. [3 (978)]
and with the income that arose from that he offered a great sacrifice.

Mahāyaññaṃ yajitvāna puna pāvisi assamaṃ,
When that great sacrifice had been given he entered his hermitage again,

tasmiṃ patipaviṭṭhamhi añño āgañchi brāhmaṇo - [4 (979)]
and when he had re-entered it, another brahmin came along -

ugghaṭṭapādo tasito, paṅkadanto rajassiro,
he had sore feet, and was thirsty, with dirty teeth, and dust on his head -

so ca naṃ upasaṅkamma, satāni pañca yācati. [5 (980)]
and after approaching (the first brahmin), he begged for five hundred (coins).

¹ Sāvattihī.

² Literally: perfect in the mantras (mantāpāragū).

³ This is in modern-day Maharashtra, East of Bombay, and was at that time about as far South as the Ariyans had penetrated, so that it was a very remote place indeed.

Tam-enam Bāvarī disvā āsanena nimantayi,
After seeing him Bāvari invited him to take a seat,

sukhañ-ca kusalaṃ pucchi, idaṃ vacanam-abravi: [6 (981)]
and he asked after his happiness and welfare, and this is the word he spoke:

“Yaṃ kho mamaṃ deyyadhammaṃ sabbaṃ vissajjitaṃ mayā,
“Whatever kind of gift I had, all that has been given away by me,

anujānāhi me brahme, n’ atthi pañca satāni me.” [7 (982)]
please excuse me brahmin, I do not have the five hundred.”

“Sace me yācamānassa bhavaṃ nānupadassati,
“If your honour will not give me what I am begging for,

sattame divase tuyhaṃ muddhā phalatu sattadhā!” [8 (983)]
then within seven days may your head split into seven pieces!”

Abhisankharitvā kuhako bheravaṃ so akittayi.
Having made (a scene) the dishonest man proclaimed this fearful thing.

Tassa taṃ vacanaṃ sutvā, Bāvarī dukkhito ahu. [9 (984)]
After hearing this word of his, Bāvari became miserable.

Ussussati anāhāro, sokasallasamappito,
(Going) without food he dried up, and was affected by the dart of grief,

atho pi evaṃcittassa jhāne na ramatī mano. [10 (985)]
and when his heart was like that his mind did not delight in meditation.

Utrastaṃ dukkhitaṃ disvā, Devatā atthakāminī
Having seen him terrified and miserable, a God¹ who desired his welfare,

Bāvariṃ upasaṅkamma, idaṃ vacanam-abravi: [11 (986)]
approached Bāvari, and this is the word he spoke:

“Na so muddhaṃ pajānāti, kuhako so dhanatthiko!
“He does not know the head - he is a dishonest man who wants wealth!

Muddhani muddhapāte vā, nāṇaṃ tassa na vijjati.” [12 (987)]
He does not have knowledge about the head or head-splitting.”

“Bhotī carahi jānāti! Taṃ me akkhāhi pucchitā:
“But now your honour knows! Please explain this to me when asked:

¹ A God (Deva) who was living in the vicinity of the hermitage.

muddhaṃ muddhāhipātañ-ca taṃ suṇoma vaco tava.” [13 (988)]
the head and head-splitting, may we hear that word of yours.”

“Aham-p’ etaṃ na jānāmi, ñāṇaṃ m’ ettha na vijjati.
“I also do not know about this, I do not have this knowledge here.

Muddhaṃ muddhāhipāto ca Jinānaṃ h’ eta’ dassanaṃ.” [14 (989)]
The head and head-splitting! Indeed only Victors see this!”¹

“Atha ko carahi jānāti asmiṃ puthavimaṇḍale
“Then who knows about the head and head-splitting

muddhaṃ muddhāhipātañ-ca? Taṃ me akkhāhi Devate.” [15 (990)]
on the face of the earth? O God, please explain this to me.”

“Purā Kapilavatthumhā nikkhanto lokanāyako,
“From out of the city of Kapilavatthu a world leader has renounced,

apacco Okkākarājassa Sakyaputto pabhaṅkaro. [16 (991)]
he is of king Okkāka’s line, a Sakyā’s son, a light-maker.

So hi brāhmaṇa Sambuddho, sabbadhamāna’ pāragū,
He is a Sambuddha, brahmin, in everything he is perfect,

Sabbābhiññābalappatto, sabbadhammesu Cakkhumā
having attained all deep knowledges and strengths, endowed with Vision regarding all things,

Sabbakammakkhayam-patto vimutto upadhikkhaye. [17 (992)]
he has come to the end of all actions, in the end of all clinging he is freed.

Buddho so Bhagavā loke, Dhammaṃ deseti Cakkhumā,
He is the Buddha in the world, the Fortunate One, the Visionary who teaches Teaching,

taṃ tvam gantvāna pucchassu, so te taṃ byākarissati.” [18 (993)]
after going there you can ask him about it, he will explain it to you.”

‘Sambuddho’ ti vaco sutvā, udaggo Bāvarī ahu,
Having heard the word ‘Sambuddha’, Bāvari became elated,

sok’ assa tanuko āsi pītiñ-ca vipulaṃ labhi. [19 (994)]
then his grief became but little, and he received great happiness.

¹ Jinā, i.e. Buddhas.

So Bāvarī attamano udaggo,
Bāvari, uplifted and elated,

taṃ Devataṃ pucchati vedajāto:
enthusiastically asked that God:

“Katamamhi gāme nigamamhi vā puna,
“In which village, or again in which town,

katamamhi vā janapade Lokanātho?
in which country, is the Lord of the World?

Yattha gantvā namassemu Sambuddhaṃ Dipaduttamaṃ?” [20 (995)]
Where having gone to can we revere the Sambuddha, the Supreme Human Being?”

“Sāvattiyaṃ Kosalamandire Jino,
“The Victor is in the Kosalan’s city, Sāvattī,

pahūtapañño varabhūrimedhaso,
he has much wisdom, excellent and great intelligence,

so Sakyaputto vidhuro anāsavo,
that Sakyā’s son, who is free from burden and pollutant,

muddhādhipātassa vidū Narāsabho.” [21 (996)]
that Bull of a Man has understanding of head-splitting.”

Tato āmantayī sisse, brāhmaṇo mantapārage:
So then the brahmin addressed his students, who were perfect in the Vedas:

“Etha māṇavā akkhissaṃ suṇoṭha vacanaṃ mama, [22 (997)]
“Come, young men, and I shall explain, please listen to this word of mine:

yass’ eso dullabho loke pātubhāvo abhiṇhaso,
He whose manifestation in the world is always exceptional,

svajja lokamhi uppanno, ‘Sambuddho’ iti vissuto.
has now arisen in the world, renowned as one called a ‘Sambuddha’.

Khippaṃ gantvāna Sāvattihiṃ passavho Dipaduttamaṃ.” [23 (998)]
Having gone quickly to Sāvattī, you can see the Supreme Human Being.”

“Kathaṅ-carahi jānemu disvā ‘Buddho’ ti brāhmaṇa?
“Having seen him how will we know that he is the ‘Buddha’, O brahmin?

Ajānataṃ no pabrūhi, yathā jānemu taṃ mayamaṃ.” [24 (999)]
You must tell us who do not know, how we can know it is him.”

“Āgatāni hi Mantesu Mahāpurisalakkhaṇā,

“There has come down to us in the Vedas the marks of a Great Man,

dvattiṃsā ca byākhātā samattā anupubbaso, [25 (1000)]

they are explained as thirty-two, complete in regular order.

yass’ ete honti gattesu Mahāpurisalakkhaṇā,

For whoever has on his limbs the marks of a Great Man,

dve yeva tassa gatiyo, tatiyā hi na vijjati, [26 (1001)]

there can be just two destinies, for a third cannot be found:

sace agāraṃ āvasati vijeyya paṭhavim̐ imam̐,

If he lives in a house, when he has been victorious over this earth,

adaṇḍena asatthena Dhammena-m-anusāsati. [27 (1002)]

without a stick or a sword he will rule according to the Teaching.¹

Sace ca so pabbajati agārā anagāriyaṃ

But if he goes forth from the house to the houseless life,

vivaṭṭacchaddō Sambuddho Ar^ahā bhavati anuttaro. [28 (1003)]

he becomes a Cover-Remover, a Sambuddha, a Worthy One, unexcelled.

Jātim̐ gottañ-ca lakkhaṇam̐, mante sisse punāpare,

About my birth, family, and marks; lore, students and other things,

muddham̐ muddhādhipātañ-ca manasā yeva pucchatha. [29 (1004)]

about the head and head-splitting, you must ask in your mind.

Anāvaraṇadassāvī yadi Buddho bhavissati,

If he should be a Buddha, one who sees without obstruction,

manasā pucchite pañhe vācāya vissajessati.” [30 (1005)]

the questions that are asked in your mind he will answer by way of speech.”

Bāvarissa vaco sutvā, sissā soḷasa brāhmaṇā:

After hearing Bāvāri’s words, the sixteen brahmin students:

Ajito Tissametteyyo, Puṇṇako atha Mettagū, [31 (1006)]

Ajita, Tissa Metteyya, Puṇṇaka, also Mettagū,

Dhotako Upasīvo ca, Nando ca atha Hemako,

Dhotaka, and Upasīva, Nanda, and also Hemaka,

¹ Will be an Universal Monarch (Cakkavattirāja).

Todeyya-Kappā dubbhayo, Jatukaṇṇī ca paṇḍito, [32 (1007)]
the two: Todeyya and Kappa, and Jatukaṇṇī, the one who is wise,

Bhadrāvudho Udayo ca, Posālo cāpi brāhmaṇo,
Bhadrāvudha and Udaya, and also the brahmin Posāla,

Mogharājā ca medhāvī, Piṅgiyo ca mahā isi, [33 (1008)]
Mogharāja, the intelligent one, and the great seer, Piṅgiya,

paccekagaṇino sabbe, sabbalokassa vissutā,
each one with his own group, ¹ renowned throughout the whole world,

jhāyī jhānaratā dhīrā, pubbavāsanavāsītā, [34 (1009)]
meditators delighting in meditation, ² wise ones, influenced by their pre-dispositions,

Bāvaram bhivādetvā, katvā ca nam padakkhiṇam,
after worshipping Bāvaram, and circumambulating him,

jaṭājinadharā sabbe pakkāmuṃ uttarāmukhā: [35 (1010)]
they all, wearing matted-hair and deer-skins, ³ set out for the North:

Mūḷakassa Patiṭṭhānam purimaṃ Māhissatiṃ tadā,
From Mūḷaka to Patiṭṭhāna first, then on to Mahissati,

Ujjeniṃ-cāpi Gonaddham Vedisaṃ Vanasavhayam, [36 (1011)]
to Ujjeni, and Gonaddha, to Vedisa, and to the place called Vanasa,

Kosambiṃ-cāpi Sāketam, Sāvattiṃ-ca puruttamam,
to Kosambi, and Sāketa, and Sāvatti, the city supreme,

Setabyam Kapilavattum, Kusiṇārāṃ-ca mandiram, [37 (1012)]
to Setabya, and Kapilavattu, and to the city of Kusiṇārā,

Pāvāṃ-ca Bhoganagaraṃ, Vesālim Māgadham puram,
to Pāva, to Bhoganagara, to Vesāli, and to the Magadhan city (Rājagaha),

Pāsāṇakaṃ-cetiyaṃ-ca, ramaṇīyam manoramam. [38 (1013)]
and to the Pāsāṇaka shrine, ⁴ delightful, it is the mind's delight.

¹ They are said to have had a group of one thousand disciples each, and they all made the journey of some 1,500 kilometres by foot to see the Buddha.

² Many of them had attained very high levels of concentration (*samādhi*), including the spheres (*āyatana*) developed through refinement of the fourth absorption (*jhāna*).

³ Traditional wear for brahmin ascetics in those days.

⁴ The Commentary explains that the Buddha was at Sāvatti when he saw them coming but realised they were still not mature enough to understand the Teaching, he therefore withdrew to Rājagaha, and to the Pāsāṇaka Shrine.



Tasito v' udakaṃ sītaṃ, mahālābhaṃ va vāṇijo,

Just like a thirsty man to cool water, or like a trader to great gain,

chāyaṃ ghammābhitatto va turitā pabbatam-āruhuṃ. [39 (1014)]

like one scorched by the heat to shade, quickly he climbed the mountain.

Bhagavā ca tamhi samaye Bhikkhusaṅghapurakkhato,

Now at that time the Fortunate One was in front of the Community of monks,

bhikkhūnaṃ Dhammaṃ deseti sīho va nadatī vane. [40 (1015)]

teaching the Teaching to the bhikkhus, roaring like a lion in a forest,

Ajito addasa Sambuddhaṃ, sataraṃsīṃ va bhānumaṃ,

Ajita saw the Sambuddha, brilliant like the hundred-rayed sun,

candaṃ yathā paṇṇarase paripūrim-upāgataṃ, [41 (1016)]

like the moon which has reached fullness on the fifteenth day of the month,

ath' assa gatte disvāna paripūraṇ-ca byañjanaṃ.

and after seeing on his limbs the characteristics in their fullness,

Ekam-antaṃ ṭhito haṭṭho manopaṇhe apucchatha: [42 (1017)]

standing cheerfully on one side he asked a question in his mind:

“Ādissa jammanam brūhi, gottam brūhi salakkhaṇam,
“Speak and point out his birth, speak of his family, and marks,

mantesu pāramim brūhi, kati vāceti brāhmaṇo?” [43 (1018)]
speak of his perfection in the Vedas, how many does the brahmin school?”

“Vīsamvassasatam āyu, so ca gottena Bāvāri,
“One hundred and twenty years his age, his family is Bāvāri,

tīṇ’ assa lakkhaṇā gatte tiṇṇam Vedāna’ pāragū. [44 (1019)]
three marks are on his limbs, he is perfect in the three Vedas.

Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe,
In the marks, and the traditions, with the glossaries, and the ritual,

pañca satāni vāceti, sadhamme pāramim gato.” [45 (1020)]
he schools five hundred, in his own teaching he is perfect.”

“Lakkhaṇānam pavicayam Bāvarissa Naruttama
“(Your) investigation of Bāvāri’s marks, O One Supreme among Men,

taṇhacchida pakāsehi, mā no kaṅkhāyitam ahu.” [46 (1021)]
O craving-cutter, make that clear, so that we are not left doubting.”

“Mukham jivhāya chādeti, uṇṇ’ assa bhamukantare,
“He can cover his face with his tongue, there is hair between his eyebrows,

kosohitam vatthaguyham evam jānāhi māṇava.” [47 (1022)]
what is covered by a cloth is ensheathed: know it is so young man.”

Puccham hi kiñci asuṇanto, sutvā pañhe viyākate,
Not hearing any question, but having heard the questions answered,

vicinteti jano sabbo vedajāto katañjali: [48 (1023)]
all the people were enthusiastic, and raised their hands, thinking:

“Ko nu devo va brahmā vā Indo vā pi Sujampati,
“Now who was it, a God, or a Brahma, or Inda, the lord of Sujā,

manasā pucchi te pañhe? Kam-etam paṭibhāsati?” [49 (1024)]
who asked those questions with the mind? To whom did he make reply?

“Muddham muddhāhipātāñ-ca, Bāvarī paripucchati,
“About the head and head-splitting, Bāvāri asks (this question),

byākarohi Bhagavā, kankham vinaya no ise.” [50 (1025)]
please explain that O Fortunate One, please remove our doubts, O seer.”

“Avijjā muddhā ti jānāhi, vijjā muddhādhipātini,

"Know ignorance is called the head, and understanding is the head-splitter,

saddhāsatisamādhīhi, chandaviriyena saṃyutā.” [51 (1026)]

joined with confidence, mindfulness, concentration, desire, and energy.”

Tato vedena mahatā santhambhitvāna māṇavo,

Then with great enthusiasm, being resolute, the young man,

ekamsaṃ ajinaṃ katvā, pādesu sirasā pati: [52 (1027)]

having put his deer-skin on one shoulder, fell placing his head at (the Buddha's) feet:

“Bāvarī brāhmaṇo bhoto, saha sissehi mārisa,

“The honourable brahmin Bāvari, and his students, dear Sir,

udaggacitto sumano, pāde vandati Cakkhuma.” [53 (1028)]

elated in heart, and happy in mind, worships your feet, O Visionary One.”

“Sukhito Bāvarī hotu saha sissehi brāhmaṇo!

“May the brahmin Bāvari, together with his students, be happy!

Tvañ-cāpi sukhito hohi ciram jīvāhi māṇava! [54 (1029)]

And may you also be happy! May you live for a long time, young man!

Bāvarissa va tuyham vā sabbesaṃ sabbasamsayam,

All of the doubts that Bāvari, or you, or anyone else has,

katāvakāsā pucchavho yaṃ kiñci manas' icchatha.” [55 (1030)]

having received leave, ask whatever you long (to know) in the mind.”

Sambuddhena katokāso, nisīditvāna pañjali,

Having received leave from the Sambuddha, sitting with hands raised in reverence,

Ajito paṭhamam pañham tattha pucchi Tathāgataṃ: [56 (1031)]

Ajita asked the Realised One the first question in that place:

Vatthugāthā Niṭṭhitā

The Introductory Verses are Finished

1: Ajitamāṇavapucchā The Young Man Ajita's Questions

“Kenassu nivuto loko? icc-āyasmā Ajito,

“By what is the world enveloped? *said venerable Ajita,*

Kenassu nappakāsati?

Why does it not become clear?

Kissābhilepanam brūsi? Kim su tassa mahabbhayam?” [57 (1032) 11]

What do you say is its defilement? What is (the world's) great fear?”

“Avijjāya nivuto loko, Ajitā ti Bhagavā,

“The world is enveloped by ignorance, *Ajita, said the Fortunate One,*

vevicchā pamādā nappakāsati.

because of heedlessness and meanness it does not become clear.

Jappābhilepanam brūmi dukkham~assa mahabbhayam” [58 (1033) 12]

Hunger is its defilement, I say; ¹ suffering is (the world's) great fear.”

“Savanti sabbadhi sotā, icc-āyasmā Ajito,

“Streams are flowing everywhere, ² *said venerable Ajita,*

sotānam kim nivāraṇam?

what is the constraint for streams?

Sotānam samvaram brūhi, kena sotā pithiyyare?” [59 (1034) 13]

Tell me the restraint for streams; by what are the streams shut off?”

“Yāni sotāni lokasmim, Ajitā ti Bhagavā,

“Whatever streams there are in the world, *Ajita, said the Fortunate One,*

sati tesam nivāraṇam.

mindfulness is the constraint for them.

Sotānam samvaram brūmi, paññāy' ete pithiyyare.” [60 (1035) 14]

That is the restraint for streams, I say; by wisdom they are shut off.”

¹ Hunger (jappa) = craving (taṇhā).

² Streams = cravings.

“Paññā c’ eva sati cāpi, icc-āyasmā Ajito,
“Wisdom and also mindfulness, *said venerable Ajita,*

nāmarūpañ-ca mārisa,
and mind and body, dear Sir,

etaṃ me puṭṭhō pabrūhi: katth’ etaṃ uparujjhati?” [61 (1036) 15]
please tell me this when asked: where does this cease?”

“Yam-etaṃ pañhaṃ apucchi Ajita taṃ vadāmi te!
“This question that was asked, Ajita, I can answer it!

Yattha nāmañ-ca rūpañ-ca asesam uparujjhati:
As to where mind and body ceases without remainder:

viññāṇassa nirodhena, etth’ etaṃ uparujjhati.” [62 (1037) 16]
with the cessation of consciousness, ¹ in this place it ceases.”

“Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha,
“Those who have discerned the Teaching, and the many in training here, ²

tesam me nipako iriyam puṭṭho pabrūhi mārisa.” [63 (1038) 17]
when I ask the prudent one, please tell me their conduct, dear Sir.”

“Kāmesu nābhigijjheyya, manasānāvilo siyā.
“He should not be greedy for sense pleasures, or be disturbed in mind.

Kusalo sabbadhammānaṃ sato bhikkhu paribbaje” ti. [64 (1039) 18]
Skilful in all things, the monk should wander mindfully.”³

Ajita-māṇava-pucchā Niṭṭhitā
The Young Man Ajita’s Questions are Finished

¹ i.e. relinking consciousness (*paṭisandhiviññāṇam*).

² Trainees are those who have attained the first Path (*sotāpatti*), but not yet the final Path (*Arahatta*).

³ After this exchange the Commentary notes that Ajita and his thousand students attained *Arahatta*, and that countless others attained the Vision of the Teaching (*Dhammacakkhu*). The same is repeated after all the questions and answers, except for the last, where Piṅgiya attains to the stage of Non-Returner (*Anāgāmī*).

2: Tissametteyyamāṇavapucchā
The Young Man Tissa Metteyya's Questions

“Ko ’dha santusito loke? icc-āyasmā Tissametteyyo,
“Who is satisfied here in the world? *said venerable Tissa Metteyya,*

Kassa no santi iñjitā?
For whom is there no turmoil?

Ko ubh’ antam-abhiññāya, majjhe mantā na lippati?
Who is the wise man, who has known both ends, and is undefiled in the middle?

Kaṃ brūsi Mahāpuriso ti? Ko ’dha sibbanim-accagā?” [65 (1040) 21]
Who do you say is a Great Man? Who has gone beyond the seamstress here?”¹

“Kāmesu brahmacarīyavā, Metteyyā ti Bhagavā,
“He who is chaste in regard to sense pleasures, *Metteyya, said the Fortunate One,*

vītataṇho sadā sato,
free from craving, always mindful,

saṅkhāya nibbuto bhikkhu, tassa no santi iñjitā. [66 (1041) 22]
having discernment² the monk is emancipated, for him there is no turmoil.

So ubh’ anta-m-abhiññāya, majjhe mantā na lippati.
He is the wise man, who has known both ends, and is undefiled in the middle.

Taṃ brūmi Mahāpuriso ti, so ’dha sibbanim-accagā” ti. [67 (1042) 23]
He, I say, is a Great Man, he has gone beyond the seamstress here.”

Tissametteyyamāṇavapucchā niṭṭhitā
The Young Man Tissa Metteyya's Questions are Finished

¹ The seamstress = craving, personified as one who ties one into continued existence.

² Having discerned the truth of impermanence, etc.

3: Puṇṇakamāṇavapucchā The Young Man Puṇṇaka's Questions

“Anejaṃ mūladassāvīm, icc-āyasmā Puṇṇako,
“To the one who is unmoved, who sees the root, ¹ *said venerable Puṇṇaka,*

atthi pañhena āgamaṃ:
I have come in need with a question:

Kim nissitā isayo manujā,
On account of what did the seers and men,

khattiyā brāhmaṇā devatānaṃ
nobles, and brahmins, here in the world

yaññam-akappayīmsu puthūdha loke?
offer many sacrifices to the gods?

Pucchāmi taṃ Bhagavā brūhi me taṃ.” [68 (1043) 31]
I ask you, Fortunate One, please tell this to me.”

“Ye kec’ ime isayo manujā, Puṇṇakā ti Bhagavā,
“Whoever of those seers and men, *Puṇṇaka, said the Fortunate One,*

khattiyā brāhmaṇā devatānaṃ,
nobles, and brahmins, here in the world,

yaññam-akappayīmsu puthūdha loke
offered many sacrifices to the gods,

āsimsamānā Puṇṇaka itthabhāvaṃ
they did so yearning, Puṇṇaka, for mundane existence,

jaraṃ sitā yaññam-akappayīmsu.” [69 (1044) 32]
on account of old age, ² they offered sacrifices.”

“Ye kec’ ime isayo manujā, icc-āyasmā Puṇṇako,
“Whoever of those seers and men, *said venerable Puṇṇaka,*

khattiyā brāhmaṇā devatānaṃ,
nobles, and brahmins, here in the world,

¹ The root of unwholesomeness.

² i.e. fearing old age and death.

yaññam-akappayimsu puthūdhā loke,
offered many sacrifices to the gods,

kaccissu te Bhagavā yaññāpathe appamattā
O Fortunate One, perhaps those heedful of the path of sacrifice

atāruṃ jātiñ-ca jarañ-ca mārisa?
have crossed over birth and old age, dear Sir?

Pucchāmi taṃ Bhagavā brūhi me taṃ.” [70 (1045) 33]
I ask you, Fortunate One, please tell this to me.”

“Āsimsanti thomayanti, abhijappanti juhanti, Puṇṇakā ti Bhagavā,
“They yearn and they praise, they hunger, and they offer, *said the Fortunate One to Puṇṇaka,*

Kāmābhijappanti paṭicca lābhaṃ,
They hunger for sense pleasures, because of gain

te yājayogā bhavarāgarattā.
they engage in sacrifice, excited by the passion for existence.

Nātarimsu jātijaran-ti brūmi.” [71 (1046) 34]
They have not crossed over birth and old age, I say.”

“Te ce nātarimsu yājayogā icc-āyasmā Puṇṇako,
“If those engaged in sacrifice have not crossed over, *said venerable Puṇṇaka,*

yaññehi jātiñ-ca jarañ-ca mārisa,
birth and old age by their sacrifices, dear Sir,

atha ko carahi Devamanussaloke
then just who in the world of the Gods and men

atāri jātiñ-ca jarañ-ca mārisa?
has crossed over birth and old age, dear Sir?

Pucchāmi taṃ Bhagavā brūhi me taṃ.” [72 (1047) 35]
I ask you, Fortunate One, please tell this to me.”

“Sāṅkhāya lokasmim paroparāni, Puṇṇakā ti Bhagavā,

“The one who has discerned far and near in the world, *said the Fortunate One to Puṇṇaka,*

yass’ iñjitaṃ n’ atthi kuhiñci loke,

who has no turmoil anywhere in the world,

santo vidhūmo anīgho nirāso,

who is peaceful, not incensed, not troubled, not yearning,

atāri so jātijaran-ti brūmi’ ti [73 (1048) 36]

he has crossed over birth and old age, I say”

Puṇṇakamāṇavapucchā niṭṭhitā

The Young Man Puṇṇaka’s Questions are Finished

4: Mettagūmāṇavapucchā The Young Man Mettagū's Questions

“Pucchāmi taṃ Bhagavā brūhi me taṃ, icc~āyasmā Mettagū,
“I ask you, Fortunate One, please tell this to me, *said venerable Mettagū,*

maññāmi taṃ vedaguṃ bhāvitattaṃ -
I think you have true understanding, and a developed self -

kuto nu dukkhā samudāgatā ime
how have these countless kinds of suffering

ye keci lokasmiṃ anekarūpā?” [74 (1049) 41]
arisen for whoever is in the world?”

“Dukkhassa ve maṃ pabhavaṃ apucchasi, Mettagū ti Bhagavā,
“You asked me about the origin of suffering, *Mettagū said the Fortunate One,*

taṃ te pavakkhāmi yathā pajānaṃ:
as I know it I will declare it to you:

Upadhīnidānā pabhavanti dukkhā
Because of clinging to a basis¹ countless kinds

ye keci lokasmiṃ anekarūpā. [75 (1050) 42]
of suffering originate for whoever is in the world.

Yo ve avidvā upadhiṃ karoti
The foolish one, without wisdom, clings to a basis,

punappunaṃ dukkham-upeti mando.
and comes to suffering again and again, the fool.

Tasmā pajānaṃ upadhiṃ na kay'rā,
Therefore knowing this, do not cling to a basis,

dukkhassa jātipphavānupassī.” [76 (1051) 43]
seeing the birth and origin of suffering.”

¹ Clinging to a basis translates the one word **upadhi** in the Pāli, which carries both the meaning of clinging, and forming a basis for the very same clinging.

“Yan-taṃ apucchimha akittayī no, icc-āyasmā Mettagū,
“You have proclaimed to us what we asked you about, *said venerable Mettagū,*

aññaṃ taṃ pucchāma tad-īṅha brūhi:
another thing we ask, come on, please answer it:

Kathan-nu dhīrā vitaranti oghaṃ
How do the wise ones cross over the flood

jātim jaram sokapariddavañ-ca?
of birth, old age, grief, and lamentation?

Taṃ me muni sādhu viyākarohi,
Please explain this to me, O sage,

tathā hi te vidito esa Dhammo.” [77 (1052) 44]
for this Teaching has been understood by you.”

“Kittayissāmi te Dhammaṃ, Mettagū ti Bhagavā,
“I shall proclaim the Teaching to you, *Mettagū said the Fortunate One,*

diṭṭhe dhamme anītihaṃ,
which is not hearsay in this world,

yaṃ viditvā sato caraṃ, tare loke visattikaṃ.” [78 (1053) 45]
which, having understood, and living mindfully, one can cross over clinging to the world.”

“Taṅ-cāhaṃ abhinandāmi mahesi Dhammam-uttamaṃ,
“I greatly rejoice in that supreme Teaching, great seer,

yaṃ viditvā sato caraṃ, tare loke visattikaṃ.” [79 (1054) 46]
which, having understood, and living mindfully, one can cross over clinging to the world.”

“Yaṃ kiñci sampajānāsi, Mettagū ti Bhagavā,
“Whatever you know, Mettagū said the Fortunate One,

uddhaṃ adho tiriyañ-cāpi majjhe,
above, below, and across the middle,

etesu nandiñ-ca nivesanañ-ca

dispel the enjoyment of, and settling on, these things,

panujja viññāṇaṃ bhava na tiṭṭhe. [80 (1055) 47]

and consciousness,¹ and one will not remain in existence.

Evaṃvihārī sato appamatto,

Living in this way, mindful, and heedful,

bhikkhu caraṃ hitvā mamāyitāni,

the monk who lives on after giving up loved things,

jātim jaraṃ sokapariddavañ-ca

can, being wise, give up birth, old age,

idh' eva vidvā pajaheyya dukkhaṃ.” [81 (1056) 48]

grief, lamentation, and suffering right here.”

“Etābhinandāmi vaco Mahesino, icc~āyasmā Mettagū,

“I greatly rejoice in this, the Great Seer's word, *said venerable Mettagū,*

Sukittitaṃ Gotam' anūpadhikaṃ.

O Gotama, well proclaimed is freedom from clinging.

Addhā hi Bhagavā pahāsi dukkhaṃ,

Surely the Fortunate One gave up suffering,

tathā hi te vidito esa Dhammo. [82 (1057) 49]

for this Teaching has been understood by you.

Te cāpi nūna pajaheyyu dukkhaṃ,

Surely they too can give up suffering,

ye tvaṃ Munī aṭṭhitaṃ ovadeyya,

whomever you would continually advise, O Sage,

taṃ taṃ namassāmi samecca Nāgaṃ,

therefore having met the Strong One, I revere him,

appeva maṃ Bhagavā aṭṭhitaṃ ovadeyya!” [83 (1058) 410]

perhaps the Fortunate One could continuously advise me!”

¹ It means the type of consciousness that is still engaged in result-producing actions (*kamma*).

“Yaṃ brāhmaṇaṃ vedagūṃ ābhijaññā, Mettagū ti Bhagavā,
“You should know the brahmin who has true understanding, *Mettagū*, said the
Fortunate One,

akiñcanaṃ kāmabhava asattaṃ,
who has nothing, and is not clinging to sense existence,

addhā hi so ogham-imaṃ atāri,
for he has surely crossed over the flood,

tiṇṇo ca pāraṃ akhilo akañkho. [84 (1059) 411]
without hindrance or doubt, he has crossed beyond.

Vidvā ca so vedagū nara idha,
That man here who is wise, and has true understanding,

bhavābhava saṅgam-imaṃ visajja,
who has released the shackle of repeated existence,

so vītataṇho anīgho nirāso -
he is craving-free, not troubled, not yearning -

atāri so jātijaraṇaṃ-ti brūmī” ti [85 (1060) 4-12]
he has crossed over birth and old age, I say.”

Mettagūmāṇavapucchā niṭṭhitā
The Young Man Mettagū's Questions are Finished

5: Dhotakamāṇavapucchā The Young Man Dhotaka's Questions

“Pucchāmi taṃ Bhagavā brūhi me taṃ, *icc-āyasmā Dhotako,*
“I ask you, Fortunate One, please tell this to me, *said venerable Dhotaka,*

vācābhikaṅkhāmi Mahesi tuyhaṃ,
I am waiting for a word of yours, Great Seer,

tava sutvāna nigghosaṃ sikkhe Nibbānam-attano.” [86 (1061) 5-1]
having heard your utterance I could train for my own Nibbāna.”

“Tena h’ ātappaṃ karohi, *Dhotakā ti Bhagavā,*
“Then you must become ardent, *Dhotaka said the Fortunate One,*

idh’ eva nipako sato,
being prudent and mindful right here,

ito sutvāna nigghosaṃ, sikkhe Nibbānam-attano.” [87 (1062) 5-2]
henceforth, after hearing this utterance you should train for your own Nibbāna.”

“Passāṃ’ ahaṃ devamanussaloke, *icc-āyasmā Dhotako,*
“I see in the world with its gods and men, *said venerable Dhotaka,*

akiñcanaṃ brāhmaṇam-irⁱyamānaṃ,
a brahmin who moves about having nothing,

taṃ taṃ namassāmi Samantacakkhu,
therefore I revere you, All-Seeing Visionary,

pamuñca maṃ Sakka kathaṅkathāhi.” [88 (1063) 5-3]
O Sakyan, please free me from my doubts.”

“Nāhaṃ sahissāmi pamocanāya,
“I will not be able to free

kathaṅkathim Dhotaka kañci loke,
anyone in the world who is having doubts, Dhotaka,

dhammañ-ca seṭṭhaṃ ājānamāno,
but knowing (Nibbāna), the best thing,

evaṃ tuvaṃ ogham-imaṃ taresi.” [89 (1064) 5-4]
in this way you can cross over the flood.”¹

¹ Confidence (*saddhā*) being a basis upon which to make effort.

“Anusāsa brahme karuṇāyamāno, *icc-āyasmā Dhotako,*
“Brahmin! Being compassionate teach, *said venerable Dhotaka,*

vivekadhammaṃ yam-ahaṃ vijaññaṃ,
the state of detachment that I should know,

yathā ’ham-ākāso va abyāpajjamāno,
then I, being undisturbed, just like the sky,

idh’ eva santo asito careyyaṃ.” [90 (1065) 5-5]
may live peaceful and independent right here.”

“Kittiyissāmi te santim, *Dhotakā ti Bhagavā,*
“I shall proclaim the peace to you, *Dhotaka, said the Fortunate One,*

diṭṭhe dhamme anītihaṃ,
which is not hearsay here in the world,

yaṃ viditvā sato caraṃ, tare loke visattikaṃ.” [91 (1066) 5-6]
which, having understood, and living mindfully, one can cross over clinging to the world.”

“Taṅ-cāhaṃ abhinandāmi Mahesi santim-uttamaṃ,
“I greatly rejoice in that supreme peace, Great Seer,

yaṃ viditvā sato caraṃ, tare loke visattikaṃ.” [92 (1067) 5-7]
which, having understood, and living mindfully, one can cross over clinging to the world.”

“Yaṃ kiñci sampajānāsi, *Dhotakā ti Bhagavā,*
“Whatever you know, *Dhotaka, said the Fortunate One,*

uddhaṃ adho tiriyaṅ-cāpi majjhe,
above, below, and across the middle,

etaṃ viditvā ’saṅgo’ ti loke,
having understood this is called a shackle in the world,

bhavābhavāya mā ’kāsi taṇhan”-ti. [93 (1068) 5-8]
you must not have craving for repeated existence.”

Dhotakamāṇavapucchā Niṭṭhitā
The Young Man Dhotaka’s Questions are Finished

6: Upasīvamāṇavapucchā The Young Man Upasīva's Questions

“Eko ahaṃ Sakka mahantam-oghaṃ, icc-āyasmā Upasīvo,
“Alone, Sakyan, with nothing to depend on, *said venerable Upasīva,*

anissito no visahāmi tārituṃ.
I am not able to cross over the great flood. ¹

Ārammaṇaṃ brūhi Samantacakkhu,
Please tell me of a support, All-Seeing Visionary,

yaṃ nissito ogham-imaṃ tareyyaṃ.” [94 (1069) 6-1]
depending on which I can cross over this flood.”

“Ākiñcaññaṃ pekkhamāno satīmā, Upasīvā ti Bhagavā,
“Looking to nothingness, and being mindful, *Upasīva, said the Fortunate One,*

n’ atthī ti nissāya tarassu oghaṃ.
depending on nothing, cross over the flood. ²

Kāme pahāya virato kathāhi,
Having given up sense pleasures, abstaining from talk,

taṇhakkhayaṃ nattamahābhipassa.” [95 (1070) 6-2]
day and night you must look for the end of suffering.”

“Sabbesu kāmesu yo vītarāgo, icc-āyasmā Upasīvo,
“He who is passionless regarding all sense pleasures, *said venerable Upasīva,*

ākiñcaññaṃ nissito hitva-m-aññaṃ,
who is depending on nothingness, having given up all else,

saññāvimokkhe parame ’dhimutto -
intent on the highest freedom which still has perception -

tiṭṭhe nu so tattha anānuyāyi?” [96 (1071) 6-3]
will he remain there without going away?”³

¹ The great flood of existence.

² Paraphrase: having developed the sphere of nothingness (*ākiñcaññāyatanaṃ*), emerging and gaining insight into impermanence, cross over the flood.

³ He is asking about the state of the Non-Returner (*Anāgāmī*) in the *Ākiñcaññāyatana Brahmāloka*. The next higher state (*nevasaññānāsaññāyatanaṃ*) cannot be said to have perception or no perception.

“Sabbesu kāmesu yo vīta-rāgo, *Upasīvā ti Bhagavā,*

“He who is passionless regarding all sense pleasures, *Upasīva*, said the Fortunate One,

ākiñcaññaṃ nissito hitva-m-aññaṃ,

who is depending on nothingness, having given up all else,

saññāvimokkhe parame ’dhimutto -

intent on the highest freedom which still has perception -

tiṭṭheyya so tattha anānuyāyi.” [97 (1072) 6-4]

he will remain there without going away.”¹

“Tiṭṭhe ce so tattha anānuyāyi,

“If he remains there without going away

pūgam-pi vassānaṃ Samantacakkhu,

for a great number of years, All-Seeing Visionary,

tatth’ eva so sītisiyā vimutto,

will he become cool and free right there,

cavetha viññāṇaṃ tathāvidhassa?” [98 (1073) 6-5]

or will the consciousness of such a one fall away?”²

“Accī yathā vātavegena khittā, *Upasīvā ti Bhagavā,*

“As a flame overthrown by the force of the wind, *Upasīva*, said the Fortunate One,

atthaṃ paleti na upeti saṅkhaṃ,

goes to rest and can no longer be discerned,

evaṃ Munī nāmakāyā vimutto

just so the Sage free from the mental body

atthaṃ paleti na upeti saṅkhaṃ.” [99 (1074) 6-6]

goes to rest and can no longer be discerned.”

“Atthaṃgato so uda vā so n’ atthi? *icc-āyasmā Upasīvo,*

“The one who has come to rest, is he then nothing? said venerable *Upasīva*,

¹ It means he will not return to this world.

² The discussion now turns to the one who has attained Arahatta.

Udāhu ve sassatiyā arogo?

or is he actually eternally healthy? ¹

Taṃ me Munī sādhu viyākarohi,

Please explain this to me, O Sage,

tathā hi te vidito esa Dhammo.” [100 (1075) 6-7]

for this Teaching has been understood by you.”

“Atthaṃgatassa na pamāṇam-atthi, Upasīva ti Bhagavā,

“There is no measure of the one who has come to rest, *Upasīva*, said the Fortunate One,

yena naṃ vajju’ taṃ tassa n’ atthi,

there is nothing by which they can speak of him,

sabbesu dhammesu samūhatesu,

when everything has been completely removed,

samūhatā vādapathā pi sabbe” ti. [101 (1076) 6-8]

all the pathways for speech are also completely removed.”

Upasīvamāṇavapucchā niṭṭhitā

The Young Man Upasīva’s Questions are Finished

¹ Upasīva is still thinking in terms of annihilation (*uccheda*) or eternal life (*sassata*). The Buddha points out that the truth is outside of conditioned reality.

7: Nandamāṇavapucchā
The Young Man Nanda's Questions

“‘Santi loke munayo’, *icc-āyasmā Nando*,
“There are sages in the world’, *said venerable Nanda*,

janā vadanti ta-y-idaṃ kathaṃ su?
that is what people say - how is this so?

Ñāṇūpapannaṃ no muniṃ vadanti
Do they say he is a sage because he has knowledge

Udāhu ve jīvitenuṇpapannaṃ?” [102 (1077) 7-1]
Or because of the life he leads?”

“Na diṭṭhiyā na sutiyā na ñāṇena
“Not by view, tradition, or knowledge,

munīdha Nanda kusalā vadanti,
do the skilful say one is a sage here, Nanda,

visenikatvā anīghā nirāsā -
whoever lives without company, not troubled,

caranti ye te munayo ti brūmi.” [103 (1078) 7-2]
not yearning, they are sages, I say.”

“Ye kec’ ime samaṇabrāhmaṇāse, *icc-āyasmā Nando*,
“Whoever (among) these ascetics and brahmins, *said venerable Nanda*,

diṭṭhassutenāpi vadanti suddhiṃ,
say that purity is through what is seen or heard,

sīlabbatenāpi vadanti suddhiṃ,
say that purity is through virtue and practices,

anekarūpena vadanti suddhiṃ,
say that purity is through countless (other) ways,¹

kaccissu te Bhagavā tattha yatā carantā
Fortunate One, perhaps those living restrained in this way

¹ The first group refers to auspicious sights and sounds; the second (= *sīlabbata*), may be good or bad, but are always insufficient in themselves; the third group includes other things short of the destruction of craving.

atāruṃ jātiñ-ca jarañ-ca mārisa?

have crossed over birth and old age, dear Sir?

Pucchāmi taṃ Bhagavā brūhi me taṃ.” [104 (1079) 7-3]

I ask you, Fortunate One, please tell this to me.”

“Ye kec’ ime samaṇabrāhmaṇāse, Nandā ti Bhagavā,

“Whoever (among) these ascetics and brahmins, *Nanda, said the Fortunate One,*

diṭṭhassutenāpi vadanti suddhiṃ,

say that purity is through what is seen or heard,

sīlabbatenāpi vadanti suddhiṃ,

say that purity is through virtue and practices,

anekarūpena vadanti suddhiṃ,

say that purity is through countless (other) ways,

kiñcāpi te tattha yatā caranti

although they are living restrained in this way,

nātariṃsu jātijaran-ti brūmi.” [105 (1080) 7-4]

they have not crossed over birth and old age, I say.”

“Ye kec’ ime samaṇabrāhmaṇāse, icc~āyasmā Nando,

“Whoever (among) these ascetics and brahmins, *said venerable Nanda,*

diṭṭhassutenāpi vadanti suddhiṃ,

say that purity is through what is seen or heard,

sīlabbatenāpi vadanti suddhiṃ,

say that purity is through virtue and practices,

anekarūpena vadanti suddhiṃ,

say that purity is through countless (other) ways,

te ce munī brūsi anoghatiṇṇe,

if you say these sages have not crossed the flood,

atha ko carahi devamanussaloke

then just who in the world of the gods and men

atāri jātiñ-ca jarañ-ca mārisa?

have crossed over birth and old age, dear Sir?

Pucchāmi taṃ Bhagavā brūhi me taṃ.” [106 (1081) 7-5/6]

I ask you, Fortunate One, please tell this to me.”

“Nāham sabbe samaṇabrāhmaṇāse, Nandā ti Bhagavā,
“I do not say that all ascetics and brahmins, *Nanda*, said the *Fortunate One*,

jātijarāya nivutā ti brūmi:
are enveloped in birth and old age:

ye sīdha diṭṭham va sutam mutam vā,
whoever here has given up (reliance on) what is seen,

sīlabbatam vā pi pahāya sabbam,
heard, or sensed, and virtue and practices,

anekarūpam-pi pahāya sabbam,
and has also given up all the countless (other) ways,

taṇham pariññāya anāsavāse -
who, by fully knowing craving, are pollutant-free -

te ve narā ogha tiṇṇā ti brūmi.” [107 (1082) 7-7]
I say those men have crossed over the flood.”

“Etābhinandāmi vaco mahesino,
I greatly rejoice in the great seer’s word,

sukittitam Gotam’ anūpadhikam!
Gotama, well-proclaimed is freedom from clinging!

Ye sīdha diṭṭham va sutam mutam vā
Whoever here has given up (reliance on) what is seen,

sīlabbatam vā pi pahāya sabbam,
heard, or sensed, and virtue and practices,

anekarūpam-pi pahāya sabbam,
and has also given up all the countless (other) ways,

taṇham pariññāya anāsavāse -
who, by fully knowing craving, are pollutant-free -

aham-pi te ogha tiṇṇā ti brūmi” ti. [108 (1083) 7-8]
I also say they have crossed over the flood.”

Nandamāṇavapucchā niṭṭhitā
The Young Man Nanda’s Questions are Finished

8: Hemakamāṇavapucchā The Young Man Hemaka's Questions

“Ye me pubbe viyākamsu, iccāyasmā Hemako,
“Those who explained (things) to me in the past, *said venerable Hemaka,*

huraṃ Gotamasāsanā,
before Gotama's teaching,

‘iccāsi iti bhavissati’, sabbaṃ taṃ itihītaṃ,
saying ‘it was so, and so it will be’, all that was just hearsay,

sabbaṃ taṃ takkavaḍḍhanaṃ nāhaṃ tattha abhiraṃhi. [109 (1084) 8-1]
all that just increased my thoughts, and I did not delight therein.

Tvañ-ca me Dhammam-akkhāhi taṇhānigghātanaṃ Muni,
You must explain the Teaching to me, O Sage, and the destruction of craving,

yaṃ viditvā sato caraṃ, tare loke visattikaṃ.” [110 (1085) 8-2]
which, having understood, and living mindfully, one can cross over clinging to the world.”

“Idha diṭṭhasutamutaviññātesu piyarūpesu Hemaka,
“In regard to likeable forms here seen, heard, sensed, and cognized, Hemaka,

chandarāgavinodanaṃ Nibbānapadam-accutaṃ. [111 (1086) 8-3]
the dispelling of desire and passion (for them) - this is the undying Nibbāna.

Etad-aññāya ye satā, diṭṭhadhammābhinibbutā,
Knowing this, those who are mindful, who are Emancipated¹ in this very life,

upasantā ca te sadā, tiṇṇā loke visattikaṃ”-ti [112 (1087) 8-4]
those who are always peaceful, have crossed over clinging to the world.”

Hemakamāṇavapucchā niṭṭhitā
The Young Man Hemaka's Questions are Finished

¹ Abhinibbutā.

9: Todeyyamāṇavapucchā
The Young Man Todeyya's Questions

“Yasmim kāmā na vasanti, *icc-āyasmā Todeyyo,*
“He who has no in-dwelling sense desires, *said venerable Todeyya,*

taṇhā yassa na vijjati,
he in whom no craving is found,

kathaṅkathā ca yo tiṇṇo, vimokkho tassa kīdiso?” [113 (1088) 9-1]
he who crossed beyond doubts, what kind of freedom is there for him?”

“Yasmim kāmā na vasanti, *Todeyyā ti Bhagavā,*
“He who has no in-dwelling sense desires, *said the Fortunate One,*

taṇhā yassa na vijjati,
he in whom no craving is found,

kathaṅkathā ca yo tiṇṇo, vimokkho tassa nāparo.” [114 (1089) 9-2]
he who has crossed beyond doubts, there is no further freedom for him.”

“Nirāsaso so uda āsasāno? *icc-āyasmā Todeyyo,*
“Is he without yearning, or is he still yearning? *said venerable Todeyya,*

Paññānavā so uda paññakappī?
Is he wise, or is he still acquiring wisdom?

Muniṃ ahaṃ Sakka yathā vijaññaṃ:
I would know just what the sage is like, Sakyan:

Taṃ me viyācikkha Samantacakkhu.” [115 (1090) 9-3]
Explain that to me, All-Seeing Visionary.”

“Nirāsaso so na so āsasāno.
“He is without yearning, he is not still yearning.

Paññānavā so na ca paññakappī.
He is wise, he is not still acquiring wisdom.

Evam-pi Todeyya Muniṃ vijāna:
Know that the Sage is just like this, Todeyya:

akiñcanaṃ kāmabhava asattan”-ti. [116 (1091) 9-4]
he has nothing, and is not clinging to sense existence.”

Todeyyamāṇavapucchā niṭṭhitā
The Young Man Todeyya's Questions are Finished

10: Kappamāṇavapucchā
The Young Man Kappa's Questions

“Majjhe sarasmiṃ tiṭṭhataṃ, icc-āyasmā Kappo,

“For those standing in the middle of a lake, *said venerable Kappa,*

oghe jāte mahabbhaye,

when a fearful flood has arisen,

jarāmaccuparetānaṃ, dīpaṃ pabrūhi mārisa,

for those overcome by old age and death, speak (about) an island, dear Sir,

tvāñ-ca me dīpaṃ-akkhāhi yatha-y-idaṃ nāparaṃ siyā.” [117 (1092) 10-1]
you must explain an island to me, so there will be no more after this.”

“Majjhe sarasmiṃ tiṭṭhataṃ, Kappā ti Bhagavā,

“For those standing in the middle of a lake, *Kappa, said the Fortunate One,*

oghe jāte mahabbhaye

when a fearful flood has arisen,

jarāmaccuparetānaṃ, dīpaṃ pabrūmi Kappa te: [118 (1093) 10-2]

for those overcome by old age and death, I speak (about) an island, Kappa:

akiñcanaṃ anādānaṃ, etaṃ dīpaṃ anāparaṃ,

having nothing, no attachment, this is the island with nothing beyond,

Nibbānaṃ iti taṃ brūmi jarāmaccuparikkhayaṃ. [119 (1094) 10-3]

this is called Nibbāna, I say, the end of old age and death.

Etad-aññāya ye satā, diṭṭhadhammābhinibbutā,

Knowing this, those who are mindful, who are emancipated in this very life,

na te Māraśānugā, na te Mārassa paddhagū” ti. [120 (1095) 10-4]
come not under Māra's control, they are not servants to Māra.”

Kappamāṇavapucchā niṭṭhitā

The Young Man Kappa's Questions are Finished

11: Jatukaṇṇīmāṇavapucchā
The Young Man Jatukaṇṇī's Questions

“Sutvāna ’haṃ vīram-akāmakāmiṃ, icc~āyasmā Jatukaṇṇī,
“Having heard of a hero who has no desire for sense pleasures, *said venerable Jatukaṇṇī,*

oghātigaṃ puṭṭhum-akāmam-āgamaṃ,
I came to ask that desireless one who is beyond the flood,

santipadaṃ brūhi sahājanetta,
please speak of the state of peace, conascent-eye,

yathātacchaṃ Bhagavā brūhi me taṃ. [121 (1096) 11-1]
as it really is, Fortunate One, please tell me this.

Bhagavā hi kāme abhibhuyya iriyati,
the Fortunate One moves about having vanquished sense desires,

ādicco va paṭhaviṃ teji tejasā.
as the splendid sun (vanquishes) the earth with its splendour.

Parittapañña me Bhūripañña,
To me of little wisdom, O One of Great Wisdom,

ācikkha Dhammaṃ yam-ahaṃ vijaññaṃ
explain the Teaching so that I may know

jātijarāya idha vippahānaṃ.” [122 (1097) 11-2]
the complete giving up of birth and old age here.”

“Kāmesu vinaya gedhaṃ, Jatukaṇṇī ti Bhagavā,
“Remove the greed for sense pleasures, *Jatukaṇṇī, said the Fortunate One,*

nekkhammaṃ daṭṭhu’ khemato;
having seen there is safety in renunciation;

uggahītaṃ nirattaṃ vā mā te vijjittha kiñcanaṃ. [123 (1098) 11-3]
let there be nothing found in you that has been taken up or put down.

Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ.
You should erase that which is past, and have nothing for the future,

Majjhe ce no gahessasi upasanto carissasi. [124 (1099) 11-4]
if you take up nothing in the present you will live peacefully.

Sabbaso nāmarūpasmim vītagedhassa brāhmaṇa,

For one altogether without greed for mind and body, O brahmin,

āsavā 'ssa na vijjanti yehi Maccuvasaṃ vaje" ti. [125 (1100) 11-5]
no pollutants are found whereby he can come under Death's control."

Jatukaṇṇīmāṇavapucchā niṭṭhitā

The Young Man Jatukaṇṇī's Questions are Finished

12: Bhadrāvudhamāṇavapucchā
The Young Man Bhadrāvudha's Questions

“Okañjaham taṇhacchidam anejam, icc~āyasmā Bhadrāvudho,
“The home-leaver, the craving-cutter, the unmoved one, *said venerable Bhadrāvudha,*

nandiñjaham oghatiṇṇam vimuttam,
the enjoyment-leaver, the flood-crosser, the free one,

kappañjaham abhiyāce sumedham,
the speculation-leaver, the intelligent one - (him) I beg,

sutvāna Nāgassa apanamissanti ito. [126 (1101) 12-1]
after hearing the Strong One, they will go away from here.

Nānā janā janapadehi saṅgatā,
Various people have come from the countries,

tava vīra vākyam abhikaṅkhamānā,
and are waiting for your saying, O hero,

tesam tuvaṃ sādhu viyākarohi,
you must explain (the Teaching) properly to them,

tathā hi te vidito esa Dhammo.” [127 (1102) 12-2]
for this Teaching has been understood by you.”

“Ādānataṇham vinayetha sabbam, Bhadrāvudhā ti Bhagavā,
“You must remove all attachment to craving, *Bhadrāvudha, said the Fortunate One,*

uddham adho tiriyañ-cāpi majjhe,
above, below, and across the middle,

yam yam hi lokasmiṃ upādiyanti
for with whatever they are attached to in the world,

ten' eva Māro anveti jantum. [128 (1103) 12-3]
with just that Māra follows a man.

Tasmā pajānaṃ na upādiyetha

Therefore knowing (this), the mindful monk should

bhikkhu sato kiñcanaṃ sabbaloke,

not be attached to anything in the whole world,

ādānasatte iti pekkhamāno,

seeing that with what is called attachment to clinging,

pajānaṃ imaṃ Maccudheyya visattan”-ti. [129 (1104) 12-4]

these people are clinging to the realm of Death.”

Bhadrāvudhamāṇavapucchā niṭṭhitā

The Young Man Bhadrāvudha’s Questions are Finished

13: Udayamāṇavapucchā The Young Man Udaya's Questions

“Jhāyīm virajam-āsīnam, icc-āyasmā Udayo,

“To the meditator who sits dust-free, *said venerable Udaya,*

katakiccaṃ anāsavaṃ,

with duty-done, pollutant-free,

pāraguṃ sabbadhammānaṃ, atthi pañhena āgamaṃ:

who is perfect in all things, I have come in need with a question:

aññāvimokkhaṃ pabrūhi, avijjāya pabhedanaṃ.” [130 (1105) 13-1]

please tell of freedom through knowledge, the breaking up of ignorance.”

“Pahānaṃ kāmachandānaṃ, Udayā ti Bhagavā,

“The giving up of sensual desire, *Udaya, said the Fortunate One,*

domanassāna' cūbhayaṃ,

and of sorrow, (these) two,

thīnassa ca panūdanaṃ, kukkuccānaṃ nivāraṇaṃ, [131 (1106) 13-2]

the dispelling of sloth, and the constraint of worry (about wrong-doing),

upekkhāsatisaṃsuddhaṃ, Dhammatakka purejamaṃ

purity through equanimity and mindfulness, ¹ preceded by thought of impermanent things,²

aññāvimokkhaṃ pabrūmi, avijjāya pabhedanaṃ.” [132 (1107) 13-3]

this I call freedom through knowledge, the breaking up of ignorance.”

“Kiṃ su saṃyojano loko? icc-āyasmā Udayo,

“By what is the world fettered? *said venerable Udaya,*

Kiṃ su tassa vicāraṇaṃ?

By what does it roam about?

Kiss' assa vippahānena Nibbānaṃ iti vuccati?” [133 (1108) 13-4]

By completely giving up what thing is there what is called Nibbāna?”

¹ Alluding to the fourth absorption (jhāna), said to have complete purity of mindfulness and equanimity (upekkhāsati pārisuddhiṃ).

² It refers to seeing the passing away of the factors of absorption (jhānaṅgāni).

“Nandisaṃyojano loko, Udayā ti Bhagavā,

“The world is fettered by enjoyment, *Udaya*, said the *Fortunate One*,

vitakk’ assa vicāraṇā.

it roams about through reflections.

Taṇhāya vippahānena Nibbānaṃ iti vuccati.” [134 (1109) 13-5]

By completely giving up craving there is what is called Nibbāna.”

“Kathaṃ satassa carato viññāṇaṃ uparujjhati?

For he who lives mindfully, how is it consciousness ceases?

Bhagavantaṃ puṭṭhum-āgamma, taṃ suṇoma vaco tava.” [135 (1110) 13-6]

We have come to ask the *Fortunate One*, therefore may we hear your word.”

“Ajhattañ-ca bahiddhā ca vedanaṃ nābhinandato -

“Without rejoicing over feeling on the inside or outside -

evaṃ satassa carato viññāṇaṃ uparujjhatī” ti. [136 (1111) 13-7]

for he who lives mindfully in this way, consciousness ceases.”¹

Udayamāṇavapucchā niṭṭhitā

The Young Man Udaya’s Questions are Finished

¹ i.e. rebirth-consciousness (paṭisandhiviññāṇaṃ).

14: Posālamāṇavapucchā The Young Man Posāla's Questions

“Yo atītaṃ ādisati, icc-āyasmā Posālo,
“(To) the one who points out the past, *said venerable Posāla,*

anejo chinnaśamsayo,
the unmoved one, who has cut off doubt,

pāraguṃ sabbadhammānaṃ atthi pañhena āgamaṃ: [137 (1112) 14-1]
who is perfect in everything, I have come in need with a question:

Vibhūta-rūpa-saññissa, sabba-kāyappahāyino,
For the one in whom perception of form has ended,

ajjhatañ-ca bahiddhā ca n' atthi kiñcī ti passato,
(who), on the inside and outside is seeing ‘there is nothing whatsoever’,¹

ñāṇaṃ Sakkānupucchāmi, kathaṃ neyyo tathāvidho?” [138 (1113) 14-2]
I ask about (his) knowledge, Sakyan, how is such a one led further?”

“Viññāṇaṭṭhitiyo sabbā, Posāla ti Bhagavā,
“All the stations of consciousness, *Posāla, said the Fortunate One,*

abhiñānaṃ Tathāgato,
the Realised One knows,

tiṭṭhantaṃ-enaṃ jānāti, adhimuttaṃ tapparāyaṇaṃ. [139 (1114) 14-3]
he knows where that one stands, what he is intent on, what he is going towards.

Ākiñcaññāsambhavaṃ ñatvā, nandi samyojanaṃ iti,
Having known the origin of nothingness, and that enjoyment is called a fetter,

evam-etaṃ abhiññāya, tato tattha vipassati:
knowing deeply that it is so, and then having insight into this:

etaṃ ñāṇaṃ tathaṃ tassa, brāhmaṇassa vusīmato” ti. [140 (1115) 14-4]
this is real knowledge for him, for the brahmin who is accomplished.”

Posālamāṇavapucchā niṭṭhitā
The Young Man Posāla's Questions are Finished

¹ This again refers to the sphere of nothingness (ākiñcaññāyatanaṃ).

15: Mogharājamāṇavapucchā The Young Man Mogharāja's Questions

“Dvāhaṃ Sakkam apucchissam, *icc-āyasmā Mogharājā,*
“Twice I asked the Sakyan, *said venerable Mogharāja,*

na me byākāsi Cakkhumā,
but the Visionary did not answer me,¹

yāvataṭṭhiyañ-ca Devisi byākarotī ti me sutam. [141 (1116) 15-1]
if (asked) up to a third time the Divine Seer answers, I have heard.

Ayam loko paro loko, Brahmalo ko Sadevako:
This world, the other world, the Brahma world with its Gods:

diṭṭhim te nābhijānāmi Gotamassa yasassino. [142 (1117) 15-2]
one does not know what view of this the reputable Gotama has.

Evam abhikkantadassāvim, atthi pañhena āgamaṃ:
So, to the One With Excellent Sight, I have come in need with a question:

Katham lokam avekkhantaṃ Maccurājā na passati?” [143 (1118) 15-3]
Looking on the world in what way does the king of Death not see (one)?

“Suññato lokam avekkhassu, Mogharāja sadā sato.
“Look on the world as empty, ² Mogharāja, being always mindful.

Attānudiṭṭhim ūhacca, evam Maccutaro siyā.
Having removed (wrong) view of self, in this way one will cross beyond Death.

Evam lokam avekkhantaṃ Maccurājā na passati” ti. [144 (1119) 15-4]
When looking on the world in this way the king of Death does not see (one).”

Mogharājamāṇavapucchā niṭṭhitā
The Young Man Mogharāja's Questions are Finished

¹ Mogharāja had tried to ask his question earlier on two occasions, but understanding that he was not ready, the Buddha accepted other questions first, giving him a chance to mature.

² This is one of the earliest references to *suññatā*, which was to play such an important role in the Mahāyāna teachings.

16: Piṅgiyamāṇavapucchā The Young Man Piṅgiya's Questions

“**Jiṅṇo 'ham~asmi abalo vītavaṅṇo, icc~āyasmā Piṅgiyo,**
“I am old, without strength, with poor complexion, *said venerable Piṅgiya,*

nettā na suddhā savaṇaṃ na phāsu -
my eyes are unclear, and hearing is difficult -

mā 'haṃ nassaṃ momuho antarā va!
may I indeed not perish a fool mid-way! ¹

Ācikkha Dhammaṃ yam-ahaṃ vijaññaṃ
Explain the Teaching so that I may know

jātijarāya idha vippahānaṃ.” [145 (1120) 16-1]
the complete giving up of birth and old age here.”

“**Disvāna rūpesu vihaññaṃāne, Piṅgiyā ti Bhagavā,**
“Having seen (people) being struck down amid forms, *Piṅgiya, said the Fortunate One,*

ruppanti rūpesu janā pamattā -
(and that) heedless people are pained amid forms -

tasmā tuvaṃ Piṅgiya appamatto,
therefore you, Piṅgiya, being heedful,

jahassu rūpaṃ apunabbhavāya.” [146 (1121) 16-2]
must give up form, and not come into existence again.”

“**Disā catasso vidisā catasso, icc~āyasmā Piṅgiyo,**
“The four directions, the four intermediate directions, *said venerable Piṅgiya,*

uddhaṃ adho dasa disā imāyo
above and below: in these ten directions,

¹ The Commentary explains that Piṅgiya was 120 years old. Mid-way refers to what is short of Arahatta.

na tūyhaṃ adiṭṭhaṃ asutaṃmutaṃ vā
there is nothing for you that is unseen, unheard,

atho aviññātaṃ kiñcinam-atthi loke!
unsensed, or uncognized in the world!

Ācikkha Dhammaṃ yam-ahaṃ vijaññaṃ
Explain the Teaching so that I may know

jātijarāya idha vipphānaṃ.” [147 (1122) 16-3]
the complete giving up of birth and old age here.”

“Taṇhāhipanne manuje pekkhamāno, Piṅgiyā ti Bhagavā,
“Seeing human beings, victims of craving, Piṅgiya, said the Fortunate One,

santāpajāte jarasā parete -
are tormented, and overcome by old age -

tasmā tuvaṃ Piṅgiya appamatto,
therefore you, Piṅgiya, being heedful,

jaḥassu taṇhaṃ apunabbhavāyā” ti. [148 (1123) 16-4]
must give up craving and not come into existence again.”

Piṅgiyamāṇavapucchā niṭṭhitā
The Young Man Piṅgiya's Questions are Finished

(Pārāyanatthutigāthā)
(Verses in Praise of the Way to the Beyond)

Idam~avoca Bhagavā Magadhesu viharanto Pāsāṇake cetiye.

This was said by the Fortunate One while living among the Magadhans at the Pāsāṇaka shrine.

Paricārika-soḷasānaṃ brāhmaṇānaṃ ajjhittḥo,

The sixteen attendant brahmins requested,

puṭṭho puṭṭho pañhamṃ byākāsi.

asked, and asked, and he answered the questions.

Ekamekassa ce pi pañhassa attham~aññāya,

If, knowing the meaning of each question,

Dhammam~aññāya, Dhammānudhammaṃ paṭipajjeyya,

knowing the Teaching, he would practice in conformity with the Teaching,

gaccheyy' eva jarā-maraṇassa pāraṃ.

he would surely go beyond old age and death.

“Pāraṃ gamanīyā ime Dhammā” ti,

It is said “These teachings go to the beyond,”

tasmā imassa Dhammapariyāyassa

therefore this presentation of the Teaching

Pārāyanam tv' eva adhivacanam.

is indeed called The Way to the Beyond.

Ajito TissaMetteyyo, Puṇṇako atha Mettagū,

Ajita, Tissa Metteyya, Puṇṇaka, also Mettagū,

Dhotako Upasīvo ca, Nando ca atha Hemako, [149 (1124) 1]

Dhotaka, and Upasīva, Nanda, and also Hemaka,

TodeyyaKappā dubhayo, Jatukaṇṇī ca paṇḍito,

the two: Todeyya, and Kappa, and Jatukaṇṇī, the one who is wise,

Bhadrāvudho Udayo ca, Posālo cāpi brāhmaṇo,

Bhadrāvudha, and Udaya, also the brahmin Posāla,

Mogharājā ca medhāvī, Pingiyo ca mahā isi. [150 (1125) 2]

Mogharāja, the intelligent one, and the great seer Piṅgiya.

Ete Buddhaṃ upāgacchum, sampannacaraṇam isim,

These went to the Buddha, to the seer with perfect conduct,

pucchantā nipuṇe pañhe, Buddhasettḥhaṃ upāgamuṃ. [151 (1126) 3]
asking subtle questions, they went to the Buddha who is best.

Tesaṃ Buddho byākāsi pañhe puṭṭho yathātathaṃ,
The Buddha answered as it truly is the questions that they asked,

pañhānaṃ veyyākaraṇena tosesi brāhmaṇe muni. [152 (1127) 4]
and by answering the questions the sage satisfied those brahmins.

Te tositā Cakkhumatā, Buddhen' ādiccabandhunā,
They, being satisfied by the Visionary, the Buddha, the kinsman of the sun,

brahmacarīyam-acarīṃsu varapaññassa santike. [153 (1128) 5]
lived the spiritual life under the One With Excellent Wisdom.

Ekamekassa pañhassa yathā Buddhena desitaṃ,
The Buddha taught like this (in response) to the questions one by one,

tathā yo paṭipajjeyya gacche pāraṃ apārato. [154 (1129) 6]
he who practices like this can go from here to the beyond.

Apārā pāraṃ gaccheyya bhāvento maggaṃ-uttamaṃ.
From here to the beyond he can go by developing the supreme path.

Maggo so pāraṃ gamanāya, tasmā Pārāyanaṃ iti. [155 (1130) 7]
This is the path for going to the beyond, therefore it is called The Way to the Beyond.

(Pārāyanānugītigāthā)
(Verses on the Recital of the Way to the Beyond)

“Pārāyanam anugāyissam, icc-āyasmā Pīngiyo,
“I will recite the Way to the Beyond, *said venerable Pīngiya,*

yathā addakkhi tathā akkhāsi: vimalo bhūrimedhaso,
as he saw it, so he explained: unstained, with great intelligence,

nikkāmo nibbano Nāgo, kissa hetu musā bhaṇe? [156 (1131) 8]
the one free from sense desire, the unentangled one, the Strong One, why should he speak falsely?

Pahīnamalamohassa, mānamakkhappahāyino,
Of the one who gave up stain and delusion, who gave up conceit and malevolence,

handāham kittayissāmi giram vaṇṇūpasamhitam:[157 (1132) 9]
come now, I will proclaim this lyric which is endowed with beauty:

Tamonudo Buddho SamantaCakkhu,
The Buddha, the darkness-dispeller, the All-Seeing Visionary,

lokantagū sabbabhavātivatto,
who has gone to the end of the world, transcended all of existence

anāsavo sabbadukkhappahīno,
given up all suffering, the one pollutant-free,

saccavhayo brahme upāsito me. [158 (1133) 10]
whose very name is truth - O brahmin, (you are) worshipped by me.

Dijo yathā kubbanakam pahāya,
Just as a bird who has given up a barren woodland,

bahupphalam kānanam-āvaseyya,
might live in a forest which has much fruit,

evam p’ aham appadasse pahāya,
so too I have given up those of little wisdom,

mahodadhim hamsa-r-iv’ ajjhapattam. [159 (1134) 11]
like a swan who has arrived at the great sea.

Ye me pubbe viyākamsu, huram Gotamasāsanā,
Those who explained (things) to me in the past, before Gotama’s teaching,

‘iccāsi iti bhavissati’, sabbam tam itihīham,
saying ‘it was so, and so it will be’, all that was just hearsay,

sabbaṃ taṃ takkavaḍḍhanaṃ. [160 (1135) 12]
all that just increased my thoughts.

Eko Tamanud' āsīno, Jutimā so Pabhankaro,
Alone sits the Darkness-Dispeller, the Bright One, the Light-Maker,

Gotamo Bhūripaññāṇo, Gotamo Bhūrimedhaso. [161 (1136) 13]
Gotama of Great Knowledge, Gotama of Great Intelligence.

Yo me Dhammam-adesesi, sandiṭṭhikam-akālikam,
He who taught the Teaching to me, which is visible, not subject to time,

taṇhakkhayam-anītikam, yassa n' atthi upamā kvaci." [162 (1137) 14]
the end of craving, beyond calamity, for which there is nowhere a likeness."

"Kin-nu tamhā vippavasasi muhuttam-api Piṅgiya,
[Bāvāri:] "Then why do you dwell apart from him, even for a second, Piṅgiya,

Gotamā Bhūripaññāṇā, Gotamā Bhūrimedhasā, [163 (1138) 15]
from Gotama of Great Knowledge, Gotama of Great Intelligence,

yo te Dhammam-adesesi, sandiṭṭhikam-akālikam,
he who taught the Teaching to you, which is visible, not subject to time,

taṇhakkhayam-anītikam, yassa n' atthi upamā kvaci?" [164 (1139) 16]
the end of craving, beyond calamity, for which there is nowhere a likeness?"

"Nāhaṃ tamhā vippavasāmi muhuttam-api brāhmaṇa,
"I would not dwell apart from him even for a second, brahmin,

Gotamā Bhūripaññāṇā, Gotamā Bhūrimedhasā, [165 (1140) 17]
from Gotama of Great Knowledge, Gotama of Great Intelligence,

yo me Dhammam-adesesi, sandiṭṭhikam-akālikam,
he who taught the Teaching to me, which is visible, not subject to time,

taṇhakkhayam-anītikam, yassa n' atthi upamā kvaci. [166 (1141) 18]
the end of craving, beyond calamity, for which there is nowhere a likeness.

Passāmi naṃ manasā cakkhunā va,
I see him in my mind as though with the eye,

rattindivaṃ brāhmaṇa appamatto.
(as I dwell) heedful night and day, brahmin.

Namassamāno vivasemi rattim,
revering him I make the night pass by,

ten' eva maññāmi avippavāsāṃ. [167 (1142) 19]
for that reason I think there is no (real) dwelling apart.

Saddhā ca pīti ca mano satī ca
My confidence, happiness, mind, and mindfulness,

nāpentī me Gotamasāsanamhā,
do not depart from Gotama's teaching,

yam yam disaṃ vajati Bhūripaṇño
whatever direction the One of Great Wisdom goes to

sa tena ten' eva nato 'ham-asmi. [168 (1143) 20]
it is that very place that I am inclined.

Jiṇṇassa me dubbalathāmakassa,
I am old, without strength and feeble,

ten' eva kāyo na paleti tattha,
because of that my body does not go there,

sankappayattāya vajāmi niccaṃ,
but by an effort of thought I always go,

mano hi me brāhmaṇa tena yutto. [169 (1144) 21]
for my mind, Brahmin, is joined to him.

Panke sayāno pariphandamāno,
Lying down in a quagmire I was trembling,

dīpā dīpaṃ upallavim,
I drifted from island to island,

ath' addasāsiṃ Sambuddhaṃ, oghatiṇṇam-anāsavaṃ." [170 (1145) 22]
then I saw the Sambuddha, the flood-crosser, the one pollutant-free."

"Yathā ahū Vakkali muttasaddho -
[The Buddha said:] "Just as Vakkali released his confidence -

Bhadrāvudho Āḷavigotamo ca -
and Bhadrāvudha, and Āḷavi-Gotama -

ēvam-eva tvam-pi pamuñcassu saddham,
just like that you must release your confidence,

gamissasi tvam Piṅgiya Maccudheyassa pāram.” [171 (1146) 23]
and you will go, Piṅgiya, beyond the realm of Death.”¹

“Esa bhiyyo pasīdāmi, sutvāna munino vaco,
“I am more and more sure about this, having heard the sage’s word,

vivaṭṭacchaddō Sambuddho, akhilo paṭibhānavā, [172 (1147) 24]
the cover-remover, the Sambuddha, who is unhindered, assured in speech,

adhideve abhiññāya, sabbam vedi paroparam,
who knows the great gods, who has understood everything far and near,

pañhān’ antakaro Satthā kankhīnam paṭijānataṃ. [173 (1148) 25]
the Teacher who makes an end to questions in those who have doubts, and make them known.

Asamhīram Asamkuppaṃ, yassa n’ atthi upamā kvaci,
The Indestructible, the Unagitated, for which there is nowhere a likeness,

Addhā gamissāmi na m’ ettha kankhā,
Surely I will go there, about this I have no doubt,

evam maṃ dhārehi adhimuttacittan”-ti. [174 (1149) 26]
thus bear me in mind as one whose heart is intent (on Nibbāna).”

Piṅgiyasuttantaṃ Soḷasi
The Discourse on Piṅgiya, the Sixteenth

Pārāyanavaggo Niṭṭhito
The Way to the Beyond is Finished

¹ The Buddha said this because Piṅgiya was still at the stage of Non-Returner (*Anāgāmī*).