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(Piya) Mallikā Sutta

The Discourse on Mallikā (on the Beloved) | S 3.8 = U 5.1
or **Piya,tara Sutta** The Discourse on More Beloved
Theme: As we love ourselves, so do others love themselves
Translated by Piya Tan ©2007, 2011

1 Mallikā

1.1 HER HUMBLE ORIGINS

1.1.1 Mallikā's good fortune. Mallikā is a poor but virtuous flower-girl, the daughter of the chief garland-maker or florist (*mālā,kāra*) of Kosala. One day, when she is sixteen, on her way to the garden with some companions, carrying with her three portions of the previous day's sour gruel¹ in a basket, she meets the Buddha and offers them to him after which she salutes him. The Buddha, seeing her wrapt in joy, smiles, and when Ananda asks about it, answers that she would be chief queen of Kosala later that very day.² **The Kummāsa,piṇḍa Jātaka** (J 416) relates Mallikā's good fortune.³

1.1.2 Meeting with Pasenadi. That very day, rajah Pasenadi, freshly defeated in battle by his nephew, Ajāta,sattu, passes by the garden and is attracted to Mallikā's voice. Seeing him approaching and noting his weariness, she takes hold of the horse's bridle. Pasenadi speaks to her and learns that she is unmarried. He dismounts and rests with her, putting his head on her lap. They visit her home, and in the evening, he sends for her with great honour and pomp. In the palace, she is placed on a heap of jewels and anointed as his chief queen.⁴

1.1.3 Mallikā's looks. Interestingly, nowhere in the text or Commentaries is Mallikā ever described as being beautiful.⁵ In fact, **the (Kamma) Mallikā Sutta** (A 4.197) records her as declaring before the Buddha that she is actually "ugly, deformed, of very mean appearance" (*dubbaṇṇā durūpā supāpikā dassanāya*), on account of her past karma. She further declares that she would keep up a good nature and show generosity, and then she goes for refuge.⁶

1.2 MALLIKĀ

1.2.1 Mallikā's wisdom. From that day forth, she is Pasenadi's beloved and devoted wife and a faithful follower of the Buddha (DhA 11.6).⁷ As she is wise and practical by nature, the king often consults her, and accepts her advice when he is in difficulty. **The Asadisa,dāna Vatthu** (the story of the incomparable giving) (DhA 13.10) relates how she advises Pasenadi on how to make a proper offering to the Buddha and the order that outdoes everyone else's.⁸

Once, when Pasenadi has a terrible dream, as a result of lusting after another man's wife,. He consults the superstitious and opportunistic brahmins, who prescribe a gerat sacrifice of 500 each of different kinds of animals. Mallikā intervenes and advises him to see the Buddha instead. As he sits trembling, she consults the Buddha, who counsels them.⁹ The Jātaka relates how Mallikā, even in a past life, as Dinnā, by her wisdom, saved many innocent lives from being sacrificed.¹⁰

¹ Miln 291.

² J 3:405; SA 1:140.

³ J 416/3:405-414. Cf Jtkm story 3; Divy 88; Kathā,sarit,sāgara 27.79 ff.

⁴ See preamble to J 415/3:405 f.

⁵ DPPN sv Mallikā says that she is "beautiful" without citation.

⁶ A 4.197.7-9/2:205 @ SD 39.10.

⁷ **Mallikā Devī Vatthu** (DhA 11.6/3:119-123) :: DhA:B 2:340 n1.

⁸ DhA 13.10/3:182-192 (on Dh 177), SD 22.10b. **Āditta J** (J 424) tells the story of the past regarding the incomparable giving (*asadisa,dāna*). The Āditta J comy refers to Mahā Govinda S (D 19) comy for the full story (DA 2:652-655).

⁹ **Aññātara Purisa Vatthu** (DhA 5.1/2:1-19): see prec n.

¹⁰ **Mahā Supina J** (J 314/3:43-48) & also PvA 4.15/279,23-280,4, 216,13-217,9, 280,6-282,14. For refs, see DhA: B 2:100 n1.

1.2.2 Mallikā's park. Mallikā, it is said, has a garden called Mallikārāma, “Mallikā's park,” filled with flower plants and fruit trees, at Sāvattihī. At first, it has only a single hall, encircled by tinduka¹¹ trees (*tindukācāra* or *tinduka, khīra*).¹² The Commentaries add that *samaya-p, pavādaka* (“for the debating of the masses”) refers to the park (*ārāma*) where various groups of brahmins (*brāhmaṇa*), Jains (*nigaṇṭha*), naked ascetics (*acela*), wanderers (*paribbājaka*) and other teachers would assemble here to expound and discuss their ideas and beliefs.¹³

Hence, *samaya-p, pavādake* refers to the park, not the debating hall. T W Rhys Davids notes that “the very fact that there is the erection of such a place is another proof of the freedom of thought prevalent in the Eastern valley of the Ganges in the 6th century BC” (D:RD 1:245 n2). Such a hall is probably generically known as a *kutūhala, sālā* (literally, “commotion hall”), that is, a debating hall.¹⁴

The park is at first known as “the single-halled” or “the one-hall” (*eka, sālaka*) park, as it then has only one hall, which is surrounded by tinduka trees—which accounts for its name. Later, many halls were built, named after various teachers of great merit, such as Poṭṭhapāda, but the park itself retains its epithet of “the single-halled.”¹⁵

1.2.3 Mallikā's fame. Both Mallikā and Pasenadi's second queen, Vāsabha, khattiyā, are eager to learn the Dhamma, and, at their request conveyed through Pasenadi, the Buddha sends Ānanda to visit the palace regularly and teach them the Dharma. Ananda finds Mallikā to be a good and ready student, while Vāsabha, khattiyā is not so devoted to her practice.¹⁶ Evidently, it is in this connection, too, that the Buddha introduced the rule that a monk should not enter the harem (to instruct the women) when the king is present.¹⁷

The *Milinda, pañha* lists Mallikā as one of seven persons whose acts of devotion bear fruit in this life itself and whose fame reaches both humans and the gods¹⁸ (Miln 115, 291). She is mentioned in a list of eminent upasikas, in the *Sāmañña Vagga* (the chapter on recluseship), without any other comment (A 4:348).

1.3 AS PASENADI'S QUEEN

1.3.1 Mallikā's daughter. Pasenadi seems to have only one son, Viḍudabha, one of the tragic figures in early Buddhism.¹⁹ No other children are mentioned in the texts, except for a daughter by Mallikā, named princess Vajirī or Vajirā.²⁰ He is said to have been disappointed on hearing that the child was a girl; but the Buddha assures him that some women may be wiser than men.²¹

When peace is finally established between Pasenadi and his nephew, Ajāta, sattu, Pasenadi gives princess Vajirī or Vajirā (*vajirā, kumārī*) in marriage to him. As part of her dowry (“bath-money”), Ajāta, sattu, receives the village of Kāsī, which originally is the source of their quarrel.²²

1.3.2 Marriage difficulties

1.3.2.1 “THE SPLENDID SPAT.” Although Mallikā is an exemplary wife, her marriage with Pasenadi is not always smooth. There is at least one reference made to quarrels she has with Pasenadi, that is, on the

¹¹ Diospyros malabrica, “the false mangosteen” (DP): its fruit yields a kind of resin used as pitch for caulking vessels, etc. Cf VvA:M 219 n56.

¹² Poṭṭha, pāda S (D 9.1/1:178), SD 7.14; Samaṇa, maṇḍika S (M 78.1/2:22), SD 18.9. See foll n.

¹³ VA 1:107; DA 2:365; MA 1:8, 32, 3:266; SA 1:10; AA 1:11; KhpA 105; UA 19; DhsA 58; cf J 3:405, 4:437. See prec n.

¹⁴ See eg Kutūhala, sālā S (S 44.9/4:398-400), SD 23.15.

¹⁵ D 1:178 = M 2:22 f; SA 1:10 = MA 1:8 = DA 32 = AA 1:11 = KhA 1:105 = UA 19.

¹⁶ Chatta, pāṇi Upāsaka Vatthu (DhA 4.7/1:382 f).

¹⁷ Pāc 83 (V 4:160, 14 ff).

¹⁸ See J 3:405; cf Jtm story 3; Divy 88.

¹⁹ On Viḍudabha, see DhA 4.3/1:345-360; Intro to J 133 (J 4:144-153). The embedded story of the past (DhA 1:342-345) is a free version of J 346 (J 3:142-145). Cf J 1:133, 4:146 f, 151f. In the sculptures representing the wheel-turner at Jaggayapeta, India, the commander is depicted as a boy (A K Coomaraswamy 1929:59).

²⁰ Piya, jātika S (M 87.24/2:110), SD 84.11 (2.3).

²¹ Dhītā S (S 3.16/1:86), SD 66.3.

²² J 2:404, 4:343; DhA 15.7.10/3:266 @ SD 37.13.2.

question of conjugal rights, as a result of which he stopped speaking to her. Mallikā then informs the Buddha about this. **The Sujāta Jātaka** (J 306) calls this well known quarrel the “splendid spat” (*siri,vivāda*) or “bedroom quarrel” (*sayana,kalaha*).²³

The next morning, the Buddha goes to the palace with 500 monks for alms. Pasenadi receives him warmly and offers him alms. When the Buddha asks why Mallikā is not present, Pasenadi blames her for her foolish pride on account of her prosperity.

1.3.2.2 **The Bhallāṭiya Jātaka** (J 504). The Buddha then relates to Pasenadi **the Bhallāṭiya Jātaka** (J 504), when in a past life, the king of Benares, Bhallāṭiya, left his kingdom to go deep into the Himalayas to look for game. In the remote mountain forests, he met with two loving harpies [bird-beings] (*kin-nara*), and learned that they had only parted for a night, but they wept for 700 years! Realizing how he had himself neglected his own kingdom and family, the king at once left for home.²⁴

1.3.2.3 **The Sujāta Jātaka** (J 306). It is likely that after this, when Pasenadi is ready to offer alms to the Buddha, he covers his bowl with his hand, and asks for Mallikā, instructing the king that since he has bestowed great honours upon her, he should therefore honour her. Mallikā is then summoned, and the royal couple resolve their differences.

Back in the monastery, when the monks ask about the events at the palace, the Buddha then relates to them **the Sujāta Jātaka** (J 306). It is said that once Brahma,datta, king of Benares, was eating ripe jujubes, but his queen not knowing what it was, asked the king what he was eating. The king was upset that queen, an erstwhile fruiterer’s daughter, could not recognize the fruit. He stopped speaking to her. The Bodhisattva then intervened and told the king that since he had himself bestowed great honour on her, he should honour her. So they were reconciled.²⁵

1.3.2.4 **The Sambulā Jātaka** (J 519). The story of the past is related in reference to Mallikā’s deep devotion to her husband, king Pasenadi. Sambulā was the beautiful wife of Sothti,sena, regent of Benares, whose father was king Brahma,datta of Benares. In due course, Sothti,sena, afflicted with leprosy, left the kingdom and lived in the forest. Sambulā followed him and tended to him with great devotion.

One day, after foraging for food from the forest, she bathed and was drying herself, when she was seized by a yaksha who threatened to abduct her. By her virtue, Sakra’s throne heated up, and the king of the gods rushed to her aid with his thunderbolt. Sakra bound the yaksha in chains.

By the time Sambulā returned home, it was rather late. Sothti,sena, wishing to test her love, refused to believe her story. By an act of truth, she declared that she had been faithful and sprinkled water on Sothti,sena. He was fully healed, and together they returned to Benares, where his father made Sothti,sena king and renounced the world as an ascetic.

In due course, however, Sothhisena gave himself up to pleasures and neglected Sambulā. When the ascetic returned, he found her thin and miserable. Learning the reason, he admonished Sothti,sena.²⁶ The story of the past is related in reference to Mallikā’s deep devotion to her husband, king Pasenadi. She is identified with Sambulā, Pasenadi with Sothti,sena, and Brahma,datta is the Bodhisattva himself.

In all these three birth stories—J 306, 504, and 519—Pasenadi was Mallikā’s husband.

1.4 MALLIKĀ’S DEATH

1.4.1 **The (Mallikā Kāla,kata) Kosala Sutta** (A 5.49) recounts how while king Pasenadi was with the Buddha, a servant whispers the message of Mallikā’s death to the king. It is reported that “he sat, afflicted, grieving, his shoulders drooping, face down [hanging his head], glum, unable to speak.”²⁷ The Buddha then consoles Pasenadi by instructing him on the five unattainable states, that is to say:

- | | | |
|------------------------------------|-------------|------------------------|
| (1) that which is of the nature to | decay | might not decay, |
| (2) that which is of the nature to | be diseased | might not be diseased, |
| (3) that which is of the nature to | die | might not die, |

²³ J 306/3:20.

²⁴ J 504/4:437-444.

²⁵ J 306/3:20-22.

²⁶ J 519/5:88-98.

²⁷ *Dukkhī dummano patta-k,khandho adho,mukho pajjhāyanto appaṭibhāno nisīdi.*

- (4) that which is of the nature to be exhausted might not be exhausted,
 (5) that which is of the nature to be destroyed might not be destroyed.

The Buddha advises Pasenadi to bravely face the situation, so that enemies would not rejoice at his misfortune, and to do what needs to be done at hand.²⁸ Understandably such a teaching clearly applies to any of us, too.

1.4.2 The Mallikā Devī Vatthu (DhA 11.6). The Dhammapada Commentary, relates a rather bawdy story about Mallikā's misconduct with a dog in the bath-house. Pasenadi sees her from the upper floor of the palace, but she is able to trick him into believing that he has only had a distorted view from that distance.

She is nevertheless remorseful of her misdeeds, both of the indecent act and her lying to the king. Although she has made great offerings to the Buddha and the monks, she fails to remember them at the time of her death. Instead, she recalls her misdeeds, as such, is reborn in Avīci hell.

Mallikā's death deeply grieved the king [1.5.1]. After the funeral rites, he goes to the Buddha to ask where she is reborn. The Buddha, not wishing him to know (which would clearly devastate him), causes the king to forget the question, every time he comes to the monastery. This happens for a whole week, that is, until Mallikā's suffering in Avīci is over. Then the Buddha allows the question to be asked, and he is now able to assure Pasenadi that she has been reborn in Tusita, so that he is consoled.²⁹

2 Teachings related to Mallikā

2.1 (PIYA) MALLIKĀ SUTTA (S 3.8 = U 5.1). On account of knowing and practising the Dharma, Mallikā is wiser than Pasenadi himself. **The (Piya) Mallikā Sutta** records how, once, in a moment of deep affection, Pasenadi asks her if anyone else were dearer to her than her own self. Like the tragic king Lear of Shakespeare,³⁰ he is expecting her to say something like, "You, sire, are dearer to me than myself," and then to ask the same question, to which he would give the same reply, and so deepen their mutual love.

Mallikā, being the wiser, answers in all honesty (*sarasen'eva*), reflecting a universal truth that the king, too, must acknowledge (SA 1:141). She replies that, like everyone else, *she loves herself the most*, but not that she loves the king less. For the king, too, has to admit that he feels the same way. Perhaps, he has not thought of this until she points out to him a self-evident truth! Silently upset with Mallikā, clearly from hurt pride, Pasenadi consults the Buddha. As the Sutta goes, the Buddha, making an inspired utterance (*udāna*), answers with a verse, affirming the truth that Mallikā has spoken [§8].

2.2 (KAMMA) MALLIKĀ SUTTA 1 (A 4.197). We have only one text recording Mallikā asking the Buddha a question, that is, **the (Kamma) Mallikā Sutta**. She wishes to know why some women are plain, others beautiful, some rich, others poor. The Buddha explains to her the reasons for these discrepancies. She declares that she must have been plain-looking due to her past karma. [1.1.3]³¹

2.3 PIYA, JĀTIKA SUTTA (M 87). **The Piya, jātika Sutta** records the Buddha as telling a householder, who is mourning for his son, that dear ones always bring sorrow and tribulation. The man, however, disagrees and goes about declaring his objection.

Pasenadi, learning of this, then taunts Mallikā about "her recluse Gotama" for making such a statement. Mallikā calmly replies, "If the Blessed One says so, it must be so." Secretly, Pasenadi has sent Nāli, jangha to confirm if the Buddha has indeed spoken so. Giving a number of examples, the Buddha convinces him that his statement is true. This only confirms what Mallikā has said in the first place.³²

2.4 ATTA, RAKKHITA SUTTA (S 3.5). Here in **the (Piya) Mallikā Sutta** (S 3.8), we see Pasenadi having a somewhat sentimental and personal sense of "self-love," but is judiciously put right by queen Mallikā [2.1]. However, in **the Atta, rakkhita Sutta** (S 3.5), Pasenadi seems to have a more mature under-

²⁸ A 5.49/3:57 @ SD 42.14.

²⁹ DhA 11.6/3:119-123.

³⁰ Shakespeare, *King Lear* 1.1.90-95. See also **Love**, SD 38.4 (3.3.1).

³¹ A 4.197/2:202-205 @ SD 66.14.

³² M 87/2:106-112 @ SD 84.11.

standing of self-love—that of an internal or mental restraint—that is, the practice of ten courses of wholesome actions (*kusala kamma,patha*).³³ It is likely that the events of (Pasenadi) Piya Sutta occur later.

2 An Upaniṣad parallel

The conversation between rajah Pasenadi and queen Mallikā strongly resembles the one between the Vedic rishi, Yajña, valkya, and his wife Maitreyī, as recorded in the Brhad Āraṇyaka Upaniṣad (in two places):

BAU 2.4.5

sa hovāca |
na vā are patyuh kāmāya patih priyo bhavaty
ātmanas tu kāmāya patih priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanas tu kāmāya jāyā priyā bhavati |
na vā are putrāṇām kāmāya putrāḥ priyā bhavanty
ātmanas tu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittam priyam bhavaty
ātmanas tu kāmāya vittam priyam bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyam bhavaty
ātmanas tu kāmāya brahma priyam bhavati |
na vā are kṣatrasya kāmāya kṣatram priyam bhavaty
ātmanas tu kāmāya kṣatram priyam bhavati |
na vā are lokānām kāmāya lokāḥ priyā bhavanty
ātmanas tu kāmāya lokāḥ priyā bhavanti |
na vā are devānām kāmāya devāḥ priyā bhavanty
ātmanas tu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānām kāmāya bhūtāni priyāni bhavanty
ātmanas tu kāmāya bhūtāni priyāni bhavanti |
na vā are sarvasya kāmāya sarvam priyam bhavaty
ātmanas tu kāmāya sarvam priyam bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitavyo maitreyi |
ātmano vā are darśanena śravaṇena matyā
vijñānenedam sarvam viditam ||

Then he (Yajnavalkya) said:
 Not for the sake of *husband*, dear, is he loved,
 but for self's sake he is loved.
 Not for the sake of *wife*, dear, is she loved,
 but for self's sake she is loved.
 Not for the sake of *sons*, dear, are they loved,
 but for self's sake they are loved.
 Not for the sake of *wealth*, dear, is it loved,
 but for self's sake it is loved.
 Not for the sake of *brahmin*, dear, is he loved,
 but for self's sake he is loved.
 Not for the sake of *kshatriya*, dear, is he loved,
 but for self's sake he is loved.
 Not for the sake of *worlds*, dear, are they loved,
 but for self's sake they are loved.
 Not for the sake of *gods*, dear, are they loved,
 but for self's sake they are loved.
 Not for the sake of *beings*, dear, are they loved,
 but for self's sake they are loved.
 Not for the sake of *all*, dear, are they loved,
 but for self's sake they are loved.
 The self, dear Mautreyī, should be seen, heard,
 reflected on, and meditated on.
 Through seeing, hearing, reflecting, then all the
 self is known.

BAU 4.5.6 [Everything repeats except for the last line:]

ātmani khalv are dr̥ṣṭe śrute mate
vijñāta idam sarvam viditam ||

Indeed, dear, when the self is seen, heard,
 reflected on, and meditated on, then all this
 is known.

In these two passages, the ancient sage Yajña, valkya is affirming the transcendental self (*ātman*), which is to be “seen, heard, reflected on and meditated on.” The early Buddhists, of course, reject such an idea of an unchanging self or soul. The dialogue is probably well known enough in the Buddha's time, so that king Pasenadi is in a way re-enacting it with his wife, Mallikā.

It is possible here that the sutta compilers borrowed this story from these Upanishad passages that brings into clear relief Mallikā's wisdom. Another possibility is that the sutta compilers reworked this well-know passage from an old Upanishad, bringing down to earth, as it were, the metaphysical tone of

³³ S 3.5/1:72 f @ SD 38.9. On the courses of karmic actions (*kama,patha*), see **Sāleyyaka S** (M 41.7-14/1:286-288), SD 5.7.

the text to a more ethical and practical level.³⁴ Inter-religious borrowings are common throughout history. What should be carefully examined and understood is how the “borrower” sees the adopted or revised teaching. In this case, we see what was originally a pious religious doctrine adapted or secularized into a practical human virtue.

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The Discourse on Mallikā (on The Beloved)

S 3.8 = U 5.1

1 Originating at Sāvattihī.³⁵

[Thus have I heard:

At one time, the Blessed One was residing in Anātha,piṇḍika’s park in Jeta’s grove near Sāvattihī.]³⁶

Pasenadi and Mallikā

2 Now at that time, raja Pasenadi of Kosala together with queen Mallikā³⁷ had gone to the roof-terrace of the royal palace.³⁸

3 Then rajah Pasenadi of Kosala said this to queen:

“Mallikā, is there or not one who is more beloved than your own self?”³⁹

4 “There is no one, maharajah, dearer to me than myself.

Is there, maharajah, anyone more dear to you than yourself?”⁴⁰

5 “For me, too, Mallikā, there is no one dearer to me than myself.”

Pasenadi visits the Buddha

6 Then rajah Pasenadi of Kosala came down from his palace and approached the Blessed One.

Having approached the Blessed One and saluted him, he sat down at one side.

Sitting thus at one side, the rajah Pasenadi of Kosala said this to the Blessed One:

7.1 “Here I was, bhante, together with queen Mallikā, on the roof-terrace of the royal palace, when I said this to queen Mallikā:

“Mallikā, is there or not one who is more beloved than your own self?”⁴¹

³⁴ See S:B 78.

³⁵ U omits.

³⁶ Only in U.

³⁷ On Mallikā, see Intro (1.1).

³⁸ *Upari, pāsāda, vara, gato*, here *vara* (“best”) is tr as “royal,” a common phrase: V 1:345,23, 4:112,2, 158,15; **Sāmañña,phala S** (D 2.1.2/1:47,8), SD 8.10; **Mahā Sudassana S** (D 17.1.7/2:172,15×2), SD 36.12; **Pāyāsi S** (D 23,9/2:325,8), SD 39.4; **Cakka,vatti Sīha,nāda S** (D 26.4.3/3:61,24+30), SD 36b.10; **Mahā Go,siṅga S** (M 32.6/1:-213,28), SD 44.12; **Makhā Deva S** (M 83.13/2:79,11), SD 60.8; **Bāla Paṇḍita S** (M 129.34/3:172,15×2), SD 2.22; **(Piyā) Mallikā S** (S 3.8/1:75,3+14 = U 5.1/47,4+14), SD 38.7; VA 4:880 (def); DA 1:140 (def), 2:517; MA 2:254 (“7- or 9-storied”), 4:214; SA 3:21; AA 1:292, 316, 451; KhpA 172; SnA 1:278; UA 273 (def); CA 55; PvA 75, 105,25, 216, 279. See PED: *vara*¹.

³⁹ *Atthi nu kho te mallike ko c’añño attanā piya,taro’ti*. There is a royal hint here that the answer would be that Mallikā would declare that she loves the rajah more than herself! (UA 274)

⁴⁰ *Kho me, mahā,rāja, ko c’añño attanā piya,taro. Tuyham pana, mahā,rāja, atth’añño koci attanā piya,taro’ti*. This second sentence is a counter-question, the third of the 4 ways of answering questions: see **Pañha Vyākaraṇa S** (A 4.42), SD 46.12.

⁴¹ *Atthi nu kho te mallike ko c’añño attanā piya,taro’ti*. There is a royal hint here that the answer would be that Mallikā would declare that she loves the rajah more than herself! (UA 274): see (2.1).

7.2 “There is no one, maharajah, dearer to me than myself.
Is there, maharajah, anyone more dear to you than yourself?”

7.3 When this was said, bhante, I said this to queen Mallikā:
“For me, too, Mallikā, there is no one dearer to me than myself.”

The Buddha’s udana

8 Then the Blessed One, having known its import at that time, uttered this verse:⁴²

*Sabbā disā anuparigamma cetasā
n’ev’ajjhagā piya, taram attanā kvaci
evaṃ piyo puthu attā paresaṃ
tasmā na hiṃse param-atta, kāmō⁴³ ti*

Having traversed all the quarters with the mind,
one surely finds none anywhere dearer than oneself.
Thus for each of us love the self the most—
therefore, one who loves the self should not harm
another.⁴⁴

— evaṃ —

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⁴² This verse is qu at Nett 164 & Vism 9.10/297. In the latter, it is in connection with the cultivation of lovingkindness (*mettā.bhāvanā*). Ñāṇamoli, as noted by Masefield (U:M 109 n5), takes this verse in the 1st person, referring to the Buddha, though this does not seem supported by comy, which attr it to *koci puriso* (“whatever person”).

⁴³ Some Vism reading is *atha, kāmō*, but Pe Maung Tin (Vism:P 342) and Ñāṇamoli (Vism:Ñ 323) as *atta, kāmō*, which is preferred.

⁴⁴ This is, of course, a statement of the “golden rule”: see SD 1.5 (1).