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(Vaṅgīsa) Aratī Sutta
The (Vaṅgīsa) Discourse on Discontent | S 8.2
or, Anabhirati Sutta The Discourse on Non-delighting
Theme: Self-counselling a lustful mind
Translated & annotated by Piya Tan ©2009, 2018

1 Sutta highlights

1.1 Vaṅgīsa

1.1.1 Sutta summary. The Aratī Sutta (S 8.2) is a short instructive study on how the elder Vaṅgīsa, without any help from his preceptor, by his own mental effort, wisely works to overcome his feelings of dissatisfaction, and arouses in himself a sense of satisfaction.

1.1.2 Vaṅgīsa’s verses. For his reflection, Vaṅgīsa spontaneously utters 5 beautiful verses, displaying his poetic prowess and mastery of the Dharma.

In the 1st verse [S 712 = Tha 1214], he looks inwardly into his own heart. [2.1]
In the 2nd verse [S 713 = Tha 1215], he reflects on the nature of true reality everywhere. [2.2]
In the 3rd verse [S 714 = Tha 1216], he speaks of the true sage (muni), here meaning an arhat. [2.3]
In the 4th verse [S 715 = Tha 1217], he muses on the nature of a true monk (bhikkhu). [2.4]
In the 5th verse [S 716 = Tha 1218], he reflects on death. [2.5]

1.1.3 Origins. Vaṅgīsa came from a brahmin family and was proficient in the Vedas. He became famous as a skull-tapper: by tapping his finger-nails on a skull, he could tell where the skull’s owner had been reborn. Upon meeting the Buddha, he is given an arhat’s skull to tap, and learns nothing about the destiny of its owner! He becomes a monk to learn the secret of that skull.¹

1.1.4 Arhathood

1.1.4.1 Vaṅgīsa is ordained by Nigrodha,kappa [1.2] but as a monk, he is constantly troubled by lustful thoughts. This is not surprising because he has the powerful emotions and wit of a good poet. We are told that the Buddha teaches him the meditation on the 31 parts of the body² (AA 1:269, 23).

1.1.4.2 His practice of the “body-parts” meditation and its ensuing result, his attainment of arhathood, are mentioned in the Aṅguttara Commentary (AA 1:269 f) and the Vaṅgīsa-t,thera Vatthu (DhA 26.37).³ He reports his arhathood to the Buddha, after which he reflects with joy on his awakening, composing a canticle praising the Buddha and rejoicing in his arhathood, as recorded in the (Arahatta) Comy.

¹ Further see SD 16.12 (1).
² See Satipaṭṭhāna S (M 10,10/1:57), SD 13.3; Kāya,gata,sati S (M 119,7/3:90) + SD 12.21 (5).
³ Comy gives this as the “32-fold cycle” (dvā-t, tims’ākāra): DhA 26.37/4:226-228) ad Dh 420 f. Cf DhA 26.30b. This account (DhA 36.37) is the source of the Thera,gātha Comy account on Vaṅgīsa (ThaA ch 70, the last ch = ThaA 3:180-209). Cf AA 1:266-270; 3:211. For a Skt parallel, see S F R Hoernle, journal of the Royal Asiatic Soc 1916:709 ff (5th frag).

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Vaṅgīsa Sutta (S 8.12 containing Tha 1253-1262). On account of this, the Buddha declares him to be the foremost of the monks with keen wit (paṭibhāṇa,vantānam, A 1:24; AA 1:270,13).

1.2 Nigrodha,Kappa

1.2.1 Resident solitarian. His name was Kappa, and was called Nigrodha because he awakened under a banyan tree (SnA 1:346). The Saṅyutta Commentary says he was so called also because he dwelled under a banyan tree (SA 1:268). As a resident solitarian (vihāra,garuka), he places importance (garuka) on keeping to his cell. As soon as he returns from his almsround, he would enter his cell and not emerge until evening or the next day.

1.2.2 Vaṅgīsa’s disaffection. On account of not seeing his preceptor, Nigrodha,kappa, Vaṅgīsa feels disaffected—as recorded in the Aratī Sutta (S 8.2), but he quells it through self-admonition (S 1:186; SA 1:169 f). He also has doubts about Nigrodha,kappa’s awakening as he has seen him sleeping with his arms moving about involuntarily (hattha,kukkucca). Generally this is unbecoming of an arhat, but in his case it is an old habit (of no new karmic consequence). (ThaA 3:198)

1.3 Agg’āḷava Cetiya

1.3.1 The Agg’āḷava Shrine (agg’āḷava) was the chief shrine of Āḷavī (SnA 314), originally dedicated to the worship of yakshas and nagas. It was later converted into a vihara (monastic residence) but retained its old name. The Buddha resided here a number of times in the course of his ministry.

1.3.2 The Jātaka Commentary remarks that many lay-women and nuns flocked to the Shrine by day to listen to the Buddha, but none of them were there when he taught in the evenings (J 1:160). It was during one such evening when the monks slept in the Dharma-hall together with the unordained (lay-followers and novices), who then saw the monks in various indecorous postures. This prompted the Buddha to introduce a Vinaya rule restricting monks from sleeping in the same room as an unordained “for more than 2-3 nights” (Pāc 5 @ V 4:16; J 1:160).

2 Commentary on Vaṅgīsa’s verses

2.1 S 712 = Tha 1214

2.1.1 (S 712a) “Having abandoned dislike and delight” (aratiṇ ca ratiṇ ca pahāya) [= Tha 1214a]

2.1.1.1 This line means that we should habitually see both our liking and disliking as arising from how we evaluate or “value-add” our present experience. Instead of seeing our present moment of experience as it is, we habitually project our reaction to some past events onto it. When we find a present experience desirable, it is likely because we have liked a similar one before; when we find a present experience undesirable, it is likely that we have disliked a similar one in the past. When a present experience seems to arise for the first time, we may not know how to react to it and so feel bored about it.

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4 For a list of suttas related to Vaṅgīsa, see SD 16.12 (1.3).
5 Yakshas (yakkha) were nature spirits of ancient Indian folklore: SD 21.3 (4.2); SD 51.11 (3.1.1.1).
6 Nagas (nāga) were serpent-spirits of ancient Indian folklore: SD 27.5a (6.2.0) n.
7 SnA 344 f = SA 1:268 ad S 1:185.
2.1.1.2 We should mindfully regard what we see as pleasant or desirable as being impermanent, and imbue what we see as unpleasant or undesirable with lovingkindness. When we feel bored with a certain experience, it is probably a “new” experience which elicits neither our like nor dislike. Then, we may either see its rising and falling—as being impermanent—or we direct lovingkindness to it, or we switch to watching a suitable object such as the calm breath.

2.1.2 (S 712b) “and all thoughts of the household life” (sabbaso gehasitaṁ ca vitakkaṁ) [Tha 1214b]

2.1.2.1 A renunciant may keep thinking about his life as a lay person, before he is a renunciant—that is, he is still caught up with the 5 cords of sense-pleasures (pañca kāma,guna), those of the eye, ear, nose, tongue and body.⁸ When such thoughts are of pleasant memories or pleasures of lay worldly moments, they may be symptoms that we are not keeping to proper practice or not spending enough effective time in practice. We should mindfully examine our thoughts for the “triggers” that have conjured up such distractions, and deal with those triggers, as above [2.1.1.2].

2.1.2.2 Often enough—we may not even know it—some painful past lay experiences or memories of them could be burdening or distracting us with some present unwholesome attitude or activity. For example, some unresolved past pain may provoke negative emotions of anger or annoyance at the slightest trigger or association of mental objects in the present. These are symptoms of “the danger of waves” (ūmi,bhaya) that the Buddha warns us about in the Cātuma Sutta (M 67).⁹

2.1.3 (S 712c) “one should not create a craving-forest of anything” (vanathāṁ na kareyya kuhiñci) [ = Tha 1214c]

2.1.3.1 Often enough, we may have turned to the monastic life because of some difficulties in lay life—an unhappy family, a difficult marriage, crushing poverty, some sexual problem, joblessness, or a sense of narcissism. We may or may not be think much of such difficulties, but our initial drive is that perhaps a life of renunciation may be a good new start, that is, “not to create a craving-forest of anything.” [2.1.4.1]

However, as we grow more familiar with the life of the cloth, we begin to notice, or choose to not notice, weaknesses and deficiencies in our colleagues and teachers. We may then rationalize, but more usually be unconsciously driven by our past karma forces by way of contempt, to use the status of the cloth (the generosity and respect, even adoration of the faithful) to take advantage of them.

We may, for example, use teaching-sessions to impress on others the “power” of our teaching. When we have won the audience’s faith, we go on to raise funds or take advantage of them in various ways. The Buddha warns us here of “the danger of whirlpools” (āvaṭṭa,bhaya) may swallow us up and drown us. Or, we may fall in “the danger of crocodiles” (kumbhīla,bhaya), that is, gluttony. Or, we enjoy courting “the danger of river dolphins” (susukā,bhaya), the lust for sexuality (whether with the opposite sex or the same sex).¹⁰

Such a person—caught in these dangers—says the Dhammapada—is like one who has been freed from the undergrowth but is caught in the forest! This is Vaṅgīsa’s first poetic image—that of a “forest” (vanatha) [2.1.4.2], which the Commentary glosses as “the great forest of defilements” (kilesa,mahā-vanaṁ, SA 1:269,26). The second imagery is nibbanatha [2.1.4] in the following line [S 712d], which means “the forest of defilements” (SA 1:269,27).

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⁸ See Alagaddupama S (M 22,8.3), SD 3.13; SD 6.11 (2).
⁹ M 67,16 (SD 34.7).
¹⁰ See Cātumā S (M 67,14) + SD 34.7 (5.3.).
2.1.3.2 These are symptoms that tend to appear on renunciants who are “ronins”\(^\text{11}\) or “loose cannons” — those who, after receiving the cloth, wear them and then renounce on their vows and training. They wander away into their own self-propelled orbits of narcissism — like “wanderers” (paribbajaka) of our days.\(^\text{12}\) It is for this reason that the Buddha introduced the minimum 5-year period of tutelage (nissaya) for all renunciants. Indeed, a good teacher may keep his students under tutelage as long as he sees that they are not ready to go forth on their own as exemplary renunciants of the Buddha.\(^\text{13}\)

The spiritual dynamism of the tutelage is in its spiritual friendship (kalyāṇa mittatā) between the teacher and his pupil. The teacher himself sets a good example of moral virtue, and instructs the pupil in mental cultivation. Often, such a training will also include an appropriate amount of sutta study — and a familiarity, even mastery, of Pali for the more capable.

In this way, the pupil is well grounded in both the theory and the practice of the Dharma, ready to be an effective teacher and exemplar for others, Buddhist and non-Buddhist. Hence, nissaya is also translated as “dependence,” that is, being weaned off worldliness to become a renunciant, monastic and brahmachari (who lives the celibate holy life) who is worth his salt.

2.1.4 (S 712d) “A monk is one who delights not in desire’s forest” (nibbanatho arato sa hi bhikkhu) \([= Tha 1214d]\)

2.1.4.1 This verse is especially significant to Vaṅgīsa because of his inclination to be burdened with thoughts of lust \([\S 4]\). He uses the poetic term: nibbanatho = ni, prefix meaning “down” \(+\) vana, “forest” \(+\) tha,\(^\text{14}\) locative suffix,\(^\text{15}\) which then means “a place bogged down by forest,” figuratively meaning “defilements” \([2.1.3.1]\). The poetic forest term, vanatha (vana + tha \(=\) Skt stha), literally, “forest place,” \(=\) DhA 2:424, metaphorically refers to “defilements (especially lust and craving),”\(^\text{16}\) as found in the 1\(^\text{st}\) verse \((S 217c) [2.1.3.1]\).

We see a pun on both senses of vanatha in at least two Dhammapada verses \((Dh 283+284)\):\(^\text{17}\)

\[
\begin{align*}
\text{Vanaṁ chindatha mā rukkhaṁ} & \quad \text{Cut down the forest but not the tree.} \\
\text{vanato jāyati bhayaṁ} & \quad \text{From the forest arises fear.} \\
\text{chetvā vanaṁ ca vanatathā ca} & \quad \text{Having cut down the forest and growths,} \\
\text{nibbaṇā hotha bhikkhavo} & \quad \text{O bhikshus, you are forest-free!} \\
\text{Yāvaṁ hi vanatho no chijjati} & \quad \text{For, as long as the forest of passion,} \\
\text{anumatto'pi narassa nārisu} & \quad \text{even a mote, of a man for a woman, is uncut,}
\end{align*}
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1\(^\text{11}\) A “rōnin” (“drifter, wanderer”) was a samurai without a master during the feudal period \((1185-1868)\) of Japan. A samurai became rōnin from the death or fall of his master, or after the loss of his master’s favour or privilege. In modern Japan, the term refers to an unemployed salaryman (corporate worker) or a middle-school student studying outside the system for admission into high-school, or a student not yet admitted into university.

1\(^\text{12}\) See Wanderers of today, SD 24.6b.

1\(^\text{13}\) On monastic tutelage, see esp Mv 1.32.1 \((V 1:60)\), 1.53.4 \((V 1:80)\); also SD 40a.8 \((4.2.2.3)\).

1\(^\text{14}\) See DP: tha.

1\(^\text{15}\) See S 1:180 \((v696)\) \((svāhaṁ vane nibbanatho visallo)\); Tha 526; Dh 344.

1\(^\text{16}\) For a pun on vana and vanatha, see also the verse at Sa,gathā S \((S 14.16)\). Norman, commenting on Tha 338, wrongly thinks that there is “no example in the canon of any pun upon the two meanings, ‘wood’ and ‘desire, craving,’ to match the pun upon vana” \((Tha:N 183 n338)\). Dh 283 f + 344 below are verses that play just that pun on vanathal. However, in Dh:N 131 n283, he does note the pun in Dh 283+344.

1\(^\text{17}\) See SD 10.6 \((5.3)\).
patibaddamo va tāva so
vaccho khīra, pakō’va mātari  
(Dh 284)  
so long indeed is his mind bound up 
like a suckling cow to its mother.

Where the Dhammapada has nārisu (Dh 284b), the Patna Dharmapada reads nātīsu, “in relatives,” and the Udāna,varga has bandhusu, “in kinsmen.” If we take the simile strictly—a calf being attached to its mother for her milk—then, it supports these alternate readings, so that we have: “even a mote of attachment, of a man to his relatives, is uncut” (Dh 284b). However, the presence of “man” (narassa) in the Dhammapada clearly suggests his sensual attraction to a woman; hence, nārisu is the best reading after all.

2.1.4.2 A related verse from the Dhammapada—Dh 344—puns on both senses of vana: as “wood, forest” and as “defilements” [2.1.4.1] thus:

Yo nibbanatho vanādhimutto
vana, mutto vanam eva dhāvati
tāṁ puggalam eva18 passathā19
mutto bandhanam eva dhavati  
(Dh 344)  
Who, free from the undergrowth is caught in the forest, 
who, free from the forest, runs back to the forest— 
just look at that person: 
freed, he runs back into bondage!

To be “free from the undergrowth” means that we have left home, renounced the world or given up some bad habit, but “is caught in the forest”: we are burdened with a worse habit or something worse. Out of the frying pan, we fall into the fire!

According to Buddhaghosa, a religious teacher or student outside the teaching (a non-Buddhist) who falls from his training or faith, only falls away from a mundane training—like one falling from a donkey and is only covered in dust. However, for one who violates the Buddhist training in the holy life (with its paths, fruits and nirvana), that is, who consciously violates the precepts, it is a great loss—like one falling from an elephant, incurring great suffering, even death. (MA 4:165).20

Here, the imagery of the forest (vana) is not that of a refuge for the meditative solitary monk. It is a negative imagery of a forest of darkness and danger, where one can easily be lost—this is the forest of craving. A morally virtuous and mentally cultivated monk emerges from the forest of craving for the space of nirvana (Tha 526).

2.1.4.3 At S 712d, for arato, “lust-free,” the Samyutta PTS version reads anato (literally, “not bent”), “without inclination.”21 Anato (a + nata) means “without preconceptions or misconceptions.” Nata (m) is the same as nati (f), “inclination, habit (usually negative).”22

2.1.4.4 There is a wordplay on nibbanatho [2.1.4.1]—literally, “a place (tha) that is forest-free,” or as we say, “out of the woods.” Here, “forest” is a metaphor for defilements (kilesa) in general, or craving and sensual desire specifically. We can also see that the embedded word is nibbana (ni, “out of”) + vana, “forest”).23 Idiomatically, “out of the wood(s)” means “without craving” (nikkāmo nibbano, Sn 1131; nib-

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18 I follow Ee DhA 4:53, 5+11 (eva in verse, but evaram in gloss); other MSS etha. On eva/etha, see Dh:CP 498 n13 (ad Dh 344); Dh:N 146 n344.
19 Udāna,varga: tāṁ paśyatho puggalāṁ tv imarm (Uv 2.5); but Gandhārī Dh is incomplete.
20 SD 8.1 (4.2(4) n).
21 On anato, see SD 50.2 (1.1.1 + 1.1.4.4).
22 On nati, see SD 50.2 (1.1.4.4).
23 KhpA 151, 26; J 3:358.
banā, plural, Dh 283); free from the “forest of defilements” (nīkkīla, vāno) (SA 1:260). Nibbana ("out of the woods") is often taken as a variant reading for nibbāna.24

We see this “out of the woods” sentiment beautifully expressed by the Buddha in the Nava,kammika Sutta (S 7.17), thus:

Na me vanasmīṁ karaṇīyam atthi ucinna,mūlāṁ me vanāṁ visūkāṁ svāhāṁ vane nibbanatho visallos eko rame aratiṁ vippahāyāti
There is for me nothing to be done in the forest. Cut down at the root, my wood is dried up. I’m one out of the wood,25 dart removed:26 in the forest alone I delight, having abandoned discontent. (S 7.17,7), SD 50.34

2.2 S 713 = Tha 1215

Yam idha pathaviṁ ca vehāsāṁ rūpa,gataṁ ca jagat'ogadham kiñci pariṇiyati sabbam aniccam evaṁ samecca caranti mutattā27
Whatever there is here on the earth or in the sky, the form-based, and immersed in the world: all impermanent, subject to decay— the wise fare on understanding this.

2.2.1 This verse is straightforward—everything in this world is impermanent. In line a “earth” and “the sky” are synecdoches (shorthands) for the world and the heavens, respectively. It refers to beings that inhabit the earth, in or on it, and the skies, both in our atmosphere and in the heavens and outer space—animals, humans, non-humans, aliens and gods—they are all impermanent. Whatever exists must change: they arise and then pass away. This is a statement of a basic and universal truth—the first of the 3 universal characteristics: impermanence, suffering and non-self.28

2.2.2 In line b, the sense of rūpa,gata can be teased from its context. The “sense-world” is already mentioned by way of “on earth and in the sky” [line a]. Hence, rūpa,gata, literally “gone to form,” refers to the “form-world,” that is, those related to the 4 dhyanas. In the same line, “caught in the world,” would be the “formless world. So, we have here all the 3 worlds, those of the senses, of form and of formlessness.29

Buddhaghosa gives a narrow gloss of jagat’ogadha: “immersed in or plunged into the world,” into the earth, such as the naga realms.30 Dhammapāla is more helpful: jagat’ogadha means “of the world, conditioned, comprising the 3 existences” (jagat’ogadham ākāraṁ bhava-t, taya, pariṇāpannār sakkhatar, ThaA 3:190,6 f). Following Dhammapāla, then, jagat’ogadha is an all-encompassing term for all the 3 worlds.

2.2.3 “[T]he wise fare on understanding this.” “The wise” is a translation of mutattā, which the Commentary explains as “the wise who fully understands all self-states” (mutattā’ti pariṇāṭa, attabhāvā

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24 See SD 50.2 (1.1.4.3+1.1.5.3). See SD 50.34 (1.2.1).
25 “Out of the wood” (nibbanatha): a wordplay on vāna, “forest, wood.” Nibbanatha (ni, “out” + vanatha, “the wood(s)” lit, “without forest, wood-free”
26 “Dart removed,” visallo, ie free of the dart of craving and so on (viṭa, rāg’ādi, sallo, ThaA 2:220 = PvA 230).
27 Comy: “Mutattā means the wise whose state is a mind of full understanding” (mutattā’ti pariṇāṭa, atta, bhāvā pandittā, ThaA 3:190,10).
28 On the 3 characteristics, see SD 1.2 (2); SD 18.2 (2.2).
29 See Viññāna-t,thiti, SD 23.14; SD 29.6a (5.2); SD 29.6b (7.2).
30 Jagatiyā ogadham, anto, pathaviyāṁ nāga, bhavana, gata’ti attho, SA 1:270,3). This explanation is too restrictive, leaving out the formless world.
**2.3** S 714 = Tha 1216

**2.3.1 (S 714a) “People are bound to their acquisitions” (upadhiṣu jānā gadhitā) [= Tha 1216a]**

**2.3.1.1** The term **upadhi** is derived from upa (prefix meaning “with”) +  criticised, “to put,” hence, literally means, “that on which something is laid or rests; basis, foundation, substratum,” with a secondary sense of “adding, addition, increase,” hence, “acquisitions (pl),” serving as the foundation or paraphernalia of existence.

**Upadhi** is the only technical term in the whole poem. It is as if the whole poem plays on a tension between upadhi and its opposite, nibbāna, and the tension between the two is vanatha (“the forest-place,” the world [S 712c], and to abandon upadhi is to get “out of the forest,” nibbanatha [S 712d].

**2.3.1.2** Hence, the Commentary defines upadhi as “the acquisitions of aggregates and so on” (khandh'upadhi,ādīsu). Buddhaghosa lists these 4 kinds of upadhi: the acquisitions of sensuality (kāmūpādhi), of the aggregates (khandhūpādhi), of defilements (kilesūpādhi), and of karma-formations (abhisānkārūpādhi). Dhammapāla lists the 4 kinds as those of the aggregates, the defilements, the formations and the 5 cords of sense-pleasures (pānīca, kāma, gunūpādhi,AITa 2:64).

The Cūla Niddesa mentions a set of 10 acquisitions (dasa upadhi), that is, those (1) of craving (taṇhūpādhi), (2) of views (diṭṭhūpādhi), (3) of defilements (kilesūpādhi), (4) of karma (kammūpādhi), (5) of misconduct (duccaritūpādhi), (6) of nutriment (food) (āhārūpādhi), (7) of sense-impressions (patighūpādhi), (8) of the derivations of the 4 elements (cattasso upādina, dhātu yu upādhi), (9) of the 6 internal sense-bases (cha aijhakkākā ajetānā upadhī), (10) of the 6 groups of consciousness (cha viññāna, kāya upadhi), all of which are acquisitions that are suffering or fruiting in suffering, Nc:Be 69). Understandably, they include wholesome conditions (kusalādi, abhisānkharā cetanā, NcA 26,29), since they all are the cause of birth of the cycle of suffering (vatta, dukkha jāti, kārana, NcA 22,13).

In simple terms, upadhi should be understood in two ways:

1. **objectively,** upadhi refers to all that we have and all that we are—our being and having
2. **subjectively,** upadhi refers to the mind, the intention, conceptions, perceptions and feelings connected to our having and being, that is, a mind rooted in ignorance and craving.

**Upadhi** is probably only second to the word dhamma in its comprehensiveness of senses.

**2.3.1.2** **Upadhi** is often confused with upādi, both of which share the sense of “birth-bases,” the fuel of rebirth and redeath. There is a subtle but significant difference. Upadhi is the diachronic (“daily, this moment”) collecting of acquisitions; upādi is the synchronic (“over time”) expending—the insatiable shopping around for more acquisitions—that keeps us going life after life. Upadhi is the “kinetic karmic energy”—those activities and their fruits in our daily activities spurred on by greed, hate and delusion—to be this and that, to have this and that: to acquire things; hence, they are called acquisitions, the action of accumulating being and having. These acquisitions keep us mindlessly

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31 See (Anicca) Cakkhu S (S 25.1), SD 16.7.
32 CPD: upadhi; cf etym (SnA 44,27).
33 SA 1:190,13, 2:119; Tha 3:51.
35 But first see their synchronic and diachronic functions: SD 53.5 (4.2.3.2).
“going” moment-to-moment, day after day in this life, rolling the Sisyphus rock up the hill and running after it downhill, again and again, priding in what an accomplishment this is! It is the “being” (activities) and the “having” (their fruits) of our existential burden here and now.  

Upādi is the “potential karmic energy”—that existential battery that keeps us going, whether we like it or not (we usually think we like it). Hence, upādi is often taken to refer to the 5 aggregates—where it functions as the “clinging,” making them upādāna-khanda, “the aggregates of clinging,” which keeps us in the samsaric cycle.

2.3.2 (S 714b) “to what is seen, heard, sensed and touched” (diṭṭha,sute paṭighe ca mute ca) [= Tha 1216b]

2.3.2.1 Upadhi acquires its burden of being and having [2.3.1.2] through “what is seen, heard, sensed and touched” [S 714b]. This is the sum of all our experiences—the “all” of our lives, as famously declared by the Buddha in the Sabba Sutta (S 35.23). The “seen, heard, sensed and touched” are part of the all that we can know. We can only know what we see, hear, smell, taste, touch and think (the “sensed” includes “smell, taste, touch”).

2.3.2.2 In translating mute as “(the) touched” [S 714b], I follow Buddhaghosa rather than Dhammapāla. Line a of S 714 says that “People are bound to their acquisitions,” which most likely refers to material possessions in terms of the 5 senses. Moreover, the psychological acquisitions are dealt with in the following verse [S 715a] as “the 60.”

2.3.2.3 These acquisitions are all “empty” passing things, states and events. They are empty in the sense that none of these acquisitions—these “things”—have any essence or lasting reality. They only make sense in their movement, arising, changing and passing away. When we fail to see this—and think of them as being more than this—they become a burden, “acquisitions” to us.

2.3.2.4 The Buddha, through his awakening, has unraveled the mystery of suffering, and how to rise above that suffering. In essence, the only way to unburden oneself of all acquisitions is to practise the Bāhiya teaching, which essentially runs thus:

- In the seen there will only be the seen; diṭṭhe diṭṭha,mattaṁ bhavissati;
- In the heard there will only be the heard; sute suta,mattaṁ bhavissati;
- In the sensed there will only be the sensed; mute muta,mattaṁ bhavissati;
- In the known there will only be the known. viññāte viññāta,mattaṁ bhavissati.

(U 1.10,16), SD 33.7

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36 On “being and having,” see Loṇaphala S (A 3.99), SD 3.5; Esukāri S (M 96/2:177-184), SD 37.9; Kuṭa,danta S (D 5), SD 22.8.
37 Further see SD 28.11 (3.2).
38 S 35.23 (SD 7.1).
39 See Diṭṭha muta suta viññāta, SD 53.5.
40 Buddhaghosa says that paṭigha, “the sensed,” comprises smell and taste, while muta is touch (tactile objects) (SA 1.270,10 f). Dhammapāla reverses the list: paṭigha is touch, and muta is smell and taste (ThaA 3:190,.14-20).
41 See (Arahatta) Bāhiya S (U 1.10,8), SD 33.7.
42 This teaching is also given to Māluṅkya,putta, where here, (Arahatta) Māluṅkya,putta S (S 35.95,12/4:73) + SD 5.9 (3). Having heard this teaching, it is said that Bāhiya becomes an arhat, while Māluṅkya,putta attains arhathood during his ensuing solitary retreat. On the Bāhiya teaching, see (Arahatta) Bāhiya S (U 1.10,15-17) + SD 33.7 (1).
2.3.3 (S 714c) “Who here, having rid of desire, unshaken” (ettha vinodaya chandam anejo) [= Tha 1216c]

2.3.3.1 Where there is no thought, there is no lack; where there is no lack, no want; where there is no want, no desire. Where there is no desire, there is living the moment. Living the moment means we feel the event, every event, as it arises, changes and fades away. It is a direct experience; nothing to know, but all to feel—without a thought as it were, just as it is. Like watching a sunset or sunrise.

It is our knowledge, our desire, that projects its will onto the moment, so that we only see what it wills, and miss the moment. We exist in the knowing, but we never live in the feeling. Without this true taste of life, we know no freedom. We are but the creature of the Creator, our thoughts.

2.3.3.2 Clearly, we cannot live with knowledge alone. We do and must think about our experiences, even think before we act, as the saying goes. But here, knowledge must be the servant of wisdom. Knowledge comes from the dead past or an idea of the future which never comes; it is someone else’s experience. Wisdom is when we look into this very moment of reality and see the truth and beauty of what is really before us.

We see the pattern of change with such familiarity and insight that we are no more fooled by change, seeking eternity in a grain of sand. We just let the sands of time flow and smile knowingly and joyfully at it. We are joyful because we are free, “rid of desire, unshaken” by change and what we make of change. Desire dictates, wisdom liberates. Wisdom, then, is the right feel of things so that we feel right.43 [2.3.3.1]

2.3.4 (S 714d) “he is called a sage who clings to nothing here” (yo ettha na limpati tam munim āhu) [= Tha 1216d]

2.3.4.1 The sage (muni)44 is truly wise, unburdened by knowledge, living the moment, like the breath he takes in and then frees back to whence it comes. There is nothing here—in the all there is, was or will be. All that is now was; all that will be now is—it’s the way we know and think. There’s nothing to cling to, but all to give away in joy and peace.

2.3.4.2 This is the antidote to the burden of seizing the moment, of making the day—by letting go of the moment, letting go the day. The poet frees his heart by unburdening his feeling to be the words of his poem. The artist creates beauty by leaving the colours from his brush or finger on the canvas. The musician breathes music by freeing his heart to be his instrument. The dancer moves his body without a thought beyond time and space. The meditator takes in a breath and joyfully returns it to whence it comes.

Beauty comes from letting go: that’s the truth. Now we know why early Buddhism is indeed truth and beauty.

2.4 S 715 = Tha 1217

2.4.1 (S 715a) “Then, they, full of thoughts, are dependent on the 60” (atha saṭṭhi, nissitā sa, vitakkā) [= Tha 1217a]

2.4.1.1 This is a difficult verse. The Commentary tries to explain it as follows: “Then, many unhealthy [undhamma] thoughts based on the 6 sense-objects have settled on the people” (atha cha arammana,-

43 On feeling as direct experience, see SD 36.1 (1.6.0.2).
44 The muni is “silent sage” (whose mind is silent of all views), and is the earliest kind of saint in early Buddhism: see Muni S (Sn 1.12), SD 49.20; SD 44.1 (1.4.1); SD 40a.1 (1.3.1).
nissitā puthū adhamma, vitakkā janatāya nivīṭṭha, SA 1:270,14 f). The two key commentators—Buddhaghosa and Dhammapāla—give differing interpretations of this verse.

**Buddhaghosa**, in his Sāryutta Commentary explanations on this verse, takes vitakkā, “thoughts,” as the subject (SA 1:270,13). But it should actually be sa, vitakkā, an adjectival compound (bahuvrihi) referring to those “full of thoughts.” The prefix sa- here represents saha, “with, containing.” The latter sense, “containing,” fits well here, meaning, they are “full of” thoughts, mired in thought-proliferation (papañca).

Furthermore, rather oddly, Buddhaghosa reads satthi, sitā as cha, nissitā, taking “sixty” (satthi) to be “six” (cha) (SA 1:270,13). It is possible that he takes the number 60 as simply symbolic—for example, in the 1st verse of the Nālaka Sutta (Sn 3.11), the gods of the 33 (tāva, tiṁsa) are poetically referred to as “the host of 30” (ti, dasa, gana).

It is possible that Buddhaghosa sees the “60” poetically, with the “6” referring to the 6 sense-bases, and the “0” implying their emptiness, that is, impermanence, unsatisfactoriness and nonself. The problem is that Buddhaghosa does not clearly say so. [2.4.1.2]

On the other hand, Dhammapāla, in his Thera, gāthā Commentary, commenting on satthi, sitā, notes that “some” (keci) elders say that it is an allusion to the 62 bases of wrong views (ThA 3:190, 28-34), mentioned in the Brahma, jāla Sutta (D 1) [2.4.1.2]. This explanation actually fits quite well with the context of the verse.

2.4.1.2 From what information we can glean from the Sutta, other suttas and the commentaries, it seems that we have to surmise the “the 60” (satthi)—following Dhammapāla [2.4.1.1]—is a synecdoche for the 62 bases of wrong views, as listed in the Brahma, jāla Sutta (D 1), where it is said towards the end: “They [those with views] are all caught within this net. When they emerge, they emerge caught in this net” (sabbe te imeh’eva dvā, saṭṭhiyā vatthūhi anto, jāli, kato, ettha sitā va ummujjamāṁā ummujjam). 47

There is another, more likely, explanation for the meaning of “60” in S 715a. Very likely, it refers to the 60 “delightful and pleasurable ‘forms’” (piya, ṛupa sāta, ṛpa), comprising the following sets:

1. the 6 internal sense-bases;  
2. the 6 external sense-objects;  
3. the 6 consciousnesses;  
4. the 6 sense-contacts;  
5. the 6 feelings;  
6. the 6 perceptions;  
7. the 6 volitions;  
8. the 6 cravings;  
9. the 6 thoughts;  
10. the 6 ponderings;

The “6” in each of the 6 headings refers to the 6 sense-bases (the eye, ear, nose, tongue, body and mind) to which each of the headings is applied, for example, the “6 feelings” (vedanā) refers to feeling arising from the eye (seeing), the ear (hearing), the nose (smelling), the tongue (tasting), the body (tactile feeling) and the mind (mental states. including emotions).

This set of 60 “pleasant and pleasurable forms” are listed in the Mahā Satipaṭṭhāna Sutta (D 22) as defining “suffering” and as defining the “ending of suffering,” that is, the abandoning of these 60 pleas-

45 On papañca, see Madhu, piṇḍika S (M 18), SD 6.14 (2).
46 Nālaka S (Sn 679), SD 49.18.
47 D 1,146/1:45,25-27 (SD 25.2).
ant and pleasurable forms. This set of 60 pleasant and pleasurable forms fit the context of the “60” in S 715a very well.

2.4.1.3 The meaning of S 715a, then, is that the worldly, the unawakened, are all caught up with thoughts. Instead of examining things as they are, feeling the moment of true reality as it arises, people habitually are inclined to project their memories and images of the past and hopes of the future onto their present moments. With nothing left of the present, they “feel” nothing of the precious moment.

There is no present for them. They merely exist as the past (which is gone) or the future (which does not come)—they do not live the present; hence, they do not live at all. Existence seeks its own time, its own kind. It loathes change, and seek permanence and eternity, to fixed ideas and dogmas. They try to fix such ideas around a self they imagine to be fixed and abiding. But the self that learns is a changing self—hence, they do not learn, cannot learn; they can only think and know.

They think that their lives are empty, they only know a profound sense of lack, and see an existential abyss, which they try to fill with what they try to measure of what others seem to have or to be. Hence, they are caught in the thick (puthu) of the crowd (vagga), running after one another, hoping to sap some soul or success from others [2.4.2]—piling up a growing burden of acquisitions (upadhi). Instead, we should be examining our own self, discovering our potential for truth and beauty, and realizing them in this life itself. [2.3.1]

2.4.2 (S 715b) “the people of the crowd, fixed on the false” (puthū janatāya adhammā niviṭṭhā) [= Tha 1217b]

The Commentary only gives a psychological explanation of S 715b, that is, we should not join the faction or crowd of defilements (kilesa, vagga) (SA 1:270,16 f)—which is, of course, wise advice. Besides this prescriptive interpretation, we should also examine the descriptive reality of crowd conduct and wrong views, which bring on and feed crowd conduct and a crowded mind.

2.4.3 (S 715c) “Who falls not at all for their groups [tribes]” (na ca vagga,gat’assa kuhiñci) [= Tha 1217c]

There is also a social explanation for S 715b, and this is related to Sn 371b, where we find the expression vagga,gates na vagga,sari dhīro:

\[
\begin{align*}
Saddho sutavā niyama,dassī & \quad \text{Faithful, learned, with vision of the way,} \\
vagga,gatesu na vagga,sari dhīro & \quad \text{not flowing with the factious crowd, the wise,} \\
lobham dosam vineyya paṭighaṁ & \quad \text{having pushed away greed, hate, repulsion,} \\
sammā so loke paribbajeya & \quad \text{would rightly renounce in the world.} \\
\end{align*}
\]

The wise sage has faith in the 3 jewels and is learned in the teachings and truth. With that faith and wisdom, he does not fall for views, no matter how popular, complex or convincing. He is not caught and carried away by the crowd or current of popular ideas or beliefs, no matter how large the crowd, especially those of a big crowd, a tribal cult. They are all caught in the perfect net of the 62 bases of

\[\text{D 22,19.5/2:308 f + 20/2:309 (SD 13.2) respectively.}\]
\[\text{Seeing the rightness of the noble eightfold path, i.e., reaching the path as a saint (SnA 365,18).}\]
\[\text{On faith in the 3 jewels, see Buddhānussati, SD 15.7; Dhammānussati, SD 15.9; Saṅghānussati, SD 15.10a; also The one true refuge, SD 3.1.}\]
\[\text{On learning the Dharma, see Levels of learning, SD 40a.4.}\]

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wrong views (SnA 365,21-24) [2.4.1.2]. Having overcome all the negative emotions, he is a true renunciant in the world.

Avoiding both the psychological and social wildernesses, the wise diligently move with faith and wisdom towards the path of awakening. Even if he has to go alone, he walks the path of self-reliance heading for self-awareness in this life itself, as taught, for example, in the (Anicca) Cakkhu Sutta (S 25.1).\(^ {52} \)

2.4.4 (S 715d) “nor is ever wicked in speech—he is a monk” (no pana duṭṭhulla,bhāṇi sa bhikkhu) [= Tha 1217d]

2.4.4.1 The Porāṇa Ṭikā (the ancient subcommentary) on the Sutta explains “wicked speech” (duṭṭhulla,vacanāṁ) as talk connected with sensuality (kāma,patisāranyutta,kathā).\(^ {53} \) The Majjhima Porāṇa Ṭikā on the Sandaka Sutta (M 76) equates this kind of talk as “talk related to the household life” (geha-s,-suta,kathā).\(^ {54} \) Of course, “talk” (kathā) can be broadly taken as “language,” in the sense of any kind of media or manner that relates to the worldly ways of the householder, which would distract the renunciant from the holy life, and the dharmarāja from his practice.

2.4.4.2 The Vaṅgīsa Thera,gāthā (Tha 1217d) reads instead no pana duṭṭhulla-g,gāhī, “one grasps not at the corrupt.” Its commentary explains this as the taking up of wrong views (ThaA 3:191,4). We see an interesting development here, where both readings are right and applicable. In the case of the (Vaṅgīsa) Aratī Sutta (S 715d), Vaṅgīsa, speaking from his own experience, advises us to avoid talk about the household life, especially with a renunciant. In his Thera,gāthā, he reminds the monks specifically, and to the laity generally, not to fall into wrong views.

It is helpful to remember that the Buddha or the arhats may—and perhaps often do—speak the same teachings a number of times to different audiences. The monks preserve such teachings as they have heard them. Hence, often enough we may have slightly different versions of what we see as the same sutta, verse or teaching. What we are looking at or listening to here are not scribal text but a dynamic oral tradition. Anyway, no matter how the Buddha or the arhats present their teachings, they all keep to the drift of the Dharma (dhamm’anvaya).\(^ {55} \)

2.5 S 716 = Tha 1218

2.5.1 (S 716a) “Worthy, long delighting in a settled mind” (dabbo cira,ratta,saṁāhito) [= 1218a]

2.5.1.1 The word dabba, “worthy,” is not often used as an adjective in the suttas.\(^ {56} \) Dabba (cognate with Sanskrit dravya, “thing”) means “fit (for), able, worthy, good.\(^ {57} \) In English idiom, we may imagine

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\(^ {52} \) S 25.1 (SD 16.7).

\(^ {53} \) SAPT:Be 1:283.

\(^ {54} \) MAPT:Be 2:108.

\(^ {55} \) Mahā,parinibbāna Sutta (D 16,1.17), SD 9; Sampasādanīya S (D 28,2) + SD 14.14 (2.3.2). Doctrinally, this quality is the 5th of the 5 natural orders; see pañca,niyama, SD 5.6 (2).

\(^ {56} \) It is the name of an arhat, Dabba Malla,putta of Anupiya, son of a Malla rajah (UA 430; VA 3:576), who becomes a monk at 7 years old. He is the foremost of monks who appoint lodgings (senāsana,paññāpakānaṁ, A 1:24; VA 3:576). He is called Dabba because he is said to be born of his mother while she was being cremated. When the flames were extinguished, the child was found lying on one of the posts of the pyre (dabba-t,thambhe) (AA 1:274,-13; ThaA 1:43,13 f). But this is the other meaning of dabba, “wood,” ie, a different word although sounding the same.

\(^ {57} \) S 1:187 = Tha 1218; eg -jātika, “of good material, fit for, able” (M 1:114; A 1:254; Vism 196); -sambhāra, a gift worth giving (J 4:311,5:48,6:427; DhA 1:321, 2:114; PvA 114 for saṁhāra).
such a worthy person to be “a man of substance,” who works for the greater good, who holds supreme what’s right and good, who accepts personal responsibility, who has a heart of boundless love and beauty, who sees the best in others, and above all is at peace with himself and the world.

2.5.1.2 The phrase *cira, ratta, samāhito* [S 716a] is glossed by the Commentaries as “one whose mind has been stilled for a long time.” This means that *ratta* is taken as “night,” which in *cira, ratta,* “long night” is a Pali expression meaning for a significantly long time.\(^5^9\)

However, we can also take *ratta* as the past participle of *rajjati* or *rañjati,* “to delight in” (usually in a negative sense but may be positive in this context). Hence, we can construe *cira, ratta, samāhita* as “one who has long delighted in mental stillness or samadhi.”\(^6^0\)

2.5.2 (S 716b) “not deceitful, wisely careful, longing-free” (*akuha ko nipako apihālu*) [= Tha 1218b]

2.5.2.1 If the arhat Vaṅgīsa says this, clearly he is referring to some social realities of his day. When the Buddha and his monastic sangha became well-respected and well-supported, it aroused the jealousy and ire of other sectarian communities and teachers who saw their own status and wealth diminishing.\(^6^1\)

A growing number of dissemblers joined the sangha to parasitise the Buddhist goodwill.\(^6^2\)

2.5.2.2 The word *nipaka* has the same derivation as the term in Sanskrit (both Buddhist Hybrid Sanskrit and Sanskrit). It is a tatsama, a term which means the word is the same both in Pali and in Sanskrit; hence, we can learn much of the Pali word from the Sanskrit. *Nipaka* comes from Sanskrit *nipa,* “chief, master, leader” + the adjectival suffix -ka; hence, “like a (good) leader.” Its dictionary meaning is “clever, intelligent, wise, prudent.”\(^6^3\)

*Nipaka* is one of the many near-synonyms for “wise”—like *dhīmā, dhirā, paññavā, pañḍita,* *matima,* *medhāvī, vidū, viññū, sappoṣanā* and *buddhimā.* Such adjectives can also function as nouns, and often do, such as *pañḍita,* “a wise or learned man.” In the case of *nipaka,* it also has a sense of carefulness or prudence; hence, it is helpful to translate it as something like “wisely careful” or “prudent,” depending on the context. The arhat or the saint is “wisely careful, prudent.” [S 716b]

An example of someone who is “not prudent” (*aniipa ko*) would be the monk Sāti, as recorded in the Mahā Tanhā, saṅkhaya Sutta (M 38). Despite the Buddha’s teaching on impermanence, conditionality and non-self, Sāti holds on to his previous essentialist Upanishadic view of “this same consciousness, not another, that runs and flows through the rounds of births.” In other words, he believes that there is an abiding soul. (SD 7.10)

2.5.2.3 The word *ophālu,* “longing-free” or “not covetous,” is rare in the suttas.\(^6^4\) It is formed thus: a (negative prefix) + *pihā* (“longing, desire, envy”)\(^6^5\) + adjectival suffix (ā)lu (Sadd 790,18), “undesirous,

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\(^{58}\) *Cira, ratta, samāhito*’ti *dīgha, rattaṁ samāhito, citto* (SA 1:270,19); “who is mentally focused from a long time past” (*cira, kālato paṭṭhāya samāhito,* ThA 3:191,8).

\(^{59}\) For an interesting example, see Sn 1071.

\(^{60}\) A similar case can be made of *ratta* in *bhaddeka, ratta,* a tr of which may be “one who delights in the blessed ones (of mind)” : see SD 8.9 (1.4+1.5).

\(^{61}\) See eg Sundarī S (U 4.8), SD 49.23; Bāhitika S (M 88), SD 49.12.

\(^{62}\) See eg SD 11.1 (3.1).

\(^{63}\) V 1:350,4 = Sn 45; D 2:267,5*; A 3:24,10; It 28,1*; Tha 85; Vbh 426,11*. See DP sv.

\(^{64}\) Sn 852; S 1:187,6* = Tha 1218.

\(^{65}\) Cūla Vedalla S (M 44) says “with longing as condition, there is grief” (*pihā, paccayā domanassam,* M 44/-1:304,1). See also J 1:197; Vism 392.
unenvious” (CPD). The Commentary glosses apihālu as “craving-free” (nittaṇho, SA 1:270,21). As such, it is a simple non-technical Pali word.

An example of a pihālu person, one “filled with craving or longing” is Ariṭṭha, as related in the Alagad-duṭṭaya Sutta (M 22). Ariṭṭha holds the wrong view that sensual pleasures (including sexuality) are not a stumbling-block to the holy life. He thinks that one can enjoy sensual pleasure without sensual desire. Despite the Buddha’s exhortation, Ariṭṭha holds on to his wrong view. (SD 3.13)

2.5.3 (S 716c) “the sage who has won the peaceful state” (santarñ paddaṁ ajjhagamā muni paṭicca) [= Tha 1218 c]

The sage (muni) is clearly an arhat, fully self-awakened one like the Buddha, since he “has won the peaceful state.” “The peaceful state” (santarñ paddaṁ) is nirvana (nibbāna) (SA 1:270,21). The Commentary explains: “On account of nirvana, fully quenched by the nirvana of defilements, he awaits the time of his parinirvana (ie, the nirvana-element without residue).

2.5.4 (S 716d) “by which, fully quenched, he bides his time” (parinibbuto kaṅkhati kālan) [= Tha 1218d]

An arhat’s death is the final one, where, with the body’s breaking up, there is no more rebirth for him. An arhat has neither lust for life nor love for death—he lives the moment happily to the very last. Of this, the arhat Sāriputta sings:

I delight not in death, nor do I delight in life; | I shall cast aside this body fully aware and mindful.
I delight not in death, nor do I delight in life; | I await my time as a servant his wages. (Tha 1002 f)

(Vaṅgīsa) Aratī Sutta
The (Vaṅgīsa) Discourse on Discontent
S 8.2

1 Thus have I heard.

Nigrodha,kappa

At one time, the venerable Vaṅgīsa was staying with his preceptor, the venerable Nigrodha,kappa, in the Agg’āḷava shrine outside Āḷavī.

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For philological details of apihālu, see Sn:N 354 n852.
Paṭicca parinibbuto kaṅkhati kālan ti nibbānaṁ paṭicca kilesa,parinibbānena parinibbuto parinibbāna,kālam āgameti (SA 1:270,23-25).
Anupādisesa,nibbana,kālaṁ, SAPṬ:Be
Further see SD 48.2 (3.8.2.1).
Ekam samayaṁ āyasmā vaṅgīso āḷaviyaṁ viharati aggālave cetiyə āyasmatā nigrodha,kappena upajjhāyena saddhiṁ.

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Now, at that time, the venerable Nigrodha, kappa, upon returning from his almsround, after his meal, would enter his dwelling, and would come out only in the evening or on the following day.\textsuperscript{71}

At that time, the venerable Vaṅgīsa became dissatisfied. Lust had polluted his mind.\textsuperscript{72}

\textbf{Vaṅgīsa’s lamentation}\n
Then, it occurred to the venerable Vaṅgīsa:\textsuperscript{73}

\qquad \textit{“What a loss for me!\textsuperscript{74} This is no gain for me!\textsuperscript{75} Not a gain is this for me!\textsuperscript{76} Not easy is gain for me!”}\textsuperscript{77}

That dissatisfaction should have arisen in me; that lust has polluted my mind!\textsuperscript{78}

How can anyone ever dispel my dissatisfaction here and give rise to satisfaction?\textsuperscript{79}

How now shall I myself dispel my dissatisfaction, so that satisfaction would arise?\textsuperscript{80}

\textbf{Vaṅgīsa’s lion-roar}\n
Then, the venerable Vaṅgīsa, having by himself dispelled his dissatisfaction, giving rise to satisfaction, on that occasion, uttered these verses:

\textbf{7} Aratiñ ca\textsuperscript{81} ratiñ ca pahāya \\
\textit{sabbaso gehasitañ ca vitakkam} \\
\textit{vanatham na kareyya kuhinī} \\
\textit{nibbanatho\textsuperscript{82} arato\textsuperscript{83} sa hi bhikkhu} (S 712) \\
\quad Having abandoned dislike and delight, \\
\quad and all thoughts of the household life, \\
\quad one should not make a craving-forest of anything. \\
\begin{quote}
\textit{The lust-free [without any inclination] is out of lust’s woods—he is indeed a monk.} \\
\underline{=} \textit{Tha 1214}\textsuperscript{84}
\end{quote}

\textsuperscript{71} Tenā kho pana samayena āyasmā nigrodhakappo pacchābhattaṁ piṇḍapātapaṭikkanto vihāram pavisati, sāyaṁ vā nikkhamati aparajju vā kāle.

\textsuperscript{72} Whole line: Tenā kho pana samayena āyasmato vaṅgīsassa anabhirati uppannā hoti, rāgo cittaṁ anuddham-seti.

\textsuperscript{73} Vaṅgīsa’s lamentation(s) form one of the most moving passages in Buddhist literature evoking the spiritual struggle of a man of creative powers to overcome his negative emotions, esp lust.

\textsuperscript{74} Alābhā vata me. Vaṅgīsa laments not able to regularly learn from his teacher.

\textsuperscript{75} Na vata me lābhā. Reflecting on his dissatisfaction, he sees neither benefit (attha) nor profit (lābha) from it.

\textsuperscript{76} Dulladdhaṁ vata me. Noting the lust in his mind, he sees it as potentially harmful.

\textsuperscript{77} Na vata me suladdhaṁ. He is determined to work to rid himself of both the dissatisfaction and the lust: see next 3 sentences.

\textsuperscript{78} Alābhā vata me, na vata me lābhā; dulladdhaṁ vata me, na vata me suladdhaṁ; yassa me anabhirati uppannā, rāgo cittam anuddham-seti.

\textsuperscript{79} Tam kut’ettha labbā. Reflecting on his dissatisfaction, he sees neither benefit (attha) nor profit (lābha) from it.

\textsuperscript{80} Yañ nūnāham attanā’va attano anabhiratiṁ vinodetvā abhiratiṁ uppādeyyan’ti.

\textsuperscript{81} Ee aratiṁ (omits ca).

\textsuperscript{82} Comy on Navā, Kammika S (S 7.17,7), SD 50.34, glosses nibbanatha as “out of the forest of defilements” (nik-kilesa, vana, SA 1:264,27).

\textsuperscript{83} So Be Ce Ee2 Tha: Ee avanatho, “free of desire’s forest”; S: Ee Se anato [2.1.4.2; CPD: a-nata]; SA 1:269,27 (lemma) arano, “without conflict” [M 139,2 n, SD 7.8]. Comy glosses, “arato means without lust or delight” (arato tanhō, rati, rahito, SD 1:269). All the variant readings give the same sense of being free from defilements.

\textsuperscript{84} Also tr at SD 50.2 (1.1.5.1) with variant readings.
8 Yam idha pathaviṇī ca vehāsāṁ rūpa, gataṁ ca jagat’ogadhāṁ\(^8\) kiñci pariṣiyati sabbam aniccaṁ evam samecca caranti mutattā\(^8\) (S 713) Whatever there is here on earth or in the sky, made of form, caught in the world, it\(^8\) is all impermanent, it will decay\(^7\)— the wise fare on understanding this.

9 Upadhīsu janā gadhitā\(^8\) diṭṭha, sute paṭighe ca mute ca ettha vinodaya chandam anejo yo ettha na limpati taṁ munim āhu. (S 714) People are bound to their acquisitions [things],\(^9\) to what is seen, heard, sensed and touched. —he is called a sage who clings to nothing here. [187]

10 Atha saṭṭhi, sitā\(^9\) sa, vitakkā\(^9\) putha, janatāya\(^9\) adhamma, niviṭṭhā\(^9\) na ca vagga, gatassa kūhiṇci no pana duṭṭhulla, bhāṇī\(^9\) sa bhikkhu. (S 715) Then, they, full of thoughts, are dependent on the 60, the people of the crowd, fixed on the false. Who falls not at all for such groups [tribes], nor is ever wicked in speech—he is a monk.

11 Dabbo cira, ratta, samāhito akuhako nipo kālipālu santoṁ padaṁ ajhagamā muni paṭicca parinibbuto kaṅkhāti kālan ti. (S 716) Worthy, long delighting in a settled mind, not deceitful, wisely careful, longing-free—the sage who has won the peaceful state, by which, fully quenched, he bides his time.

— evam —

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\(^8\) Comy tales jagat’ogadhāṁ to mean what exists inside the earth, such as the naga realms (SA 1:270,3), which is culturally dated. Dhammapāla gives a broader explanation, as the world-bound, conditioned, encompassed in the 3 “existences” (the sense-, form- and formless worlds) (jagat’ogadhāṁ lokikaṁ bhava-t, taya, pariyaṁpannaṁ sannkhataṁ, ThA 3:190,4 7).

\(^8\) “It” stands for kiñci which correlates with yam in line a.

\(^7\) Comy says that this refers to the 3 universal characteristics and is the elder’s “great insight” (mahā, vipassanā) (SA 1:190,8-10).

\(^8\) See comy [2.2.3].

\(^9\) Be ThA (text & lemma) gadhitāse.

\(^9\) Or “rebirth-bases.” See SD 28.11 (3.2); SD 51.24 (2.5.2.3 (3) n) acquisitions. [2.3.1]

\(^9\) Be saṭṭhi, nissitā; Ce Ee2 Se saṭṭhi, sitā; Ee saṭṭhita, sitā.

\(^9\) Ee vitakkā.

\(^9\) Only Be puthū janatāya.

\(^9\) Be Ce Ee adhamma niviṭṭhā; Ce Ee2 Se adhamma, niviṭṭhā.

\(^9\) Tha duṭṭhulla-g, gāhi, “(not) grasping at the corrupt,” ie, taking up wrong views (ThA 3:191,4).