

6b

Pārāyana Sutta

The Discourse on the Far Shore,¹ or simply **Pārāyana**² | Sn 5.18 (Sn 1124-1149)

Be: **Pārāyana-t,thuti Gāthā**, the Pārāyana Paean & **Pārāyanānugīti Gāthā**, the Pārāyana Verse Summary

Theme: The teaching that is the way to nirvana

Translated & annotated by Piya Tan ©2015

1 Sutta highlights

1.1 AGE OF THE SUTTA

1.1.1 The Pārāyana Sutta (Sn 5.18) is the 18th and last sutta in the Pārāyana Vagga, which is the fifth and last book or chapter (*vagga*) of the Sutta Nipāta (Sn 976-1149). The last two chapters—the **Aṭṭhaka Vagga**, “the eights chapter” (or the octet chapter) (Sn 4) and the **Pārāyana Vagga**, “the chapter on the far shore” (Sn 5)—appear to be very old texts. Both are quoted in other parts of the Tipiṭaka,³ and both include very early teachings.⁴

The fact that they are quoted in the 2nd-century Sanskrit work, Divyāvadāna, and that there is a canonical commentary, **the Niddesa** on them, indicates that both the Vaggas have existed as independent texts for quite some time.⁵ Both these Vaggas have been embedded in the Niddesa, their commentary—the Pārāyana Vagga is in the Cūḷa Niddesa (Nc)—in a manner similar to the Pātimokkha, sutta is found in the Vinaya Vibhaṅga.⁶

1.1.2 The Pārāyana Vagga opens with a prologue or *vattu, gāthā* of 56 verses (Sn 976-1031)—added by the council elders (*saṅgīti, kāra*). The prologue relates how Bāvārī first hears of the Buddha from a devotee and sends 16 of his pupils to visit the Buddha to ascertain if his claims to awakening are true. The route they take is then mentioned.

Sixteen suttas—called “questions” (*pucchā*)—each records the questions asked by Bāvārī’s disciples and the answers given by the Buddha [Sn 1032-1149]. The Cūḷa Niddesa comments on the 16 suttas, but makes no mention of the *Vattu, gāthā*. It also comments on the Khagga, visāṇa Sutta (Sn 1.3), which possibly means that the Sutta was one attached to the Pārāyana Vagga. [1.1.2.4]

1.2 WHAT IS THE PĀRĀYANA?

1.2.1 Sutta citations of the Pārāyana

1.1.2.1 The Pārāyana is an ancient text (meaning an oral transmission as well as, later, a scribal scripture) quoted a number of times in the suttas, namely, the following:

(Tika) Ānanda Sutta	Puṇṇaka Pucchā (Sn 1048)	A 3.32/1:133	SD 31.8a
(Tika) Sāriputta Sutta	Udaya Pucchā (Sn 1106-1107)	A 3.33/1:134	SD 31.8b
Samādhi Bhāvanā Sutta	Puṇṇaka Pucchā (Sn 1048)	A 4.41/2:45	SD 24.1

¹ **Pārāyana Sutta**: Nc:Ee 85.

² **Pārāyana** (without the word “Sutta”): Sn 218,18; SnA 604,5.

³ See CPD: Aṭṭhakavagga. On Pārāyana Vg, eg S 2:47,12; A 1:134,8, 4:63,12.

⁴ See Vetter 1988:101-105, 1990.

⁵ Prob by the time of Asoka (304-232 BCE), the Theravāda have included all canonical texts in some collection or other in the Pali canon, so that there are no independent suttas, as in other schools. Texts outside the canon are regarded as extracanonical, even apocryphal. See Hinüber 1996:§437.

⁶ That Pārāyana Vg is very old is attested by the fact that it is quoted in various suttas [1.1.2.1]. See Hinüber 1996: §15; also §116 for the contents of the Niddesa. This is the only comy, besides the Sutta Vibhaṅga, that has been included in the Canon. On the earliness of the Pārāyana Vagga, see Norman 1983b:69 f.

Majjhe Sutta	(Tissa) Metteyya Pucchā (Sn 2041)	A 6.61/3:399, 401	SD 65.18
(Veḷu,kaṇṭakī) Nanda,mātā S	The Pārāyana ⁷	A 7.50/4:63 f	SD 102.3

1.1.2.2 We know Sn 976-1149 as **the Pārāyana Vagga**, “the chapter on the far shore” [1.1.2.2]. The penultimate section of the Pārāyana Vagga is called **the Pārāyana Sutta**, which records the non-returner Piṅgiya as telling Bāvarī, “I will (now) recite the Pārāyana” (Sn 1131). Then, he recites Sn 1131c up to Sn 1137, before he is interrupted by Bāvarī. The rest of the Pārāyana Sutta records their conversation. We can thus surmise that **the Pārāyana** (the way across) comprises only **Sn 1131c-1137**.

1.1.2.3 As a text (oral or scribal), however, the Pārāyana naturally includes the whole of this Sutta. Since the Vagga itself was put together later, we do not see the “Pārāyana Vagga” cited in the canon. The Aṅguttara, for example, quotes a number of the separate Pucchās [“Questions”], and even a reference to “the Pārāyana” [1.1.2.1].

A reference to “the Pārāyana” is made in **the (Veḷu,kaṇṭakī) Nandamātā Sutta** (A 7.50) [1.1.2.1]. The Sutta does not tell us what exactly the Pārāyana is. The Aṅguttara Commentary says that the Pārāyana is so called because it leads to nibbāna⁸ (AA 4:35). This gloss explains the etymology, the word origin and meaning, but does not tell us which passages or teachings the term encompasses. We need to cull this information from the way in which the term *pārāyana* is used.

1.1.2.4 The Pārāyana Sutta (Sn 5.18), which concludes the Sutta Nipāta, comprises two parts: the Pārāyana-t,thuti Gāthā (The Pārāyana Paeans) and the Pārāyanānugīti Gāthā (the Pārāyana Verse Summary). These titles are not found in the Sutta itself, but given in the Cūḷa Niddesa, its old commentary.

The Pārāyana Sutta, unlike the Vatthu,gāthā (the prologue) of the Pārāyana Vagga, is explained in the old Commentary, **Cūḷa Niddesa** (Nc:Be 25:228). This shows that the Sutta was in existence well before the Vatthu,gāthā were compiled or included in the Canon, or were in existence when the Niddesa was composed.

1.1.2.5 The Pārāyana-t,thuti Gāthā,⁹ “the Pārāyana paean” (verses in praise of the Pārāyana) (Sn 1124-1130). These 7 verses summarize the awakening of the 16 brahmin youths, closing with the statement that they have all found their “way across to the far shore” (*pārāyana*) [Sn 1130]. They are actually devotional verses of praise (*thuti*) for the Buddha and the Dharma.

1.1.2.6 The Pārāyanānugīti Gāthā,¹⁰ “the verse summary” (Sn 1131-1149), comprises 19 verses. Historically, they are more interesting in bringing the story of Bāvarī and his 16 brahmin disciples to a delightful conclusion. This account begins with Piṅgiya meeting Bāvarī and recounting the Pārāyana to him. It is likely that Piṅgiya relates all the questions of the 16 youths, and their answers given by the Buddha—or, each of these brahmin youths does this on their own.

Piṅgiya, the oldest of the brahmin youths and Bāvarī’s own nephew, is the last to report back. He begins by showing how inspired he is by the Dharma, and relates his own practice of “Buddha recollection” (*buddhānussati*). Bāvarī is amazed and wonders just how Piṅgiya does it [Sn 1138-1139]. Piṅgiya then replies by joyfully explaining his practice [Sn 1140-1145].

The Buddha is then said to have sent forth a ray of radiance¹¹ and then he utters a verse [Sn 1146]. The tone of all these verses is one of profound joy (*pīṭi*). Clearly, at this climactic moment, both Piṅgiya and Bāvarī are in deep dhyana. We must imagine **Sn 1146** is heard as a result of their dhyanic state. Both then emerge from dhyana, at which point Piṅgiya is an arhat, and Bāvarī a non-returner. **Sn 1147-1148** (the clos-

⁷ Recited by Veḷu,kaṇṭakī Nanda,mātā (prob identical with Uttarā Nanda,mātā): see SD 3.8 (4).

⁸ *Pārāyanan ti nibbāna,saṅkhātā pāram ayanato pārāyanāti laddha,vohāram dhammam* (AA 4:35).

⁹ Or, Pārāyana Thuti Gāthā.

¹⁰ Or, Pārāyana Anugīti Gāthā.

¹¹ There is neither mention of the Buddha himself appearing nor of his holograph. Clearly this ray of light is accompanied only by the Buddha’s voice. On the Buddha’s radiance, see Endo, *Buddha in Theravāda Buddhism*, 1997:146-163. See also SD 36.9 (4.5.3).

ing verses of the Pārāyana Vagga as well as the Sutta Nipāta itself) are Piṅgiya’s own declaration of his attaining arhathood.

1.2.2 Parāyana

1.2.2.1 The word *pārāyana* or *pārāyaṇa*, meaning “the way across” or “the far shore” should not be confused with *parāyana* or *parāyaṇa*, which means “the goal, destination,” that is, nirvana. There is, in fact, the Parāyana Sutta (S 43.44), a short text, where the Buddha teaches the goal and the path leading to the goal.

1.2.2.2 The word *parāyaṇa* is derived from the prefix *param*, “the far shore, the other shore” and *ayanam*, “going” (SA 3:112). As such, it is a synonym of *pārāyana*, but used in a slightly specialized way as “goal.” Both *pārāyana* and *parāyana* refer to nirvana.

1.2.2.3 The Sutta simply states that the goal (*parāyana/parāyaṇa*) is the destruction of the 3 unwholesome roots: lust (*rāga*), hate (*dosa*) and delusion (*moha*), and the path leading to the goal (*parāyaṇa,gāmī*) is “body-based mindfulness” (*kāya,gatā,sati*). (S 43.14/3:373)

2 Bāvarī and the 16 brahmin youths

2.1 BĀVARĪ RENOUNCES THE WORLD

2.1.1 According to the Aṅguttara Commentary and the Sutta Nipāta Commentary, Bāvarī (his gotra or clan name) was the son of the son of the purohit [chaplain] of king Pasenadi’s father. He is said to bear three of the 32 marks of the great man on his body. (Sn 1019)

In time, he became a learned brahmin. In due course, when Pasenadi was king, Bāvarī took leave to become an ascetic (Sn 976). The king agreed on the condition that he lived nearby. So he lived in the king’s park, along with a group of 16 youths, each with a thousand matted-hair ascetics as followers.¹²

2.1.2 Finding the park inconducive for religious practice, he decided to journey south to look for a suitable place for his ashram. Leaving the Middle Country,¹³ he journeyed through the Uttara janapada (north country), and then southwards into Dakkhiṇa, patha (the Deccan plateau). There, he found an island (*antara,dīpa*), 5 yojanas¹⁴ wide, in the Godhāvarī, a residence for ancient sages. The island and its shores were right on the border between two kingdoms, so that half of it lay in the territory of king Assaka and the other half in that of king Alaka.

2.1.3 Pasenadi’s ministers paid 100,000 kahāpanas to the two, and donated the island to Bāvarī. They also bought a village on its bank, the revenue of which would be given to the ascetics. Bāvarī, however, had no wish for wealth, and spent all the year’s revenue of 100,000 kahāpanas on a great almsgiving.

2.2 THE BRAHMIN’S CURSE

2.2.1 Now, there was a brahmin of Dunniviṭṭha,¹⁵ a village in Kalinga, and wife, a descendent of Jujaka (the greedy brahmin in the Vessantara Jātaka, J 547). Unwilling to do housework, she constantly nagged her husband to obtain 500 kahāpanas¹⁶ to buy a slave. He went to Bāvarī and asked for the money. (SnA 580 f)

¹² AA 1:334; SnA 581 f, 602,24.

¹³ *Majjhima,padesa*, ie, the central Gangetic plain, where the Buddha lived, travelled and taught the Dharma.

¹⁴ *Yojana*, a league, see SD 4.17 (1.2.2).

¹⁵ **Dunniviṭṭha** was a brahmin village in Kaliṅga country. It lay on the road between Jet’uttara and Cetī country, along which Vessantara was said to have travelled to Vaṅka,giri (V 6:521). It was 5 yojanas from Ārañjara,giri (J

2.2.2 Another version of the story was that Bāvarī settled down on the Godhāvarī banks, and a hundred families, too, settled close by. Each occupant yearly gave one kahāpana despite the brahmins’ protests that they had no use for money. Bāvarī distributed the money yearly among the poor and needy, and reports of his generosity spread around.

It was at this time that the brahminee of Dunniviṭṭha, a descendent of Jūjaka (or Tūjaka according to a Sinhala reading), pestered her husband to get the money to buy a slave. Unable to bear her constant nagging, he finally went to Bāvarī (AA 1:334).

2.2.3 When the Dunniviṭṭha finally met Bāvarī, he asked for 500 kahāpanas. Bāvarī, however, replied that he had no money left, as he had spent it all on the alms-offerings. The other brahmin, disappointed, became angry, and cursed Bāvarī, saying that his head would split into seven pieces on the seventh day.

Bāvarī was greatly distressed, but a female deity (his mother in a previous birth, AA 1:335), seeing his trouble, reassured him by saying that the brahmin knew the meanings neither of “head” nor of “splitting.” “Who then knows it?” asked Bāvarī, and the deity told him of the appearance in the world of the Buddha, who was living at Sāvattihī. At that time, Bāvarī was 120 years old, and he bore three of the 32 marks of the great man (Sn 1019).¹⁷

2.2.4 In the time of Kassapa Buddha, it is said that Bāvarī was king Kattha, vāhana. Hearing of the Buddha from his friend, the king of Benares, he sent messengers, including his nephew, to find out about the Buddha and to report back to him. But the nephew returned with the news of the Buddha’s death, which had taken place before their arrival at Benares.

Thereupon, Kattha, vāhana, having accepted the Buddha’s teaching, engaged in various good deeds and was, after death, reborn in a sense-realm deva-world. From there, he was born in the family of Pasenadi’s purohit and was the teacher of Pasenadi’s boyhood. Unwilling to remain longer in the court, he took leave of the king and lived in the royal park as an ascetic. [2.1.1]

2.3 THE 16 BRAHMIN YOUTHS

2.3.1 It was on this occasion that he sent his disciples to the Buddha.¹⁸ **The 16 brahmin youths** (*soḷasa māṇava*) were Ajita, Tissa Metteyya, Punnaka, Mettagū, Upasīva, Nanda, Hemaka, Todeyya, Kappa, Jatu-, kannī, Bhadr’āvudha, Udaya, Posāla, Mogharāja and Piṅgiya. The 16 pupils went northward, through Patitthāna, Māhissatī, Ujjenī, Gonaddha, Vedisā, Vanasavhya (also called Vana, sāvattihī or Tumbava), Kosambī, Sāketa and Sāvattihī. (Sn 1011; SnA 2:583)

2.3.2 When they arrived, they found that the Buddha had gone to Rājagaha. They journeyed through Setavyā, Kapilavattu, Kusinārā, Pāvā, Bhoganagara and Vesālī. When they finally arrived at the Pāsānaka Cetiya, they greeted him in Bāvarī’s name. Being satisfied that the Buddha has all the marks of the Great Man.¹⁹

In the Pārāyana Sutta, first, Ajita presents Bāvarī’s question to the Buddha, and when he has answered it, each of the other pupils asks him a question in turn, and to which the Buddha replies accordingly. The last questioner amongst the 16 brahmin youths is the oldest of them, that is, Piṅgiya. His questions and the

3:463) and 10 from Cetī country. It was where the brahmin Jūjaka (who took Vessantara’s two sons, J 6:521), and Jūjaka’s bond-slave woman, Amitta, tāpanā (J 6:521, 541), once lived.

¹⁶ An ancient Indian coin (Skt *kāṛṣāpaṇa*; P *kahāpana*) also called *paṇa*, valued at 57.8 grains: see SD 4.19 (1.3).

¹⁷ The 3 marks that Bāvarī possessed were: (1) he can cover his face with his tongue; (2) there is hair between his eye-brows; (3) his male organ is ensheathed (Sn 1022). It should be noted that although Sn is very old, these two verses belong to the prologue or introductory “narrative verses” (*vatthu, gāthā*) (Sn 976-1031), interpolated by the council elders (SnA 603).

¹⁸ Sn 977; SnA 575-579; AA 1:334-337.

¹⁹ On the great man (*mahā.purisa*) and his marks, see SD 36.9 (3 +4). On the problem of the hidden marks, see Miln 168 f, SA 1:275 f.

Buddha’s answers are recorded in **the Piṅgiya Māṇava Pucchā** (Sn 5.17).²⁰ This Sutta recounts the story of Piṅgiya and Bāvari after that.

2.3.3 According to the Sutta Nipāta Commentary, all of Bāvari’s disciples and their 16,000 followers became arhats at the conclusion of the Buddha’s teaching, except for Piṅgiya, who became a non-returner. This was because he was thinking of Bāvari while the Buddha was teaching.

Piṅgiya then took leave of the Buddha and returned to report back to Bāvari. At the end of the report, the Buddha appeared before them in a radiant ray of light and taught them the Dharma. It is then that Piṅgiya became an arhat and Bāvari a non-returner. (SnA 603 f)

2.3.4 At the end of the teachings recorded in the Pārāyana Vagga, the 16 brahmin youths and their 16,000 followers all express their wish to renounce the world. The Buddha accepts them into the community them by pronouncing, “Come, O bhikkhus!” (*etha bhikkhave*). This is known as the “come, bhikkhu” going-forth (*ehi, bhikkhu pabbajjā*, VA 1:24).²¹

On account of the 16 brahmin youths and their followers attaining spiritual excellence (as arhats and as non-returners), and they renounce the world at the close of the teachings of Pārāyana Vagga, and become known as the “brahmins who have crossed over” (*pārāyanika, brāhmanā*).

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The Discourse on the Far Shore

[or, The Far Shore]

Sn 1124-1149

The Pārāyana Paean

(*pārāyana thuti gāthā*)

[The council elders:]²² [218]

1 The Blessed One said this while he was residing at the Pāsāṅka Shrine in Magadha. As he was asked in turn by the 16 attending brahmins, he answered them accordingly.

2 If one, understanding the meaning of the verses, one by one, were to practise the Dharma in accordance with the Dharma, one would follow the path to the far shore beyond decay and death.

3 Therefore, this Dharma exposition is called “**the Pārāyana**”²³ (the going to the far shore).

(1) *Ajito tissametteyyo*
puṇṇako atha mettagū
dhotako upasīvo ca
nando ca atha hemako

Sn 1124²⁴

Ajita, Tissa Metteyya,
Puṇṇaka, Mettagū, too,
Dhoṭaka and Upasīva,
Nanda, and Hemaka, too.

²⁰ Sn 1120-1123 (SD 49.6b).

²¹ On the *ehi, bhikkhu pabbajjā*, see SD 45.16 (1.2).

²² *Saṅgīti, kāra* (SnA 603,28-29).

²³ Comys: “**Pārāyana** is a name for death-free nirvana which is called the far shore” (*pārāyanan ’t’eva adhivacanan-’ti pārāṃ vuccati amataṃ nibbānaṃ ... , ayanam vuccati maggo*, Nc:Be 197,1) [on *t’eva*, see Norman 1988:92 = *Collected Papers* 3:222 f]; “**Pārāyana** is the going to the far shore, that is, nirvana; it is called *pārāyana* in common usage” (*Pārāyanan ’ti nibbāna, saṅkhatam pārāṃ ayanato pārāyanan ’ti laddha, vohāram dhammam*, AA 4:35,11-13). See Jayawickrama, *Univ of Ceylon Review* 6,3 1948:139-241, repr *Pali Buddhist Rev* 1,3 1976b:146-156. See also Sn:N 423 n p218,18.

- (2) *Todeyya,kappā dubhayo
jatu,kaṇṇī ca paṇḍito
bhadr'āvudho²⁵ udayo ca
posālo cāpi brāhmaṇo
mogha,rājā ca medhāvī
piṅgiyo ca mahā,isi.* [219] **Sn 1125** Both Todeyya and Kappa,
and wise Jatu,kaṇṇī,
Bhadra'āvudha and Udaya,
Posāla the brahmin, too,
and wise Mogha,rāja,
and the great seer Piṅgiya—
- (3) *Ete buddham upāgañchum²⁶
samma,carāṇam isim.
Pucchantā nipuṇe pañhe
buddha,seṭṭham²⁷ upāgamum.* **Sn 1126** they approached the Buddha
the seer, accomplished in conduct,
asking subtle questions,
they approached the best of buddhas.²⁸
- (4) *Tesaṃ buddho pavyākāsi
pañhe puṭṭho yathā,tatham
pañhānam veyyākaraṇena
tosesi brāhmaṇe muni* **Sn 1127** The Buddha answered true to reality
the questions that they have asked.
In answering their questions,
the sage gladdened the brahmins.
- (5) *Te tositā cakkhumatā
buddhen'ādicca,bandhunā.²⁹
Brahma,cariyam acarimsu
vara,pañhassa santike* **Sn 1128** They, gladdened by the one with the eye,
the Buddha, kinsman of the sun,
lived the holy life
in the presence of the one of noble wisdom.
- (6) *Ekam ekassa pañhassa
yathā buddhena desitam
tathā yo paṭipajjeyya
gacche pāram apāraṭo* **Sn 1129** If one were to practise in accordance
with the truth of each and every one
of the questions as answered by the Buddha,
one would go from here to the far shore.
- (7) *Apārā pāram gaccheyya
bhāvento maggam uttamaṃ
maggo so pāram gamanāya
tasmā pārāyanam iti.* **Sn 1130** Cultivating the supreme way, he would go
from the near shore to the far shore:
This path is for going to the far shore,
therefore, it is called the Pārāyana.

²⁴ The metre here are śloka (Sn 1124-1132, 1135-1141, 1147-1148), Triṣṭubh (Sn 1133-1134, 1142-1144, 1146) and mixed śloka/triṣṭubh (1145, 1149). On these metres, see SD 49.12 (2.2).

²⁵ *Āvudha* is an alternate form of *āyudha* (Skt), “weapon” (Dh 40): see Geiger, *A Pāli Grammar*, 1994:§45.1

²⁶ *Upagañchum* (aor) (so Ee; Be *upagacchum*). From *upa* + *āgañchi*; cf *āgañchi* (Sn 379, Ee *āgacchi*; 979; *āgañchīm*, Be *agacchīm*, J 4:331,8*). See Sn:N 194 n138.

²⁷ *Buddha,seṭṭha*: see details at Comy on Sn 226, which essentially says that “he is buddha (awakened) (*buddha*) and he is the best (*seṭṭha*)” (SnA 1:180,31-181,3). See J W de Jong, rev of *Elders' Verses I*, *Indo-Iranian Journal* 13 1971: 300. Cf also Sn 282 and Ap 96,2.

²⁸ See fn on the Pali here.

²⁹ *Ādicca,bandhu*. Sn 423 says that the Buddha's “lineage is called ‘the sun’”(ādicca nāma gottena). Here, *gotta* (Skt *gotra*) is not the brahminical term, but a non-technical figure playing on the imagery of light and life (the sun). Cf Tha 26 + comy; also Tha 91, 417 & their comys: see Tha:N 127 n26. See J Brough, *The Early Brahmanical System of Gotra and Pravara*, Cambridge,1953:xv.

The Pārāyana Verse Summary

(pārāyana anugāti gāthā)

Piṅgiya's adoration

- | | | |
|--|-----------------------|---|
| <p>(8) <i>Pārāyanam anugāyissam</i>
 <i>(icc'āyasmā piṅgiyo)</i>³⁰
 <i>yathā'ddakkhi tathā'kkhāsi</i>³¹
 <i>vimalo bhūri,medhaso.</i>
 <i>nikkāmo</i>³² <i>nibbano</i>³³ <i>nāgo</i>³⁴
 <i>kissa hetu musā bhane.</i></p> | <p>Sn 1131</p> | <p>I will recite the Pārāyana,
 (said the venerable Piṅgiya.)
 As he has seen, so he teaches it.
 The immaculate one of broad wisdom,
 lust-free, cooled naga [noble saint]—
 why would he speak falsely?</p> |
| <p>(9) <i>Pahīna,mala,mohassa</i>
 <i>māna,makkha-p,pahāyino</i>
 <i>handāham kittayissāmi</i>
 <i>giram vaṇṇūpasañhitam.</i> [220]</p> | <p>Sn 1132</p> | <p>Come, now, I will show the glory of
 the one who has abandoned delusion's stain,
 who has given up pride and hypocrisy,
 singing him words of praise.</p> |
| <p>(10) <i>Tamo,nudo buddho samanta,cakkhu</i>
 <i>lok'antagū sabba,bhavātivatto,</i>
 <i>anāsavo sabba,dukkha-p,pahīno</i>
 <i>sacca,vhayo brahme</i>³⁶ <i>upāsito me</i></p> | <p>Sn 1133</p> | <p>The Buddha, dispeller of darkness, all-seeing eye,
 reached the world's end, crossed over all birth,
 influx-free,³⁵ abandoned all suffering, whose name
 is truth—he's honoured by me, brahmins.</p> |
| <p>(11) <i>Dijo yathā kubbanakam pahāya</i>
 <i>bahu-p,phalam kānanam āvaseyya.</i>
 <i>Evam pahaṃ appadasse</i>³⁷ <i>pahāya</i>
 <i>mah'odadhim hamso-r-iva ajjhapatto.</i> Sn 1134³⁸</p> | <p>Sn 1134</p> | <p>Just as a bird abandoning a small poor wood
 to live in a grove rich with fruits—
 so, too, he has left behind those of narrow vision,
 has arrived, like a swan, at a great lake (of vision).</p> |
| <p>(12) <i>Ye'me pubbe viyākaṃsu</i>
 <i>huram</i>³⁹ <i>gotama,sāsanā.</i>
 <i>"Iccāsi iti bhavissati"</i></p> | <p>Sn 1135</p> | <p>In the past, those outside of Gotama's teaching,
 had explained to me, thus,
 'So it was; so it will be,'</p> |

³⁰ This hypermetrical parenthesis has been added by the council elders (*saṅgīti,kāra*), or the reciter's remark (see Tha:N 242 n824). On reciter's remarks, see Sn:N 154 n18-29.

³¹ Se *Yathā addakkhi tathā akkhāti*.

³² *Nikkāma* is glossed as "whose lust has been abandoned" (*pahīna,kāmo*, SnA 2:605,10-12). See Tha 691 (Tha:N 224 n691). Comy on **Ratana S** (Khp 6,4): he gets rid of all defilements, with wisdom, without any consideration for life or limb, and by the accomplished effort, see the wisdom aggregate (ie, right view and right thought), KhpA 184,-20-23.

³³ Be Ce Ee *nibbano*; Se *nibbuto*. Comy explains that one is here rid of the "forest" (*vana*) of defilements and craving (SnA 605,11-13).

³⁴ Be Ce Se *nāgo*; Ee *nātho* ("lord, refuge"). Niddesa has *nāga* with the gloss, "The Blessed One commits no wrong; hence, he is *nāga*" (*bhagavā na āgum karotīti nāgo*, Nc:Be 203,20). Clearly then the reading should be *nāgo*.

³⁵ "Influx-free" (*anāsavo = na + āsava*), ie, free of the samsaric floods that are the influxes (*āsava*) of: sensual desire (*kāmāsava*), existence (*bhav'āsava*) and ignorance (*avijjāsava*). Later, a 4th influx—that of views (*ditth'āsava*)—was added as no 3. Technically, "views" (*diṭṭhi*) underlie all the first 3 influxes: SD 30.3 (1.3.2).

³⁶ Here *brahme = brahmaṇā* (voc): see Sn:N 396 n982.

³⁷ Comy glosses *appa,dasse* with "those with little wisdom" (*paritta,paññe*, SnA 2:605,20-21).

³⁸ For nn on Sn 1134, see Sn:N 425 n1134.

³⁹ *Huram* (adv) "there; in the other world, in another existence; outside." As prep with acc, meaning "on the other side of, outside of" (Sn 1084 = 1135). Usu in the phrase *idha vā huram vā*, "in this world or in the hereafter" (S 1.12; Dh 20; Sn 224 = J 1:96; Sn 468, 470, 496; Tha 10; Vism 107; DhA 4:43). See Tha:N 121 n10.

- sabbaṃ taṃ iti-h-iti,haṃ
sabbaṃ taṃ takka,vaḍḍhanam* **Sn 1135**⁴⁰ that is all hearsay,
all that increased my speculations.
- (13) *Eko tama,nudāsino
jutimā⁴¹ so pabhaṅ,karo
gotamo bhūri,paññāṇo⁴²
gotamo bhūri,medhaso.* [221] **Sn 1136** The one who has dispelled darkness,
the torch, the light-maker,
Gotama, of wisdom vast,
Gotama, of insight vast—
- (14) *Yo me dhammam adesesi
sandīṭṭhikam akālikam.
taṅha-k,khayam anītikam
yassa n’atthi upamā kvaci* **Sn 1137** is the one who showed me the Dharma,
visible here and now, beyond time,
the destruction of craving, the end of distress—
nothing whatsoever compares to it.

Bavari⁴³

- (15) *Kim nu tamhā vippavasasi
muhuttam api piṅgiya
gotamā bhūri,paññāṇā
gotamā bhūri,medhasā.* **Sn 1138** But can you part from him
for just a moment, Piṅgiya,
from Gotama, of wisdom vast,
from Gotama, of insight vast—
- (16) *Yo te dhammam adesesi
sandīṭṭhikam akālikam
taṅha-k,khayam anītikam
yassa n’atthi upamā kvaci.* **Sn 1139** the one who showed you the Dharma,
visible here and now, beyond time,
the destruction of craving, the end of distress—
nothing whatsoever compares to it?”

Piṅgiya’s lion-roar [NcA 93,4]

- (17) *Nāham tamhā vippavasāmi
muhuttam api brāhmaṇa
gotamā bhūri,paññāṇā
gotamā bhūri,medhasā.* **Sn 1140** I cannot part from him
for even a moment, brahmin,
from Gotama, of wisdom vast,
from Gotama, of insight vast—
- (18) *Yo me dhammam adesesi
sandīṭṭhikam akālikam⁴⁴
taṅha-k,khayam anītikam
yassa n’atthi upamā kvaci.* **Sn 1141** he who showed me the Dharma,
visible here and now, beyond time,
the destruction of craving, the end of distress—
nothing whatsoever compares to it.
- (19) *Passāmi naṃ manasā cakkhunā’va
rattin,divaṃ brāhmaṇa appamatto.* I see him with the mind, as if with my eye,
diligent, night and day, brahmin,

⁴⁰ = Sn 1084, **Hemaka Pucchā**; in both cases, without reciter’s remarks.

⁴¹ So Be, Ce, Nc:Be, Se; Ee *jātima*, “well born.” Nc gives a string of synonyms for “wise:” *jutimāti jutimā matimā paṇḍito paññavā buddhimā nāṇī vibhāvī medhāvī* (Nc:Be 212,28). Hence, *jutimā* is clearly the right reading. **Also** at Sn 508 f.

⁴² Comy: **Bhūri,paññāṇo** means “the flag of knowledge” (*bhūri,paññāṇo’ti nāna-d,dhajo*); **bhūri,medhaso** means “of great wisdom” (*bhūri,medhaso’ti vipula,pañño*) (SnA 2:605,23). Apparently, the first explanation takes *bhūri* to mean “wisdom,” and *paññāna*, “sign, mark, token;” and in the second, *bhūri* means “abundant,” and *medhaso*, “having wisdom.” See Sn:N 426 n1136.

⁴³ NcA 92,32.

⁴⁴ On *sandīṭṭhika* and *akālika*, see SD 15.9 (2.2) + (2.3) respectively. See also Sn:N 280 n567.

- Namassamāno vivasemi*⁴⁵ *rattim ten'eva maññāmi avippavāsam*.⁴⁶ **Sn 1142** I stay apart, passing the night revering him, therefore—I must say—he is surely not apart.⁴⁷
- (20) *Saddhā ca pīti ca mano sati ca nāpenti me*⁴⁸ *gotama,sāsanamhā yaṃ yaṃ disaṃ vajati bhūri,pañño sa tena ten'eva nato ham*⁴⁹ *asmi*. **Sn 1143** My faith and zest, mind and mindfulness, too, go not away from Gotama's teachings—in whatever quarter the one of wide wisdom goes in that very direction I bow down.
- (21) *Jiṇṇassa me dubbala,thāmakassa ten'eva kāyo na paleti*⁵⁰ *tattha. Saṅkappa,yantāya*⁵¹ *vajāmi niccam mano hi me brāhmaṇa tena yutto*. **Sn 1144** Aged am I, of feeble strength. As such, my body goes not there. But by the vehicle [journey] of thought I get there: for, brahmin, my mind is fixed on him.
- (22) *Paṅke sayāno pariphandamāno dīpā dīpaṃ upaplaviṃ*.⁵² *Ath'addasāsim sambuddham ogha,tiṇṇam anāsavaṃ*. **Sn 1145** Lying and floundering in the mire, I floated from island to island. Then, I saw the self-awakened one, the flood-crosser, influx-free.

The Buddha's radiance⁵³

- (23) *Yathā ahū vakkali mutta,saddho*⁵⁴ *bhadr'āvudho āḷavi gotamo ca. Evam evaṃ tvam pi pamuñcassu saddham*⁵⁵ *gamissasi tvam piṅgiya maccu,dheyyassa pāraṃ*. **Sn 1146** Just as Vakkalī is freed by faith, and Bhadr'āvudha, and Āḷavī Gotama, too—you, too, have freed your faith—you, Piṅgiya, will go to the far shore, beyond the realm of death.

The arhat Piṅgiya

- (24) *Esa bhiyyo pasidāmi sutvāna munino vaco. Vivaṭṭa-c,chado*⁵⁶ *sambuddho akhilo paṭibhānavā*. **Sn 1147** I feel faith in him all the more, listening to the sage's word. The self-awakened who has rolled back the veil, free of mental barrenness, of ready wit.

⁴⁵ Se *vivasāmi*. Comy glosses *vivasemi* as “to spend, let pass” (*atināmemi*) the night (SnA 2:606).

⁴⁶ *Avippavāsam*, as a bahuvrihi cpd means “not possessing absence,” ie, “not being absent.”

⁴⁷ Or, “There is no absence [no forgetting the Buddha].” There is a wordplay on *vivasemi* and *avippavāsam*, “non-absence,” ie, by his constant Buddhānussati by way of visualizing the Buddha. DhA glosses *avippavāsam* as “diligence, vigilance” (*appamādo*, DhA 1:288,17).

⁴⁸ Nc:Be *nāpent me* = *na apenti ime; apeti*, “go away from.” Cf suggestion of *na h'apeti*, Sn 90. See CPD: *apeti*.

⁴⁹ *Nato*: see PED: *namati*.

⁵⁰ On *paleti*, cf Sn 831.

⁵¹ So Be, Nc:Be; Ce Nc:Ne *saṅkappa,yantāya*.

⁵² Be *upaplaviṃ*; Se Nc:Be *upallaviṃ*. See Sn:N 428 n1145.

⁵³ NcA 94,11; SnA 606,16.

⁵⁴ This is clear from the Sutta context and Comy, Nc:Be 25:223. Norman thinks that we should take *mutta,sadda* as meaning “with faith proclaimed, having proclaimed his faith,” *pamutta,saddhā* (cf line c) (Sn:N 428 n1146). I don't think we need to narrow their senses here.

⁵⁵ On *pamuñcassa saddham*—here, the context is clearly *saddhā* (“faith”)—see *Āyācana S* (S 6.12), SD 12.2 (3).

⁵⁶ *Vivaṭṭa-c,chado*. Niddesa speaks of the 5 veils (*pañca chada*): the veils of craving (*tanhā,chada*), of views (*diṭṭhi,-chada*), of defilements (*kilesa,chada*), of wrong conduct (*duccarita,chada*), and of ignorance (*avijjā,chada*) (Nc:Be 224,11). Note that the first and last veils are similar to the first and last of the 10 fetters (*dasa saṃyojana*) [SD 3.3 (2); SD 11.1(5.1)]. The 5 veils, then, is a kind of summary of these 10 fetters.

- (25) *Adhideve abhiññāya*
*sabbaṃ vedī paro, varaṃ*⁵⁸
pañhā'nanta, karo satthā
kaṅkhīnaṃ paṭijānataṃ. [223] Sn 1148 Through understanding surpassing the divine,⁵⁷
 he is one who knows all, (both) worldly and beyond,
 the teacher who puts an end to the question
 of those who claim to have doubts.
- (26) *Asaṃhīraṃ*⁵⁹ *asaṅkappaṃ*⁶⁰
yassa n'atthi upamā kvaci.
Addhā gamissāmi na m'ettha kaṅkhā
evaṃ maṃ dhārehi adhimutta, cittaṃ'ti. Sn 1149 The immovable, the unshakable,
 has no comparison whatsoever.
 Surely there I shall go, without a doubt—
 consider me, then, as one whose mind is so inclined.⁶¹

— evaṃ —

[For **Bibliography**, see the end of SD 49]

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⁵⁷ Here, I follow Sn:J, and which encompasses the notion of the Buddha as “the deva above all devas,” or “the divine beyond the divine.” Nc speaks of the 3 kinds of devas (*tayo devā*): (1) conventional gods (royalty and the powerful) (*sammuti, deva*), (2) divine beings (*upapatti, deva*) and (3) the arhats (*visuddhi, deva*). The Buddha, through his higher knowledge (*abhiññā*) is the “highest god or supremely divine” above all these (in terms of his full awakening). (Nc:Be 225,16; Nc:Ne 238,20). Knowing the Dharma, he is one who knows the true nature of everything (the all), by which he brings himself and others to divinity (*adhideve abhiññāyāti adhideva, kare dhamme ñātvā ... attano ca parassa ca adhidevatta, karaṃ sabbaṃ dhamma, jātaṃ vedī'ti vuttaṃ hoti*, NcA 2:94,31). He has acquired divine names on account of his transcending the human (*laddha, nāmehi manussehi adhokāti attho*, MA 3:454,11 ad M 2:213,7). See Sn:N 429 n1148.

⁵⁸ Be *varo varaṃ*; Ce Ee Se *paro, varaṃ*; Nc *paro param*. Sn 353a, where Comy glosses as “the supramundane and the mundane, the good and the bad, far and near” (*lokuttara.lokiya, vasena sundarāsundaram dūre, santikaṃ vā*, SnA 360,12-14).

⁵⁹ “Immovable” (*asaṃhīraṃ*) means that which is unaffected by lust, etc (the 3 unwholesome roots) (SnA 2:607,12). See foll def.

⁶⁰ “Unshakable” (*asaṅkappaṃ*) means “the imperturbable” (*akuppa*) and “that which of the nature of non-changing” (*avipariṇāma, dhamma*), both *asaṃhīraṃ* and *asaṅkappaṃ* refer to nirvana (SnA 2:607,13).

⁶¹ That is, inclined towards nirvana (Nc:Be 228,15).