

I The Chapter on the Serpent

I,1 The Serpent

1. One who removes the anger that has arisen
as one removes with herbs a snake's spreading venom:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (1)

2. One who has entirely cut off lust
as if plucking a lotus growing in a lake:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (2)

3. One who has entirely cut off craving,
having dried up its fast-flowing stream:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (3)

4. One who has entirely swept up conceit
as a great flood does a fragile bridge of reeds:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (4)

5. One who finds no core in states of existence,
as one seeking flowers in *udumbara* trees finds none:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (5)

6. One who has no irritations inwardly,
having transcended such and such states of existence:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (6) [2]

7. One whose thoughts have been burned out,
entirely well excised internally:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (7)

8. One who has neither run too far nor run back,
who has transcended all this proliferation:

that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (8)

9. One who has neither run too far nor run back,
having known about the world, "All this is unreal":
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (9)

10. One who has neither run too far nor run back,
devoid of greed, [knowing] "All this is unreal":
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (10)

11. One who has neither run too far nor run back,
devoid of lust, [knowing] "All this is unreal":
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (11)

12. One who has neither run too far nor run back,
devoid of hatred, [knowing] "All this is unreal":
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (12)

13. One who has neither run too far nor run back,
devoid of delusion, [knowing] "All this is unreal":
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (13)

14. One who has no latent tendencies at all,
whose unwholesome roots have been uprooted:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (14)

15. One who has no states born from distress
as a condition for returning to the near shore:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (15)

16. One who has no states born from desire,
causes for bondage to existence:

that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (16) [3]

17. Having abandoned the five hindrances,
untroubled, crossed over perplexity, free of darts:
that bhikkhu gives up the here and the beyond
as a serpent sheds its old worn-out skin. (17)

I,2 Dhaniya

18. "I've boiled my rice, I've milked the cows,"
 (said the herdsman Dhaniya).
"I dwell with my family near the bank of the Mahī.
My hut is thatched, the fire is kindled:
so if you wish, pour down, O sky god!" (1)

19. "I don't boil with anger, I'm rid of barrenness,"
 (said the Blessed One).
"I dwell one night near the bank of the Mahī,
my hut open, my fire extinguished:
so if you wish, pour down, O sky god!" (2)

20. "No gadflies or mosquitoes are found,"
 (said the herdsman Dhaniya).
"The cows roam in the meadow lush with grass.
They can endure the rain when it comes:
so if you wish, pour down, O sky god!" (3)

21. "I made a raft that is well constructed,"
 (said the Blessed One).
"I have crossed, gone beyond, escaped the flood.
I have no more need for a raft:
so if you wish, pour down, O sky god!" (4) [4]

22. "My wife is obedient, not wanton,"
 (said the herdsman Dhaniya).
"Living together with me long, she is agreeable,
and I do not hear any evil about her:
so if you wish, pour down, O sky god!" (5)

23. "My mind is obedient, liberated,"
 (said the Blessed One).
 "It's been long nurtured and well tamed;
 further, no evil is found in me:
 so if you wish, pour down, O sky god!" (6)
24. "I am employed by myself,"
 (said the herdsman Dhaniya),
 "and my children, living close by, are healthy;
 I do not hear any evil about them:
 so if you wish, pour down, O sky god!" (7)
25. "I am not employed by anyone,"
 (said the Blessed One).
 "I wander in all the world by what I've earned.
 I have no need at all for wages:
 so if you wish, pour down, O sky god!" (8)
26. "There are cows and suckling calves,"
 (said the herdsman Dhaniya).
 "There are cows with calf and breeding cows;
 there is also a bull, chief of cattle, here:¹
 so if you wish, pour down, O sky god!" (9)
27. "There are no cows or suckling calves,"
 (said the Blessed One),
 "no cows with calf or breeding cows. [5]
 There's not even a bull, chief of cattle, here:
 so if you wish, pour down, O sky god!" (10)
28. "The stakes are planted, unshakable,"
 (said the herdsman Dhaniya).
 "The muñja grass halters are new and well shaped;
 not even the sucklings can break them:
 so if you wish, pour down, O sky god!" (11)
29. "Like a bull I have cut through the bonds,"

¹ Reading with Ce and Be *gavampatīdha atthi*, as against Ee *gavampatī ca atthi*. Norman too prefers *gavampatīdha*; see GD 149–50.

(said the Blessed One).

“Like an elephant I have sundered the rotten creeper.
I will never again come to the bed of the womb:
so if you wish, pour down, O sky god!” (12)

30. Filling the lowland and highland,
at once a great cloud poured down rain.
Having heard the rain falling,
Dhaniya spoke about this matter: (13)

31. “It is no small gain for us,
that we have seen the Blessed One.
We approach you as a refuge, One with Vision:
be our teacher, great muni. (14)

32. “My wife and I, obedient, would lead
the spiritual life under the Fortunate One.
Gone beyond birth and death,
we would make an end of suffering.” (15) [6]

33. “One who has sons delights because of sons,”
(said Māra the Evil One).
“One with cattle delights because of cattle.
For acquisitions are a man’s delight;
without acquisitions one does not delight.” (16)

34. “One who has sons sorrows because of sons,”
(said the Blessed One).
“One with cattle likewise sorrows because of cattle.
For acquisitions are a man’s sorrow;
without acquisitions one does not sorrow.” (17)

I,3 The Rhinoceros Horn

35. Having put down the rod toward all beings,
not harming a single one among them,
one should not desire a son, how then a companion?
One should live alone like a rhinoceros horn. (1)

36. For one who has formed bonds, there is affection;²
following on affection, this suffering arises.
Discerning the danger born of affection,
one should live alone like a rhinoceros horn. (2)

37. Sympathizing with friends dear to one's heart,
with mind attached, one forsakes the good.
Seeing this peril in intimacy,
one should live alone like a rhinoceros horn. (3)

38. As widespread bamboo becomes entwined,
just so is concern for wives and sons. [7]
But like a bamboo shoot, not getting stuck,³
one should live alone like a rhinoceros horn. (4)

39. As a deer unbound in the forest
goes off to graze wherever it wants,
a wise person, looking out for his freedom,
should live alone like a rhinoceros horn. (5)

40. One is addressed in the midst of companions,
whether resting, standing, going, or traveling.
Looking out for the freedom that is not coveted,
one should live alone like a rhinoceros horn. (6)

41. There is play and delight in the midst of companions,
and affection for one's sons is vast.
Averse to separation from those who are dear,
one should live alone like a rhinoceros horn. (7)

42. At home in the four directions, unrepelled,
contented with anything whatsoever,
enduring obstacles, fearless,
one should live alone like a rhinoceros horn. (8)

43. Even some monastics are hard to please;
so, too, householders living at home.

² Be and Ce have the plural here, *bhavanti snehā*, while Ee has the singular *bhavati sneho*. Pj II has the singular in the lemma: Be *bhavati sneho*, Ce and Ee *bhavati sineho*.

³ Be *sajjamāno* must be a typographical error. Nidd II 219 (Be) and Pj II (Be) both read *asajjamāno*.

Being unconcerned about others' sons,
one should live alone like a rhinoceros horn. (9)

44. Having discarded the marks of a layman
like a koviḷāra tree whose leaves are shed,⁴ [8]
having cut off a layman's bonds, the hero
should live alone like a rhinoceros horn. (10)

45. If one should find a judicious companion,
a fellow wanderer, of good behavior, resolute,
having overcome all obstacles, one should
live with him, satisfied and mindful.⁵ (11)

46. But if one does not find a judicious companion,
a fellow wanderer, of good behavior, resolute,
like a king who has abandoned a conquered realm,⁶
one should live alone like a rhinoceros horn.⁷ (12)

47. Surely, we praise the excellence of companionship:
one should resort to companions one's equal or better.
Not obtaining these, as one who eats blamelessly
one should live alone like a rhinoceros horn. (13)

48. Having seen radiant [bracelets] of gold,
skillfully fashioned by a goldsmith,
clashing together in pairs on the arm,
one should live alone like a rhinoceros horn. (14)

49. Thus if I had a partner, I would incur
[fond] words of address or verbal friction.
Looking out for this peril in the future,
one should live alone like a rhinoceros horn. (15)

50. Sensual pleasures are colorful, sweet, delightful,
but in their diversity they agitate the mind.

⁴ Reading *saṃsīnapatto* with Ce and Ee in both text and Pj II, as against Be *sañchinnapatto*. See p. ???, note ???.

⁵ The verse is identical with Dhp 328.

⁶ Or, on the alternative interpretation suggested by Pj II, "the country he has ruled." See p. ???, note ???.

⁷ The first three lines are identical with Dhp 329a-c.

Having seen danger in the strands of sensual pleasure,
one should live alone like a rhinoceros horn. (16)

51. “This is adversity, a boil, disaster,
an illness, a dart, and peril for me”:
having seen this peril in the strands of sensual pleasure,
one should live alone like a rhinoceros horn. (17) [9]

52. Cold and heat, hunger, thirst,
wind, the hot sun, gadflies, and serpents:
having patiently endured all these,
one should live alone like a rhinoceros horn. (18)

53. As an elephant that has abandoned the herd—
with massive back, lotus-like, eminent—
may live in the forest as he pleases,
one should live alone like a rhinoceros horn. (19)

54. It is impossible that one who delights in company
might attain even temporary liberation.
Having attended to the word of the Kinsman of the Sun,
one should live alone like a rhinoceros horn. (20)

55. “I have transcended the contortions of views,
reached the fixed course, obtained the path.
I have aroused knowledge, I’m not to be led by others”:
one should live alone like a rhinoceros horn. (21)

56. Without greed, without scheming,
without thirst, not denigrating,
with stains and delusion blown away,
without wishes for anything in all the world,
one should live alone like a rhinoceros horn. (22)

57. One should avoid an evil companion,
who shows what is harmful, one settled in unrighteousness.
One should not freely associate
with one who is intent and heedless;
one should live alone like a rhinoceros horn. (23) [10]

58. One should resort to the learned, a bearer of Dhamma,
an eminent friend gifted with ingenuity.
Having known the benefits and removed doubt,
one should live alone like a rhinoceros horn. (24)

59. Having found no satisfaction in the world
with play, delight, and sensual pleasures,
not taking any interest in them,
refraining from ornaments, a speaker of truth,
one should live alone like a rhinoceros horn. (25)

60. Having abandoned children and wife,
father and mother, wealth, grain, and relatives,
sensual pleasures according to the limit,
one should live alone like a rhinoceros horn. (26)

61. “This is a tie, the happiness here is slight,
giving little gratification, the suffering here is more,
this is a hook”: having known thus, a thoughtful person
should live alone like a rhinoceros horn. (27)

62. Having sundered the fetters,
like a fish in the water that has broken a net,
like a fire not returning to what has been burnt,
one should live alone like a rhinoceros horn. (28)

63. With downcast gaze, not footloose,
with guarded faculties, with protected mind,
unpolluted, not feverish with passion,
one should live alone like a rhinoceros horn. (29)

64. Having cast off the marks of a layman
like a pāricchattaka tree that has shed its leaves,⁸ [11]
clothed in ochre robes, having renounced,
one should live alone like a rhinoceros horn. (30)

65. Not arousing greed for tastes, not hankering for them;
not nourishing others, walking for alms without skipping houses;

⁸ For a discussion of my rendering of this line, see [p. ???, note ???](#).

with a mind unbound to this or that family,
one should live alone like a rhinoceros horn. (31)

66. Having abandoned the five obstructions of mind,
having dispelled all mental defilements,
independent, having cut off affection and hatred,
one should live alone like a rhinoceros horn. (32)

67. Having left behind pleasure and pain
and previously [discarded] joy and dejection,
having gained purified equanimity and serenity,
one should live alone like a rhinoceros horn. (33)

68. With energy aroused to attain the supreme goal,
with unsluggish mind and robust practice,
firmly persistent, equipped with strength and power,
one should live alone like a rhinoceros horn. (34)

69. Not neglecting seclusion and jhāna,
always acting in accordance with the teachings,
having explored the danger in states of existence,
one should live alone like a rhinoceros horn. (35)

70. Yearning for craving's destruction, heedful,
intelligent, learned, mindful,
having comprehended the Dhamma,
fixed in destiny, vigorous in striving,
one should live alone like a rhinoceros horn. (36) [12]

71. Like a lion unalarmed among sounds,
like the wind not caught in a net,
untainted like a lotus by water,
one should live alone like a rhinoceros horn. (37)

72. Like the lion, king of beasts,
who has fangs as its strength,
who lives by attacking and overpowering,
one should resort to remote lodgings;
one should live alone like a rhinoceros horn. (38)

73. At the right time pursuing liberation by loving-kindness,
equanimity, compassion, and altruistic joy,⁹
not antagonized by the whole world,
one should live alone like a rhinoceros horn. (39)

74. Having abandoned lust, hatred, and delusion,
having sundered the fetters [that keep one bound],
not terrified at the extinction of life,
one should live alone like a rhinoceros horn. (40)

75. They resort to you and serve you for a motive;
friends without motive are today very rare.
Impure people are wise about their own good:
one should live alone like a rhinoceros horn. (41)

I,4 Kāsibhāradvāja

Thus have I heard. On one occasion the Blessed One was dwelling among the Magadhans [13] at Dakkhiṇāgiri near the brahmin village Ekanāḷā. Now on that occasion five hundred plows had been yoked for the brahmin Kasibhāradvāja at the time of sowing.

Then in the morning the Blessed One dressed, took his bowl and robe, and went to the place where the brahmin Kasibhāradvāja was working. Now on that occasion the brahmin Kasibhāradvāja's food distribution was taking place. The Blessed One then approached the food distribution and stood to one side. The brahmin Kasibhāradvāja saw the Blessed One standing for alms and said to him: "I plow and sow, ascetic, and having plowed and sown, I eat. You too, ascetic, must plow and sow, and having plowed and sown, you can eat."

"I too, brahmin, plow and sow, and having plowed and sown, I eat."

"But we do not see Master Gotama's yoke or plow or plowshare or goad or oxen, yet Master Gotama says this: 'I too, brahmin, plow and sow, and having plowed and sown, I eat.'"

Then the brahmin Kasibhāradvāja addressed the Blessed One in verse:

76. "You claim to be a plowman,
but we do not see your plowing.
When asked, tell us about your plowing,
so that we can understand your plowing." (1)

⁹ Pj II explains that the four *brahmavihāras* are stated out of sequence for metrical reasons.

77. “Faith is the seed, austerity the rain;
wisdom is my yoke and plow.
Moral shame is the pole, mind the yoke strap,
mindfulness my plowshare and goad.¹⁰ (2) [14]

78. “Guarded in body, guarded in speech,
controlled in food and belly,
I use truth for weeding,
and gentleness is my release. (3)

79. “Energy is my beast of burden
carrying one toward security from bondage;
it goes ahead without turning back
to the place where one does not sorrow. (4)

80. “In such a way this plowing is done
which bears the deathless as its fruit.
Having plowed with this kind of plowing,
one is released from all suffering.” (5)

Then the brahmin Kasibhāradvāja had milk rice poured into a large bronze dish and presented it to the Blessed One, saying: “Let Master Gotama eat the milk rice! You are a plowman, since you plow with a plowing that bears the deathless as its fruit.”

[The Blessed One:]

81. “Food over which verses have been recited is not to be eaten by me;
this, brahmin, is not the principle of those who see.
The buddhas reject food over which verses have been recited;
there being such a principle, brahmin, this is their conduct. (6)

82. “Serve with other food and drink
the consummate one, the great rishi,
one with influxes destroyed, with regret stilled,
for he is the field for one seeking merit.” (7) [15]

“Then, Master Gotama, should I give this milk rice to someone else?”

“I do not see anyone in this world, brahmin, with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, who could eat and

¹⁰ For the most part I adopt from Norman (at GD 9) the renderings of terms related to plowing.

properly digest this milk rice except the Tathāgata or a disciple of the Tathāgata. Therefore, brahmin, discard the milk rice where there is little vegetation or dispose of it in water where there are no living beings.”

Then the brahmin Kasibhāradvāja disposed of that milk rice in water where there were no living beings. When the milk rice was thrown into the water, it sizzled and hissed and gave off steam and smoke. Just as a plowshare, heated all day and then placed in water, sizzles and hisses and gives off steam and smoke, so too that milk rice, when thrown into the water, sizzled and hissed and gave off steam and smoke.

Then the brahmin Kasibhāradvāja, agitated, with hair bristling, approached the Blessed One, prostrated himself with his head at the Blessed One’s feet, and said to the Blessed One: “Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. I go for refuge to Master Gotama, [16] to the Dhamma, and to the Sangha of bhikkhus. May I receive the going forth under Master Gotama, may I receive full ordination.”

Then the brahmin Kasibhāradvāja received the going forth under the Blessed One, he received full ordination. And not long after his full ordination, dwelling alone, withdrawn, heedful, ardent, and resolute, the Venerable Bhāradvāja soon realized for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness, and having entered upon it, he dwelled in it. He directly knew: “Finished is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.” And the Venerable Bhāradvāja became one of the arahants.

I,5 Cunda

83. “I ask the muni, one of abundant wisdom,”
 (said Cunda the smith’s son),
“the Buddha, lord of the Dhamma, rid of craving,
supreme among bipeds, the most excellent of trainers:
how many ascetics are there in the world? Please tell me this.” (1)

84. “There are four kinds of ascetics; there is no fifth,
 (Cunda,” said the Blessed One). [17]
“Being asked in person, let me explain them to you:

the conqueror of the path,¹¹ the teacher of the path,
the one who lives on the path, and the defiler of the path.” (2)

85. “Whom do the buddhas call a conqueror of the path?”
(said Cunda the smith’s son).

“How is one without equal as a shower of the path?¹²
Being asked, tell me about one who lives on the path,
and explain to me the defiler of the path.” (3)

86. “One who has crossed over perplexity, free of inner darts,
delighted with nibbāna, without any greed;
the guide of this world together with its devas:
the buddhas call the impartial one a conqueror of the path. (4)

87. “One here who, having known the supreme as supreme,
explains and analyzes the Dhamma right here,
the muni who has cut off doubt, without impulse,
is the second bhikkhu,¹³ whom they call a teacher of the path. (5)

88. “The one on the well-taught trail of the Dhamma
who lives on the path, controlled and mindful,
resorting to blameless ways of conduct,
is the third bhikkhu, whom they call one living on the path. (6)

89. “Having taken on the dress of the disciplined,
one who is brazen, a corrupter of families, impudent,
hypocritical, uncontrolled, chaff,
living as a dissembler: he is the defiler of the path. (7)

90. “When a householder who is learned, wise,
a noble disciple, has penetrated these, [18]
since he knows, “They are not all like him,”¹⁴
on seeing such, he does not forsake his faith.¹⁵

¹¹ I follow Pj II’s explanation of *maggajīna*, as against Norman’s suggestion that *jīna* is derived from *jñā*. See p. ???, note ???.

¹² I read with Be and Ce *maggakkhāyī*, as against Ee *maggajjhāyī*. See GD 175.

¹³ *Dutiyam bhikkhunaṃ*. I take this as an accusative singular. See p. ???, note ???.

¹⁴ I take the correct reading to be *n’etādisā ti* (< *na* + *etādisā*), as in the lemma of Pj II (Ee). See p. ???, note ???.

¹⁵ On the basis of the Skt parallel, I would change the nominative *saddhā* to accusative *saddhaṃ*. See p. ???, note ???>.

For how could one equate them:
the undefiled with the defiled, the pure with the impure?" (8)

I,6 Downfall

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain deity of stunning beauty, having illuminated the entire Jeta's Grove, approached the Blessed One, paid homage to him, stood to one side, and addressed the Blessed One in verse:

91. "We ask Gotama a question
about a person in a downfall.
We have come to ask the Blessed One:
What is the cause of a downfall?" (1)

92. "One who succeeds is easily known,
one who falls down is easily known.
One who loves the Dhamma is successful;
one who detests Dhamma falls down." (2)

93. "Thus we understand this;
that is the first case of a downfall.
Tell us the second, Blessed One:
What is the cause of a downfall?" (3)

94. "The bad are dear to him;
he does not treat the good as dear;
he approves of the teaching of the bad:
that is a cause of a downfall." (4)

95. "Thus we understand this;
that is the second case of a downfall.
Tell us the third, Blessed One:
What is the cause of a downfall?" (5) [19]

96. "If a person is lethargic, gregarious,
and does not make an exertion,
indolent, one who displays anger:
that is a cause of a downfall." (6)

97. "Thus we understand this;
that is the third case of a downfall.
Tell us the fourth, Blessed One:
What is the cause of a downfall?" (7)

98. "If one who is able does not support
his mother or his father
when they have grown old, their youth gone:
that is a cause of a downfall." (8)

99. "Thus we understand this;
that is the fourth case of a downfall.
Tell us the fifth, Blessed One:
What is the cause of a downfall?" (9)

100. "If one deceives with false speech
a brahmin or an ascetic
or some other mendicant:
that is a cause of a downfall." (10)

101. "Thus we understand this;
that is the fifth case of a downfall.
Tell us the sixth, Blessed One:
What is the cause of a downfall?" (11)

102. "If a person with abundant wealth,
endowed with bullion and food,
eats delicacies alone:
that is a cause of a downfall." (12)

103. "Thus we understand this;
that is the sixth case of a downfall.
Tell us the seventh, Blessed One:
What is the cause of a downfall?" (13)

104. "A person proud because of social class,
proud because of wealth, proud because of clan,
looks down on his own relative:
that is a cause of a downfall." (14)

105. "Thus we understand this;
that is the seventh case of a downfall.
Tell us the eighth, Blessed One:
What is the cause of a downfall?" (15)

106. "A womanizer, one fond of liquor,
addicted to gambling,
dissipates whatever he has gained:
that is a cause of a downfall." (16) [20]

107. "Thus we understand this;
that is the eighth case of a downfall.
Tell us the ninth, Blessed One:
What is the cause of a downfall?" (17)

108. "One not content with his own wives
is seen¹⁶ among prostitutes,
seen among the wives of others:
that is a cause of a downfall." (18)

109. "Thus we understand this;
that is the ninth case of a downfall.
Tell us the tenth, Blessed One:
What is the cause of a downfall?" (19)

110. "When a man past his youth
marries a girl with *timbaru* breasts,¹⁷
he does not sleep from jealousy over her:
that is a cause of a downfall." (20)

111. "Thus we understand this;
that is the tenth case of a downfall.
Tell us the eleventh, Blessed One:
What is the cause of a downfall?" (21)

112. "If one places in authority
a debauched woman, a spendthrift,

¹⁶ I read here with Ce and Ee *padissati*, as against Be *padussati*, and in the next line *dissati* as against *dussati*.

¹⁷ *Timbaru*: a kind of fruit, probably the size of the breasts of a girl still in puberty.

or a man of similar nature:
that is a cause of a downfall.” (22)

113. “Thus we understand this;
that is the eleventh case of a downfall.
Tell us the twelfth, Blessed One:
What is the cause of a downfall?” (23)

114. “If one of little wealth and strong craving,
is born into a khattiya family,
he aspires to rulership here:¹⁸
that is a cause of a downfall. (24)

115. “Having examined these cases
of downfall in the world, a wise person,
noble, endowed with vision,
passes on to an auspicious world.” (25) [21]

I,7 The Outcast¹⁹

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then in the morning the Blessed One dressed, took his bowl and robe, and entered Sāvattḥī for alms. Now on that occasion, at the residence of the brahmin Aggikabhāradvāja, a fire had been kindled and an oblation had been prepared. Then the Blessed One, while walking for alms without skipping any houses, approached the residence of the brahmin Aggikabhāradvāja. The brahmin Aggikabhāradvāja saw the Blessed One coming in the distance and said to him: “Stop right there, you shaveling! Right there, you low ascetic! Right there, you outcast!” When this was said, the Blessed One said to the brahmin Aggikabhāradvāja: “But do you know, brahmin, what an outcast is or the qualities that make one an outcast?”

“I do not know, Master Gotama, what an outcast is or the qualities that make one an outcast. Please teach me the Dhamma in such a way that I might come to know what an outcast is and the qualities that make one an outcast.”

“In that case, brahmin, listen and attend closely. I will speak.”

“Yes, sir,” the brahmin Aggikabhāradvāja replied. The Blessed One said this:

116. “A man who is angry and hostile,

¹⁸ I read *'dha* (= *idha*) with Ce and Ee as against Be *ca*.

¹⁹ Vasalasutta. Pj II calls it the Aggikabhāradvājasutta, after the brahmin.

an evil denigrator,
deficient in view, a hypocrite:
you should know him as an outcast. (1)

117. “One here who injures a living being²⁰
whether once-born or twice-born,
who has no kindness toward living beings:
you should know him as an outcast. (2) [22]

118. “One who strikes or attacks
villages and towns,
notorious as an oppressor:
you should know him as an outcast. (3)

119. “Whether in the village or in the forest,
one who takes what has not been given,
[taking] by theft the belongings of others:
you should know him as an outcast. (4)

120. “One who, having taken out a loan,
flees when pressed [to pay it back],
saying, “I am not indebted to you”:
you should know him as an outcast. (5)

121. “One who, from desire for some item,
strikes a person traveling along a road
and takes away the item:
you should know him as an outcast. (6)

122. “A person who for his own sake,
for the sake of others, and for the sake of wealth,
speaks falsely when questioned as a witness:
you should know him as an outcast. (7)

123. “One who is seen transgressing
with the wives of his relatives or friends,
whether by force or through endearment:

²⁰ I here follow Be *pānaṃ vihiṃsati*, as against Ce and Ee *pānāni hiṃsati*. Pj II recognizes both readings, which were apparently already found in the manuscripts available to the commentator. See p. ???

you should know him as an outcast. (8)

124. If one who is able does not support
his mother or his father
when they have grown old, their youth gone:
you should know him as an outcast.²¹ (9)

125. “One who strikes or verbally abuses
his mother or father,
his brother, sister, or mother-in-law:
you should know him as an outcast. (10)

126. “One who, when asked about the good,
instructs others in what is harmful,
who gives advice in an obscure way:
you should know him as an outcast. (11)

127. “One who, having done a bad deed,
wishes: ‘May they not find out about me,’
a person of concealed action:
you should know him as an outcast. (12)

128. “One who, when visiting another’s family,
enjoys there a meal of fine food,
but does not return the favor to one who visits him:
you should know him as an outcast. (13)

129. “If one deceives with false speech
a brahmin or an ascetic
or some other mendicant:
you should know him as an outcast.²² (14) [23]

130. “If, at the meal time, one verbally abuses
a brahmin or an ascetic that has arrived²³
and does not give him [any food]:
you should know him as an outcast. (15)

²¹ Except for the last line, the verse is identical with **98**.

²² Except for the last line, the verse is identical with **100**.

²³ I translate on the basis of the alternative reading, *upaṭṭhitam*, in place of *upaṭṭhite*. Pj II recognizes both readings.

131. “One here who speaks what is untrue,²⁴
enveloped by delusion,
seeking to obtain something for himself:
you should know him as an outcast. (16)

132. “One who extols himself
and despises others,
inferior because of his own conceit:
you should know him as an outcast. (17)

133. “One who provokes anger, stingy,
of evil desires, miserly, deceitful,
without moral shame or moral dread:
you should know him as an outcast. (18)

134. “One who reviles the Buddha
or who reviles his disciple,
a wanderer or a householder:
you should know him as an outcast. (19)

135. “One not actually an arahant
who claims to be an arahant,
a thief in this world along with Brahmā:
this indeed is the lowest outcast.
I have explained to you
these outcasts that are spoken of. (20)

136. “One is not an outcast by birth,
nor by birth is one a brahmin.
By action one becomes an outcast,
by action one becomes a brahmin. (21)

137. “Understand that in this way, too,
according to this example of mine,
the caṇḍāla son, Sopāka,
famed [under the name] Mātaṅga. (22) [24]

²⁴ I translate on the basis of the alternative reading *asantaṃ*, in place of the primary reading *asataṃ*. Pj II recognizes both readings.

138. “Mātaṅga attained supreme fame,
which is so very hard to obtain;
many khattiyas and brahmins came
to perform service for him. (23)

139. “He ascended the deva road,
the dustless great path;
having expunged sensual lust,
he passed on to the brahma world.
His social class did not prevent him
from rebirth in the brahma world. (24)

140. “Those born into a family of reciters,
brahmins who specialize in the sacred hymns²⁵—
are often seen involved
in actions that are bad. (25)

141. “They are reprehensible in this present life
and have a bad destination in a future life;
their social class does not prevent them
from a bad destination or reproach. (26)

142. “One is not an outcast by birth,
nor by birth is one a brahmin.
By action one becomes an outcast,
by action one becomes a brahmin.” (27)

When this was said, the brahmin Aggikabhāradvāja said this to the Blessed One:
“Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the
Dhamma clear in many ways, as though he were turning upright what had been
overthrown, revealing what was hidden, showing the way to one who was lost, or holding
up a lamp in the darkness so those with good eyesight can see forms. [25] I go for refuge to
Master Gotama, to the Dhamma, and to the Sangha of bhikkhus. Let Master Gotama
consider me a lay follower who from today has gone for refuge for life.”

I,8 Loving-Kindness

²⁵ *Brāhmaṇā mantabandhavā*. Literally, “brahmins who are kinsmen of the sacred hymns.”

143. This is what should be done by one skilled in the good,
having made the breakthrough to that peaceful state:
he should be able, upright, and very upright,
amenable to advice and gentle, without arrogance. (1)

144. [He should be] content and easily supported,
of few duties and a frugal way of living;
of peaceful faculties and judicious,
courteous, without greed when among families. (2)

145. He should not do anything, however slight,
because of which other wise people might criticize him.
May all beings be happy and secure;
may they be inwardly happy. (3)

146. Whatever living beings there are
whether frail or firm, without omission,
those that are long or those that are large,
middling, short, fine, or gross; (4) [26]

147. whether they are seen or unseen,
whether they dwell far or near,
whether they have come to be or will come to be,
may all beings be inwardly happy. (5)

148. No one should deceive another,
nor despise anyone anywhere.
Because of anger and thoughts of aversion
no one should wish suffering for another. (6)

149. Just as a mother, with her own life,
would protect her own son, her only son,
just so toward all beings one should develop
a state of mind without boundaries. (7)

150. And toward the whole world
one should develop loving-kindness,
a state of mind without boundaries—
above, below, and across—
unconfined, without enmity, without adversaries. (8)

151. Whether standing, walking, sitting,
or lying down, as long as one is not drowsy,
one should resolve on this mindfulness:
they call this a divine dwelling here. (9)

152. Not taking up any views,
possessing good behavior, endowed with vision,
having removed greed for sensual pleasures,
one never again comes back to the bed of a womb. (10) [27]

I,9 Hemavata

153. “Today is the fifteenth, the uposatha,”
 (said the yakkha Sātāgira);
“a celestial night has arrived.
Come, let us see Gotama,
the teacher of perfect name.” (1)

154. “Is the mind of the impartial one,”
 (said the yakkha Hemavata),
“well disposed toward all beings?
Has he mastered his intentions
toward the desirable and undesirable?” (2)

155. “The mind of the impartial one,”
 (said the yakkha Sātāgira),
“is well disposed toward all beings.
He has mastered his intentions
toward the desirable and undesirable.” (3)

156. “Does he avoid taking what has not been given?”
 (said the yakkha Hemavata).
“Is he self-controlled in regard to living beings?
Does he keep far from heedlessness?
Is he not devoid of jhāna?” (4)

157. “He does not take what has not been given,”
 (said the yakkha Sātāgira),
“and is self-controlled in regard to living beings.

He also keeps far from heedlessness.
The Buddha is not devoid of jhāna.” (5)

158. “Does he avoid speaking falsely?”
 (said the yakkha Hemavata). [28]
“Is his way of speaking not rough?
Does he not say anything destructive?
Does he not speak idle chatter?” (6)

159. “He does not speak falsely,”
 (said the yakkha Sātāgira),
“and his way of speaking is not rough.
He does not say what is destructive.
With reflection, he speaks what is meaningful.” (7)

160. “Does he have no lust for sensual pleasures?”
 (said the yakkha Hemavata).
“Is his mind unsullied?
Has he overcome delusion?
Does he have the vision of phenomena?” (8)

161. “He has no lust for sensual pleasures,”
 (said the yakkha Sātāgira),
“and his mind is unsullied.
He has overcome all delusion;
the Buddha has the vision of phenomena.” (9)

162. “Is he endowed with clear knowledge?”
 (said the yakkha Hemavata).
“Is he also pure in conduct?
Have the influxes been destroyed by him?
Is there for him no renewed existence?” (10) [29]

163. “He is endowed with clear knowledge,”
 (said the yakkha Sātāgira).
“He is also pure in conduct.
All the influxes have been destroyed by him;
for him there is no renewed existence.” (11)

[Hemavata:]

163^A.²⁶ “The muni’s mind is accomplished
with respect to action and way of speech.
In accordance with the Dhamma you praise him,
one accomplished in clear knowledge and conduct.”²⁷ (11^A)

[Sātāgira:]

163^B. “The muni’s mind is accomplished
with respect to action and way of speech.
In accordance with the Dhamma you rejoice over
one accomplished in clear knowledge and conduct. (11^B)

164. “The muni’s mind is accomplished
with respect to action and way of speech.
Come, let’s go see Gotama,
one accomplished in clear knowledge and conduct.” (12)

[Hemavata:]

165. “Come, let’s go see Gotama,
the muni meditating in the woods,
with antelope calves, slender, a hero,²⁸
eating little, greedless. (13)

166. “Having approached the nāga,
who is like a lion, wandering alone,
indifferent to sensual pleasures,
let’s ask about release from the snare of death.” (14)

[Sātāgira and Hemavata:]

167. “Let us ask Gotama,
the expounder, the instructor,

²⁶ According to a note in Ee, these verses were included in only two of the Burmese-script manuscripts available to the editors. However, Pj II comments on them, and Be and Ce take them as authentic and give them separate numbers.

²⁷ Ee punctuates as if **163–67** were all spoken by Sātāgira. Pj II, however, explains that **163^A** was spoken by Hemavata, **163^B–64** by Sātāgira, **165–66** by Hemavata, and **167** by both yakkhas together. For clarity I have added the speakers’ names in brackets, following the ascriptions in Pj II.

²⁸ Reading with Be and Ce *vīro* as against Ee *dhīro*. The gloss in Pj II clearly supports *vīro*.

one gone beyond all phenomena,
the Buddha who has overcome enmity and peril!" (15)

168. "In what has the world arisen?"
 (said the yakkha Hemavata).
"In what does it form intimacy?
Having clung to what is the world
afflicted in regard to what?" (16) [30]

169. "In six the world has arisen,
 (Hemavata," said the Blessed One).
"In six it forms intimacy;
having clung to six, the world
is afflicted in regard to six." (17)

170. "What is that clinging
in which the world is afflicted?
When asked about the outlet, tell:
how is one released from suffering?" (18)

171. "Five strands of sensual pleasure
with mind as sixth are declared in the world:
having expunged desire for these,
one is thereby released from suffering. (19)

172. "This outlet from the world
has been expounded to you just as it is.
This is what I declare to you:
one is thereby released from suffering." (20)

173. "Who here crosses the flood?
Who here crosses the vast sea?
Who does not sink in the deep,
which is without foothold, without support?" (21)

174. "One always accomplished in good behavior,
endowed with wisdom, well concentrated,
inwardly reflective, mindful,
crosses the flood so hard to cross. (22)

175. “One who has abstained from sensual perception,
who has overcome all fetters,
who has utterly destroyed delight and existence—
he does not sink in the deep.” (23)

176. “Behold him of deep wisdom,
the one who sees the subtle meaning,
owning nothing, unattached
to sensual pleasures and existence.
Behold him, everywhere released,
the great rishi treading the divine path. (24)

177. “Behold him of perfect name,
the one who sees the subtle meaning,
the giver of wisdom, unattached
to the lair of sensual pleasures, [31]
all-knowing, very wise,
the great rishi treading the noble path. (25)

178. “Today indeed we have had a good sight,
a good morning, a good arising,
since we have seen the Enlightened One,
one without influxes who has crossed the flood. (26)

179. “These thousand yakkhas
possessing psychic potency and fame
all go to you for refuge:
you are our unsurpassed teacher. (27)

180. “We will wander from village to village,
from mountain to mountain,
paying homage to the Enlightened One
and to the excellence of the Dhamma.” (28)

I,10 Ālavaka

Thus have I heard. On one occasion the Blessed One was dwelling at Ālavī, in the abode of the yakkha Ālavaka. Then the yakkha Ālavaka approached the Blessed One and said to him: “Get out, ascetic!”

“All right, friend,” the Blessed One said, and he went out. “Come in, ascetic.” – “All right, friend,” the Blessed One said, and he went in. A second time ... A third time the yakkha Ālavaka said to the Blessed One: “Get out, ascetic!” – “All right, friend,” the Blessed One said, and he went out. “Come in, ascetic.” – “All right, friend,” the Blessed One said, and he went in.

A fourth time the yakkha Ālavaka said to the Blessed One: “Get out, ascetic.”

“I won’t [32] go out, friend. Do whatever you must do.”

“I’ll ask you a question, ascetic. If you won’t answer me, I’ll drive you insane or split your heart or grab you by the feet and hurl you across the Ganges.”

“I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend.” The yakkha Ālavaka then addressed the Blessed One in verse:

181. “What here is a person’s best treasure?
What well practiced brings happiness?
What is really the sweetest of tastes?
How lives the one whose life they say is best?” (1)

[The Blessed One:]

182. “Faith is here a person’s best treasure;
the Dhamma well practiced brings happiness;
truth is the sweetest of tastes;
living by wisdom, they say, one’s life is best.” (2)

[Ālavaka:]

183. “How does one cross the flood?
How does one cross the sea?
How does one overcome suffering?
How is one fully purified?” (3) [33]

[The Blessed One:]

184. “By faith one crosses the flood,
by heedfulness one crosses the sea.
By energy one overcomes suffering;
by wisdom one is fully purified.” (4)

[Ālavaka:]

185. “How does one gain wisdom?
How does one find wealth?
How does one achieve acclaim?
How does one bind friends?
When passing from this world to the next,
how does one not sorrow?” (5)

[The Blessed One:]

186. “Placing faith in the Dhamma of the arahants
for the attainment of nibbāna,
one gains wisdom from a desire to learn
if one is heedful and astute. (6)

187. “Doing what is proper, dutiful,
one with initiative finds wealth.
By truthfulness one wins acclaim;
by giving, one binds friends.²⁹ (7)

188. “The faithful seeker of the household life
who possesses these four qualities—
truth, *dhamma*, steadfastness, generosity—
does not sorrow when he passes on. (8)

189. “Come now, ask the others as well,
the many ascetics and brahmins,
whether there exists here anything better
than truth, self-control, generosity, and patience.” (9)

[Āḷavaka:]

190. “Why now should I ask
the many ascetics and brahmins?
Today I have understood
the good pertaining to future lives. (10)

²⁹ The parallel at SN I 215,2 has a couplet here not in the Sn version: *asmā lokā param lokam, evam pecca na socati*, “That is how one does not sorrow when passing from this world to the next.”

191. “Indeed, it was for my sake
that the Buddha came to stay at Ālavī.
Today I have understood
where what is given bears great fruit. (11)

192. “Now I will travel about
from village to village, from city to city,
paying homage to the Enlightened One
and to the excellence of the Dhamma.” (12) [34]

I,11 Victory³⁰

193. When one is walking or standing,
sitting or lying down,
when one bends and stretches—
this is the motion of the body. (1)

194. Bound together by bones and sinews,
plastered with skin and flesh,
covered by the epidermis,
the body is not seen as it really is— (2)

195. as filled with intestines,
filled with the stomach,
with the liver and bladder,
the heart, lungs, kidneys, and spleen; (3)

196. with snot and saliva,
with sweat and fat,
with blood and oil of the joints,
with bile and grease. (4)

197. Further, from its nine openings
impurity flows constantly:
muck from the eyes,
wax from the ears; (5)

³⁰ Pj II says that this text is also called the Kāyavicchandānikasutta, “The Discourse on Removing Desire for the Body.”

198. snot from the nostrils,
and from the mouth one sometimes
vomits bile and vomits phlegm;
sweat and dirt flow from the body. (6)

199. Then its hollow head
is filled with the brain.
Led on by ignorance, the fool
conceives it as beautiful. (7)

200. And when it is lying dead,
bloated and discolored,
cast off in a charnel ground,
the relatives are unconcerned with it. (8)

201. Dogs then devour it,
as do jackals, wolves, and worms;
crows and vultures devour it,
and whatever other beings there are. (9) [35]

202. Having heard the Word of the Buddha,
a bhikkhu possessing wisdom here
fully understands it,
because he sees it as it really is: (10)

203. "As this, so that;
as that, so this":
internally and externally
one should expunge desire for the body. (11)

204. That bhikkhu possessing wisdom here
who has expunged desire and lust,
has attained the deathless, peace,
the imperishable state of nibbāna. (12)

205. This two-footed body,
impure and foul-smelling, is cherished,
though filled with various kinds of filth
and oozing here and there. (13)

206. One who, because of such a body,
would think to exalt himself
or who would disparage others—
what is this due to but lack of vision? (14)

I,12 The Muni

207. From intimacy peril has arisen;
from an abode there arises dust.
Without an abode, without intimacy:
this truly is the muni's vision. (1)

208. One who, having cut off what has arisen,
would not foster what is arising or nurture it—
they call him a muni living alone:
that great rishi saw the state of peace. (2) [36]

209. Having comprehended the grounds, having crushed the seed,
he would not nurture it with moisture.
Truly, that muni, a seer of the final end of birth,
having abandoned thought, cannot be designated. (3)

210. Having known all residences,
not desiring any one of them, he who is
truly a muni, devoid of greed, greedless,
does not endeavor, for he has gone beyond. (4)

211. One who has overcome all, all-knowing, very wise,
untainted among all things,
who has cast off all, liberated in the destruction of craving:
he is one the wise know as a muni. (5)

212. One with the power of wisdom,
equipped with good behavior and observances,
concentrated, delighting in jhāna, mindful,
freed from ties, not barren, without influxes:
he, too, is one the wise know as a muni. (6)

213. Living alone, a muni, heedful,
not swayed by blame and praise—

like a lion not alarmed among sounds,
like the wind not caught in a net,
like a lotus not tainted by water,
a leader of others, not by others led:
he, too, is one the wise know as a muni. (7) [37]

214. One who remains steadfast like a pillar at a ford
when others speak provocative words about some matter;
who is devoid of lust, with well-concentrated faculties:
he, too, is one the wise know as a muni. (8)

215. One who is inwardly firm, straight as a shuttle,
disgusted with actions that are evil,
who investigates the uneven and the even:
he, too, is one the wise know as a muni. (9)

216. One self-controlled does nothing evil;
when young and middle-aged, the muni is restrained.
Irreproachable, he does not scold anyone:
he, too, is one the wise know as a muni. (10)

217. Whether from the top, the middle, or the remainder,
whatever food an alms-collector may receive,
he does not think to praise it or disparage it:
he, too, is one the wise know as a muni. (11)

218. The muni who lives abstinent from sexual union,
who even in youth is not bound anywhere,
abstinent from vanity and heedlessness, fully released:
he, too, is one the wise know as a muni. (12)

219. Having known the world, a seer of the supreme goal,
an impartial one who has crossed the flood and ocean, [38]
whose knots are cut, unattached, without influxes:
he, too, is one the wise know as a muni. (13)

220. The two are dissimilar, their dwelling and conduct far apart:
the layman supporting a wife and the ascetic owning nothing.
The layman is unrestrained in harming other beings,
while the muni, ever restrained, protects living beings. (14)

221. Just as the blue-necked peacock, flying in the sky,
never approaches the speed of a goose,
so the layman is no match for the bhikkhu,
a muni meditating secluded in the woods. (15)