

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

05. Anthology of Discourses (05. Suttanipātapāḷi)

5. The Chapter on the Way to the Beyond (5. Pārāyanavaggo)

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PaliVerse

5. The Collection of Minor Texts

05. Anthology of Discourses

5. The Chapter on the Way to the Beyond

The Introductory Stanzas

- 983.** From the delightful city of the Kosalans, he went to the southern route;
Desiring nothingness, a brahmin gone beyond the sacred texts.
- 984.** He, in the domain of Assaka, near the seat of Aḷaka;
Dwelt on the bank of the Godhāvarī, by gleaning and by fruit.
- 985.** In dependence on that very place, a large village arose;
With the income arisen from there, he arranged a great sacrifice.
- 986.** Having performed the great sacrifice, he again entered the hermitage;
When he had re-entered, another brahmin came.
- 987.** With bruised feet, thirsty, with muddy teeth, with dusty head;
He, having approached him, requests five hundred.
- 988.** Having seen him, Bāvarī invited him with a seat;
And asked about happiness and welfare, and spoke these words.
- 989.** "Whatever gift I had, all has been given away by me;
Permit me, Brahmā, I have not five hundred."
- 990.** "If, while I am entreating, the venerable one does not reveal to me;
On the seventh day, may your head split into seven pieces."
- 991.** Having constructed, the cheat proclaimed to him something terrifying;
Having heard that word of his, Bāvarī was afflicted.
- 992.** He dries up without nutriment, pierced by the dart of sorrow;
And also thus of such a mind, the mind does not delight in meditative
absorption.
- 993.** Having seen him frightened and suffering, a deity desiring his welfare;
Having approached Bāvari, spoke these words.
- 994.** "He does not understand the head, he is a cheat desiring wealth;
Regarding the head or the splitting of the head, knowledge is not found in
him."
- 995.** "Dear lady, if you now know, tell me this when asked;
The head and the splitting of the head, let us hear your word."

- 996.** "I too do not know this, knowledge herein is not found in me;
Regarding the head and the splitting of the head, herein is the vision of the
Conquerors."
- 997.** "Then who now knows, in this circle of the earth;
The head and the splitting of the head, tell me this, O deity."
- 998.** "Formerly from Kapilavatthu, the leader of the world went forth;
A descendant of King Okkāka, a Sakyan son, the light-bringer.
- 999.** "For he, brahmin, is the Perfectly Enlightened One, who has gone beyond all
phenomena;
Having attained the power of all direct knowledge, having vision regarding all
phenomena;
Having attained the elimination of all action, liberated in the extinction of
clinging.
- 1000.** "That Blessed One is the Buddha in the world, the one with vision expounds
the Teaching;
Having gone, ask him, he will declare that to you."
- 1001.** Having heard the word "Enlightened by himself," Bāvarī was elated;
His sorrow became thin, and he obtained extensive joy.
- 1002.** That Bāvarī, delighted and elated, filled with joy, asked that deity;
"In which village or else in which market town, or in which province is the Lord
of the World;
Where having gone may we see the Perfectly Enlightened One, the highest of
bipeds?"
- 1003.** "At Sāvatthī, in the Kosalan mansion, the Conqueror, of abundant wisdom, of
excellent, abundant understanding;
He, the Sakyan son, one who bears responsibility, without mental corruptions,
the knower of the splitting of the head, the lord of men."
- 1004.** Then he addressed his pupils, brahmins who had mastered the sacred hymns;
"Come, young men, I will tell you, listen to my word.
- 1005.** "Whose manifestation in the world is rare repeatedly;
He has today arisen in the world, renowned as the Perfectly Enlightened One;
Having gone quickly to Sāvatthī, see the highest of bipeds."
- 1006.** "How then shall we know, having seen that he is a Buddha, brahmin;
Tell us who do not know, so that we may know him."
- 1007.** "For there have come down in the sacred hymns, the characteristics of a great
man;
Thirty-two have been explained, complete in due order.
- 1008.** "For whom these characteristics of a great man exist on the body;

Only two destinations are for him, a third indeed is not found.

- 1009.** "If he dwells in a house, having conquered this earth;
Without rod, without sword, he instructs by righteousness.
- 1010.** "And if he goes forth, from home into homelessness;
The remover of the veil, the Perfectly Enlightened One, becomes an
unsurpassed Worthy One.
- 1011.** "Birth and clan and characteristic, sacred verses and pupils, and still more
besides;
The head and the splitting of the head, ask with the mind alone.
- 1012.** "If he is a Buddha, one who sees without obstruction,
When a question is asked in the mind, he will answer it by speech."
- 1013.** Having heard Bāvarī's word, the sixteen brahmin pupils;
Ajita, Tissametteyya, Puṇṇaka, and also Mettagū.
- 1014.** Dhotaka and Upasīva, and Nanda and then Hemaka;
Todeyya and Kappa, both, and Jatukaṇṇī the wise.
- 1015.** Bhadrāvudha and Udaya, and also the brahmin Posāla;
And Mogharāja the wise, and Piṅgiya the great sage.
- 1016.** All having separate followings, renowned throughout the whole world;
Meditators, delighting in meditative absorption, wise, imbued with former
impressions.
- 1017.** Having paid respect to Bāvari, and having circumambulated him keeping him
on their right;
All wearing matted hair and antelope hides, they departed facing northward.
- 1018.** To Aḷaka's Paṭiṭṭhāna, to the former Māhissati then;
And also to Ujjenī, Gonaddha, Vedisa, and Vanasavhaya.
- 1019.** Kosambī and also Sāketa, and Sāvatthī the best of cities;
Setabya, Kapilavatthu, and the palace of Kusinārā.
- 1020.** Pāvā and Bhoganagara, Vesālī and the Magadhan city;
And the Pāsāṇaka shrine, delightful and charming.
- 1021.** Like one thirsty for cool water, like a merchant for great gain;
Like one oppressed by heat for shade, in haste they ascended the mountain.
- 1022.** The Blessed One at that time, honoured by the Community of monks;
Expounds the Teaching to the monks, like a lion roaring in the forest.
- 1023.** Ajita saw the Buddha, like the radiant sun;
Like the moon on the fifteenth, having reached fulfilment.

- 1024.** Then having seen on his body the complete characteristics;
Standing to one side, joyful, he asked questions from his mind.
- 1025.** "Having pointed out, tell his birth, tell his clan together with its characteristics;
Tell his mastery in the sacred hymns, how many does the brahmin teach?"
- 1026.** "His life span is one hundred and twenty years, and he is Bāvarī by clan;
There are three characteristics on his body, one who has gone beyond the
three Vedas.
- 1027.** "In the marks of a great man and in history, together with vocabularies and
rituals;
He teaches five hundred, having reached perfection in his own teaching."
- 1028.** "The investigation of the characteristics, O best of men, of Bāvarī;
O cutter of uncertainty, make known, let there not be doubt for us."
- 1029.** "He covers his face with his tongue, there is a tuft of hair between the
eyebrows;
His private parts are sheathed, know this thus, young man."
- 1030.** Not hearing anything of the question, having heard the questions answered;
All the people think over, filled with joy, with joined palms.
- 1031.** "Who now, whether a god or Brahmā, or even Inda, husband of Sujā;
When a question is asked in the mind, who will answer this?"
- 1032.** "The head and the splitting of the head, Bāvarī inquires;
Answer that, Blessed One, remove our doubt, O seer."
- 1033.** "Know that ignorance is the head, true knowledge is the head-splitter;
With faith, mindfulness and concentration, combined with desire and energy."
- 1034.** Then with great inspiration, having become composed, the young man;
Having arranged his antelope skin on one shoulder, fell at his feet with his
head.
- 1035.** "The brahmin Bāvarī, together with his pupils, dear sir,
Elated in mind, glad at heart, pays homage at the feet of the One with Vision."
- 1036.** "May Bāvarī be happy, the brahmin together with his pupils;
And may you too be happy, may you live long, young man.
- 1037.** "Whether for Bāvarī or for you, every doubt of all;
Having been given the opportunity, ask whatever you wish for in your mind."
- 1038.** Having been given permission by the Self-awakened One, having sat down
with joined palms;
Ajita asked the first question there of the Truth-finder.

The Introductory Stanzas are concluded.

1. The Questions of Ajita the Young Man

- 1039.** "By what is the world hindered, (thus said the Venerable Ajita)
By what does it not shine forth;
What do you call its smearing, what is its great fear?"
- 1040.** "The world is hindered by ignorance, (thus said the Blessed One to Ajita)
Due to avarice and negligence it does not shine forth;
Greed is its smearing, I say, suffering is its great fear."
- 1041.** "Streams flow everywhere, (thus said the Venerable Ajita)
What is the warding off of streams?
Tell me the restraint of streams, by what are streams closed?"
- 1042.** "Whatever streams there are in the world, (thus said the Blessed One to Ajita)
Mindfulness is the warding off of them;
I speak of the restraint of streams, by wisdom they are closed."
- 1043.** "Wisdom and mindfulness and whatever, (thus said the Venerable Ajita)
And mentality-materiality, dear sir;
Tell me this when asked, where does this cease?"
- 1044.** "This question that you asked, Ajita, I tell you that;
Where mentality and materiality entirely cease;
With the cessation of consciousness, here this ceases."
- 1045.** 'Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'
- 1046.** "One should not crave for sensual pleasures, one should be undisturbed in
mind;
Wholesome regarding all phenomena, a mindful monk should wander forth."

The Questions of Ajita the Young Man are concluded as first.

2. The Questions of Tissametteyya the Young Man

- 1047.** "Who here is pleased in the world, (thus said the Venerable Tissametteyya)
For whom are there no perturbations;
Who, having directly known both ends, with wisdom does not cling to the
middle;
Whom do you call a great man, who here has gone beyond the seamstress?"
- 1048.** "One living the holy life regarding sensual pleasures, (Metteyya, said the
Blessed One)
Free from craving, always mindful;
A monk quenched through understanding, for him there are no perturbations.
- 1049.** "He, having directly known both ends, with wisdom does not cling to the
middle;
Him I call a great man, he here has gone beyond the seamstress."

3. The Questions of Puṇṇaka the Young Man

- 1050.** "To the one without longing, the seer of the root, (thus said the Venerable Puṇṇaka)
For the many here who are bound, there is a coming with a question;
Based upon what did sages, humans, nobles, and brahmins for the deities;
Prepare sacrifices, many, here in the world, I ask you this, Blessed One, tell me this."
- 1051.** "Whatever sages there are among humans, (said the Blessed One to Puṇṇaka)
Nobles and brahmins for the deities;
Prepared sacrifices, many, here in the world, hoping, Puṇṇaka, for this state of being;
Dependent on ageing, they prepared sacrifices."
- 1052.** "Whatever sages there are among humans, (thus said the Venerable Puṇṇaka)
Nobles and brahmins for the deities;
Prepared sacrifices, many, here in the world, were they, Blessed One, diligent on the path of sacrifice;
Did they cross over birth and ageing, dear sir, I ask you this, Blessed One, tell me this."
- 1053.** "They wish, they praise, they pray, they make offerings; (said the Blessed One to Puṇṇaka)
They pray for sensual pleasures dependent on material gain, those devoted to sacrifice, infatuated with lust for existence;
They have not crossed over birth and ageing, I say."
- 1054.** "If those devoted to sacrifice did not cross over, (thus said the Venerable Puṇṇaka)
Birth and ageing through sacrifices, dear sir;
Then who now in the world of gods and humans, has crossed over birth and ageing, dear sir;
I ask you this, Blessed One, tell me this."
- 1055.** "Having understood in the world the far and near, (said the Blessed One to Puṇṇaka)
For whom there is no perturbation anywhere in the world;
Peaceful, smokeless, free from trouble, desireless, he has crossed over birth and ageing, I say."

The Questions of Puṇṇaka the Young Man are concluded as third.

4. The Questions of Mettagū the Young Man

- 1056.** "I ask you, Blessed One, tell me this, (thus said the Venerable Mettagū)
I consider you one who has attained highest knowledge, self-developed;

From where have these sufferings arisen, whatever of many kinds in the world?"

1057. "You have indeed asked me about the origin of suffering," (said the Blessed One to Mettagū)

"That I shall tell you, as one who understands;
Sufferings arise with clinging as source, whatever of many kinds in the world.

1058. "He who indeed, not knowing, creates clinging, the fool goes to suffering again and again;

Therefore, one understanding should not create clinging, observing birth as the production of suffering."

1059. "What we asked you, you declared to us, we ask you another thing, please tell us that;

How do the wise cross over the flood, birth, ageing, sorrow and lamentation?
Explain that to me well, O sage, for thus this teaching is known to you."

1060. "I will explain the Teaching to you," (said the Blessed One to Mettagū)

"Not based on hearsay, in the present life;
Having known which, walking mindful, one would cross over attachment in the world."

1061. "And I delight in that, great sage, the highest teaching;

Having known which, walking mindful, one would cross over attachment in the world."

1062. "Whatever you are fully aware of," (said the Blessed One to Mettagū)

Above, below, and across in the middle;
Having dispelled delight and dwelling in these, and consciousness, one should not remain in existence.

1063. "Dwelling thus, mindful, diligent, a monk walking, having abandoned what is cherished;

Birth, ageing, sorrow and lamentation, the wise one should abandon suffering right here."

1064. "I delight in this word of the great sage, well proclaimed, O Gotama, without clinging;

Surely the Blessed One has abandoned suffering, for thus this teaching is known to you.

1065. "They too would surely abandon suffering, whom you, O sage, would exhort earnestly;

Therefore I pay homage to you, having approached, O noble one, it is well if the Blessed One would exhort me earnestly."

1066. "Whom you would recognise as a brahmin, one who has attained the highest knowledge, one who owns nothing, non-attached to sensual existence;

Surely he has crossed over this flood, one who has crossed over, gone beyond,

without barrenness, without uncertainty.

- 1067.** "And whoever is a wise man here, one who has attained the highest knowledge, having abandoned this attachment to any kind of existence; He is free from craving, free from trouble, desireless, he has crossed over birth and ageing, I say."

The Questions of Mettagū the Young Man are concluded as fourth.

5. The Questions of Dhotaka the Young Man

- 1068.** "I ask you, Blessed One, tell me this, (thus said the Venerable Dhotaka) I long for your speech, great sage; Having heard your proclamation, I would train for Nibbāna for myself."
- 1069.** "If so, make ardent effort, (said the Blessed One to Dhotaka) right here, prudent, mindful; Having heard the proclamation from here, one should train for Nibbāna for oneself."
- 1070.** "I see in the world of gods and humans, a brahmin living who owns nothing; I pay homage to you, O All-Seeing One, liberate me, O Sakka, from doubts."
- 1071.** "I will not be able to set free anyone in the world who is doubting, Dhotaka; But directly knowing the foremost Teaching, thus you will cross over this flood."
- 1072.** "Instruct me, O Brahmā, showing compassion, the teaching of seclusion, which I might know; So that I, like space, unobstructed, right here at peace, unattached, might live."
- 1073.** "I will explain peace to you, (said the Blessed One to Dhotaka) not based on hearsay, in the present life; Having known which, walking mindful, one would cross over attachment in the world."
- 1074.** "And I delight in that, great sage, the highest peace; Having known which, walking mindful, one would cross over attachment in the world."
- 1075.** "Whatever you are fully aware of," (said the Blessed One to Dhotaka) Above, below, and across in the middle; Having understood that this is attachment in the world, do not make craving for this or that existence."

The Questions of Dhotaka the Young Man are concluded as fifth.

6. The Questions of Upasīva the Young Man

- 1076.** "Alone I, Sakka, the great flood, (thus said the Venerable Upasīva)

Independent, I am not able to cross;
Tell me an object, O All-Seeing One, dependent on which I might cross this flood."

1077. "Observing nothingness, mindful," (said the Blessed One to Upasīva)
"In dependence on 'there is not', cross over the flood;
Having abandoned sensual pleasures, abstaining from doubts, see clearly the elimination of craving day and night."

1078. "Whoever is without lust for all sensual pleasures, (thus said the Venerable Upasīva)
Dependent on nothingness, having abandoned the other;
Liberated in the supreme deliverance of perception, would he remain there without passing on?"

1079. "Whoever is without lust for all sensual pleasures," (said the Blessed One to Upasīva)
Dependent on nothingness, having abandoned the other;
Liberated in the supreme deliverance of perception, would he remain there without passing on?"

1080. "If he should remain there without passing on, even for many years, the All-Seeing One;
Would he there become cooled and liberated, or would the consciousness of such a one pass away?"

1081. "Just as a flame thrown by the force of the wind," (said the Blessed One to Upasīva)
"Goes to its end and does not come to any term;
Thus the sage liberated from the mental body, goes to his end and does not come to any term."

1082. "Has he passed away, or does he not exist, or is he indeed eternally healthy?
Explain that to me well, O sage, for thus this teaching is known to you."

1083. "For one who has passed away there is no measure," (said the Blessed One to Upasīva)
"That by which they would speak of him, that is not there for him;
When all phenomena have been uprooted, all grounds for disputation are also uprooted."

The Questions of Upasīva the Young Man are concluded as sixth.

7. The Questions of Nanda the Young Man

1084. "There are sages in the world," (thus said the Venerable Nanda)
"People say this - how is it so?
Do they call a sage one possessed of knowledge, or indeed one possessed of a way of life?"

- 1085.** "Not by view, not by tradition, not by knowledge, (not by moral rules and austerities)
Do the skilled say one is a sage here, Nanda;
Those who wander having destroyed the army of defilements, free from trouble, desireless, those I call sages."
- 1086.** "Whatever ascetics and brahmins there are," (thus said the Venerable Nanda)
"They speak of purity even by what is seen and heard;
They speak of purity even by moral rules and austerities, they speak of purity in many ways;
Were they, Blessed One, restrained while living there, did they cross over birth and ageing, dear sir;
I ask you this, Blessed One, tell me this."
- 1087.** "Whatever ascetics and brahmins there are," (thus spoke the Blessed One to Nanda)
"They speak of purity even by what is seen and heard;
They speak of purity even by moral rules and austerities, they speak of purity in many ways;
Even though they live restrained therein, they have not crossed over birth and ageing, I say."
- 1088.** "Whatever ascetics and brahmins there are," (thus said the Venerable Nanda)
"They speak of purity even by what is seen and heard;
They speak of purity even by moral rules and austerities, they speak of purity in many ways;
If you, sage, say they have not crossed over the flood, then who now in the world of gods and humans,
Has crossed over birth and ageing, dear sir, I ask you this, Blessed One, tell me this."
- 1089.** "I do not say that all ascetics and brahmins," (thus spoke the Blessed One to Nanda)
"Are hindered by birth and ageing;
Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities;
Having abandoned all the various forms, having fully understood craving, are without mental corruptions;
Those men indeed I say are crossers of the mental floods."
- 1090.** "I delight in this word of the great sage, well proclaimed, O Gotama, without clinging;
Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities;
Having abandoned all the various forms, having fully understood craving, are without mental corruptions;
I too say they are crossers of the mental floods."

The Questions of Nanda the Young Man are concluded as seventh.

8. The Questions of Hemaka the Young Man

- 1091.** "Those who explained to me before, (thus said the Venerable Hemaka)
Prior to Gotama's teaching;
'Thus it was, thus it will be,' all that was hearsay;
All that was an increase of reasoning, I did not delight therein.
- 1092.** "And you, sage, declare to me the Teaching, the destruction of craving;
Having known which, walking mindful, one would cross over attachment in the world."
- 1093.** "Here, Hemaka, regarding things seen, heard, sensed, and cognised, in
enticing objects;
The removal of desire and lust is the imperishable state of Nibbāna.
- 1094.** "Having understood this, those who are mindful, perfectly quenched in this
very life;
And they are always at peace, having crossed over attachment in the world."

The Questions of Hemaka the Young Man are concluded as eighth.

9. The Questions of Todeyya the Young Man

- 1095.** "In whom sensual pleasures do not dwell, (thus said the Venerable Todeyya)
In whom craving is not found;
And whoever has crossed over bewilderment, what kind of deliverance is there
for him?"
- 1096.** "In whom sensual pleasures do not dwell, (Todeyya, said the Blessed One)
In whom craving is not found;
And whoever has crossed over bewilderment, for him there is no other
deliverance."
- 1097.** "Is he desireless or is he desiring, is he one with wisdom or is he one who
fashions through wisdom?
That I may know the sage, Sakka, explain that to me, O All-Seeing One."
- 1098.** "He is desireless and not desiring, he is one with wisdom and not one who
fashions through wisdom;
Thus too, Todeyya, know the sage, one who owns nothing, non-attached to
sensual existence."

The Questions of Todeyya the Young Man are concluded as ninth.

10. The Questions of Kappa the Young Man

- 1099.** "For those standing in the middle of the lake, (thus said the Venerable Kappa)
When the flood has arisen, the great peril;
For those overcome by ageing and death, tell me the island, dear sir;
And you, declare to me the island, so that this may not occur again."

1100. "For those standing in the middle of the lake, (Kappa, said the Blessed One)
When the flood has arisen, the great peril;
For those overcome by ageing and death, I declare the island to you, Kappa.

1101. "One who owns nothing, without grasping, this is the island with nothing
beyond;
Nibbāna, thus I call it, the utter elimination of ageing and death.

1102. "Having understood this, those who are mindful, perfectly quenched in this
very life;
They are not subject to Māra's control, they are not Māra's followers."

The Questions of Kappa the Young Man are concluded as tenth.

11. The Questions of Jatukaṇṇi the Young Man

1103. "Having heard of the hero who does not desire sensual pleasures, (thus said
the Venerable Jatukaṇṇi)
Who has crossed over the flood, I have come to ask the one free from sensual
desire;
Tell me the state of peace, O one with inborn vision, tell me that as it truly is,
Blessed One.

1104. "For the Blessed One, having overcome sensual pleasures, moves on, like the
radiant sun over the earth with its heat;
To me of limited wisdom, O one of extensive wisdom, tell the teaching which I
may understand;
The abandoning here of birth and ageing."

1105. "Having removed greed for sensual pleasures, (Jatukaṇṇī, said the Blessed
One) having seen security in renunciation;
Let there not be found in you any possession, whether grasped or cast away.

1106. "Whatever was before, dry that up; let there be no possession for you
afterwards;
If you do not grasp in the middle, you will live at peace.

1107. "For one free from greed towards mentality-materiality in every respect,
brahmin;
Mental corruptions are not found in him, by which he might come under the
power of Death."

The Questions of Jatukaṇṇi the Young Man are concluded as eleventh.

12. The Questions of Bhadrāvudha the Young Man

1108. "One who gives up abode, who cuts off craving, without longing, (thus said the
Venerable Bhadrāvudha)
One who gives up delight, a crosser of the mental floods, liberated;
One who gives up cosmic cycles, I entreat the wise one, having heard the
serpent's words they will depart from here.

1109. "Many kinds of folk have come together from the provinces, longing for your word, O hero;
Explain well to them, for thus this teaching is known to you."

1110. "One should remove all craving for grasping, (Bhadrāvudha," said the Blessed One)
Above, below, and across in the middle;
For whatever they cling to in the world, by that very thing Māra follows the being.

1111. "Therefore, one understanding should not cling, a mindful monk, to any possession in the entire world;
Seeing thus beings attached to grasping, this generation stuck in the realm of Death."

The Questions of Bhadrāvudha the Young Man are concluded as twelfth.

13. The Questions of Udaya the Young Man

1112. "A meditator, stainless, sitting, (thus said the Venerable Udaya) having performed one's obligations, without mental corruptions;
Gone beyond all phenomena, there is a coming with a question;
Declare the deliverance through final knowledge, the breaking up of ignorance."

1113. "The abandoning of sensual desires, (Udaya, said the Blessed One) and of displeasure, both;
And the dispelling of sloth, the warding off of remorse.

1114. "Purified by equanimity and mindfulness, preceded by reflection on the Teaching;
I declare the deliverance through final knowledge, the breaking up of ignorance."

1115. "What is the world's fetter, what is its means of examining?
By the abandoning of what is it called Nibbāna?"

1116. "Delight is the world's fetter, applied thought is its means of examining;
By the abandoning of craving is it called Nibbāna."

1117. "How does consciousness cease for one who is mindful while practising?
Having come to ask the Blessed One, let us hear your word."

1118. "Internally and externally, for one not delighting in feeling;
Thus for one who is mindful while practising, consciousness ceases."

The Questions of Udaya the Young Man are concluded as thirteenth.

14. The Questions of Posāla the Young Man

1119. "Whoever announces the past, (thus said the Venerable Posāla) without

longing, with doubt cut off;
Gone beyond all phenomena, there is a coming with a question.

1120. "For one whose perception of material form has been transcended, who has abandoned the whole body;
Internally and externally, for one who sees 'there is nothing';
I inquire of the Sakyan about knowledge, how is such a one to be guided?"

1121. "All stations of consciousness," (said the Blessed One to Posāla) "the Truth-finder directly knows;
He knows this one standing, liberated, heading for that as the ultimate goal.

1122. "Having known the origin of nothingness, delight is a mental fetter thus;
Having understood this thus, thereupon he sees with insight there;
This knowledge is true for that brahmin who has lived the holy life."

The Questions of Posāla the Young Man are concluded as fourteenth.

15. The Questions of Mogharāja the Young Man

1123. "Twice I asked the Sakyan, (thus said the Venerable Mogharāja)
The One with Vision did not explain to me;
But up to the third time the divine sage explains, so I have heard.

1124. "This world and the other world, the Brahma world including the gods;
Does not know your view, of the famous Gotama.

1125. "To one with such excellent vision, there is a coming with a question;
How regarding the world, does the King of Death not see one?"

1126. "Regard the world as empty, Mogharāja, always mindful;
Having uprooted the view of self, thus one would be a crosser over death;
One who thus regards the world, the King of Death does not see."

The Questions of Mogharāja the Young Man are concluded as fifteenth.

16. The Questions of Piṅgiya the Young Man

1127. "I am old, weak, without beauty, (thus said the Venerable Piṅgiya)
My eyes are not clear, my hearing is not comfortable;
May I not perish bewildered along the way,
Tell me the teaching which I may understand;
The abandoning here of birth and ageing."

1128. "Having seen those suffering hardship in forms," (said the Blessed One to Piṅgiya)
"Heedless people are transformed in forms;
Therefore you, Piṅgiya, being diligent,
Give up matter for non-rebirth."

1129. "Four directions and four intermediate directions, above and below, these ten

directions;

There is nothing unseen, unheard, unsensed, or also uncognised by you in the world;

Tell the teaching which I may understand, the abandoning here of birth and ageing."

- 1130.** "Seeing people afflicted by craving," (said the Blessed One to Piṅgiya)
"Born of torment, overcome by ageing;
Therefore you, Piṅgiya, being diligent, give up craving for non-rebirth."

The Questions of Piṅgiya the Young Man are concluded as sixteenth.

Verses of Praise on the Way to the Far Shore

This the Blessed One said while dwelling among the Magadhans at the Stone Shrine, being requested by the sixteen attendant brahmins, he answered each question as asked. If even for each question, having understood the meaning, having understood the Teaching, one should proceed in accordance with the Teaching, one would indeed go to the beyond of ageing and death. These teachings lead to going beyond, therefore the designation of this exposition of the Teaching is indeed "The Way to the Beyond."

- 1131.** Ajita, Tissametteyya, Puṇṇaka, and also Mettagū;
Dhotaka and Upasīva, and Nanda and then Hemaka.
- 1132.** Todeyya and Kappa, both, and Jatukaṇṇī the wise;
Bhadrāvudha and Udaya, and also the brahmin Posāla;
And Mogharāja the wise, and Piṅgiya the great sage.
- 1133.** They approached the Buddha, the sage accomplished in conduct;
Asking subtle questions, they approached the foremost Buddha.
- 1134.** The Buddha answered them, when asked the questions, according to truth;
By the explanation of the questions, the sage pleased the brahmins.
- 1135.** They, pleased by the one with vision, by the Buddha, kinsman of the sun;
Lived the holy life, in the presence of the one of excellent wisdom.
- 1136.** For each and every question, as taught by the Buddha;
Whoever should proceed accordingly, would go from the near shore to the beyond.
- 1137.** From the near shore one might go to the far shore, developing the highest path;
That path is for going to the far shore, therefore it is called 'the way to the beyond'.

Verses of Recitation on the Way to the Far Shore

- 1138.** "I shall recite the Way to the Beyond, (thus said the Venerable Piṅgiya)
As he saw, so he declared, the spotless one of extensive wisdom;

Without craving, free from craving, the great one - for what reason would he speak falsely?

- 1139.** "For one who has abandoned stain and delusion, who has given up conceit and contempt;
Come, I will explain a word endowed with praise.
- 1140.** "The dispeller of darkness, the Buddha, the all-seeing one, one who has reached the end of the world, who has gone beyond all existence;
Without mental corruptions, who has abandoned all suffering, truly named, O brahmin, he is attended by me.
- 1141.** "Just as a bird, having abandoned a small forest, would dwell in a grove abundant with fruit;
So I, having abandoned those of little insight, have reached the great ocean like a swan.
- 1142.** "Those who explained before, beyond the Gotama's Dispensation;
'Thus it was, thus it will be';
All that was hearsay, all that was an increase of reasoning.
- 1143.** "Alone, seated, dispelling darkness, he is brilliant, the light-bringer;
Gotama of extensive wisdom, Gotama of extensive understanding.
- 1144.** "He who expounded the Teaching to me, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere."
- 1145.** "Why do you stay apart from him, even for a moment, Piṅgiya;
From Gotama of extensive wisdom, from Gotama of abundant understanding?
- 1146.** "He who expounded the Teaching to you, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere."
- 1147.** "I do not stay apart from him, even for a moment, brahmin;
From Gotama of extensive wisdom, from Gotama of abundant understanding?
- 1148.** "He who expounded the Teaching to me, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere.
- 1149.** "I see him with the mind as if with the eye, night and day, brahmin, diligent;
Paying homage I spend the night, therefore I consider it non-separation.
- 1150.** "Faith and joy and mind and mindfulness do not lead me away from Gotama's Dispensation;

Whatever direction the one of extensive wisdom goes, to that very direction I am inclined.

- 1151.** "For me who am old and of feeble strength, my body does not go there because of that very thing;
Going by thought I proceed constantly, for my mind, brahmin, is yoked to that."
- 1152.** "Lying in the mud, struggling, from island to island I floated;
Then I saw the Perfectly Enlightened One, a crosser of the mental floods, without mental corruptions."
- 1153.** "Just as Vakkali was one released through faith, Bhadrāvudha and Āḷavi Gotama too;
Just so you too should release faith,
You will go, Piṅgiya, to the far shore of Death's realm."
- 1154.** "I am exceedingly pleased, having heard the sage's word;
The remover of the veil, the Perfectly Enlightened One, without barrenness, discerning."
- 1155.** "Having directly known about the gods, he knew all, the highest of the high;
The Teacher who puts an end to questions, for those who doubt yet acknowledge."
- 1156.** "Unshakable, unagitated, for which there is no comparison anywhere;
Surely I shall go, there is no uncertainty for me here, thus remember me as one with a resolute mind."

The Chapter on the Way to the Beyond is concluded as fifth.

Summary of the Discourses -

- 1.** The Snake and Dhaniya, the Rhinoceros Horn and the Ploughing;
Cunda, Existence, and again, the Outcast and What Should Be Done;
Hemavata, then the Demon, the Discourse on Victory and the excellent Discourse on the Sage.
- 2.** The first excellent section is the excellent chapter, bearing twelve discourses, well arranged;
Taught by the one with vision, the spotless one, the excellent chapter called the Snake is heard.
- 3.** Jewel, Odour, Shame and Blessing by name, Sūciloma, Kapila, and the Brahmin Practice;
Boat, What Morality, Industriousness, and Rāhula, and again Vaṅḡsa.
- 4.** Right Wandering also here, the excellent Dhammika Discourse, well arranged;
Bearing fourteen discourses in the second, they call it the excellent Minor Chapter.

- 5.** Going Forth, Striving, Well-Spoken by name, Pūraḷāsa, and again Māgha;
Sabhiya, Keṇiya, the Arrow by name, the excellent Vāseṭṭha, and also Kālīka.
- 6.** The excellent Nālaka Discourse, well arranged, that Observer, likewise and
again;
Bearing twelve discourses in the third, the excellent chapter called the Great is
heard.
- 7.** Sensual Pleasures, Cave, Octad, Corruption by name, the excellent Purity, the
Supreme Octad by name;
Ageing, the excellent Mettiya, well arranged, Pasūra, Māgaṇḍiya, Before the
Breaking.
- 8.** Quarrel, Contention, both Cul-de-sacs, Quickly, One's Own Rod, Sāriputta;
Bearing sixteen discourses in the fourth, they call it the excellent Octad
Chapter.
- 9.** In the delightful province of Magadha, in the excellent region, the abode of
those who have made merit;
At the excellent Pāsāṇaka Shrine, well arranged, the Blessed One dwelt, the
chief of the group.
- 10.** On the occasion of both residences coming together, with an assembly
extending twelve leagues;
Asked, it is said, by sixteen brahmins, with questions of sixteen inquiries;
He illuminated and gave the Teaching.
- 11.** The Teaching full of meaning-revealing phrases, he taught, producing security
for others;
For the welfare of the world, the Conqueror, the highest of two-footed beings,
the excellent discourse, variegated with many teachings;
The cause for liberation from all defilements, he taught the excellent
discourse, the highest of two-footed beings.
- 12.** Phrases and meaning and terms well connected, deep with similes designated
by syllables;
Shining with knowledge for examining the world, he taught the excellent
discourse, the highest of two-footed beings.
- 13.** Stainless amid the stain of lust, the highest of the spotless, stainless amid the
stain of hate, the highest of the spotless;
Stainless amid the stain of delusion, the highest of the spotless, shining with
knowledge for examining the world;
The highest among two-footed beings taught the excellent discourse.
- 14.** Stainless amid the stain of mental defilements, the highest spotless one;
stainless amid the stain of misconduct, the highest spotless one;
Shining with knowledge for examining the world, he taught the excellent
discourse, the highest of two-footed beings.

- 15.** The mental corruptions, bonds, mental bonds and defilements, the mental hindrances and the three stains;
For the cause of deliverance from those defilements, the highest among two-footed beings taught the excellent discourse.
- 16.** Pure, dispelling all mental defilements, dispassion from lust, without longing, without sorrow;
The peaceful, sublime, very difficult to see teaching, the highest among two-footed beings taught the excellent discourse.
- 17.** The peaceful one who has destroyed lust and hate, the four modes of generation, the four destinations, the five sense consciousnesses;
Deliverance from the creeper of craving, delight, covering and shelter, the highest among two-footed beings taught the excellent discourse.
- 18.** Deep, difficult to see, smooth, subtle, to be experienced by the wise, of subtle meaning;
Shining with knowledge for examining the world, he taught the excellent discourse, the highest of two-footed beings.
- 19.** A neck-ornament of a garland of flowers of nine factors, classified by faculties, meditative absorptions and deliverances;
The excellent vehicle bearing the eightfold path, the highest among two-footed beings taught the excellent discourse.
- 20.** Like the moon, spotless, pure, like the ocean, beautifully adorned with jewels;
Like a flower, with radiance like the sun, the highest among two-footed beings taught the excellent discourse.
- 21.** Secure, safe, happy, cool, peaceful, beyond death's shelter, the ultimate reality;
For the cause of seeing that well-quenched state, the highest among two-footed beings taught the excellent discourse.

The Suttanipāta Pāṭi is concluded.



ABOUT THIS TRANSLATION

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