**Pali Reading Club, March 1st, 2021: Pārāyana-vagga, part 1**

**1. Vatthu-gāthā (Ee p.190)**

**976.** kosalānaṃ purā rammā agamā Dakkhiṇā-pathaṃ

ākiñcaññaṃ patthayāno brāhmaṇo manta-pāragū.

Kosalānaṃ purā rammā agamā Dakkhiṇāpathaṃ: from the delightful city of the Kosalans, he went to the Southern region
ākiñcaññaṃ patthayāno brāhmaṇo mantapāragū: a Brahmin, master of the mantras, desiring nothingness

* **DPPN**: ‘In the old Pāli literature the name Dakkhināpatha would seem to indicate only a remote settlement or colony on the banks of the upper Godāvarī.  Thus, we are told that Bāvarī had his hermitage in Dakkhināpatha territory, midway between the kingdoms of Assaka and Alaka (SN., vs.976).  Elsewhere the name is coupled with Avanti as Avantidakkhināpatha and seems to refer, but more vaguely, to the same limited district.  Vin.i.195, 196; ii.298. In J.v.133, however, Avanti is spoken of as a part of Dakkhināpatha (Dakkhinūpathe Avantirattha), but see J.iii.463, where Avantidakkhināpatha is spoken of.’

**977.** so Assakassa visaye Aḷakassa samāsane

vasī Godhāvarī-kūle uñchena ca phalena ca.

so Assakassa visaye Aḷakassa samāsane: in the domain of Assaka, in the area of Aḷaka
vasī Godhāvarīkūle uñchena ca phalena ca: he lived on the bank of the Godhāvarī river, on what he gleaned and fruit

**978-79.** tass' eva upanissāya gāmo ca vipulo ahū,

tato jātena āyena mahā-yaññam akappayi,

mahā-yaññaṃ yajitvāna puna pāvisi assamaṃ.

Tasmiṃ patipaviṭṭhamhi añño āgañchi brāhmaṇo

tass' eva upanissāya gāmo ca vipulo ahū: near to him was a large village
tato jātena āyena mahāyaññam akappayi: then with the income that had arisen, he performed a great sacrifice

mahāyaññaṃ yajitvāna puna pāvisi assamaṃ: having sacrificed a great sacrifice, again he entered the ashram
tasmiṃ patipaviṭṭhamhi añño āgañchi brāhmaṇo: when he had gone inside, another Brahmin arrived

**980.** ugghaṭṭa-pādo tasito paṃka-danto raja-ssiro,

so ca naṃ upasaṃkamma satāni pañca yācati.

ugghaṭṭapādo tasito paṃkadanto rajassiro: with roughed up feet, thirsty, with dirty teeth and a dusty head,
so ca naṃ upasaṃkamma satāni pañca yācati: he approached him and asked for 500

**981-82.** tam enam Bāvarī disvā āsanena nimantayi,

sukhañ ca kusalaṃ pucchi, idaṃ vacanam abravi:

yaṃ kho mamaṃ deyya-dhammaṃ sabbaṃ vissajjitam mayā,

anujānāhi me brahme, n' atthi pañca satāni me. (**p.191**)

tam enam Bāvarī disvā āsanena nimantayi: Bāvarī saw that one, and offered a seat
sukhañ ca kusalaṃ pucchi, idaṃ vacanam abravi: he asked about his happiness and well-being, and said this
**y**aṃ kho mamaṃ deyyadhammaṃ sabbaṃ vissajjitam mayā: I have relinquished everything of mine which could be given
anujānāhi me brahme, n' atthi pañca satāni me: forgive me, Brahmin, I don’t have 500

* *anu-jñā*: The Skt. verb also has the meaning ‘excuse, forgive’.
* Bhikkhu Bodhi: ‘believe me, Brahmin…’

**983.** sace me yācamānassa bhavaṃ nānupadassati,

sattame divase tuyhaṃ muddhā phalatu sattadhā.

sace me yācamānassa bhavaṃ nānupadassati: if the respected sir will not give to me, when I ask
sattame divase tuyhaṃ muddhā phalatu sattadhā: on the 7th day may your head split into seven parts

**984-85.** abhisaṃkharitvā kuhako bheravaṃ so akittayi,

tassa taṃ vacanaṃ sutvā Bāvarī dukkhito ahū,

ussussati anāhāro soka-salla-samappito,

atho pi evaṃ-cittassa jhāne na ramatī mano.

abhisaṃkharitvā kuhako bheravaṃ so akittayi: the quack prepared and then uttered a fearful curse

* **CPD**, *abhisaṃkharoti*: 'to create a *saṃkhāra* (q. v.), i. e. to confer potential energy to something: arrange, prepare'.
* **PED** on the absolutive: ‘having got up this curse’

tassa taṃ vacanaṃ sutvā Bāvarī dukkhito ahū: hearing his words, Bāvarī was troubled
ussussati anāhāro sokasallasamappito: he shrivelled up, not taking any food, struck down by the spike of sorrow
atho pi evaṃcittassa jhāne na ramatī mano: then, in that state of mind, his mind did not delight in meditation

**986.** utrastaṃ dukkhitaṃ disvā devatā attha-kāminī

Bāvariṃ upasaṃkamma idaṃ vacanam abravi:

utrastaṃ dukkhitaṃ disvā devatā atthakāminī: seeing him frightened and miserable, a deity, desiring his welfare,
Bāvariṃ upasaṃkamma idaṃ vacanam abravi: approached Bāvarī and said this:

**987.** na so muddhaṃ pajānāti, kuhako so dhanatthiko,

muddhani muddha-pāte vā ñāṇaṃ tassa na vijjati.

na so muddhaṃ pajānāti, kuhako so dhanatthiko: he doesn’t know (anything about) head(s), he’s a quack who desires wealth
muddhani muddhapāte vā ñāṇaṃ tassa na vijjati: he doesn’t know (anything about) the head or its splitting

**988.** bhotī carahi jānāti, tam me akkhāhi pucchitā

muddhaṃ muddhādhipātañ ca, taṃ suṇoma vaco tava.

bhotī carahi jānāti, tam me akkhāhi pucchitā: then the honoured one knows: being asked, tell me
muddhaṃ muddhādhipātañ ca, taṃ suṇoma vaco tava: about the head and its splitting, we will listen to what you say

**989.** aham p' etaṃ na jānāmi, ñāṇam m' ettha na vijjati,

muddhaṃ muddhādhipāto ca Jinānaṃ h' eta dassanaṃ.

aham p' etaṃ na jānāmi: Even I do not know this

ñāṇam m' ettha na vijjati: I do not have any knowledge about it
muddhaṃ muddhādhipāto ca jinānaṃ h' eta dassanaṃ: the head and its head-splitting: this is the perception of the conquerors

**990.** atha ko carahi jānāti asmiṃ puthavi-maṇḍale

muddhaṃ muddhādhipātañ ca, tam me akkhāhi devate.  (**p.192)**

atha ko carahi jānāti asmiṃ puthavimaṇḍale: then who on the surface of the earth now knows
muddhaṃ muddhādhipātañ ca, tam me akkhāhi devate: about the head and its splitting, tell me this, deity

**Pali Reading Club, March 1st, 2021: Pārāyana-vagga, part 2**

**1. Vatthu-gāthā 2. (Ee p.192)**

**991.** purā Kapilavatthumhā nikkhanto loka-nāyako

apacco Okkāka-rājassa Sakya-putto pabhaṃ-karo.

purā Kapilavatthumhā nikkhanto lokanāyako: the leader of the world has already gone forth from Kapilavatthu
apacco Okkākarājassa Sakyaputto pabhaṃkaro: offspring of Okkāka, scion of the Sakyas, maker of light

**992.** so hi brāhmaṇa sambuddho sabba-dhammāna pāragū

sabbābhiññā-bala-ppatto sabba-dhammesu cakkhumā
sabba-dhamma-kkhayaṃ patto vimutto upadhi-saṃkhaye,

so hi brāhmaṇa sambuddho sabbadhammāna pāragū: indeed he, Brahmin, is a fully awakened one, gone to the far shore of all phenomena
sabbābhiññābalappatto sabbadhammesu cakkhumā: he has attained power and an undertsanding of everything, he has vision into all phenomena
sabbadhammakkhayaṃ patto vimutto upadhisaṃkhaye: having attained the destruction of all phenomena, he is released in the destruction of attachment

* **Bhikkhu Bodhi**: ‘having attained the destruction of all kamma’
* N. ‘Reading with Be and Ce *sabbakammakkhayaṃ*. Ee *sabbadhammakkhayaṃ* should be corrected accordingly.’

**993.** buddho so Bhagavā loke dhammaṃ deseti cakkhumā:

taṃ tvaṃ gantvāna pucchassu, so te taṃ vyākarissati.

buddho so Bhagavā loke dhammaṃ deseti cakkhumā: the blessed Buddha of the world, who has vision, teaches the Dhamma
taṃ tvaṃ gantvāna pucchassu, so te taṃ vyākarissati: you should go to him and ask, he will explain it to you

**994.** sambuddho' ti vaco sutvā udaggo Bāvarī ahū,

sok' assa tanuko āsi, pītiñ ca vipulaṃ labhi.

sambuddho' ti vaco sutvā udaggo Bāvarī ahū: upon hearing the word ‘fully awakened’, Bāvarī became exultant
sok' assa tanuko āsi, pītiñ ca vipulaṃ labhi: his sorrow diminished, and he experienced abundant joy

**995.** so Bāvarī attamano udaggo

taṃ devataṃ pucchati veda-jāto:
katamamhi gāme nigamamhi vā puna

katamamhi vā janapade loka-nātho,

yattha gantvā namassemu

sambuddhaṃ dipad-uttamaṃ.

so Bāvarī attamano udaggo: Bāvarī, delighted, exultant and
taṃ devataṃ pucchati vedajāto: filled with joy, asked that deity:
katamamhi gāme nigamamhi vā puna: but in which village or town,
katamamhi vā janapade lokanātho: in which country is the lord of the world,
yattha gantvā namassemu Sambuddhaṃ dipaduttamaṃ: where I might go and pay homage to the fully awakened one, supreme of bipeds

**996.** sāvatthiyaṃ Kosala-mandire Jino

pahūta-pañño vara-bhūri-medhaso,

so Sakyaputto vidhuro anāsavo

muddhādhipātassa vidū narāsabho.

sāvatthiyaṃ Kosalamandire Jino: the conqueror is in Sāvatthī, in the realm of Kosala
pahūtapañño varabhūrimedhaso: abounding in wisdom, his intelligence supreme and expansive
so Sakyaputto vidhuro anāsavo: the scion of the Sakyas, unburdened and uncorrupted
muddhādhipātassa vidū narāsabho: a bull of a man, who knows about splitting heads

**997.** tato āmantayī sisse brāhmaṇe manta-pārage:

etha māṇavā akkhissaṃ, suṇotha vacanaṃ mama:  **(p.193)**

tato āmantayī sisse brāhmaṇe mantapārage: then he addressed his Brahmin pupils, who had mastered the mantras
etha māṇavā akkhissaṃ, suṇotha vacanaṃ mama: come, young Brahmins, I will speak, listen to my words

**998.** yass' eso dullabho loke pātubhāvo abhiṇhaso,

sv-ājja lokamhi uppanno Sambuddho iti vissuto,
khippaṃ gantvāna Sāvatthiṃ passavho dipad-uttamaṃ.

yass' eso dullabho loke pātubhāvo abhiṇhaso: this **recurring** appearance of whom in the world is difficult to get,
sv-ājja lokamhi uppanno Sambuddho iti vissuto: today has arisen in the world, famed as ‘fully awakened’
khippaṃ gantvāna Sāvatthiṃ passavho dipaduttamaṃ: go quickly to Sāvatthī to see the supreme of bipeds

**999.** kathañ carahi jānemu disvā buddho ti brāhmaṇa,

ajānatan no pabrūhi, yathā jānemu taṃ mayaṃ.

kathañ carahi jānemu disvā buddho ti brāhmaṇa: So how might we know him to be a Buddha, once we have seen him, Brahmin?
ajānatan no pabrūhi, yathā jānemu taṃ mayaṃ: tell us, who do not know, how we might know him

**1000.** āgatāni hi mantesu mahāpurisa-lakkhaṇā

dva-ttiṃsā ca vyākhyātā samattā anupubbaso.

āgatāni hi mantesu mahāpurisalakkhaṇā: the characteristics of a great man have been handed down in the Mantras
dvattiṃsā ca vyākhyātā samattā anupubbaso: 32 are expounded, complete, in order…

**1001.** yass' ete honti gattesu mahāpurisa-lakkhaṇā,

dve va tassa gatiyo, tatiyā hi na vijjati.

yass' ete honti gattesu mahāpurisalakkhaṇā: the one who has these on his limbs
dve va tassa gatiyo, tatiyā hi na vijjati: has only two destinies, a third is not found

**1002.** sace agāraṃ ajjhāvasati, vijeyya paṭhaviṃ imaṃ

adaṇḍena asatthena dhammena-m-anusāsati.

sace agāraṃ ajjhāvasati, vijeyya paṭhaviṃ imaṃ: if he lives at home, having conquered this earth
adaṇḍena asatthena dhammena-m-anusāsati: he will rule it righteously, without a stick or sword

**1003.** sace ca so pabbajati agārā anagāriyaṃ,

vivatta-cchaddo sambuddho arahā bhavati anuttaro.

sace ca so pabbajati agārā anagāriyaṃ: but if he goes forth from home to homelessness
vivattacchaddo sambuddho arahā bhavati anuttaro: the veil removed, he will become fully awakened, truly worthy, unsurpassed

* **vivattacchaddo**: Norman … ; See 1005, *anāvaraṇa-dassāvī*.

**1004.** jātiṃ gottañ ca lakkhaṇaṃ mante sisse punāpare

muddhaṃ muddhādhipātañ ca manasā yeva pucchatha.

jātiṃ gottañ ca lakkhaṇaṃ mante sisse punāpare: about his birth, lineage, characteristics, mantras and pupils, moreover

muddhaṃ muddhādhipātañ ca manasā yeva pucchatha: in just your mind ask him about head(s) and head-splitting

**1005.** anāvaraṇa-dassāvī yadi buddho bhavissati,

manasā pucchite pañhe vācāya vissajessati.

anāvaraṇadassāvī yadi buddho bhavissati: if he really is a Buddha, with unobstructed vision
manasā pucchite pañhe vācāya vissajessati: he will answer in speech questions asked in the mind