**Pali Reading Club, March 15th, 2021: Pārāyana-vagga, part 5**

**2. Ajita-māṇava-pucchā (1)**
**1032.** Kena ssu nivuto loko (icc āyasmā Ajito)

kena ssu na ppakāsati,

kissābhilepanaṃ brūsi,

kiṃ su tassa maha-bbhayaṃ.

kena ssu nivuto loko: by what it the world enveloped

kena ssu na ppakāsati: because of what does it not shine forth/become known

kissābhilepanaṃ brūsi: what is its plastering, tell (us)

* *kiṃ* + *assa* + *abhilepanaṃ*

kiṃ su tassa mahabbhayaṃ: what is its great danger?

**1033.** avijjāya nivuto loko (Ajitā ti Bhagavā)

vevicchā pamādā na ppakāsati,
jappābhilepanaṃ brūmi,

dukkham assa maha-bbhayaṃ. (**p.198)**

avijjāya nivuto loko: the world is enveloped by ignorance

vevicchā pamādā na ppakāsati: it does not shine forth/become known because of desire and negligence
jappābhilepanaṃ brūmi: longing is its plastering, I say

dukkham assa mahabbhayaṃ: suffering is its great danger

**1034.** savanti sabbadhī sotā (icc āyasmā Ajito)

sotānaṃ kiṃ nivāraṇaṃ,

sotānaṃ saṃvaraṃ brūhi,

kena sotā pithiyyare.

savanti sabbadhī sotā: streams flow in all directions

sotānaṃ kiṃ nivāraṇaṃ: what holds streams back (i.e. hinders them)

sotānaṃ saṃvaraṃ brūhi: spreak of the blocking of streams

kena sotā pithiyyare: by what are rivers blocked?

* *pithiyyare*: 3rd ps. pl. indicative; -*anti* is the active ending, -*(a)nte/(a)re* the middle/passive ending.
* Passive of *pidahati* = *pidhīyati /pithīyati / pithiyyati*, ‘to be covered, obscured or obstructed; to close, shut’

**1035.** yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

sati tesaṃ nivāraṇaṃ,

sotānaṃ saṃvaraṃ brūmi,

paññāy' ete pithiyyare.

yāni sotāni lokasmiṃ: the streams of the world

sati tesaṃ nivāraṇaṃ: have mindfulness as their restraint

sotānaṃ saṃvaraṃ brūmi: I’ll speak of the blocking of streams:

paññāy' ete pithiyyare: they are blocked by wisdom

**1036.** paññā c' eva satī ca (icc āyasmā Ajito)

nāmarūpañ ca mārisa,
etaṃ me puṭṭho pabrūhi,

katth' etaṃ uparujjhati.

paññā c' eva satī ca: wisdom and mindfulness,

nāmarūpañ ca mārisa: and name and form, too, sir,
etaṃ me puṭṭho pabrūhi: questioned by me about it (name and form), speak

katth' etaṃ uparujjhati: where does it (name and form) cease?

**1037.** yam etaṃ pañhaṃ apucchi,

Ajita taṃ vadāmi te,

yattha nāmañ ca rūpañ ca

asesaṃ uparujjhati:
viññāṇassa nirodhena etth'

etaṃ uparujjhati.

yam etaṃ pañhaṃ apucchi: the question you’ve asked,

Ajita taṃ vadāmi te: Ajita, I’ll tell it you,

yattha nāmañ ca rūpañ ca asesaṃ uparujjhati: where name and form cease without remainder
viññāṇassa nirodhena etth' etaṃ uparujjhati: with the cessation of consciousness, here it ceases

**1038.** ye ca saṃkhāta-dhammāse,

ye ca sekhā puthū idha,
tesaṃ me nipako iriyaṃ

puṭṭho pabrūhi mārisa.

ye ca saṃkhātadhammāse: those who have contemplated phenomena

ye ca sekhā puthū idha: and the various people in training here

tesaṃ me nipako iriyaṃ puṭṭho pabrūhi mārisa: the intelligent one, being questioned by me, about their conduct, may you speak, sir

**1039.** kāmesu nābhigijjheyya,

manasānāvilo siyā,
kusalo sabba-dhammānaṃ

sato bhikkhu paribbaje ti.

kāmesu nābhigijjheyya: one should not lust after sensual pleasures

manasānāvilo siyā: he would be undisturbed in mind

kusalo sabbadhammānaṃ: skilled in all phenomena

sato bhikkhu paribbaje: mindful, the mendicant ought to wander forth

AJITAMĀṆAVAPUCCHĀ NIṬṬHITĀ.

**Pali Reading Club, March 15th, 2021: Pārāyana-vagga, part 6**

**3. Tissametteyya-māṇava-pucchā (2) (Ee p.199)**
**1040.** ko 'dha santusito loke (icc āyasmā Tisso Metteyyo)

kassa no santi iñjitā,

ko ubhantam abhiññāya

majjhe mantā na lippati,
kaṃ brūsi mahā-puriso ti,

ko idha sibbanim accagā.

ko 'dha santusito loke: who, here in the world, is completely content

kassa no santi iñjitā: for whom are there no agitations

ko ubhantam abhiññāya majjhe mantā na lippati: which thinker, having understood both ends, does not get stuck in the middle

* *limpati*: ‘to smear, plaster, stain; usually in pass. (or med.) sense "to get soiled, to dirty oneself"
* *lippati*, passive: ‘to be soiled (by), to get stained (in character)’

kaṃ brūsi mahāpuriso ti: who do you say is a great man?

ko idha sibbanim accagā: who, here, transcends the seamstress?

* *sibbana*, ‘sewing’; *sibbanī* = ‘(woman) who sews’

**1041.** kāmesu brahmacariyavā (Metteyyā ti Bhagavā)

vīta-taṇho sadā sato
saṃkhāya nibbuto bhikkhu,

tassa no santi iñjitā.

kāmesu brahmacariyavā: practising chastity with regard to sensual pleasures

vītataṇho sadā sato: devoid of thirst, ever mindful
saṃkhāya nibbuto bhikkhu: the mendicant who is quenched, after reflecting

tassa no santi iñjitā: for him there are no agitations

**1042.** so ubhantam abhiññāya

majjhe mantā na lippati,
taṃ brūmi mahā-puriso ti,

so idha sibbanim accagā ti

so ubh' anta-m-abhiññāya: he understands both ends

majjhe mantā na lippati: a thinker who is not stuck in the middle

taṃ brūmi mahāpuriso ti: I say he is a great man

so idha sibbanim accagā: he transcends the seamstress here

TISSAMETTEYYAMĀṆAVAPUCCHĀ NIṬṬHITĀ

**4. Puṇṇaka-māṇava-pucchā (3)**

**1043.** anejaṃ mūla-dassāviṃ (icc-āyasamā Puṇṇako)

atthi pañhena āgamaṃ: **(p.200)**

kiṃ-nissitā isayo manujā

khattiyā brāhmaṇā devatānaṃ
yaññam akappayiṃsu puthū idha loke,

pucchāmi taṃ Bhagavā, brūhi me taṃ.

anejaṃ mūladassāviṃ atthi pañhena āgamaṃ: I have come to the immovable one, who ‘sees the root’, seeking, with a question

* Norman: ‘with the desire (to ask) a question’; *atthi* = *atthī*, from *atthin*.

kiṃnissitā isayo manujā: what do human sages rely on?

khattiyā brāhmaṇā … puthū: numerous Khattiyas and Brahmins
devatānaṃ yaññam akappayiṃsu … idha loke: prepare sacrifices to the gods, here, in the world,

pucchāmi taṃ Bhagavā, brūhi me taṃ: I ask you, O Blessed One, tell me this

**1044.** ye kec' ime isayo manujā (Puṇṇakā ti Bhagavā)

khattiyā brāhmaṇā devatānaṃ

yaññam akappayiṃsu

puthū idha loke,

āsiṃsamānā Puṇṇaka ittha-bhāvaṃ

jaraṃ sitā yaññam akappayiṃsu.

ye kec' ime isayo manujā: whichever human sages here

āsiṃsamānā Puṇṇaka itthabhāvaṃ: hoping for ‘thus being’

jaraṃ sitā yaññam akappayiṃsu: reliant on ageing, they prepare sacrifices

**1045.** ye kec' ime isayo manujā (icc āyasmā Puṇṇako)

khattiyā brāhmaṇā devatānaṃ

yaññam akappayiṃsu

puthu idha loke,

kacciṃ su te Bhagavā yañña-pathe appamattā

atāru jātiñ ca jarañ ca mārisa,

pucchāmi taṃ Bhagavā, brūhi me taṃ.

kacciṃ su te Bhagavā yaññapathe appamattā: perhaps, Blessed One, they are diligent on the path of sacrifice,

atāru jātiñ ca jarañ ca mārisa: and have crossed over birth and ageing?

**1046.** āsiṃsanti thomayanti

abhijappanti juhanti (Puṇṇakā ti Bhagavā)
kāmābhijappanti paṭicca lābhaṃ,

te yāja-yogā bhava-rāga-rattā

nātariṃsu jāti-jaran ti brūmi.  **(p.201)**

āsiṃsanti thomayanti abhijappanti juhanti: they hope, sing hyms, mumble prayers & sacrifice

* *thomayati* = *thometi*, from *thoma*, ‘praise’
* Skt. *stoma* = praise, eulogy, hymn, i.e. singing Vedic hymns

kāmābhijappanti paṭicca lābhaṃ: out of desire they pray, depending on gain

te yājayogā bhavarāgarattā: bound to sacrifice, impassioned by the passion for being

nātariṃsu jātijaran ti brūmi: and do not cross over birth and ageing, I say

**1047.** te ce nātariṃsu yāja-yogā (icc āyasmā Puṇṇako)

yaññehi jātiñ ca jarañ ca mārisa,

atha ko carahi deva-manussa-loke

atāri jātiñ ca jarañ ca mārisa,
pucchāmi taṃ Bhagavā, brūhi me taṃ.

te ce nātariṃsu yāja-yogā: bound to sacrifice, they do not cross over birth and ageing

yaññehi jātiñ ca jarañ ca mārisa: through sacrifices there is birth and ageing, sir

atha ko carahi deva-manussa-loke: then who in the world of gods and men

atāri jātiñ ca jarañ ca mārisa: has crossed over birth and ageing?
pucchāmi taṃ Bhagavā, brūhi me taṃ: I ask you, O Blessed One, tell me this

**1048.** saṃkhāya lokasmiṃ paro-varāni (Puṇṇakā ti Bhagavā)

yass' iñjitaṃ n' atthi kuhiñci loke,
santo vidhūmo anigho nirāso

atāri so jātijaran ti brūmī ti.

saṃkhāya lokasmiṃ paro-varāni: reflecting on the high and low (states/destinies) in the world

* Norman, ‘what is far and near in the world’
* *avara* > *ora*, low, near; *para* = beyond/high

yass' iñjitaṃ n' atthi kuhiñci loke: for whom there is no movement for anything in the world
santo vidhūmo anigho nirāso: tranquil, without ‘smoke’, confusion and desire

atāri so jātijaran ti brūmī: he has crossed over birth and ageing, I say

PUṆṆAKAMĀṆAVAPUCCHĀ NIṬṬHITĀ.