

Who is it understand earthly desires ?
 Who is a freed man now and evermore ?
 Who, in his ways established, doth receive
 Homage from mother, father, brother too ?
 Whom, though he be of lowly birth,
 Do noble warriors reverently salute ?

Recluses in this world are undefiled;
 Recluses' way of life is never wrecked;
 Recluses understand earthly desires;
 And theirs is freedom now and evermore.
 In virtue established the recluse receives
 Homage from mother, father, brother too,
 Him, though he be of lowly birth,
 Do noble warriors reverently salute.

CHAPTER II THE SONS OF THE DEVAS¹

I.

§ 1. Kassapa (1).

THUS have I heard:—The Exalted One was once staying near Sāvathī, in the Jeta Grove, in Anāthapiṇḍika's Park. Now Kassapa, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

'The Exalted One hath revealed "the bhikkhu" and hath given even to us the admonition for a bhikkhu.²

[The Exalted One:—]

'Well then, Kassapa, say what has occurred to thee.'

[Kassapa:—]

See that in what hath been so finely said
 Ye train yourselves:—in the recluse's task,
 In mysteries of the solitary seat,
 And in the mastering of the heart's unrest.

¹ *Devaputtā*. These were born to lower gods from the hip (*ankē*); females were called daughters of the gods (see I, 1, § 1, n. . . .). If their name was not known they were called *devatā*; if known, they were called *devaputtā*. *Comy.*

² B.'s legend is that Kassapa had listened to the Buddha's exposition of Abhidhamma in the 'Thrice-Ten Devas' City' (see *Points of Controversy*, 1) during one Lenten season of his long ministry on earth. A feature in the address was the 'Jhāna-vibhanga' (see *Vibhanga*, PTS, p. 224), containing a description of the calling and duties of a bhikkhu. He wishes to acknowledge the honour done to devas, and the profit to himself.

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Thus said Kassapa, son of the devas, and the Master approved of his words. Then Kassapa thinking: 'The Master approves of me!' saluted the Exalted One with the right-hand obeisance and vanished from that spot.

§ 2. Kassapa (2).

1. In the same place and after the same manner Kassapa uttered these lines before the Exalted One:—

The brother with his mind set wholly free
Should zealously in Jhāna meditate,
Yearning to win his heart's inmost desire,¹
And knowing of all things the flux and ebb,
Lovely in disposition,² leaning not;
By That rewarded and by That repaid.³

§ 3. Māgha.⁴

1. In the same place, and after the same manner, came Māgha, son of the devas, and addressed these lines to the Exalted One:—

What must we slay if we would happy live?
What must we slay if we would weep no more?
What is't above all other things whereof
The slaughter thou approvest, GOTAKA?
Wrath must ye slay, if ye would happy live,
Wrath must ye slay, if ye would weep no more.

¹ *I.e.* Arhantship. *Cony.* On 'heart' (*hadaya*) in Buddhism, see *Bud. Pag.*, 1914, 34, 71.

² See above, I, 1, § 9.

³ Expansion of the word *lad-ānisayo* (*viz.*, *aratāntīkayo*).

⁴ Māgha is one of the names for Sakka, chief deva in the lowest, or Thirty-Thirty (or Three-and-Thirty) heaven. The Bodhiyat himself was once reborn as Sakka or Māgha. *Vātra* was an Āsura (titan or demon) conquered by Sakka. See *Jāt.* i, 153; 169. The verses occur above, I, 8, § 1, and below, vii, 1, § 1; xi, 3, § 1.

Of wrath, victor of *Vātra*, with its source
Of poison and its climax murderous sweet:—
That is the slaughter by the Ariyans praised,
That must ye slay if ye would weep no more.

§ 4. Māgadha.

In the same place and after the same fashion Māgadha, son of the gods, spoke these lines before the Exalted One:—

How many things light up the world and make it bright and clear?
To ask this question, Sir, we've come. Thy word we fain would hear.

Four things give light unto the world; a fifth ye'll not descry.
By day the sun doth shine; by night the moon makes bright the sky;
And fire gives light by day and night, shining¹ now here now there,
But of all things that shine, as best: light of the Buddha stands confessed,
Glory without compare.

§ 5. Dāmali.

In the same place and in the same fashion Dāmali, son of the devas, spoke these lines before the Exalted One:—

Great effort hath the diligent Arahant²
To make herein: that by the abandoning
Of sense-desires he hope not for rebirth.

¹ These verses occur above, I, 3, § 8, with the one variant, here, of *pekāvacī* for *padhāvacī*. It may be a misprint.

² *Brahmāra* (*cf.* I, 1, § 1) a frequent equivalent in Buddhism for Arahant, and sometimes explicitly stated to be so, given of course the right context, *cf.* S. iv, 175; f. ii, 5; *cf.* *Dialogues*, i, 105, 138. Dāmali's mistake was to impute unfinished achievement to the Arahant.

There is naught left to do, O Dāmali,
 For th' Arāhant,—so said the Exalted One—
 Accomplished is the work he had to do,
 While he no footing finds, with all his limbs
 A creature swept by river-current toils;
 Finding a footing high and dry he stands,
 He toileth not; passed over, sooth, is he.
 A parable this, Dāmali. E'en so
 The Arāhant who hath destroyed the Drugs,
 Wise, given to Jhāna, since he hath attained
 The end of death and coming back to birth,
 He toileth not; passed over, sooth, is he.

§ 6. Kāmada.

In the same place and in the same fashion Kāmada, son of the gods, spoke thus to the Exalted One:—

'Tis hard to do, Exalted One! 'Tis very hard to do, Exalted One!'¹

'And yet the "hard to do" is done by them,
 O Kāmada,—so said the Exalted One—
 'Who in the learner's moral code* stand firm,
 For him who ventures on the homeless life,
 Serene content arises, bringing joy.'

'Tis hard to win, O Exalted One, this serene content.'

'And yet that which is hard to win they win,
 O Kāmada!—so said the Exalted One—

'Who love to achieve the mastery of the heart,—
 The mind of whom, during both day and night,
 Doth love to work and make that peace to be.'²

¹ Kāmada's legend is that, like the ex-bhikkhu of I, 5, § 6, he failed on earth to attain, and comes to lament his disappointment.
 * *Samāhīdā*.

² So B. suggests, namely, as to the object of the constructive work (in contemplation, of course). The creative force in the term *bhāvanā* ('work and make . . . to be')—the causative form of *bhūvati*, to become, is pointed out in *Bud. Psy.* (1014), 132 f. For all mystic

'Hard is it to compose, Exalted One, that heart.'

'Yet that which hard is to compose, e'en they
 Compose, Kāmada'—said the Exalted One—
 'Who love the fret and fever of their parts
 And powers¹ to bring into tranquillity.
 Cutting in twain the net that Death doth lay
 They walk at large as Ariyans, Kāmada.'

'The way is hard to go, Exalted One, and rough the Path!'

'And yet along the Path thou callest rough
 The Ariyans hold their course, O Kāmada.
 In that "rough path" non-Ariyans headlong fall;
 To Ariyans the way is even. They
 Walk in the uneven with an even stride.'²

§ 7. Pañcālacaṇḍa.

In the same place, and after the same fashion, Pañcālacaṇḍa, son of the devas, spoke these lines before the Exalted One:—

'Lo! even amid crowding obstacles³
 He that is rich in wisdom findeth room,
 Even the sage, expert 't eliminate,
 Th' enlightened who doth Jhāna understand.*

'Even 'mid crowding obstacles they find,
 Pañcālacaṇḍa,'—said the Exalted One,—

work of mind contemplation means both elimination (*pañāna*) and hypernormal development or creation.

¹ The *indriya*'s, covering both nouns, are the organism viewed not as passively recipient, but as dynamically controlling psycho-physical life.

² See I, 1, §§ 7, 8.

³ Of the two classes of obstacle (*sambādha*)—the five hindrances (*Diṭṭhige* i, 82 f.; *Bud. Psy. Eth.* 310 f.) and the five kinds of sense-pleasures—the former is meant. Jhāna is represented as 'room,' 'opportunity' (*Comy.*) But the *deva* (*pron.* Panchāla-chanda) stops at Jhāna (as productive of rebirth in heaven), and has to be corrected.
 * *Abuddhi*.

' The Norm whereby Nibbāna may be won.
They who have gotten hold* of mindfulness,
They are perfected in self-mastery.'⁷

§ 8. *Tāyana*.

At the same place, after the same fashion, Tāyana, son of the devas, formerly a dissentient teacher,¹ spoke these lines before the Exalted One:—

Advance with valiant energy, recluse,²
Cut off the stream, scatter desires of sense,³
If these be not renounced, no wise the sage
Can conjure up the [mystic] unison.⁴
If he would do that which he ought to do,
He should go forth with desperate energy.
He who hath left the world with purpose slack,
Doth only sprinkle thicker cloud of dust.⁵
Not done, for us, is better than ill done;
Ill done will burn us in the time to come.⁶
That what is done be well done—this is best.
On what's thus done burning doth follow not.
Just as a blade of grass, if badly grasped,
Will only come to cut the clumsy hand,
So the recluse's calling, if misused,
Doth drag him downward to the gates of hell.

* *Paccaddhāyana*.

¹ I.e. he taught some of the 62 views enumerated in the Brahma-jāla-suttanta (*Diḍḍhies* i, 1 f.), like Nanda, Vacehu, Kisa, Sankhara, Pūrana, etc. By dint of good deeds, believing in karma, he was reborn in the heavens. Dismissing there that at length a really saving gospel and Order were founded, he came to incite disciples. *Conny*.

² *Brāhmanas*. Cf. above § 6. The admonition here is not fitted for an adept or Arhant.

³ *Dhp.* 383.

⁴ *Ekuttay*, i.e. in Jhāna. In *Paṭisambhāṅgagga* a synonym for (a) concentration, (b) grasp of facts. *JPTS*, 1908, 158. The next 12 lines =, in a different order, *Dhp.* 311-14.

⁵ A figure of moral corruption. Cf. I, 1, § 6.

⁶ Namely, with remorse, always thus figured.

All flaccid action, all corrupted rites,
All mischief-making in religious life:—
On all such work follows no high reward.¹

Thus said Tāyana, son of the devas, and so saying he saluted the Exalted One with the right hand obeisance and vanished there and then.

Now when the night was past the Exalted One addressed the bhikkhus and told them of Tāyana's visit, repeating all the verses he had said. And he added: 'Learn, bhikkhus, the Tāyana-verses! Learn them by heart, for the verses of Tāyana bear upon your good and belong to the rudiments of the holy life.'

§ 9. *Candimā*.

... the Exalted One was once staying at Sāvasthī.
... Now at that time Candimā, son of the devas, was seized by Rāhu, lord of Asuras.² Then Candimā, calling the Exalted One to mind, invoked him by this verse:—

O Buddha! Hero! glory be to thee!
Thou that art wholly set at liberty!
Lo! I am fallen into dire distress!³
Be thou my refuge and my hiding-place!

Then the Exalted One addressed a verse to Rāhu, lord of the Asuras, on behalf of Candimā, son of the devas:—

To the Tathāgata, the Arhant
Hath Candimā for help and refuge gone.

¹ Ascribed, in *Per. of the Brahmins*, 277, to Sahiya, also a zealous teacher and preacher.

² *Candimā* means 'moon' (c=ch). B., by a 'portmanteau'-*eregeis*, calls him *cand-av-inā-na-vasi*: 'the man dwelling in the mansion of the moon.' The incident is the Indian myth of the lunar eclipse, and the legend is annexed by the Suttanta-teaching to show the Buddha's power and pity.

³ Some distaste is the *ambāḍāka*, 'congesting obstacle,' of § 7 above: a fitting figure for the monster's jaws!

O Rāhu, set the moon at liberty!
The Buddhas take compassion on the world.¹

Then Rāhu, lord of Asuras, let go Candimā, son of the devas, and like a man affrighted, Rāhu came into the presence of Vepacitti, lord of the Asuras, and stood at one side, trembling and with stiffened hair. And Vepacitti addressed him, standing there, in these lines:—

Now why, as one o'erta'en by sudden fright,
Didst thou, O Rāhu, let the moon go free?
Here comest thou in agitated plight—
Why standst thou there so terrified to see?

[Rāhu:—]

Now let my head in seven pieces rive,
Ne'er let me happy be while yet I live
If, had I not let Candimā go free,
The Buddha's verse had not demolished me!

§ 10. Suriya.²

Now at that time, Suriya, son of the devas, was seized by Rāhu, lord of Asuras. Then Suriya calling the Exalted One to mind, invoked him by this verse:—

O Buddha! Hero! Glory be to thee!
Thou that art wholly set at liberty!
Lo! I am fallen into sore distress.
Be thou my refuge and my hiding-place!

Then the Exalted One addressed a verse to Rāhu, lord of Asuras, on behalf of Suriya, son of the devas:—

¹ 'Both on thee, Rāhu, and on him compassionate.' *Comy.* On Vepacitti, see below, XI, 1, § 5.
² This is the corresponding myth and annexation of the solar eclipse. There is the additional personal touch, in the restraining adjuration, of the Buddha's family being descended from the sun. Cf. below, VIII, §§ 1, 7. B. gives the measurements of the size of Rāhu, the dragon (*garuḍaka*), and the punia he creates among the 'mansions' of the gods.

To the Tathāgata, the Arahant
Hath Suriya for help and refuge gone.

O Rāhu, set the sun at liberty!

The Buddhas take compassion on the world.
Nay, Rāhu, thou that walkest in the sky,
Him that thou chokest,¹ darkening the world,
Swallow him not, the craftsman of the light,
The shining being of the disc, the fiery heat,
My kith and kin:—Rāhu, set free the sun!

Then Rāhu, lord of Asuras, let go Suriya, son of the devas, and Suriya as one swiftly crossing came into the presence of Vepacitti, lord of the Asuras. . . . And they held converse as in the foregoing *Sutta*.

2. THE 'ANĀTHAPIṆṬIKA' SUTTAS.

1. Candimasa.³

. . . at Sāvathī, at the same time and after the same fashion, Candimasa, son of the devas, spoke this verse before the Exalted One:—

They that to contemplative rapture' win,
With single mind,⁴ insight, and thought alert,
They surely shall in safety go their ways,
As deer in marshy dell⁵ mosquito-free.

¹ See *JPTS*, 1884, p. 81.

² Cf. *Pas. of the Brethren*, ver. 26, 158. B. takes the view that the Buddha is speaking of Suriya as his disciple and spiritual son.

³ The *Comy.* does not mention this deva by name, hence does not help us as to the quantity of the second *a*, short in the title, long (? *metri causā*) in the summary (given in the text after each *vagga*). The name has not been met with elsewhere.

⁴ The *Ujhāna*'s.

⁵ *Ekoti*, i.e. concentrated on its object.

⁶ Mountain or river marsh. *Comy.*

They that to contemplative rapture win,
Quitting corruption with all earnestness,
They to the further shore shall go their ways,
As fish once captured that hath broke the net.

§ 2. *Venḍu*.¹

... Venḍu, son of the devas, also spoke this verse before the Exalted One:—

O fortunate, O happy are the folk
Who, having waited on the Blessed One
And entered 'neath the Rule of GORAMA,
Pursue their training with all earnestness !

They that continue in deep thought to train
Themselves, O Venḍu—said the Exalted One—
In all the doctrines I have preached to them,
They strenuous, earnest, in due time will go
Maybe no more into the power of death.

§ 3. *Dighalāṭṭhi*.

Thus have I heard:—The Exalted One was once staying at Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding Ground. And Dighalāṭṭhi,² son of the gods . . . after the same fashion, when night was far spent, came into his presence . . . and spoke this verse before him:—

The Brother with his mind set wholly free
Should zealously in Jhāna meditate,
Yearning to win his heart's inmost desire,
And knowing of all things the flux and ebb,

¹ The *Comy.* has Venhu, the Pali form of Vishnu, but no comment on him. Vishnu is mentioned as attending, with his devas, the 'Great Concourse,' *Dialogues*, ii, 290 (*D.* ii, 259). *Cf.* p. 36, n. 3.

² *I.e.* Long-stick. His nickname while he lived on earth, because of his height. In the heavens they are all 3 *gāvatās* in height. *Comy.*

Lovely in disposition, leaning not,
By that rewarded and by that repaid.¹

§ 4. *Nandana*.

... Nandana, son of the devas, also addressed the Exalted One in verse:—

I ask of thee, GORAMA, of thy wisdom
So wondrous wide, ask of th' Exalted One's
All-piercing insight, irresistible knowledge?²
What kind of man is it that they call virtuous?
What kind of man, say they, possesses wisdom?
What kind of man liveth beyond all sorrow?³
What kind of man is it that devas worship?

[*The Exalted One*:—]

He that is wise, virtuous, cultivated
In mind, intent, given to Jhāna, mindful.
All miseries driven away and banished.⁴
Such is [the saint known as] the Drug-destroyer,
Who here doth live, ultimate carcase bearing:—
This kind of man is it that they call virtuous;
This kind of man, say they, possesses wisdom;
This kind of man liveth beyond all-sorrow;
This kind of man is it that devas worship.

§ 5. *Candana*.

... Candana also, son of the devas, addressed the Exalted One in verse:—

¹ = II, 1, § 2.

² 'When a Taṭṭhagata sends forth his omniscience, no tree or mountain is able to obstruct it.' *Comy.*

³ *I.e.* having first got beyond it. *Comy.*

⁴ It should be noted how the Teacher rings the changes on the threefold *sikkhā* (training), in morals, mind-control, and insight. See above, I i § 9, n. 1; *cf.* again the reply to Candana (*pron. Chan-*).

O tell how may we pass across the flood,
 Unfaltering in effort night and day ?
 Standing on naught, with naught on which to hang,
 What doth remain save in the deep to drown ?

[The Exalted One:—]

He that in virtuous habit never fails,
 Hath insight, can to mystic rapture win,
 Who stirs up effort, puts forth all his strength,¹ *
 'Tis he can cross the flood so hard to pass.

Whoso for sense-experience is not fain,
 Whoso hath got past each celestial chain,²
 In whom craving, rebirth³ are smitten down:—
 'Tis he that never in the deep will drown.

§ 6. *Sudatta*.

... Sudatta also, son of the devas, spoke these verses
 before the Exalted One:—

As one downsmitten by impending sword,
 As one whose hair and turban are aflame,
 So let the Brother, mindful and alert,
 Go forth, all worldly passions left behind.

"
 As one downsmitten by impending sword,
 As one whose hair and turban are aflame,
 So let the Brother, mindful and alert,
 Go forth, leaving soul-fallacy behind.⁴

¹ This padā recurs below, VII, 1, 7; IX, § 2; cf. *Pss. of the Brethren*, ver. 336.

* *Pāhita*.

² Lit. chain of *rūpa*. Here B. judges that the reference is to the 16 Rūpa-heavens, from the Brahmā-world upwards. Sense-experience covers all the lower universe.

³ The *Cony.* reads *nandi-rāga*. But see above, I, 1, § 2.

⁴ Verses as above, I, 3, § 1.

§ 7. *Subrahmā*.

... Subrahmā also, son of the devas, addressed the
 Exalted One in these verses:—

Ever my heart is filled with sore dismay,
 Ever my mind with anguish is o'ercast,
 For things I looked for but which happened not,
 And for the things that happened in their stead.¹
 If there be riddance of my sore dismay,
 That tell me thou to whom I make appeal.

[The Exalted One:—]

Save by high wisdom's modes, by ways austere,²
 Save by restraint of powers and faculties,³
 Save by renouncing, by forsaking all,
 No safety can I see for living things.

And the deva vanished there and then.

§ 8. *Kakūḍha*.

Thus have I heard:—The Exalted One was once staying at
 Sāketa,⁴ in the Añjana Grove, in the Deer Preserve. And

¹ The Commentator's legend to these distressful lines is this: Subrahmā was enjoying his deva-life in the lowest heaven, under the Pari-chattaka tree of that Paradise, surrounded by the deva-nymphs, who, climbing the tree, pelt him with blossoms and sing to him. The force of their karma suddenly expiring, they decease, vanishing, and are reborn in purgatory. The deva, not feeling or hearing what he looked for, rouses himself, and with his *diḍḍa-cakkhu* (deva's vision) discerns their fate. Bewailing the tragedy, he comes to the great Teacher.

² *Tapasā*. This is not a characteristic term of the Buddha's doctrine. We might render it 'by ardour (*tapati*, to burn) in high wisdom's seven modes.' B., however, takes the compound as a *dvandva* (nouns co-ordinate): *bojjhanga-bhāvanā ca tapo-gyāṇ ca*—and interprets (*apō* by the 13 Dhutanga, or more ascetic course optional for bhikkhus (see *Pss. of the Brethren*, 844-56).

³ See above, II, 1, § 6, n. 3.

⁴ See Rhys Davids, *Buddhist India*, 40; *Pss. of the Brethren*, p. 48, n. 1.

This deva's legend is that he was a son of the body-servant of Mogg-

when the night was far spent, and after the same fashion,
came Kakudha, son of the devas, and spoke thus to the
Exalted One:—

‘ Art thou pleased, recluse ?’
‘ What, friend, have I received [that I should be pleased] ?’
‘ Art thou sad, recluse ?’
‘ What is worn out, friend ?’
‘ Wherefore, recluse, thou art neither pleased nor sad ?’
‘ That is so, friend.’

[*Kakudha*:—]

How now, O Brother! thou art not depressed,
And yet no pleasure doth arise in thee?
How now! art thou, seated so lonely there,
Not overwhelmed in spirit by regret?*

[*The Exalted One*:—]

Yea, I, O fairy,² am no wise depressed,
And yet no pleasure doth arise in me;
Nor yet, though I am seated lonely here,
Am I o'erwhelmed in spirit by regret.

[*Kakudha*:—]

How comes it, Brother, thou art not depressed,
Yet that no pleasure doth arise in thee?
How is't that thou, seated so lonely there,
Art not o'erwhelmed in spirit by regret?

[*The Exalted One*:—]

Pleasure may come to one who's sad at heart;
Sadness may follow where the heart is pleased.
Whoso hath left the world—know this, O friend!—
Neither feels pleasure, nor is sad at heart.

gallana the Great. Attached as a child to the Thien's following, he
died in Juana-trance, and was reborn in Brahma-heaven.

¹ * *Arati nibhikirati*. Cf. *Pass. of the Brethren*, p. 267, n. 1.

² *Yakkha*. See below, Chapter X.

[*Kakudha*:—]

Long time it is, if faith, since I beheld,
As now I see, a saint freed utterly!
This Brother who is neither pleased nor sad
Hath safely crossed where all the world strikes fast.¹

§ 9. *Uttara*.

At Rājagaha, after the same fashion, Uttara, son of the
devas, spoke these verses before the Exalted One:—

Life to its doom is led. Our years are few.
For us led to decay no shelters stand.
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss.

[*The Exalted One*:—]

Life to its doom is led. Our years are few.
For us led to decay no shelters stand.
Whoso doth contemplate this fear of death,
Let him reject the bait of all the worlds,
Let him aspire after the final Peace.²

§ 10. *Anāhapiṇḍika*.³

... Anāhapiṇḍika also, son of the devas, spoke these
verses before the Exalted One:—

This is the kindly Jeta Grove, resort
Of the august fraternity of seers.
Here sojourneth the Sovereign of the Norm,
And hence riseth rapture in my breast.

¹ See above, I, 1, § 1.

² See above, I, 1, § 3.

³ See above, I, 5, § 8. The prose episode, with the verses, occurs
also in *M.* iii, 262, where it is told, that the last saint on earth seen
by Anāhapiṇḍika on his deathbed was Sāriputta, who came to con-
firm him in 'right views.' The text, in making the usual condensation
at the start, omits to state the place revisited.

Good-will and learning, mind by method trained,
The highest conduct on good morals based:—
This maketh mortals pure, not rank nor wealth.
Hence, his own good discerning, let the wise
Thoroughly examine how to train the mind.
Thus and therein shall he find purity.

Even as Śāriputta was supreme
In insight, morals, and self-mastery,
So may the Brother who hath won the goal
Rank even with the highest of them all.

Thus spake Anāthapiṇḍika, son of the gods.† And when he had so said, he saluted the Exalted One, keeping him on his right hand as he went, and vanished there and then. Then when the night was past, the Exalted One addressed the Brethren, and told them how a certain son of the devas had visited him in Jeta's Grove, and repeated to them his verses.

Then said the venerable Ānanda to the Exalted One: 'That son of the devas, lord, will have been Anāthapiṇḍika! Anāthapiṇḍika, lord, was greatly devoted to the venerable Śāriputta.'

'T is well, 't is well, Ānanda; so far as anything can be ascertained by inference,† thou hast ascertained it. The son of the devas, Ānanda, was Anāthapiṇḍika. †

3. THE 'DIVERS SECTARIES' SUTTAS.

§ 1. Sīva.

Thus have I heard:—The Exalted One was once staying near Sāvattī, at the Jeta Grove, in Anāthapiṇḍika's Park. And there, when night was far spent, after the same fashion, came Sīva, son of the devas, and² spoke these verses before the Exalted One:—

¹ An interesting early instance of *lakka* (logic), used in this sense. B. gives the later term for inference: *anumāna*: 'deeming according to,' or 'following on.' He said: "a certain deva," to bring out Ānanda's power of inferential thinking (*anumāna-buddhiya*).

² B. finds nothing of interest in this name, any more than he found in that of Veṇḍu (I, 2, § 2). Even he apparently lived too early to

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Will make the better man and not the worse.

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Bestoweth wisdom as naught else can do.

(The verse is repeated with variants in each last line:—)

Doth dry our tears in midst of those that weep.

Makes us of bright renown amongst our kin.

Doth make us find rebirth in happier worlds.

Makes men persist in bliss perpetual.

Then the Exalted One made rejoinder to Sīva's verses:—

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
From all and every ill may set us free.

§ 2. Khema.

... Khema also, son of the devas, after the same fashion, spoke these verses before the Exalted One:—

Th' unwise and indiscreet,¹ with self as foe
To self, live in the practice of ill deeds,
That bear fruit bitter as black hellebore.

witness the rise and florescence of those devas into powerful deities. The word *śiva* in the Canon means simply 'luck' and 'lucky.' The verses ascribed to him are, in I, 4, § 1, distributed among six devas.

¹ These 9 lines = *Dhp.* 06-88, the *Comy.* on which defines *bālā* (here 'unwise') as they that know neither their own good nor that of others.

Not that's a deed well done, that in its train
Brings burning,¹ the result whereof is reaped
By deer weeping with a tearful face.
But that's a deed well done, that in its train
No burning brings, result whereof is reaped
By deer with cheerful mind and thrilling zest.

Let him atone² * that thing elect to do,
Which he well knoweth is for his own good.
Thinking no 'carter's thoughts,' let him that's firm
In doctrine make a resolute advance.
As carter who hath left the smooth high road
And turned to byways rough, his axle broke,
Broods deep and long,** so he who did forsake
Right things and follow after what is wrong,
Wretched and with a death's head countenance,
Broods deep and long, his axle also broke.

§ 3. Serī.

... Serī also, son of the devas, addressed the Exalted One by verses:—

'Tis food both gods and men chiefly desire.
Who may that creature be, demon or sprite,
Who, unlike them, hankers not after food ?

¹ *I.e.* remorse. Indians liken it to burning, as we, to biting (*-morae*).
² B. resumes his Commentary here, as if aware that the preceding verses had been discussed in another *Cony.* († of his own. See above, p. 30, n. 3). These lines are quoted in *Māhātā*, i, 102 f. I differ from Rhye Davida's translation of them only in omitting the simile within a simile, viz. of the gamester. Since *akṣa* can mean 'axle' no less than 'die,' the 'gamester' seems redundant.
* *Paṭikacca*.
** *Avyāyati*.

³ See I, 5, § 3. B. tells of Serī that he was king of two kingdoms, Sindhu and Sodhika, his city being Roruva (in *Jāt.* iii, 470, the capital of Sāvira), and that he had built gift-halls at each of his four gates, and there had made daily doles of 100,000 [coins], and a similar sum at the central judgment-hall. I have not met with him elsewhere.

[The Exalted One:—]

The food that's given in faith, with heart made pure,
That finds him out, in this world and the next.
Hence should he avarice suppress, and make
Offerings of charity, mast'ring the taint.
Sure planted in some other future life
Rewards of virtue on all beings wait.

'Tis wonderful, lord, 'tis marvellous how well said that is by the Exalted One! And Serī repeated the lines, and continued:—
'In former times, lord, I was a rāja named Serī, a giver by habit*, a generous benefactor,¹ a commander of giving. In the four gates [of my capital] there was given, through me, charity to all who asked for it: brahmins and recluses, paupers and cripples, wayfarers and beggars.

'Now when I used to come to my ladies' bower, they would say: "His majesty has made an offering, but we have made none. Well for us if we also make offering through my lord, and win merit!" And this, lord, occurred to me: I am a giver by habit, a generous benefactor, a commander of giving; now what ought I to say to them who say: "Let us make a gift?" So I gave the first, lord, of the four gates to the ladies' bower, and there the gifts of the ladies were given, my own gifts coming back to me. And the nobles, my adherents, came and said the same thing . . . and I gave them the second gate, my own gifts coming back to me. And the army came and said the same thing . . . and I gave them the third gate, my own gifts coming back to me. And then the brahmins and burghesses came and said the same thing . . . and I gave them the fourth gate, my own gifts coming back to me. And then my men came and said: "Now is there nowhere² anything given by his majesty?" So I told them,

* *Dāyako*.

¹ B. repeats the classes of charitable givers given, *s.c.* *Dānān*, in *Chānders*. This is *dānupāṭi*, the 'noble giver' who gives not less than, nor just equal to what he uses himself, but fares worse than his beneficiary.

² *Koci* = *kakkaṭi*. *Cony.*

saying: "Pass the word then that, of the revenue coming in from the outlying provinces, one half shall be sent into the palace, and one half shall be there and then given as gifts to those who ask:—brahmins, recluses, paupers and cripples, wayfarers, beggars."

And so, lord, I never made an end of works of merit wrought for many years, of good works wrought for many years, whether I was reckoning them as merit, or as reward of merit, or as a status in heaven. As I said: 'T is wonderful, lord, 't is marvellous how well said were those lines by the Exalted One:—

The food that's given in faith, with heart made pure,
That finds him out, in this world and the next. . . .

§ 4. *Ghatikāra*.

. . . And Ghatikāra also, son of the devas, spoke these lines before the Exalted One:—

In the far heavens of Aviha there came
Reborn, seven Brethren winning Liberty. . . .

(As above, I, 5, § 10.)

§ 5. *Jantu*.

Thus have I heard:—There was once a great number of bhikkhus living among the Kosulese, on the slopes of Himālaya, in a forest-lodge. And they were muddled in mind, puffed up, vain, noisy, loose of speech, heedless, unintelligent, without concentration, unsteady in mind, uncontrolled in faculties.¹*

Now Jantu, son of the gods, on a fifteenth-day festival, came into the presence of those bhikkhus and addressed them in verses:—

¹ * *Uddhatā, cupalā, mukharā, vikiṇṇavācā*. Cf. *JPTS*, 1913-14 (*Puggala-Paññāli Comy.*), 217, and Phussa's verses: *Theragāhā*, 958, 959, 971.

Happy the bhikkhus as they lived of yore,
Who true disciples were of GORAMA.
Unhankering they sought their frugal alms,
Unhankering, their lodging and their couch.
The impermanence of things they understood,
And hence of misery they made an end.

Now, making evil-doers of themselves,
Like headmen of the village [taking toll],*
Longing for what their neighbours' house contains,
They eat and eat until they sink to rest.

The Order [as a whole] I humbly greet;
To some of those here met I homage pay.¹
Others, forlorn and leader-less are they,
As cast out bodies of the dead are they.

My message is for them who heedless live.
To earnest diligent souls I say, All hail!

§ 6. *Rohitassa*.²

. . . at Sāvattī, after the same fashion, Rohitassa, son of the devas, spake thus to the Exalted One:—'Now where, lord, does one not get born, nor grow old, nor die, nor leave one's sphere for another, nor get reborn? How is one able, lord, by walking,** to come to know the end of the world,³ or to see it, or to get there?'

'Where, friend, one does not get born, nor grow old, nor die, nor leave one sphere for another, nor get reborn:—*that*

* *Gāmanikā*.

¹ B. emphasizes the occasion seized by the deva, when he could address many.

² There is no accounting for the shortened form Rohita given in the summary of the Yagga and placed as title by Fcer, save metrical reasons. The sutta occurs also, *verbātinn*, as this, in A. ii, 47 f. (iv, 45).

** *Gamanena*.

³ The 'world' is qualified by B. as the *satta-samkharaloko*: the conditioned (phenomenal) world of sentient creatures.

end of the world, I say, thou art not able by walking to come to know, nor to see, nor to arrive at.'

'Wonderful is it, lord, and marvellous how well that is said by the Exalted One:—"Where one does not get born . . . that end of the world, I say, thou art not able by walking to arrive at." In past times, lord, I was Rohitassa the seer, son of Bhojja, gifted so that I could fly through the air, yea, so swift was I, that I could fly just as quickly as a master of archery,¹ well trained, expert, proficient, a past master in his art,* armed with a strong bow, could without difficulty send a light shaft far past the area covered by a palm-tree's shadow. And so great, lord, was my stride that I could step from the eastern to the western sea.

'In me, lord, arose the wish: I will get by walking to the end of the world. And though such, lord, was my speed, and such my stride, and though I waited not to eat or drink or rest, or to give way to sleep or fatigue, or other needs of nature, though a century was then the normal term of life, though my life was of normal length, yet I spent a hundred years on that journey and died on it or ever I got to the end of the world. Wonderful therefore and marvellous is this that hath been so well spoken by the Exalted One.'

'But neither do I say, friend, that by not having got to the end of the world is the end of ill to be accomplished. It is in this fathom-long² carcase, friend, with its impressions and its ideas³ that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world.'

¹ A 'teacher of the bow.' *Comy.* 4

* *Kalyāṇasano.*

² *Yānāca*: 'as far as a man may reach with both arms extended.'

Comy.

³ Lit. this be-*saññā*-ed be-*mano*-ed carcase (*kalāra**). The Buddha draws him away from his pre-occupation about the dimensions of the world (this Chakkavāla) and his 'seven-league-boots'⁴ stride, and leaves him to infer that the only way to get past or out of all processes of life was to get release from the ill that goes with life. ⁴ It was a great opportunity for exercise, but it makes no use of it.

Ne'er may world's end be won by walking there,
Nor if ye win not, are ye freed from ill.
Therefore in sooth¹ he that is rich in wisdom,
Who knows the world, he it is goes to world's end,
He who 'bove all liveth the life that's holy;
With heart serene he understands the world's end,
Nor for this world nor for another prayeth.

§ 7. *Nanda.*

. . . Nanda, also, son of the devas, spoke these verses before the Exalted One:—

The hours pass by. Nights drive us ever on.
. . . (*As in I, 1, § 4. Passing by.*)

§ 8. *Nandivisāla.*

. . . Nandivisāla, also, son of the devas, addressed the Exalted One by a verse:—

Lo! the four-wheeled, the nine-doored fulsome thing.
. . . (*As in I, 3, § 9. The Four-wheeled.*)

§ 9. *Susīma.*

. . . At Sāvathī the venerable Ānanda came into the presence of the Exalted One and, saluting him, sat down at one side. So seated the Exalted One spoke thus to the venerable Ānanda:—"Do you also, Ānanda, approve of our Sāriputta?" "Nay, but who, lord, that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?"

Wise, lord, is the venerable Sāriputta! comprehensive and manifold is his wisdom, joyous and swift is his wisdom! sharp

¹ Read *have* for *have*. The Pali metre changes here.

² B. judges that this Sutta is an opportunity for him, and expatiates on the magnanimous enthusiasm of Ānanda for his beloved comrade, on the epithets he uses in his eulogy, and on the glowing effulgence in the devas' expression of their emotions.

and fastidious is his wisdom!¹ Small in his desires, lord, and contented is the venerable Śāriputta! Loving seclusion and detachment is he! Of rampant energy is the venerable Śāriputta! A preacher [insistent],² accepting advice,³ a critic, a scourge of evil is the venerable Śāriputta:—nay, lord, but who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Śāriputta?

'T is even so, Ananda, 't is even so. All that you have said I repeat and confirm. . . .

Now Susima, son of the devas, attended by a great company of sons of the gods, had come into the Exalted One's presence, while the praises of the venerable Śāriputta were being recited. And he, saluting and standing at one side, spake thus to the Exalted One:—'T is even so, Exalted One!⁴ All that has been said I repeat and confirm. . . . I too, lord, to which-soever company of devas I go, I hear just these words on every hand: "Wise is the venerable Śāriputta! . . . who that is not childish . . . would not approve of him!"

¹ So for the eulogy agrees with that ascribed to the Buddha in *M.* iii, 25 f. (*Anupada-Sutta*; cf. *A.* i, 45 [I, xxi, 53]; *S.* v, 376 f.). B. analyzes each term, here and in the other Commentaries. For the content of 'wisdom' he refers to *M.* iii, 62 f. (*Bahudhātuka-Sutta*): 'proficient knowledge of elements, of sense-processes, of cause and effect, and of possibles and impossibles' in the cosmic order. The second pair of adjectives are associated in *S.* v, 376 f. See also **kāsa-pāñño*, 'joyous'—i.e. 'over the line of virtuous clean-minded conduct and intellectual concentration he is pursuing.' 'Swift': 'who quickly cognizes, understands.' On the double meaning of **javana*, see *Compendium*, 245 f. 'Sharp' implies swift elimination, intolerance of vicious consciousness, volcanic attainment 'at one sitting.' Here the *Vedanūpariggaha-Sutta* (sic: *M.* i, No. 74) is instanced. Cf. *Pes. of the Brethren*, pp. 342, 345. 'Fastidious' involves the exegetical double use of *nibbedhika*: he is pierced by emotion and disgust at the world, and he pierces and slanders greed, hate, ignorance.

² *Yattā* is speaker, but the *Comy.* adds the implication of *odhūvana*, stirring, and of undelaying exhortation. Cf. *Pes. of the Brethren*, v, 994.

³ A pretty instance in giving from extra-canonical tradition is quoted of Śāriputta who, when a little novice had told him that his clonk was in unseemly disarray, stepped aside to readjust it and then, saluting the child, said: 'Teacher, it is folded now.'

Then the celestial retinue of Susima, son of the devas, while the praises of the venerable Śāriputta were being uttered, through the pleasure, the gladness, the joy and rapture that they felt, waxed wondrous in divers colour-tones. Even as a beautiful, illustrious beryl-stone of eight facets, well polished, when laid on an orange-coloured cloth¹ * shines and glows and blazes . . . and even as an ornament of fine gold excellently wrought in high relief** by a skilled goldsmith, when laid on an orange-coloured cloth, shines and glows and blazes . . . and even as, when night fades into dawn, the morning-star shines and glows and blazes . . . and even as, in autumn, when the clouds are fled afar in the sky,² the sun breaking forth in high heaven, smiting all darkness in the firmament, shines and glows and blazes, even so did the celestial retinue of Susima, son of the devas . . . wax wondrous in divers colour-tones.

Then Susima, son of the devas, spoke this verse before the Exalted One concerning Śāriputta:—

Wise is he! so we reckon, one and all:

Our Śāriputta gentle, meek and mild,

Of few desires, self-mastered, and a seer

Who hath the Master's praises rightly earned.

Then the Exalted One spoke this verse in response to Susima, son of the gods, concerning Śāriputta:—

Wise is he! so we reckon one and all:—

Our Śāriputta, gentle, meek and mild,

Of few desires, self-mastered, and a seer

Waiting the hour for wage that he hath earned.³

¹ * *Paṇḍu*. The devas were believed to glow with hyper-vivid colours: indigo, yellow, red, white—on such occasions.

** *Sampahaiṭṭhāy*.

² B. explains *deva* here by *ūlāsā*: space.

³ There is a word-play in this line and the last of the preceding stanza *ā b h a t o* (praise-borne) and *b h a t i k o* (bearer, carrier, wage-earner). The concluding line is amplified in Śāriputta's own verses (*Pes. of the Brethren*, 1002, 1003), quoted by B.:—

Not fain am I to die, nor yet to live,

. . . I await the hour.

Like any hireling who hath done his task.

§ 10. *Divers Sectaries.*

Thus have I heard:—The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground. And a great many sons of the gods who had been disciples of different alien teachers¹:—Asama and Sahali and Ninka and Ākotaka and Veṭambari and Mūnava-Gāmiya,—when the night was far spent, shedding radiance with their effulgent beauty over the entire Bamboo Grove, came into the Exalted One's presence and saluting him, stood at one side. So standing, Asama, son of the gods, spoke this verse before the Exalted One concerning Pūrāṇa-Kassapa:—

Here if a man do mutilate or slay,
Despoil or ruin others, Kassapa
Sees in such acts no blame, nor otherwise
Doth he find merit for the agent's self?
He hath declared the basis for our faith.
A master he, worthy to be revered.

Then Sahali, son of the gods, spoke this verse before the Exalted One concerning Makhalai-Gosūla:—

By fasting and by austere practices
To perfect self-control hath he attained;
He hath abandoned speech and wordy strife
With any folk, abhorrent of offence
And equable, speaker of truth,
No evil such as that doth he commit.²

¹ These were believers in karma; thus, by meritorious acts they attained celestial rebirth, and by common consent came down to praise their respective teachers on earth.

² See the statement of this teacher's theory, *Dialogues*, i, 69. On the corrupt readings of the third padā (3rd line), B. only remarks: 'in outline he taught that there is no result (in the agent's sentient consciousness hereafter) of good or bad deeds.' Cf. below, III, 1, § 1. ³ On the fatalism of this notable teacher whom the Buddha ranked as the most dangerous among his rivals (e.g. A. i, 33; 286) see *Dialogues* i, 71 f.; *Buddhism*, 1912, 83 f.

Then Ninka, son of the gods, spoke this verse before the Exalted One concerning the Nigaṇṭha, Nāṭa's son:—

Austerey scrupulous and subtly wise,
An almsman, by the Four-fold Watch restrained,¹
Revealer of things seen and heard by him,²
Now sooth in him what fault is there to find?

Then Ākotaka, son of the gods, spoke this verse before the Exalted One concerning different alien teachers:—

The Pakudha Kāṭiyāna,³ Nigaṇṭha,
Ye, and with these Makhalai, Pūrāṇa also:
Distinguished friars, each of a school the leader,
From saintly men these are in sooth not distant.

Then Veṭambari, son of the gods, made rejoinder to Ākotaka, son of the gods, in a verse:—

For all his howl⁴ vile is the jackal reckoned.
The wretched beast ne'er is the lion's equal.
Th' ascetic nude, liar, and leader of pupils
Suspecting⁵ all, bears to the good no semblance.

Then Māra, the Evil One, stealing up to Veṭambari, spoke [for him]⁶ this verse before the Exalted One:—

¹ I.e. four restrictions in the use of water, a specially Jainist austerity, to avoid injuring the *śūdra*'s, or living souls there might be in it. For these the Buddha substituted a Fourfold Watch of the four precepts against taking life, stealing, inebriety and lying. *D.* iii, 48 f.

² Cf. *M.* ii, 31.

³ Usually spelt Kaccīyāna. Cf. below, p. 94; *Dialogues* i, 74; (with the *t* in the Thera's name, *Pass. of the Brethren*, pp. 40, 215. The name scans badly, as it stands.

⁴ B. reads *akāraṇa*. The lengthened *a* of *saba* may be from *ā-ravati*, to howl at. *G* and *h* in Singhalese are easily confused. The simile is perhaps an echo of the verse in *D.* iii, 25; and is comparable to the fable of the ass in the lion's skin.

⁵ On *śankasara*, cf. *Dhp.* Comy. iii, 485, on ver. 312. 'Mischief-making' in *Pass. of the Brethren*, ver. 277, is less accurate.

⁶ 'Took his shape, making the deva contradict himself.' *Comy.*