

Pārāyanavagga

The Way to the Beyond



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Note: Snp 5.1, 5.18 and 5.19 were most likely composed later than the rest of the collection.

Śnp 5.1 — Vattbugāthā

From the delightful Kosalan city
he went the Southern Road,
a brahmin, master of the hymns,
aspiring to the state of having nothing.
In Assaka's realm,
in the vicinity of Aḷaka,
he lived on the bank of the Godhavārī,
off of gleanings and fruit.
Living just on that,
he prepared a great sacrifice
with the income from
a prosperous village.
Having performed his great sacrifice
he entered his hermitage again.

When he had just returned,
another brahmin came —
footsore and thirsty,
with muddy teeth and dusty head,
he approached him
and asked for five hundred.
Bāvari, upon seeing him
invited him to a seat.
He asked whether he was well and happy
and said these words:
“What there was for me to give,
all that I have given away.

Do excuse me, brahmin.
I do not have five hundred.”

“If, even when begged,
the sir will not give it to me,
on the seventh day
may his head burst in seven!”
Having performed a ritual
the fraud proclaimed this terrible thing.

Hearing that utterance,
Bāvari was distraught.
Not eating, he withered away,
stuck with the dart of grief.
Thus, with such a state of mind,
in contemplation his intellect found no delight.

Seeing him suffering distraught,
a goddess desiring his welfare
approached Bāvari
and said these words:
“He does not understand the head,
that fraud, he just wants wealth;
as regards the head or its destruction
there is no knowledge for him.”

“Do you know then, my lady?
Please tell me, I ask you

of the head and its destruction.
I shall heed your word.”

“I too do not know this,
no knowledge is to be found here.
As regards the head and its destruction,
this is for the victors to see.”

“Then just who
in this great land
knows the head and its destruction?
Do tell me that, goddess.”

“From the city of Kapilavatthu
the world-guide has come forth,
descendant of king Okkāka,
Sakyan son, light-maker.
He, brahmin, is fully awakened,
gone beyond all things,
attained to all higher knowledge and power,
in all phenomena vision-possessed,
attained to the exhaustion of all action,
freed in the erosion of dependence.
That Auspicious One is awakened in the world,
the eye-possessed one proclaims the order.
Go to him and ask,
and he will explain it to you.”

Having heard the phrase ‘awakened’
Bāvari was elated;
his grief grew thin,
he gained vast joy.
Bāvari, pleased and elated,
asked the goddess inspired:
“In what village or town,
in what country is the world-protector?
Where can we go to see
the Awakened One, best of bipeds?”

“At Sāvathi, home of the Kosalas, is the victor,
abundant of understanding, most vastly intelligent,
that Sakyan son, rid of the yoke, without inundations,
the bull among men — he knows the destruction of the
head.”

Then he addressed his disciples,
brahmins, masters of the hymns:
“Come, pupils, I will speak.
Listen to what I say.
One whose appearance in the world is hard to get again
has arisen in this world today,
renowned as an ‘Awakened One.’
Make haste to Sāvathi and see the best of bipeds.”

“But how, when we see him,
would we know he is awakened, brahmin?

Tell us, who know not,
how we could know that.”

“Come down to us in the hymns
are the marks of a great man.
Thirty-two are spoken of,
complete and in order.
He who has these on his limbs,
these marks of a great man,
for him there only two ways it can go,
there is no third.
Should he live at home,
he would conquer this earth
without rod or sword;
he would govern by righteous principle.
But if he goes forth
from home into homelessness,
fully awakened, he rolls back the veil;
worthy of offerings will he be, unsurpassed.
Of my birth, clan and mark,
of the hymns, and my disciples furthermore,
of the head and its destruction
ask, but only with the mind.
If he is awakened,
an unobstructed seer,
then questions asked by mind
he will answer with his voice.”

Having heard the word of Bāvari,
sixteen brahmin disciples;
Ajita, Tissametteya,
Puṇṇaka and Mettagū,
Dhotaka and Upasīva,
Nanda and Hemaka,
Todeyya and Kappa both,
and Jatukaṇṇī the wise.
Bhadrāvudha and Udaya,
and Posala the brahmin,
and Mogharājā the incisive,
and Piṅgiya the great seer,
each one with an individual following,
heard of by the whole world,
contemplatives, enjoying contemplation, steadfast,
perfumed with the perfume of deeds of the past;
having paid respects to Bāvari
and keeping him to their right,
each one wearing matted hair and antelope hides,
set out facing north.

To Aḷaka's Patiṭṭhāna,
then to the stronghold of Māhissati;
to Ujjeni and Gonaddha,
Vedisa and Vanasa.
Kosambī and Saketā
and Sāvatti, the greatest city;
Setavyā and Kapilavatthu

and the abode of Kusinārā.
Pāva and Bhoganagara,
Vesālī and the Magadhan city,
and Pāsāṇaka shrine,
delightful to the mind.

Like a thirsty man to cool water,
like a merchant to great profit,
like a heat-scorched man to shade,
hurriedly they climbed the mountain.

At that time the Auspicious One,
at the fore of the community of bhikkhus,
was teaching them the order
like a lion roars in the woods.
Ajita saw the Awakened One
like the shining sun with its hundred rays,
like the moon on the fifteenth,
when it has come to fulfillment.
Then having seen his limbs,
replete in the marks,
excited, he stood to one side
and asked the questions by mind.

“First, speak of the brahmin’s birth.
Speak of his clan and mark.
Speak of his perfection in hymns.
How many does that brahmin teach to recite?”

“He is one hundred and twenty years old,
and by clan he is a Bāvari.
He has three marks on his body
and is a master of the three Vedas —
the marks, the histories,
lexicography and ritual.
He teaches five hundred to recite,
a master in his own system.”

“Shine forth an analysis
of Bāvari’s marks.
O supreme man, sunderer of doubt,
let there be no doubt for us.”

“He can cover his face with his tongue.
There is a tuft of hair between his eyebrows.
His private parts are in a sheath.
Know it to be so, pupil.”

Not hearing anything asked,
yet hearing questions answered,
the whole crowd wondered,
awed, with joined palms:
“Who, god or Brahmā,
or else Indra, Sujā’s lord,
asked the questions by mind?
To whom does he reply?”

“Of the head and its destruction
Bāvari asks.
Do describe that, Auspicious One.
Dispel our doubt, O seer.”

“Know ignorance as the head
and knowledge as its destroyer
by means of faith, recollection, composure,
will and vigour.”

Then, greatly stirred,
the pupil steadied himself.
Arranging his antelope hides over one shoulder,
he fell down at his feet:
“Bāvari the brahmin,
along with his disciples, good man,
elated and content,
worships the sir at his feet, O seeing one.”

“May Bāvari the brahmin be at ease,
along with his disciples.
You too, be at ease.
Live long, pupil.
As to all your doubts –
Bāvari’s, yours, everyone’s –
you have the opportunity. Ask
whatever your mind’s wish.”

Given the opportunity by the Awakened One,
he sat down with palms joined in front.
There, Ajita asked
the first question to the One Thus-Gone.

Śnp 5.2 — Ajitamānavapucchā

“In what is the world shrouded?”
said the venerable Ajita.
“Why is it not clear?
What do you say is its tarnishing?
What is its great fear?”

“The world is shrouded in ignorance, Ajita,”
said the Auspicious One.
“Due to avarice and intoxication it is not clear.
I say prayer is its tarnishing,
suffering its great fear.”

“Streams flow everywhere,”
said the venerable Ajita.
“What is the obstructing of the streams?
Tell the restraint of the streams,
how are they closed off?”

“Whatever streams are in the world, Ajita,”
said the Auspicious One,
“recollectedness is their obstructing.
The restraint of the streams I tell:
by understanding these are closed off.”

“Understanding, and recollectedness too,”
said the venerable Ajita.
“And name-and-form, good sir,

tell me, this I ask:
where does this cease?”

“This question which you have asked, Ajita,
I will answer —
where name-and-form,
ceases without remainder.
With the cessation of consciousness,
here this ceases.”

“Those who have fathomed the teaching,
and the diverse kinds of trainee here,
I ask the astute one their way of living.
Tell me, good sir.”

“One should not covet among desirable things;
the mind should not be turbid.
Skilled in all phenomena,
recollected, a bhikkhu should wander.”

Snp 5.3 — Tissametteyyamānavapucchā

“Who here is content in the world?”

said the venerable Tissametteyya.

“Who is totally unmoved?

Who, having understood both ends,

is the thinker in the middle unstained?

Who do you call a great man?

Who here has gone beyond the seamstress?”

“He who leads the celibate life amidst desirable things,
Metteyya,”

said the Auspicious One,

“without craving, always recollected;

the bhikkhu who, having fathomed, is extinguished —
he is totally unmoved.

He, having understood both ends,

is the thinker in the middle unstained.

Him I call a great man —

he here has gone beyond the seamstress.”

Sn̥p̥ 5.4 — Puṇṇakamānavapucchā

"To the unperturbed one, the root-seer,"
said the venerable Puṇṇaka,
"in need I have come with a question.
Rooted in what did hermits and men,
nobles and brahmins,
prepare various sacrifices to gods here in the world?"

"Whatever hermits and men, Puṇṇaka,"
said the Auspicious One,
"nobles and brahmins,
prepared various sacrifices to gods here in the world,
wishing for the here, Puṇṇaka,
stuck in aging they prepared their sacrifices."

"Those hermits and men,"
said the venerable Puṇṇaka,
"nobles and brahmins,
that prepared various sacrifices to gods here in the world,
did they then, Auspicious One, heedful on the path of
sacrifice,
go beyond birth and aging, good sir?
That I ask, Auspicious One. Tell me that."

"They wish, they extol, they pray and oblate, Puṇṇaka,"
said the Auspicious One,
"they pray for desirable things in dependence on gain;

they, yoked to their sacrifice, inflamed with passion for
being,
did not go beyond birth and aging, I say."

"If they, yoked to their sacrifice, did not go beyond,"
said the venerable Puṇṇaka,
"birth and aging by means of sacrifices, good sir,
then just who in the world of gods and men,
has gone beyond birth and aging, good sir?
That I ask, Auspicious One. Tell me that."

"Having fathomed in this world beyond things beyond,
Puṇṇaka,"
said the Auspicious One,
"unmoved in the face of everything in the world,
at peace, smokeless, untrembling, wishless,
he has gone beyond birth and aging, I say."

Snp 5.5 — Mettagūmānavapucchā

“This I ask. Tell me this, Auspicious One,”
said the venerable Mettagū.

“I deem you wisdom-reached and self-developed.
From where are these uneases arisen,
whichever, manifold in this world?”

“You’ve asked me of the origination of unease, Mettagū!”
said the Auspicious One.

“That I shall declare to you as I understand.
Originating from dependences uneases originate,
whichever, manifold in this world.

Indeed, he who unknowing makes a dependence,
approaches unease again and again, the fool.
Therefore, understanding, one should not make a
dependence,
seeing the birth and origination of unease.”

“That which we asked, you have related to us,
another thing we ask, now come! Tell:
how do the steadfast cross the flood,
of birth, aging, grief, and lamentation?
Explain that well to me, sage,
for so is this order known to you.”

“I shall relate to you the order, Mettagū,”
said the Auspicious One,

“experiential, not hearsay,
knowing which, faring recollected,
one would go beyond entanglement in the world.”

“I rejoice, great sage,
in that supreme order,
knowing which, faring recollected,
one would go beyond entanglement in the world.”

“Whatever you know of, Mettagū,”
said the Auspicious One,
“above, below, across and in the middle;
having dispelled delight and settling down in these,
consciousness would not remain in being.
So dwelling, recollected, heedful,
a bhikkhu faring having given up what was made his —
birth, aging, grief, and lamentation —
right here the wise one would leave behind unease.”

“I rejoice in this saying of the great seer —
well-related, Gotama, is the state without dependence!
Certainly the Auspicious One has left behind unease,
for so is this order known to you.
Surely, they too would leave behind unease,
those who you regularly instruct, sage.
Having realized that, I bow to you, bull.
Hopefully the Auspicious One would instruct me regularly
as well!”

“Whichever brahmin you might recognize to have reached
knowledge,
without anything, unstuck in sensual being —
certainly he has crossed the flood,
gone beyond, unobstructed, doubtless.
That wise one, the man who has reached knowledge in this
regard,
having released this snare in existence and non-existence —
he is without craving, untrembling, wishless;
he has gone beyond birth and aging, I say.”

Snp 5.6 — Dhotakamānavapucchā

“I ask you, Auspicious One, tell me this.
Truly I anticipate your word, great sage.
Having heard your pronouncement,
I will train in the extinguishment of the self.”

“Then indeed be fervent, Dhotaka,”
said the Auspicious One,
“and astute and recollected right here.
Having heard this pronouncement,
train in the extinguishment of the self.”

“I see in the world of gods and men,
a brahmin faring with nothing.
I venerate you, all-seeing one.
Free me, O Sakyan, from my doubts.”

“I am not able to free
anyone in the world who is doubtful, Dhotaka.
But understanding the foremost principle,
so you shall make it across this flood.”

“Instruct me, brahmin, out of compassion,
such that I could understand the principle of withdrawal,
so that I could live here undisturbed as space,
detached and at peace.”

“I will declare to you that peace, Dhotaka,”

said the Auspicious One,
“experiential, not hearsay,
understanding which one who lives recollected
would cross over entanglement in the world.”

“And I delight, great sage,
in that highest peace,
understanding which one who lives recollected
would cross over entanglement in the world.”

“Whatever you know of, Dhotaka,”
said the Auspicious One,
“above, below, across, and in the middle —
understanding this as a snare in the world,
don’t crave for being or non-being.”

Snp 5.7 — Upasīvamānavapucchā

“Alone and without support,”
said the venerable Upasīva,
“I cannot cross the great flood, O Sakyan.
Tell me of a support, all-seeing one,
depending on which I could cross this flood.”

“Being recollected, contemplating the state of having
nothing, Upasīva,”
said the Auspicious One,
“and depending on the perception of absence, cross the
flood.
Leaving behind desires, abstaining from talk,
look to the wasting away of craving, night and day.”

“He who is without craving amidst desirable things,”
said the venerable Upasīva,
“having left behind all else relying on the state of having
nothing,
freed in the highest freedom of perception —
could he stay there without moving on?”

“He who is without craving amidst desirable things,
Upasīva,”
said the Auspicious One,
“having left behind all else relying on the state of having
nothing,

freed in the highest freedom of perception —
he could stay there without moving on.”

“And should he remain there, not moving on
for a great number of years, All-Seeing One,
would he become cold right there, freed?
Would the consciousness of one of such kind fall away?”

“Like a flame scattered by a rush of wind, Upasīva,”
said the Auspicious One,
“goes to the end and cannot be reckoned,
so too a sage freed from the name-body,
goes to the end and cannot be reckoned.”

“He who is gone to the end — is he not?
Or is he actually eternally unafflicted?
Explain that well to me, sage,
for so is this order known to you.”

“There is no measure for one gone to the end —
he has nothing by which they would designate him.
With the uprooting of all enduring phenomena,
all modes of expression too are uprooted.”

Sn̥p̥ 5.8 — Nandamānavapucchā

“‘There are sages in the world,’ people say,”
said Venerable Nanda.

“How is this so?

Do they call him a sage because of his wisdom,
or rather because of his way of life?”

“Not because of view, learning or knowledge,
do the skilled here speak of a sage, Nanda.
Those who live having laid down arms,
untrembling, wishless —
I call them sages.”

“Those ascetics and brahmins,”
said the venerable Nanda,
“who speak of purity through view and learning,
through behaviour and practice,
through the multitude —
perhaps they, Auspicious One, living restrained in that,
have gone beyond birth and aging, good sir?
I ask you this, Auspicious One, do tell me so.”

“Those ascetics and brahmins, Nanda,”
said the Auspicious One,
“who speak of purity through view and learning,
through behaviour and practice,
through the multitude —

though they live restrained in that,
they've not gone beyond birth and aging, I say."

"Those ascetics and brahmins,"
said the venerable Nanda,
"who speak of purity through view and learning,
through behaviour and practice,
through the multitude —
if you say they have not crossed the flood, O sage,
then just who in the world of gods and men
has gone beyond birth and aging, good sir?
I ask you this, Auspicious One, do tell me so."

"Not all ascetics and brahmins, Nanda,"
said the Auspicious One,
"I say are enveloped in birth and aging.
Those here who have left behind the seen, the heard, and the
thought,
and all behaviour and practice;
they who have left behind the multitude —
fully understanding craving, they are without inundations.
Those men have truly crossed the flood, I say."

"I rejoice in these words of the great seer!
Well-related, O Gotama, is the state without dependence!
They here who have left behind the seen, the heard, and the
thought,
and all behaviour and practice;

they here who have left behind the multitude —
fully understanding craving, without inundations,
I too say they have crossed the flood.”

Snp 5.9 — Hemakamānavapucchā

“They who explained to me in the past,”
said the venerable Hemaka,
“outside of Gotama’s teaching:
‘So it was,’ ‘So will it be,’
all that is hearsay,
all that is the growing of speculation.
I did not rejoice in that.
But you, sage — declare to me the order,
the extirpation of craving,
understanding which, faring recollected,
I shall cross over entanglement in the world.”

“The dispelling of desire and passion here, Hemaka,
in regard to things that are dear —
seen, heard, thought, and cognized —
this is the state of Extinguishment, the unfalling.
Those recollected ones who have understood this,
fully extinguished in this very life,
they, ever at peace,
have gone beyond entanglement in the world.

Sn̐ 5.10 — Todeyyamānavapucchā

“He in whom desirable things make no home,”
said the venerable Todeyya,
“he in whom craving is not found,
he who has gone beyond doubt,
of what kind is his freedom?”

“He in whom desirable things make no home, Todeyya,”
said the Auspicious One,
“he in whom craving is not found,
he who has gone beyond doubt,
his freedom is with nothing more.”

“Is he wishless or wishing?
Is he with understanding or is he forming it?
Describe the sage, O Sakyan,
such that I could understand, all-seeing one.”

“Wishless, not wishing,
with understanding, not forming it;
understand the sage like this, Todeyya,
the one without anything, unstuck in sensual being.”

Snp 5.11 — Kappamānavapucchā

“For those remaining amidst the stream,”
said the venerable Kappa,
“the flood, born, greatly fearsome;
for those overcome by aging and death,
declare an island good sir.
Tell me of an island,
so that there might be no more of this.”

“For those remaining amidst the stream, Kappa,”
said the Auspicious One,
“the flood, born, greatly fearsome;
for those overcome by aging and death,
I declare you an island, Kappa.
Having nothing, not taking —
this is the island with nothing more.
I call it ‘Extinguishment’ —
the total wasting away of aging and death.
Those recollected ones, understanding this,
fully extinguished in this very life —
they do not follow Māra’s will,
they are not his footmen.”

Snp 5.12 — Jatukannimānavapucchā

“Having heard of a hero not desiring the desirable,”
said the venerable Jatukaṇṇī,
“I came to ask that undesiring one, gone beyond the flood.
Tell the state of peace, innately sighted one.
As to its reality, Auspicious One, tell me this.
Since the Auspicious One fares having surmounted
desirable things,
like the incandescent sun the earth with its glare,
O, you of vast comprehension! To me of limited
understanding,
describe the order such that I could understand,
the leaving behind of aging and birth here.”

“Lead away greed for desirable things, Jatukaṇṇī,”
said the Auspicious One,
“seeing renunciation as safety,
let nothing at all be found
taken up or rejected by you.
What was before, let wither away,
afterwards let nothing be for you.
If in the middle you do not grasp,
at peace you shall fare.
For one in every way rid of greed
in regard to name-and-form, brahmin,
inundations do not exist,
by which he would come under death's control.”

Snp 5.13 — Bhadrāvudhamānavapucchā

“House-leaver, craving-severer, unperturbed one,”
said the venerable Bhadrāvudha,
“delight-leaver, flood-crosser, freed one,
conjecture-leaver, wise one, I implore —
having heard the bull they will bow out from here.
Diverse people from the countries have come together,
anticipating your word, mighty one.
As you have understood this order,
explain to them well, indeed.”

“Lead away all craving and taking, Bhadrāvudha,”
said the Auspicious One,
“above, below, across, and in the middle,
for whatever in the world they take near,
thereby Māra follows a mortal.
The recollected bhikkhu, understanding this,
would not take anything near in all the world,
observing that, in being stuck in taking,
this population is entangled in the sphere of death.”

Sn̐ 5.14 — Udayamānavapucchā

“To the contemplative seated free of dust,”
said the venerable Udaya,
“who has done what had to be done, without inundations,
gone beyond all phenomena,
in need I have come with a question.
Declare what is liberation by knowledge,
the rending apart of ignorance.”

“The giving up of sense-desire, Udaya,”
said the Auspicious One,
“and of sadness both,
and the driving out of dullness,
the obstructing of doubt,
purified by looking on and recollection,
led by right thought,
this is the liberation by knowledge I say,
the rending apart of ignorance.”

“What is the world’s fetter?
What makes it roam about?
By the giving up of what,
is it said to be ‘Extinguishment’?”

“Delight is the world’s fetter,
thoughts make it roam about.
By the giving up of craving,
it is said to be ‘Extinguishment.’”

“For one faring recollected,
how does consciousness cease?
We came to ask the Auspicious One,
now let us listen to your word.”

“For one not delighting in feeling,
towards oneself and externally,
faring recollected so,
consciousness ceases.”

Snp 5.15 — Posālamānavapucchā

“He who reveals the past,”
said the venerable Posāla,
“unmoving, with doubt severed;
to him who has gone beyond all things,
in need I have come with a question.
For one for who perceives form as unmanifested,
who has left behind the body as a whole,
for one seeing ‘There is nothing,’
towards oneself and externally,
I ask for knowledge, Sakyan.
How is such a one to be guided?”

“The One Thus-Gone, fully understanding
all establishments of consciousness,
knows this one as remaining,
set on that, with that as a crutch.
Having known the origination of the state of nothingness:
‘Delight is a fetter,’
fully understanding it in this way,
from that he sees distinctly there.
This is the true knowledge of he,
the brahmin, who has lived the celibate life.”

Snp 5.16 — Mogharājamānavapucchā

“Twice have I asked the Sakyan,”
said the venerable Mogharāja.
“You did not reply to me, Sighted One.
‘Upon the third time answers
the divine sage’ — so I have heard.
This world, the other world,
the Brahmā world with its gods —
they do not understand the view
of Gotama the renowned.
So I came with a question
for the one of surpassing vision:
how does one regard the world
so the King of Death does not see him?”

“Look upon the world as empty,
Mogharāja, always recollected.
Having uprooted self-view,
so would one cross over death.
One looking upon the world thus,
the King of Death does not see.”

Snp 5.17 — Piṅgiyamānavapucchā

“I’m old, weak, my complexion’s gone,”
said the venerable Piṅgiya,
“my eyes aren’t clear, hearing isn’t easy.
Let me not perish bewildered by the way-side!
Explain the teaching such that I could understand,
the leaving behind of birth and aging here.”

“See them in forms being beaten down, Piṅgiya,”
said the Auspicious One,
“see that heedless folk are broken in forms.
For that reason, Piṅgiya, being heedful,
for no further being, leave behind form.”

“The four directions, the four in-between,
above, below — these ten directions —
in the world there is nothing by you unseen, unheard,
unthought or uncognized.
Explain the teaching such that I could understand,
the leaving behind of birth and aging here.”

“Behold mankind overcome by craving, Piṅgiya,”
said the Auspicious One,
“born in torment, overwhelmed by aging.
For that reason, Piṅgiya, being heedful,
for no further being, leave behind craving.”

Sn̥p 5.18 — Pārāyanatt̥hut̥igāthā

This was said by the Auspicious One while staying among the Magadhans at Pāsāṇaka shrine. Upon the invitation of the sixteen brahmin followers he answered their questions in turn. Should one, understanding the meaning and principle of each of these lines of questioning, practice in line with the order, he would surely go beyond aging and death. These principles lead one to go beyond, hence the name of this encompassing of the order is ‘The Way to the Beyond.’

Ajita, Tissametteyya,
Puṇṇako and Mettagū;
Dhotaka and Upasīva,
Nanda and Hemaka.
Todeyya and Kappa both,
Jatukaṇṇī the wise;
Bhadrāvudha and Udaya,
Posāla the brahmin, too;
Mogharājā the incisive,
and Piṅgiya the great sage.
These approached the Awakened One,
the seer accomplished in conduct.
Asking subtle questions,
they approached the best of the awakened.
Upon being asked, the Awakened One,
answered their questions as it is.
With his answer to their questions,
the sage satisfied the brahmins.

They, satisfied with the sighted one,
the awakened kinsman of the sun,
lived the elevated life
in the presence of the one of prime understanding.
As the Awakened One taught,
each question —
he who would practice thus,
would go to the far from the near.
Developing the supreme path,
one would go to the far from the near.
That path is for going beyond,
hence: 'The Way to the Beyond.'

Sn̥p 5.19 — Pārāyanānugītīgāthā

“I will celebrate the Way to the Beyond,”
said the venerable Piṅgiya.
“As he saw, so he told —
the stainless one of vast intelligence,
the desireless, wishless bull —
what could impel him to tell lies?
The one who has left behind the stain of delusion,
the one who has given up the smear of conceit
let me now laud,
with speech concerned with praise.
Dispeller of the dark, All-Seeing One,
gone to the world’s end, transcended all existence,
without inundations, having left behind all unease,
truthfully so-named, brahmin, by me revered.
Like a bird twice-born, leaving behind a trifling copse,
would settle in a forest brimming with fruit,
so too have I left behind those who see little,
like a swan who reached the great ocean.
They who explained to me in the past,
outside of Gotama’s teaching:
‘So it was,’ ‘So will it be,’
all that is hearsay,
all that is the growth of speculation.
He who sits alone, dispelling the dark,
he, radiant light-maker;
Gotama of vast understanding,
Gotama of vast intelligence,

he who taught me the order —
experiential, not temporal;
the wasting away of craving, free from calamity —
of whom there is no likeness anywhere.”

“Why do you live apart from him,
even for a moment, Piṅgiya?
From Gotama of vast understanding,
from Gotama of vast intelligence?
He who taught you the order —
experiential, not temporal;
the wasting away of craving, free from calamity —
of whom there is no likeness anywhere?”

“I do not live apart from him,
even for a moment, brahmin
From Gotama of vast understanding,
from Gotama of vast intelligence.
He who taught me the order —
experiential, not temporal;
the wasting away of craving, free from calamity —
of whom there is no likeness anywhere.
I see him in my mind's eye, in fact,
night and day, brahmin, heedful;
honouring him I pass the night,
because of that I don't consider it living apart.
Faith, joy, mind, and recollection,
these do not part from Gotama's teaching;

whichever direction that one of vast understanding turns,
there I incline.

It is because I am old, feeble, and depleted
that my body does not run there.

In thought I go always,
for my mind, brahmin, is tied to him.

Lying quivering in the mire,
I floated from island to island —
then I saw the the one fully awakened,
who crossed the flood, without inundations.”

(The Buddha:)

“Just as Vakkali was faithful in liberation,
as well as Bhadrāvudha and Ālavigotama,
so should you release yourself towards faith.
You will go beyond the sphere of death, Piṅgiya.”

(Piṅgiya:)

“Now I am all the more inspired,
hearing the sage’s word,
the Awakened One who rolled back the veil,
unobstructed, eloquent.
Understanding what is above the divine,
he has come to know everything, best and beyond;
the teacher, end-maker of questions,
for those who admit their doubts.
Unmovable, unshakable,
of whom there is no likeness anywhere.

Certainly I shall go, there are no doubts for me here,
thus remember me as one with mind set.”