

## The Way To The Far Shore - *Pārāyanavagga*

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## Snp 5.1 - Ajita

Snp 5.1 PTS: Sn 1032-1039

**Ajita-māṇava-pucchā**

**Ajita's Questions**

translated from the Pāli by

[John D. Ireland](#) © 1994

adapted by Leigh Brasington

from translations from the Pāli by

K. R. Norman and [Bhikkhu Sujato](#)

1032 [Ajita:]

"By what is the world enveloped? Why does it not shine? What do you say is its tar pit?

<sup>1</sup> What is its great fear?"

1033 [The Buddha:]

"The world is enveloped by ignorance, Ajita. Because of wrongly directed desire and heedlessness it is not known (as it really is). Longing is its tar pit, and its great fear is dukkha."

1034 [Ajita:]

"Everywhere flow the streams. What is the obstruction for the streams, tell me the restricting of them, by what are they cut off?"

1035 [The Buddha:]

"Whatever streams are in the world, it is mindfulness that obstructs them and restricts them, and by wisdom they are cut off."

1036 [Ajita:]

"It is just wisdom and mindfulness. Now mind-and-body, sir, explain this: where does it cease?"

1037 [The Buddha:]

"This question you have asked, Ajita, I will answer for you: where mind-and-body completely cease. By the cessation of consciousness they cease."

1038 [Ajita:]

"Those who have fully understood the Dhamma, those who are training and the other individuals here, explain their (rule of) conduct."

1039 [The Buddha:]

"Not craving for sensual pleasures and with a mind that is pure and tranquil a bhikkhu should mindfully go forth, skillful in all situations."

Leigh Brasington's summary:

B: The world is enveloped by ignorance. Because of wrongly directed desire and heedlessness it is not known as it really is. Longing is where we get stuck. The great fear is dukkha.

B: Mindfulness obstructs and restricts the streams of dukkha; by wisdom they are cut off.

B: Mind-and-body completely cease with the cessation of consciousness.

B: The practice is not craving for sensual pleasures, with a mind that is pure, tranquil, and mindful.

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1. The Pāḷi *kissābhilepanam* is translated in multiple ways: "with what is it soiled?" (Ireland), "what is its tar pit?" (Sujato), "what is its adhesive?" (Bodhi), "what is its (sticky) lime?" (Norman), "with what is it smeared?" (Thanissaro), and "with what is it polluted; tarnished; stained; defiled?" It seems to point to dirty and sticky. I went with "tar pit" since that seems to capture the range of translations.

## Snp 5.2 - Tissametteyya

Snp 5.2 PTS: Sn 1040-1042

**Tissametteyya-māṇava-pucchā:**

**Tissametteyya's Questions**

adapted by Leigh Brasington

from translations from the Pāḷi by

[Thanissaro Bhikkhu](#) and [Bhikkhu Sujato](#)

1040 [Tissametteyya:]

"Who here in the world is contented?

Who has no agitations?

What thinker knowing both sides, is not stuck in between?

Whom do you call a great person?

Who here has overcome the seamstress?"

1041 [The Buddha:]

"One leading the spiritual life among sensual pleasures, ever mindful, free from craving;

A practitioner, through appraising things, is quenched and has no agitations.

1042

"The thinker knowing both sides, is not stuck in between.

This one I call a great person.

This one here has overcome the seamstress."

Leigh Brasington's summary:

Q: Who has succeeded on the spiritual path?

A: Those leading the spiritual life among sensual pleasures, rid of craving, ever mindful.

## Snp 5.3 - Puṇṇaka

Snp 5.3 PTS: Sn 1043-1048

**Puṇṇaka-māṇava-pucchā**

**Puṇṇaka's Questions**

translated from the Pāli by

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1043 [Punnaka:]

"To him who is free from craving, who has seen the root (of things) I have come with a question: for what reason did sages, warriors, brahmanas and other men prepare, here in this world, various sacrificial gifts for the gods (*devata*)? I ask the Blessed One this, let him tell me the answer."

1044 [The Buddha:]

"Whatever sages, warriors, brahmanas and other men, Punnaka, prepared various sacrificial gifts for the gods, they did so in the hope of this or that (future) existence, being induced by (the fact of) old age and decay."

1045 [Punnaka:]

"By preparing various sacrificial gifts for the gods, being zealous in sacrificing, do they cross beyond birth and decay, Blessed One?"

1046 [The Buddha:]

"They hope and extol, pray and sacrifice for things of the senses, Punnaka. For the sake of such reward they pray. These devotees of sacrifice, infatuated by their passion for existence, do not cross beyond birth and decay, I say."

1047 [Punnaka:]

"If these devotees of sacrifice do not cross beyond birth and decay through sacrifice, Sir, then by what practice does one cross beyond birth and decay in this world of gods and men?"

1048 [The Buddha:]

"One who has comprehended in the world the here and the beyond, in whom there is no perturbation by anything in the world, who is calm, free from the smoldering fires, untroubled and desireless — one has crossed beyond birth and decay, I say."

Q: Why do people perform sacrifices?

A: In the hope of escaping the ravages of old age.

Q: Does it work?

A: No.

Q: What does work?

A: Becoming wise; undisturbed by the world; peaceful; having an unclouded mind, free from desire.

## Snp 5.4 - Mettagū

Snp 5.4 PTS: Sn 1049-1060

**Mettagū-māṇava-pucchā**

**Mettagū's Questions**

translated from the Pāli by

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with tweaks by Leigh Brasington

1049 [Mettagū:]

"I ask the Blessed One this question, may he tell me the answer to it. I know him to be a master of knowledge and a perfected being. From whence have arisen these many forms of sufferings evident in the world?"

1050 [The Buddha:]

"You have asked me the source of suffering. Mettagū, I will tell it to you as it has been discerned by me. These many forms of sufferings evident in the world have arisen from worldly attachments.

1051

"Whoever ignorantly creates an attachment, that stupid person comes upon suffering again and again. Therefore one of understanding should not create attachment, seeing it is the source of suffering."

1052 [Mettagū:]

"What I did ask you have explained, now I ask another question. Come tell me this: how do the wise cross the flood, birth and old age, sorrow and grief? Explain it thoroughly to me, O sage, for this Dhamma has been understood/found out/discovered by you."

1053 [The Buddha:]

"I will set forth the Dhamma, Mettagū, a teaching to be directly perceived [to be seen for oneself], not something based on hearsay, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

1054 [Mettagū:]

"I rejoice in the thought of that highest Dhamma, great sage, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

1055 [The Buddha:]

"Whatever you comprehend, Mettagū, above, below, across and in between, get rid of

delight and attachment to it. Consciousness should not take a stance in becoming.<sup>2</sup>

1056

"Living thus, mindful and diligent, one who has forsaken selfish attachments may, by understanding, abandon suffering, birth and old age, sorrow and grief, even here in this life."

1057 [Mettaḡū:]

"I rejoice in the words of the great sage. Well explained, O Gotama, is the state of non-attachment. The Blessed One has surely abandoned suffering as this Dhamma has been realized by him.

1058

"They will certainly abandon suffering who are constantly admonished by you, O Sage. Having understood, I venerate it, Noble One. May the Blessed One constantly advise/instruct/admonish me also."

1059 [The Buddha:]

"Whom you know as a true brahmana, a master of knowledge, owning nothing, not attached to sensual existence, they have certainly crossed this flood. Having crossed beyond they are kind and freed from doubt/desire.

1060

"One who has discarded this clinging to renewal of existence is one who has realized the highest knowledge. Free from craving, undistressed, desireless, they have crossed beyond birth and old age, I say."

Leigh Brasington's summary:

Q: What is the source of dukkha?

A: Attachment.

Q: How do the wise cross the flood of dukkha?

A: Expel delight and attachment, uproot consciousness of becoming. Live mindfully and be vigilant. Thru understanding, abandon attachments.

Q: May the Buddha regularly instruct me.

A: Be a master of knowledge, own nothing, be unattached to sensual existence. Discard clinging to renewal of existence. Be free from craving, undistressed, desireless.

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2. Every translation I consulted – Ireland, Norman, Bodhi, Sujato, and Thanissaro – had something different for this sentence. I checked the Pāli and went with Thanissaro's translation; it seems to make the most sense, especially in light of the last verse: "One who has discarded this clinging to renewal of existence...."

## Snp 5.5 - Dhotaka

Snp 5.5 PTS: Sn 1061-1068

**Dhotaka-māṇava-pucchā**

**Dhotaka's Questions**

translated from the Pāḷi by

**Bhikkhu Sujato**

(as Snp 5.6)

with tweaks by Leigh Brasington

1061 [Dhotaka:]

“I ask you, Blessed One; please tell me this, I long for your voice, great seer. After hearing your message, I shall train myself for Nibbāna.”

1062 [The Buddha:]

“Well then, be keen, alert, and mindful right here. After hearing this message, go on and train yourself for Nibbāna.”

1063 [Dhotaka:]

“I see in the world of gods and humans a brahmin traveling with nothing. Therefore I bow to you, All-seer: release me, Sakyan, from my confusion/doubts.”

1064 [The Buddha:]

“I am not able to release anyone in the world who has confusion/doubts, Dhotaka. But when you experientially understand the supreme Dhamma, you shall cross this flood.”

1065 [Dhotaka:]

“Teach me, brahmin, out of compassion, the principle of seclusion that I can understand. I wish to practice right here, peaceful, independent, as unobstructed as space.”

1066 [The Buddha:]

“I shall explain that peace for you that is apparent in the present, not relying on hearsay/tradition. Having understood it, one who lives mindfully may cross over entanglement in the world.”

1067 [Dhotaka:]

“And I rejoice, great seer, in that supreme peace, having understood which, one who lives mindfully may cross over entanglement in the world.”

1068 [The Buddha:]

“Once you have understood that everything you are aware of in the world—above, below, all round, between—is a snare, don’t crave for any state of becoming.”

Leigh Brasington's summary:

D: Teach me.

B: Be keen, alert, and mindful.

D: Release me from my confusion/doubts.

B: I cannot release anyone from their confusion/doubts.

D: Teach me the principle of seclusion.

B: Everything is a snare. Don't crave for any state of becoming / for existence or nonexistence.

## Snp 5.6 - Upasīva

Snp 5.6 PTS: Sn 1069-1076

**Upasīva-māṇava-pucchā**

**Upasīva's Questions**

translated from the Pāli by

**K. R. Norman**

(as Snp 5.7)

with tweaks by Leigh Brasington

to remove unnecessary parenthetical additions

and convert "nothingness" to "no-thingness" when the Buddha is speaking

1069 [Upasīva:]

‘Alone, without support, Sakyan, I am not able to cross over the great flood. One with all-round vision, tell me an object (of meditation), supported by which I may cross over this flood.’

1070 [The Buddha:]

‘Having regard for no-thingness, possessing mindfulness, Upasīva, ‘supported by “it does not exist”, cross over the flood. Abandoning sensual pleasures, abstaining from (wrong) conversations, look for the destruction of craving day and night.’

1071 [Upasīva:]

‘One whose passion for all sensual pleasures has gone,’ said the Venerable Upasīva, ‘supported by the (state of) nothingness, having left the other (states) behind, being released in the highest release from perception, would they stay there not subject (to saṃsāra)?’

1072 [The Buddha:]

‘One whose passion for all sensual pleasures has gone, Upasīva,’ said the Blessed One, ‘supported by no-thingness, having left the other (states) behind, being released in the highest release from perception, they would stay there not subject (to saṃsāra).’

1073 [Upasīva:]

‘One with all-round vision, if one should remain there not subject (to saṃsāra), for a vast number of years, (and) being released in that very place were to become cold, would consciousness disappear for them in such a state?’

1074 [The Buddha:]

‘Just as a flame tossed about by the force of the wind, Upasīva,’ said the Blessed One, ‘goes out and no longer counts (as a flame), so a sage released from their mental body

goes out and no longer counts (as a sage).’

1075 [Upasīva:]

One (who) has gone out, do they not exist, or (do they remain) unimpaired for ever? Explain this to me well, sage, for thus is this doctrine known to you.’

1076 [The Buddha:]

‘There is no measuring of one who has gone out, Upasīva,’ said the Blessed One. ‘That no longer exists for them by which one might speak of them. When all phenomena have been removed, then all ways of speaking are also removed.’

Leigh Brasington's summary:

Snp 5.6 - Upasīva

Q: Tell me an object (of meditation), supported by which I may cross over this flood

A: Having regard for no-thingness, possessing mindfulness, supported by (the belief) “it does not exist,” then abandon sensual pleasures, abstain from (wrong) conversations, look for the destruction of craving

Q: Would one who has done this, remain in this state?

A: Yes

Q: What can we say about the consciousness of one in that state who then dies?

A: The question is invalid, nothing can be said. [see [MN 72](#) - "To Vacchagotta on Fire"]

[no-thingness = *atammayatā* (non-concocting; non-fashioning)]

[no-thingness is not the State of Nothingness (Jhāna 7)]

[from K.R. Norman: The Buddha is referring to the no-thingness of *atammayatā* (non-concocting; non-fashioning) but Upasīva (in 1072), and Alexander Wynne in "The Origin of Buddhist Meditation" (in his summary of 1071-72), think he is referring to the Realm of Nothingness (the 7th Jhana)]

[the Niddesa (ancient commentary) makes the same mistake in regarding no-thingness as 7th Jhana)]

## Snp 5.7 - Nanda

Snp 5.7 PTS: Sn 1077-1083  
**Nanda-māṇava-pucchā**  
**Nanda's Questions**  
translated from the Pāli by  
**Bhikkhu Sujato**  
(as Snp 5.8)

1077 [Nanda:]

“People say there are sages in the world, but how is this the case? Is someone called a sage because of their knowledge, or because of their way of life?”

1078 [The Buddha:]

“Experts do not speak of a sage in terms of view, learning, or knowledge. Those who are sages live far from the crowd, I say, untroubled, with no need for hope.”

1079 [Nanda:]

“As to those ascetics and brahmins who speak of purity in terms of what is seen or heard, or in terms of precepts and vows, or in terms of countless different things. Living self-controlled in that matter, have they crossed over rebirth and old age, good sir? I ask you, Blessed One; please tell me this.”

1080 [The Buddha:]

“As to those ascetics and brahmins who speak of purity in terms of what is seen or heard, or in terms of precepts and vows, or in terms of countless different things. Even though they live self-controlled in that matter, they’ve not crossed over rebirth and old age, I declare.”

1081 [Nanda:]

“As to those ascetics and brahmins who speak of purity in terms of what is seen or heard, or in terms of precepts and vows, or in terms of countless different things. You say they have not crossed the flood, sage. Then who exactly in the world of gods and humans has crossed over rebirth and old age, good sir? I ask you, Blessed One; please tell me this.”

1082 [The Buddha:]

“I don’t say that all ascetics and brahmins are shrouded by birth and old age. There are those here who have given up all that is seen, heard, and thought, and precepts and vows, who have given up all the countless different things. Fully understanding craving, free of defilements, those people, I say, have crossed the flood.”

1083 [Nanda:]

“I rejoice in the words of the great seer! You have expounded non-attachment well, Gotama. There are those here who have given up all that is seen, heard, and thought, and precepts and vows, who have given up all the countless different things. Fully understanding craving, free of defilements, those people, I agree, have crossed the flood.”

Leigh Brasington's summary:

Q: Is someone a sage because of their knowledge, or because of their way of life?

A: Not because of knowledge. Sages live far from crowds, untroubled, with no need for hope

Q: Do those who live self-controlled cross over birth & old age?

A: No, not necessarily

Q: Then who has crossed over birth & old age?

A: Those who have fully understood craving, and are free of defilements

## Snp 5.8 - Hemaka

Snp 5.8 PTS: Sn 1084-1087

**Hemaka-māṇava-pucchā**

**Hemaka's Question**

translated from the Pāḷi by

**Bhikkhu Sujato**

(as Snp 5.9)

with tweaks by Leigh Brasington

1084 [Hemaka:]

“Those who have previously answered me before I encountered Gotama’s teaching, said ‘thus it was’ or ‘so it shall be.’ All that was just the testament of hearsay; all that just fostered speculation: I found no delight in that.

1085

“But you, sage, explain to me the teaching that destroys craving. Having understood it, one who lives mindfully may cross over clinging in the world.”

1086 [The Buddha:]

“The removal of desire and lust, Hemaka, for what is seen, heard, thought, or cognized here; for anything liked or disliked, is Nibbāna, the state that does not pass.

1087

“Those who have fully understood this, mindful, are quenched in this very life. Always at peace, they’ve crossed over attachment to the world.”

Leigh Brasington's summary:

Q: Explain to me the teaching that destroys craving, so that one who lives mindfully may cross over clinging in the world.

A: The removal of desire and lust for what is seen, heard, thought, or cognized; for anything liked or disliked – this is Nibbāna. Those who understand this and are mindful are liberated.

## Snp 5.9 - Todeyya

Snp 5.9 PTS: Sn 1088-1091  
Todeyya-māṇava-pucchā  
Todeyya's Questions  
translated from the Pāḷi by  
[Bhikkhu Sujato](#)  
(as Snp 5.10)

1088 [Todeyya:]

“In whom sensual pleasures do not dwell, and for whom there is no craving, and who has crossed over confusion/doubts—of what kind is their liberation?”

1089 [The Buddha:]

“In whom sensual pleasures do not dwell, and for whom there is no craving, and who has crossed over confusion/doubts—there is no further liberation.”

1090 [Todeyya:]

“Are they free of hope, or are they still in need of hope?  
Do they possess wisdom, or are they still forming wisdom?  
O Sakyan, elucidate the sage to me, so that I may understand, All-seer.”

1091 [The Buddha:]

“They are free of hope, they are not in need of hope.  
They possess wisdom, they are not still forming wisdom.  
That, Todeyya, is how to understand a sage, one who has nothing, unattached to sensual life.”

Leigh Brasington's summary:

Q: In whom sensual pleasures do not dwell and for whom there is no craving, and who has crossed over doubts – of what kind is their liberation?

A: That is their liberation.

Q: Are they free of hope; do they possess wisdom?

A: They are free of hope; they possess wisdom. A sage is one who has nothing, and is unattached to sensual life.

## Snp 5.10 - Kappa

Snp 5.10 PTS: Sn 1092-1095

Kappa-māṇava-pucchā

Kappa's Question

translated from the Pāli by

[Bhikkhu Sujato](#)

(as Snp 5.11)

with tweaks by Leigh Brasington

1092 [Kappa:]

“For those afflicted by old age and death, stuck mid-stream as the terrifying flood arises, tell me an island, good sir. Proclaim to me an island so this may not occur again.”

1093 [The Buddha:]

“For those afflicted by old age and death, stuck mid-stream as the terrifying flood arises, I shall proclaim to you an island, Kappa.

1094

“Having nothing, taking nothing: this is the island with nothing further. I call it Nibbāna, the ending of old age and death.

1095

“Those who have fully understood this, mindful, are quenched in this very life. They don’t fall under Māra’s sway, nor are they his lackeys.”

Leigh Brasington's summary:

Q: Tell me an island as the terrifying flood rises.

A: Having nothing, taking nothing: this is the ultimate island.

## Snp 5.11 - Jatukaṇṇī

Snp 5.11 PTS: Sn 1096-1100  
Jatukaṇṇī-māṇava-pucchā  
Jatukaṇṇī's Question  
translated from the Pāli by  
[Bhikkhu Sujato](#)  
(as Snp 5.12)  
with tweaks by Leigh Brasington

1096 [Jatukaṇṇī:]

“Hearing of the hero with no desire for sensual pleasures,  
who has passed over the flood,  
I’ve come with a question for that desireless one.  
Tell me the state of peace, O natural visionary.  
Tell me this, Blessed One, as it really is.

1097

“For the Blessed One has overcome sensual desires,  
just as the blazing sun with its brilliance overcomes the earth.  
May you of vast wisdom explain the teaching  
to me of little wisdom so that I may understand  
the giving up of birth and old age here.”

1098 [The Buddha:]

“With desire for sensual pleasures dispelled,  
seeing renunciation as sanctuary,  
don’t be taking up or putting down  
anything at all.

1099

“What came before, let wither away,  
and after, let there be nothing.  
If you don’t grasp at the middle,  
you will live at peace.

1100

“One rid of greed, brahmin,  
for the whole realm of name-and-form,  
has no defilements by which  
they might fall under the sway of Death.”

Leigh Brasington's summary:

Q: Tell me the state of peace, so that I may understand the giving up of birth and old age.

A: Dispel sensual desire, see renunciation as sanctuary; don't hanker after the past, future, or present; get rid of greed.

## Snp 5.12 - Bhadrāvudha

Snp 5.12 PTS: Sn 1101-1104  
Bhadrāvudha-māṇava-pucchā  
Bhadrāvudha's Questions  
translated from the Pāli by  
**Bhikkhu Sujato**  
(as Snp 5.13)  
with tweaks by Leigh Brasington

1101 [Bhadrāvudha:]

“I beseech you, the shelter-leaver, the craving-cutter,  
the imperturbable, the delight-leaver,  
the flood-crosser, the freed,  
the formulation-leaver, the intelligent.

1102

“Different people have gathered  
from across the nations  
wishing to hear your word, O hero.  
After hearing the spiritual giant  
they will depart from here.  
Please, sage, answer them clearly,  
for truly you understand this matter.”

1103 [The Buddha:]

“Dispel all craving for attachments  
above, below, all round, between.  
For whatever a person grasps in the world,  
Māra pursues them right there.

1104

“So let a mindful bhikkhu who understands  
not grasp anything in all the world,  
observing that, in clinging to attachments,  
these people cling to the domain of death.”

Leigh Brasington's summary:

Q: Please teach the Dhamma.

A: Dispel all craving for attachments.

## Snp 5.13 - Udaya

Snp 5.13 PTS: Sn 1105-1111

Udaya-māṇava-pucchā

Udaya's Questions

translated from the Pāḷi by

**Bhikkhu Sujato**

(as Snp 5.14)

with major tweaks by Leigh Brasington

1105 [Udaya:]

“To the meditator, settled and stainless, who has completed the task, is free of defilements, and has gone beyond all things, I have come seeking with a question. Tell me the liberation by the highest knowledge, the smashing of ignorance.”

1106 [The Buddha:]

“The giving up of both sensual desires and dissatisfaction; the dispelling of sloth, and the prevention of remorse;

1107

"pure equanimity together with mindfulness; headed by reflection on *dhamma*—this, I declare, is liberation by the highest knowledge, the smashing of ignorance.”

1108 [Udaya:]

“What fetters the world? What is its examination? With the giving up of what is Nibbāna spoken of?”

1109 [The Buddha:]

“Delight fetters the world. It is to be examined by means of thought. With the giving up of craving, Nibbāna is spoken of.”

1110 [Udaya:]

“For one living mindfully, how does consciousness cease? We’ve come to ask the Buddha; let us hear what you say.”

1111 [The Buddha:]

“Not taking delight in *vedanā* internally and externally—for one living mindfully, that’s how consciousness ceases.”

Leigh Brasington's summary:

Q: Proclaim the release through understanding, the destruction of ignorance.

A: Abandon both desire and aversion, dispel sloth, ward off perplexities, purify by equanimity and mindfulness, then investigate mental phenomena.

Q: What is the world's fetter?

A: Delight (*nandi*)

Q: What is its examination?

A: Thinking.

Q: Abandon what to reach Nibbana?

A: Abandon craving; do not take delight in *vedanā*; live mindfully - thus consciousness ceases.

## Snp 5.14 - Posāla

Snp 5.14 PTS: Sn 1112-1115  
Posāla-māṇava-pucchā  
Posāla's Questions  
adapted by Leigh Brasington  
from translations from the Pāḷi by  
[Bhikkhu Sujato](#) &  
K. R. Norman  
(as Snp 5.15)

1112 [Posāla:]

“To the one who reveals the past,  
who is imperturbable, with doubts cut off,  
who is profoundly learned (in) all mental phenomena,  
I have come seeking with a question.

1113

“For one who perceives the disappearance of form,  
who has entirely given up the body,  
and who sees nothing at all internally and externally,  
I ask the Sakyan about knowledge for (such a) one.  
How should one like that be guided?”

1114 [The Buddha:]

“A *tathāgata* knows experientially  
all the states/standings of consciousness.  
And he understands this one who persists,  
committed to liberation as their goal.

1115

“Having understood the source of no-thingness,  
and thus [that] delight is a fetter –  
exactly like that, with experiential understanding,  
one has direct insight into this matter from that.  
That is their knowledge of truth,  
the brahmin who has lived the perfected life.”

Q: For one who perceives the disappearance of form, entirely given up the body, sees nothing at all, how should one like that be guided?

A: Knowing the origin of no-thingness and thus that delight is a fetter, one then sees the matter clearly. That is the knowledge of reality for that one.

## Snp 5.15 - Mogharāja

Snp 5.15 PTS: Sn 1116-1119

**Mogharāja-māṇava-pucchā**

**Mogharāja's Question**

translated from the Pāli by

[John D. Ireland](#) © 1994

1116 [Mogharāja:]

"Twice have I asked Sakka, but the Seeing One has not answered me. I have heard a divine sage replies when asked a third time.

1117

"I do not know the view of the greatly famous Gotama concerning this world, the next world and the Brahma-world with its deities.

1118

"To him of supreme vision I have come with a question: how should one regard the world so that one is not seen by the King of Death?"

1119 [The Buddha:]

"Look upon the world as empty, Mogharāja, ever mindful; uprooting the view of self you may thus be one who overcomes death. So regarding the world one is not seen by the King of Death."

Leigh Brasington's summary:

Q: How should you look upon the world so the King of Death won't see you?

A: Look upon the world as empty, ever mindful. Uproot the view of self, then the King of Death won't see you.

## Snp 5.16 - Piṅgiya

Snp 5.16 PTS: Sn 1120-1123

**Piṅgiya-māṇava-pucchā**

**Piṅgiya's Question**

translated from the Pāli by

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with tweaks by Leigh Brasington

1120 [Piṅgiya:]

"I am old and feeble, the comeliness of youth has vanished. My sight is weak and I am hard of hearing. I do not wish to perish whilst still confused. Teach me the Dhamma by understanding which I may abandon birth and decay."

1121 [The Buddha:]

"Seeing heedless people afflicted and suffering suffering hardship because of their physical bodies, Piṅgiya, you should be heedful and let go of (attachment to) your physical body so there is no further becoming."

1122 [Piṅgiya:]

"In the ten directions — the four quarters, four between, and those above and below — there is nothing in the world not seen, heard, sensed or understood by you. Teach me the Dhamma by understanding which I may abandon birth and decay."

1123 [The Buddha:]

"Seeing men caught in craving, Piṅgiya, tormented and afflicted by old age, you should be heedful and let go of craving so there is no further becoming."

Leigh Brasington's summary:

Q: Teach me the Dhamma so that I may abandon birth and decay.

A: Be diligent and let go of attachment to your physical body so there is no further becoming.

Q: (same as above)

A: Be diligent and give up craving so there is no further becoming.