

## Theragāthā 147-148: Scripture, Exegesis, and Epexegesis

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### Introduction

The first section (Scripture) of this essay presents a prose English version of two Pāli verses from the *Theragāthā* (Th) wherein some stern followers of the Buddha resorted to nautical imagery and likened the actions and destiny of a person that is wrestling with the sea and relying upon an unrobust piece of wood to the actions and destiny of a *Sādhujīvin* that is wrestling with *Samsāra* and relying upon an unenergetic teacher.

The second section (Exegesis) presents an English version of the scholia pertaining only to the two verses from the *Theragāthā-aṭṭhakathā* (Th-a). The third section (Epexegesis) presents multilingual passages which gradually draw the attention of the reader to the formation, meaning, and/or use of seventeen words adduced (*pratīkas*) from the Th and Th-a by means of references to the work of modern scholars and by means of quotations from texts in Pāli or Sanskrit which are presented in layers set in (approximate) reverse chronological order (i.e., from the *Saddanīti* to the *Rg Veda*), so that the relationship between (cognate) terms will be easy to see.

Before reading on, it is important to take note of what follows: Antecedents to abbreviations can be found in the Bibliography. The *pratīkas* adduced from the Th and Th-a have been put in parentheses ( ) and in **heavy black type**; they reoccur in the same order in the Epexegesis. The Pāli Text Society's version and the online version (<http://www.tipitaka.org>) of the Th and the Th-a were used in the making of this essay. The verses from the Th are known to also occur verbatim in the *Itivuttaka* which has additional material. The scholia pertaining to these verses in the Th-a and in the *Itivuttaka-aṭṭhakathā*, however, read differently and are thus worthy of an in

depth cross examination in the future. More information regarding the Th and Th-a and an overview of commentarial literature in Pāli can be derived from *von Hinüber* (2001b, §103-107, 272, 283; 2007). On Somamittatthera, to whom the verses in the Th are attributed; see Malalasekera (1937-1938, 1309). A comparative investigation of the Vedic story of *Bhujyu* and the persons portrayed in the Th has not yet been undertaken and thus remains an important desideratum, one that the present author aims to fulfill.

### Scripture

Just as [an individual] would decay after climbing on to (*āruhya*) a piece of wood (*dārum*) on the mighty sea (*mahaṇṇave*), so does a *Sādhujīvin* decay (*sīdati*) after going up to one that is decadent (*kusītam*).

[A *Sīdhujīvin*] should thus veer around (*parivajjeyya*) one that is decadent, having low energy (*hīnaviriyam*).

[A *Sīdhujīvin*] should visit with the Pundits (*paṇḍitehi*) with the perpetually attainable energies, with those that focus (*jhāyihī*) with principledness (*pahitattehi*), the isolated Ariyas.

### Exegesis

*As [an individual] would decay after climbing on to a piece of wood on the mighty sea.*

In that scripture, a formal gentleman decays that is, he falls (*patati*) into *Samsāra*, he does not go beyond to *Nibbāna* due to relying upon an inactive (*alasa*) individual, one that is decadent.

Since this is so, [a *Sādhujīvin*] should thus completely veer away from that individual having low energy, the one that is decadent for not having the attainable energies, the one that is decried for decaying, the one that is not raising up his head

through the power of the extraordinary doctrine. In sum, [a *Sādhujīvin*] should not follow his example.

After seeing the danger in decadence (*kosajje*), etc., by means of a verse about the lack of an abode for an individual (*puggala*), the benefits in having the attainable energies are now [easy] for one to see.

The meaning of the word 'isolated' and so on is as follows:

Whoever is with condition of being insulated from a group is isolated.

After that, the *Ariyas* are with the trait of being far away from the pressures in the workaday world (*kilesehi*).

Those that focus with principledness are with the trait of being fully directed toward *Nibbāna* through an intense focus upon objects and an intense focus upon qualities.

Attainable energy is with the trait of being an energy that is acceptable all the time.

Pundits are with the trait of being connected to the prudence [used] in the analysis of the natural and preternatural.

[A *Sādhujīvin*] should visit with them.

One should visit together with them especially if there is a desire to expedite one's own goal (*sadattham*).

### Epexegetis

*āruhya*: In the *Dhāṭup* and *Dhātum* (1921, 334; 496), 'ruha' is registered with "jānane" and "sañjānane". In the *KDhp*, Bailey (1945, Ab 16) records "ruyu"; cf. "āruhya" in the *Dhp* (v. 28c). Cf. the use of OIA √ *ruh* in the passages below:

*yayāti viśvā duritātarema sutarmāṇam adhi nāvaṃ ruhemetī / yajño*

*vai sutarmā nauḥ / kṛyājīnaṃ vai sutarmā naur / vāg vai sutarmā  
naur / vācam eva tad āruhya tayā svargaṃ lokam abhi saṃtarati / AB  
(1.13.29)*

*daivīm navam svaritrām anāgaso asravantīm ā ruhemā svastaye /  
AVW (7.6.-3c)*

**dārum:** On the -ā- in OIA *dāru* (and *kāṣṭha* < \**kolstho*) *vis-ā-vis*

Brugmann see Burrow (1975, 75); on the -d- see Poultney (1972, 202). On the formation of Sanskrit *dhruva* 'firm, unchanging' from IE \**dru-* 'tree, wood' see Edgerton (1943, 122), who posits that Avestan *drva* and Old Persian *duriva* are in the sense of 'healthy'. On *Prakrit vaṇadava* in the sense of 'tree sap, self-control' see Brown (1954). In the passages below, note the mentioning of a shipwreck in the MBh, Sn, and AVW, as well as the use of 'vrkṣa' in the RV as a sort of Indic version of the *tabula post naufragium*:

*bhinnām nāvaṃ ivārṇave / MBh (5.33.67b)*

*nāvaṃ bhinnam ivodakam / Sn (1965, 151)*

*nāvaṃ bhinnām ivodakam / AVŚ (5.19.8b)*

कः सिद्धुशी निष्ठितो मध्ये अर्णसो यं तीर्थयो नाधितः पर्यपश्यन् । RV  
(1.18-2.7ab)

**mahaṇṇave:** For similes and allusions to the ocean in Epic Skt see Hopkins (1900). On seafaring and/or boat-making in ancient India and Ceylon see Bopearachchi (1996); Deloche (1979, 1996); Ray (1996). Cf. the use of 'arṇa' in the passages below; note the unearthly portrait of the physical aspects of the sea (*samudra*) in Vedic times in the last excerpt:

*yathā kaṣṭham ca kaṣṭham ca sameyātām mahārṇave sametya ca  
vyapeyātām kālam āsādyā kam cana / Rām (2.98.25)*

ता एता देवताः सृष्टा अग्निमहत्वर्यवे प्रापन् । AU (1.2.1a)

*atha yad aranyāyanam ity ācakṣate brahmacaryam eva tat / tat arāś  
ca ha vai ṇyaś cārṇavau brahmaloke tṛṭhyasyām ito divi / ChU*

(8.5.3.3-4)

अनाग्मणे ... अनाम्याने अग्रभणे समुद्रे । RV (1.116. Sab)

*sādhujīvin*: i.e., one that is living rightly, perhaps in a sense similar to a *brahmacārin*. Its formation is in accordance with Paṇ. (3.2.78); on -i as an agential or genitival suffix see the *Sadd* (1928, 192-193). In the KDhp, Bailey (1945, Cr 24) records “*sadhujīvaṇo*”; “*saccavādinam*” is the reading in the Dhṛp (v. 217b). Note the passages below:

*jīva pāṇadhāraṇe* / *Sadd* (1929, 440)

*sādhu ti sundaram* / *bhaddakan ti attho* / *Th-a* (1940, 177)

*tattha sādhu ti sundaram* / *Th-a* (1940, 106)

*tattha sādhu ti āyācanatthe nipāto* / *Pj* (1917, 412)

*sādhu hotī ti sundaro anavajjo atthasādhano hoti* / *Pj* (1916, 368) .

*sādhuvihārin ti appanavihārena vā upacārena va saman- nāgataṃ* / *Pj* (1916, 93)

साधुकारी साधुर्भवति पापकारी पापो भवति । (4.4.M6/ K5cd)

ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवसि ध्रुवं योनिमा सीद साधुया । VSM (14.1a)

दैव्या सीताया प्रथमा पुरोहित ऋतस्य पन्थामन्वेमि साधुया । RV (10. 66.13ab)

*sīdati*: In order to be consistent in sense and sound, terms (that might be) cognate with *sad-* have been reproduced as ‘decay’ (to fall into ruin: L. *de, down*; L. *cadēre, to fall*), ‘decadent’, etc., rather than the usual ‘sink’, ‘indolent’, etc. ‘Subside’, (to sink down: L. *sub + sidēre, to sit down*), ‘sedentary’, etc. are possible too. Note the scholia and scriptures that follow:

*sīda visaraṇagatyāvasādanesu/ visaranam vippharaṇam*  
*gatyāvasādanam gamanassa avasānam osānam abhāva- karaṇam*  
*nisādanan ti* / *Sadd* (1929, 384)

सीदन्ति मम गात्राणि । BhG (1.29)

श्वेनो न वंसु पीदति । RV (9.57.3c)

**kusītam:** On the -t- (< -d-) see Oberlies (2001, 79). Strauch (2007, 53) records 'kusido' in a *Gāndhārī* text. Mayrhofer (1956-1980, 247) describes the origin of OIA *kusīda* (träge, faul, inert, lazy) as unclear; Witzel (1999, 3), vis-à-vis Kuiper, regards OIA *kusīda* (lending money, *Kaṭhasaṃhitā*, *Taittirīyasaṃhitā*) as a non-Indo-Aryan loan word. See the glosses below; note the use of "kaṭṭham" in the Sadd instead of "dārum" as in the It and Th; cf. the longer exegetical notes in the Vibh-a (1980, 474-475):

*tattha kusīto ti viriyenādhigantabbassa atthassa alābhato  
kucchitena ākārena sīdatī ti kusīto / atha vā sayam pi  
kucchitenakārena sīdati aññe pi sīdāpeti taṃ nissāya aññesaṃ  
sīdanassa sambhavato ti kusīto / tathā hi vuttaṃ parittam kaṭṭham  
āruyha yathā sīde mahaṇṇave evaṃ kusītam āgama sādhujīvī pi  
sīdatī ti / Sadd (1929, 384)*

*kusīto ti alaso / bhāvana ananuyuñjanto / Th-a (1940, 218)*

*akusītavuttetena ṭhānāsanacaṅkamanādisu kāyassa ana-  
vasādanam / Pj (19-16, 122)*

*kusīto ti alaso / bhāvanam ananuyuñjanto / Th-a (1940, 218)*

*akusītavuttī etena ṭhānāsanacaṅkamanādisu kāyassa ana-  
vasādanam / Pj (19-16, 122)*

**parivajjeyya:** In the Sadd (1929, 530) and in the Dhātup and Dhātum (1921, 547; 771), 'vajja' is laconically registered with "vajjane". Note the scholia and scriptures that follow:

*vajantī ti gacchanti upenti / Pj (1917, 505)*

*tasmā jantu sadā kāmāni parivajjaye / te pahāya tare oghaṃ navaṃ  
sītvā va pārāgū ti / Sn (1965, 151)*

*parivajjehī ti amanasikārena pariccajāhi / Pj (1916, 343)*

परि वो हेती ऋस्य वृज्याः । RV (6.28.7d)

शूर मर्त्यम्परिवृणक्ति मर्त्यम् । RV (1.129.3bc)

**kusītam hīnavīriyam:** In the KDhp, Bailey (1945, C r 17) records "kusīdhu

*hiṇaviyava*"; cf. "*kusīto hiṇavīriyo*" in the Dhṛ (v. 112b); "*svadima*" occurs at Ab 9, whereas "*kusīto*" in the Dhṛ (v. 280c).

**paṇḍitehi**: On the formation of 'paṇḍit' in Skt see Aklujkar (2001); Burrow (1971, 541-542); Tedesco (1960, 361-365). In the KDhp, Bailey (1945, Ab 13, 16) records "*paṇido*"; cf. "*paṇḍitā, paṇḍito*" in the Dhṛ (vss. 22b, 28b). Note the glosses below:

*viññūhī ti paṇḍitehi* / Mp (1930, 256)  
*tattha paṇḍito ti paṇḍiccena samannāgato / catusu kosalesu thitass' etaṃ nāmaṃ* / Spk (1929, 119)  
*satīpaṭṭhānesu pana kammaṃ karotī ti paṇḍito ti vattum vattati* / Ps (1933, 10)  
*paṇḍito ti vyatto* / Sv (1931, 585)  
*paṇḍiteh' atthadassibhī ti tesam thomanā / paṇḍā vuc- cati pañña / sā imesaṃ jātā ti paṇḍita* / Th-a (1940, 41)  
*kusalaṃ kena kathaṃ ca paṇḍito / ...dubhayāni viceyya paṇḍarāni ajjhataṃ bahiddhā ca suddhipañño kaṇhā sukkaṃ upātivatto paṇḍito tādi pavuccate tathattā* / Sn (1965, 96-97)

**jhāyihī**: On the -hi and the -bhi in the reading '*jhāyibhi*' in the It (1948, 71) see Oberlies (1996, 98-99; 2001, 156, fn. 4). On the deocclusion of dh- and bh- in OIA and of gh- and bh- in MIA see respectively Kobayashi (2004, §57); Ghosal (1984). In the Dhāṭup and Dhāṭum (1921, 401; 638), 'jhā' is registered with "*cintāyaṃ*" and "*vicintane*". On the formation of Pāli *jhāyati* (burns, is on fire), *jhāna* (fire), etc. see Oberlies (2001, 6). In the KDhp, Bailey (1945, B 4) records the phrase "*ja'i parakudo*"; cf. "*pāragato jhāyī*" in the Dhṛ (v. 414c). 'Focus' is being used herein due to its sense of heat. Rem.: 'focus' is the Latin word for 'sacrificial fireplace', 'domestic fireplace', 'hearth'; see Nagy (1974).

**pahitattehi**: In the Th-a (1952, 25), this is glossed with the feminine abstract noun '*patipesitattatā*'. In the Pj (1916, 156), '*pahitatto*' is glossed with a feminine abstract

noun, i.e. “*kāye ca jīvate ca anapekkhatāya*”. Perhaps ‘*pahitatta*’ was formed as neuter abstract noun after *amṛtatva* - (RV) or after/beside *purohitatva*- (MBh), *bādhitatva*- (Mbhāṣ), etc. On -tt- < -tv- see von Hinüber (2001a, §252); Oberlies (2001, 96); Pischel (1965/1981, §298). On the use of the suffix -tva in Skt see Pan. (5.1.119); Wackernagel (1987, §527); Whitney (1964, §1239); on the use of -tta in Pkt see Pischel (1965/1981, §597). On *hi*- < *dhā*, *hā* in Skt see Pān. (7.4.42-44). Note that in the Sn (1965, 74, fn. 12), wherein “*jhāyantaṃ*” occurs in the same verse (425), the following variant readings for ‘*padhānapahittaṃ*’ are recorded: *padhānapahitatthaṃ*, *padhāpahitatthaṃ*, *padhāpahittaṃ*; in Sn vs. 445, *sāsanakārakas* are described as ‘*appamattā pahittattā*’; Gnoli (1977, 97) records ‘*prahitā- tmā*’ in the *Saṅghabhedavastu*; note the glosses and the use of OIA *prahita* in the passages below:

*yatatto ti maggasaṃvarena saṃyatasabhāvo / sammā vāyā- mena vā  
saṃyatasabhāvo / Th-a (1940, 57)*

*samāhitatto ti upacār’ appaṇābhedenā samādhinā samā- hitacitto /  
Th-a (19-40, 48)*

*ḥhitatto ti ḥhitasabhāvo / ucalo itthādīsū tādibhāvappattiyā  
lokadhammehi akampaṇīyo / Th-a (1940, 46)*

*pahitattā ti ninnapaṇapabbhārahāvena kālen’ kālaṃ  
samāpajjanena vā nibbānaṃ paṭipesitacittā / Th-a (1952, 31)*

*namo dūtāya ca prahitāya ca / TS (4.5.7.1.3)*

यस्य दूतः प्रहित एव एतन् । RV (10.165.4c)

**patatī**: Cf. the use of ‘*patatī*’ (to fly; to fall) in Pāli, Epic Skt, and Vedic Sanskrit in the passages below, and with the exegetical notes on ‘*sīdatī*’ in mind note the similar downwardness in the use of ‘*anavakrāmatī*’ in a passage about rebirth from the BAU:

*imaṃ bhaumaṃ narakaṃ te patanti / MBh (1.85.4a)*

*patantī ti anupatanti / patitā ti cavanvasena bhūmīyaṃ patitā ākāse  
vā sampatanavasena patitā / Th-a (1940, 154- 155)*

ता एता देवताः सुष्टा अस्मिन्महत्त्वर्णवे प्रापन् । AU (1.2.1a)



संज्ञान एवान्दवामति । BAU (4.4.M3/K2f)

*śyena eva bhūtvā suvargaṃ lokam patati* / TS (5.4. 11.1.2)

**alasa:** Burrow (1955, 380) regards Skt *alasa* as a Dravidian loan word; cf. Emeneau (1957, 596). Thieme (1955, 439) posits that the -l- was taken from a vernacular, whether inherited or as a loan, and that in the vernacular it represents an eastern form of Skt *a-rasa* (without sap, without energy). On the weakening of the negative value of the initial -a-, as well as the use of prefix an-a in *Prakrit* see Burlingame (1920, 299-300). In the KDhp, Bailey (1945, Ab 9) records “*alasu*”; cf. “*alaso*” Dhp (v. 280d).

**kosajje:** On the -jj- (< dy), -a- (< i), and -o- (< au) see Oberlies (2001, 96-97, 32, 64-65).

**puggala:** On its formation (< \**puṭhaka*) see Tedesco (1947); cf. Gombrich (1988); Shaha (1975/76). On the use of the suffix -la in Skt see Wackernagel (1987, §693a; cf. §115); Whitney (1964, §1227). With the diminutive and pejorative value of the suffix -la in ‘*vṛṣala*’ in the RV (10.34.11c), MS (1.6.11), and BSS (2.16.61.3), and in ‘*vasala*’ in the Sn (21-25), as well as the formation of ‘*udukkhala*’ (< *ulākhala*), ‘*kubbara*’ (< *kūbara*), and ‘*thulla*’ (< *sthūla*) in mind, vis-à-vis Oberlies (2001, 20, 50), consider \**pūga-la* > *puggala* (a little/contemptible group/heap/mass of *rūpa*, *vedanā*, etc.) with regard to the gloss on ‘*khandha*’ in the Vibh-a (1980, 2). Mayrhofer (1963, 319) regards the origin of OIA *pūga* as ‘unclear’. In Pan. (5.2.52), ‘*pūga*’ is enlisted with ‘*bahu*’, ‘*gaṇa*’ and ‘*saṅgha*’.

In the *Mahāvastu*, Senart (1882, 291) records ‘*puṅgala*’ and ‘*pumgala*’ for ‘*pudgala*’; the first two bring ‘*puñja*’ to the mind which like ‘*pūga*’, ‘*khandha*’, etc., also means ‘group/heap/mass’. Note the passages that follow wherein synonyms of ‘*puggala*’, ‘*pudgala*’, occur:

*yañ ca niddesapāliyaṃ macco ti satto naro mānavaṃ poso puggalo jīvo  
jagu jantu hinagu manuḥo ti āgataṃ idam pi pariyāyavacanam eva /  
tāni sabbāni piḍetva vuccante satto macco jano bhūto pāṇo hindagu*

*puggalo jantu jīvo jagu yakkho pāṇi dehi tathāgato sattavo mātiyo  
loko manujo mānavo naro poso sarīri ti pume / Sadd (1928, 64)  
sattā ti puggalā / Mp (1966, 91)  
sattā pāṇā bhūtā sabbānetani puggalavevacanāneva / Mp (1966, 103)  
tattha satto naro puriso puggalo tisso nāgo ti evaṃ pavattā  
sammutikathā nāma / Spk (1932, 77)  
puggalā ti sattā narā posa / Ps (1922, 137)  
prāṇi katamaḥ / yasmin prāṇini prāṇisaṃjñi jīve jīvasaṃ- jñi satve  
satvasaṃjñi poṣe poṣasaṃjñi pudgale pudgala- saṃjñi ayam ucyate  
prāṇi / DhskD (1984, 81)*

**kīlesehi:** On the k- (< kl) and the insertion of the -i- see Oberlies (2001, 94, 112-113). These are often considered to be *lobha*; *dosa*; *moha*; *māna*; *diṭṭhi*; *vicikicchā*; *thīna*; *uddhacca*; *ahirika*; and *anotappa*. Note the gloss below:

*tattha kilesā ti yasmiṃ santāne uppannā taṃ kilesenti vibhādhenti  
upatāpentī cā ti kilesā / rāgādayo / Th-a (1940, 162)*

**sadatthaṃ:** On -d- as a *sandhi*-consonant in MIA see Oberlies (2001, 125; 2003, 183). Note the exegetical notes that follow:

*sadattho ti arahattaṃ / Th-a (1952, 140)  
anuppattasadattho ti sadattho vuccati arahattaṃ / taṃ anu- ppatto /  
Mp (19-30, 235)  
sadatthaparamā ti sakatthaparamā / Spk (1929, 343)  
sundaro attho sako va attho sadattho / anuppato sadattho etenā ti  
anuppattasadattho / Sv (1932, 863)*