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The Horn of Rhinoceros: A Text that Speaks Unorthodoxy

G. A. Somaratne

Abstract

This article has its aim to create an awareness of the necessity of reading any piece of early Buddhist text or a discourse as it is presented in the Pāli (text), without letting its meaning to be clouded by the interpretations given by the Commentaries. To achieve this objective, it undertakes a case study of producing an English translation of The poem of the Horn of Rhinoceros (Khaggavisāṇa) of the Suttanipāta. In producing this translation, it rejects the Commentarial interpretation of seeing the verses of the poem as inspired utterances of different Pacceka-buddhas; instead, it views the verses as a single poem composed aiming at inspiring the young laity and the young monks at the earliest period of Buddhism to adopt a pragmatic solitary life in order to practice the path leading to the cessation of suffering here and now, with a sense of urgency. As such the poem commends the minority forest-dwelling monks and critiques the majority orthodox village monks who display no sense of urgency in attaining the cessation of suffering.

Introduction to the Poem

Every text has its own agenda and this is also the case with regard to each of the Buddhist texts, whether single or composite, diffused or compact, Canonical or Commentarial. Therefore, when translating an early Buddhist Canonical text, if the Commentary of the text is to be used, it must be used mindfully, without being caught up in the Commentator's agenda. This case study of *The Poem of the Horn of Rhinoceros* is to show that the Commentator of this text wants the reader to read it as a collection of inspired utterances of the *Pacceka-buddhas*. However, as this study reveals, nowhere in the poem is given any indication to support such an interpretation. The reason for the Commentator to come up with such an agenda is that the poem advocates unorthodoxy at the time, the norm of the minority forest-dwelling monks who meditate with a sense of urgency to end the suffering here and now. This unorthodoxy has been present throughout the history

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of Buddhism side by side with the orthodoxy, the majority norm that approves the monastic community life in temples engaging in merit-making activities while postponing the cessation of suffering to a distant future.

The poem here advocates the “pragmatic individualism” reflecting the early Buddhist view of hurrying things up to end suffering here and now, during this human life. Hence, it encourages the youth to renounce the world without involving in a married family life and the young monks to adopt a solitary ascetic life, disengaging in social activities of both the monastic and the lay life. Thus, the poem echoes both a critique of the orthodox coenobitic monks and a commendation of the forest-dwelling monks. For example, the poem, identifying the orthodox monks as “some who have gone-forth” (*pabbajitā pi eke*), describes them to be those who are those “hard to please” (verse 43) and are not in a position “to experience even a temporary freedom” (verse 54). The verse 53 clearly recommends that “one must walk into forest to practice”. Therefore, this poem is significant for several reasons. First, it helps understanding the early history of early Buddhism. Second, it tells how the earliest message for the monks to practice with a sense of urgency has been neglected by the orthodoxy. Third, it reveals why the poem has been downgraded to be a part of the utterances of some unknown *Pacceka-buddhas* without giving a place within the main collections of the discourses. It is to emphasize the point that the poem represents unorthodoxy, and not what the Commentator thinks it to be, that in this article I have added an improved English translation, translating every single word of each verse grammatically as much as possible, while also preserving the simplicity of both the verse and the poem as a whole, without following the Commentator’s agenda.

The *Khaggavisāṇa* is not a discourse (*sutta*) in the usual sense but a poem, consisting of 41 verses (Sn verses 35–75). It appears in the Suttanipāṭa of the Khuddakanikāya of the Pāli Canon and is also commented in the *Cullaniddesa* (56–72) confirming its existence in the earliest history of the Canon formation as an independent text. Even though it is identified as a discourse, it has no narrative introduction as in many other discourses of the Canon. Hence, we cannot know anything about its context or background. As a result, we are left with speculating the context, as the Commentator of the *Paramatthajotikā*

II and the *Pacceka-buddhāpadāna* author of the *Apadāna* did. Because there are huge collections of *Suttas* in the *Dīghanikāya*, the *Majjhimanikāya*, the *Saṃyuttanikāya* and the *Aṅguttaranikāya*, a question to be raised is that, if it is a *Sutta*, why has it not been treated within any of the above four *Nikāya* collections. These same verses also occur inserted in the *Pacceka-buddhāpadāna* section of the *Apadāna* (verses 9–49 of Ap 8–13). However, just like the *Suttanipāta*, the *Apadāna* is also a *Khuddakanikāya* text. In this *Pacceka-buddhāpadāna*, it is stated that the Buddha, in replying to a question posed by Ānanda, spoke about the *Pacceka-buddhas* quoting also these verses as they were originally spoken by them.¹ This is also the Commentarial position.² According to the Commentator each verse is uttered by a *Pacceka-buddha* conveying his inspiration of attainment as well as his explanation of how he attained his awakening (*udāna-vyākaraṇa-gāthā*).³ This attribution of each verse to a *Pacceka-buddha* is unacceptable when we consider both the fact that nowhere in this composition of the 41 verses, there gives any reference explicitly or implicitly either to a particular *Pacceka-buddha* or to the notion of *Pacceka-buddha* ideal and the fact that the presentation of the verses sounds them to be of a single poem.

The name of the poem, *The Horn of the Rhinoceros* (*Khagga-visāṇa*), seems to inform the main intention behind these verses. Each verse, except the Sn verses 45 and 46, comes with its last line (*pāda*) having the refrain: ‘One should roam single like the horn of rhinoceros’ (*eko care khagga-visāṇa-kappo*). Some scholars, following the Commentarial attribution, consider that the Indian single-horned rhinoceros who fares alone could be comparable to a *Pacceka-buddha*. If these verses were to have been spoken by the *Pacceka-buddhas*, then they could be understood as an appeal to the laity to follow the *Pacceka-buddha* ideal, to go forth from the household life to a homeless life, renouncing everything, both physically and mentally, and to lead a solitary life even after the attainment of the spiritual goal of enlightenment for which attainment one goes forth.⁴ There is no indication either in this poem or elsewhere in the early discourses to confirm that in the early history of Buddhism, practicing to attain *Pacceka-buddha*-

¹ Ap 7, verse 5: *sayam eva buddhānaṃ mahāisīnaṃ - sādhuṇi vākyāni ... sunotha sabbe supasannacittā*.

² See Pj II 47–52.

³ See for example, Pj II 67, 11–12: *tadā pi so tam eva attano udānavyākaraṇagātham bhāsati*.

⁴ See for example, Wilshire (1990: ix–xxv).

hood has been an ideal. Therefore, I really doubt this *Pacceka-buddha* story that is linked to this poem. I do not think that these verses of the poem make any attempt to recommend the laity that they should either try to attain the *Pacceka-buddha*hood or to follow a lifestyle modelling after a *Pacceka-buddha*. If these verses were to have the aim of persuading the laity to do so, then at least in one single place, we should be able to locate either a reference or a mere indication given to the *Pacceka-buddha* or the *Pacceka-buddha* ideal. I do not see such evidence or at least a hint left by the composer/s and the early redactors of the *Suttanipāta* version, which could definitely be the original version of the poem, as the *Apadāna* has already been identified by the Buddhist studies scholarship to be a later work.⁵

My hypothesis is that, as the refrain ‘one should roam single like the horn of rhinoceros’ (*eko care khaggavisāṇa-kappo*) conveys, these verses constitute a composition intending to appeal the unmarried young lay persons to renounce the world without getting involved in a married life (See verse 41) and then to those young renunciators to follow the path of practice individually taking the responsibility to oneself, without depending on others or even looking for any companions. As such, I think these verses carry the message of early Buddhist pragmatic individualism emphasized for the practice of the path to liberation. As the popular textual statement on the qualities of the *Dhamma* states, each disciple must work out one’s own path and reach the goal individually (*paccattam veditabbo viññūhi*). For the young lay persons, the poem recommends leaving the home early in life while one is still a single, without entering into a married family life. For the young monks, it recommends that they should lead a solitary life for such life is the most appropriate for the meditative practice leading to the cessation of suffering here and now, within this life itself. As it could clearly be seen, the poem culminates in the practice of meditation aiming at the destruction of passion, hatred and delusion. In order to convey this message effectively, the poet makes a comparison between the perils of the family and socially involved life and the advantages of the renounced and solitary life of the forest-dwelling practitioner. This contrast is the underlying theme of the whole poem. The verses of the poem tell us both the constraints in the family life and the freedom that the monk enjoys remaining single and leading a solitary life of a renouncer.

⁵ See for example, the “Editor’s Note” at Ap v.

When we consider of the origin of early Buddhism and also the emphasis given to an extreme type of pragmatic individualism in the beginning verses of this poem, it is also possible to speculate that either these verses were drawn from a source or sources of the Indian asceticism in general or the contents of the verses reflect the period of Buddhist eremitic life prior to the establishment of the Buddhist monastic community (*saṅgha*) proper.⁶ If the latter is the case, this poem indicates the origin of Buddhist ascetics. If the former is the case, then it tells that there were other ascetics in pre-Buddha India preaching pragmatic individualism and also recommending the abandonment of family and social ties for the pursuit of liberation. As the accepted norm, such pragmatic individualism was the teaching in the larger *Śramaṇic* movement as against the *Brāhmaṇic* tradition's household life. However, as recent scholarship has shown, Indian asceticism is a mixture of two streams: the *Śramaṇic* asceticism and the *Brāhmaṇic* asceticism.⁷ In the early discourses, the Buddha identified both groups of ascetics by employing the phrase: "either recluses or brāhmins" (*samaṇā vā brāhmaṇā vā*) meaning either *Śramaṇic* ascetics or *Brāhmaṇic* ascetics. Concerning the pragmatic individualism presented throughout the poem, we can come up with another hypothesis which I think could be the most plausible.

Gotama, the Buddha-to-be was an individual who renounced the world and undertook a wandering life as a recluse. He renounced the world having been first a married man, leaving behind his son, wife, and parents. It could be assumed that this was a painful experience for the Buddha-to-be and also to his family. For example, see the following text that explains his renunciation:

"Monks, later while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though my mother and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness".⁸

Now our poem echoes a voice encouraging people to remain single and then as singles renounce the family and social life and ties to pursue the ideal of the eremitic or hermitic life. For the renouncers, the ideal

⁶ This is the view held by many early European scholars. See Clarke (2014: 3ff).

⁷ See Bronkhorst (1998: 3).

⁸ M I 163, 27-31 (*Ariyapariyesanasutta*).

is again not to join the monastic community of *saṅgha* of the orthodox but to lead a solitary life of practice until one achieves the final goal by oneself. Hence, these verses speak unorthodoxy, that is, they commend the eremitic forest-dwelling monkhood. The orthodox ideal for the most part as reflected in the Commentaries, the *Vinaya* texts, and also of archaeological findings, has been the coenobitic life, that is, the renouncers to live together as a special monastic community (*saṅgha*) with their teachers and companions while sharing a common code of discipline, a belief system and practice. It is my opinion that this poem did not fit the orthodox view and practice during the time of the Canon formation and as a result it was left to be as a part of the Khuddakanikāya collection, somewhat degrading it to be a collection of the utterances of the so-called *Pacceka-buddhas*, not the actual teachings of the historical Buddha. In my view, these verses reflect that prior to the establishment of the Buddhist monastic institution proper, the early Buddhist mendicants were wandering ascetics who had fully committed to a life of practice aiming at ending the suffering here and now, with a sense of urgency. These verses inform us how in this early period the young people were encouraged to withdraw from the material world both physically and in spirit.

As this poem conveys, the goal of spiritual practice is the experiencing of happiness (*sokhya*), and it cannot be achieved by remaining within the traditional society for the social relationships enforce physical and emotional constraints. In the words of the poem, affection (*sneha*), love (*pema*), resentment and the strands of sensuality (*kāma-guṇa*) develop from social interaction (*saṃsagga*). They result in creating states of fear (*bhaya*) and situations of threat (*ādinava*). The psychological captivity to the worldly life is characterized to be a bondage (*bandhana*), enticement (*paṭibaddha*), fetter (*saṃyojana*), clinging (*saṅga*), net (*jāla*) or a fish-hook (*gaḷa*). The sense of freedom that is experienced by the forest-dwelling solitary wanderer is highlighted by comparing him with the forest-dwelling animals such as the deer, the elephant, and the lion.

When it comes to the Commentarial period, such urgency for attaining the end of suffering had been lost. As the Commentaries were the product of the village-dwelling and socially involved monks, regarding the attainment of the liberation from suffering, they present a very pessimistic attitude. According to their view, for instance, one

must aspire for liberation many eons, while collecting merits by offering alms and other facilities to the Buddhist monks.⁹

It should clearly be noticed, as P.D. Premasiri has also pointed out on the philosophy of *muni* in his introduction to the Sinhala translation of the *Suttanipāta*,¹⁰ that the individualism defined in this poem is not anti-socialism at all. Individualism is encouraged for the pragmatic purpose of meditative practice leading to the attainment of the end of suffering. This pro-socialist pragmatic individualism could be seen from several verses of this poem. For example, the verse 73 states that the ascetic must, being unopposed with the whole world, cultivate loving-kindness, compassion, sympathetic joy and equanimity. Again, the verses 45–47 encourage the ascetic to find a mature friend who is either superior or equal to him. To understand the difference between the worldly life and the ascetic life, the pragmatic individualism presented in this poem, and also to see that this poem has nothing to do with a *Pacceka-buddha* concept and that these verses constitute a single poem starting with renunciation and culminating in meditative practices, before moving into the text and translation proper, I will present below the summary of the verses highlighting these points. Notice particularly the flow of the content presented in the poem for it confirms that these verses are not a collection from different authors but a single composition, a poem, containing the actual teaching of the Buddha, identified in the poem as the Solar Kinsman (*ādicca-bandhu*), though the Commentator says it refers to the *Pacceka-buddha* (see the notes of verse 54).

Content of the poem

The aspirant of the ascetic ideal must undertake a life of non-violence and loving-kindness to all beings. He must give up the family life and in turn remove all social ties (verse 35). It is the associations with others that lead to affection and affection in turn leads to suffering (verse 36). The intimacy that is necessary for a social and family life is a danger to the ascetic pursuit. Intimacy requires sympathizing and spending time with friends and companions but the ascetic ideal requires that one leads a solitary life renouncing all social and family engagements (verse 37). Being entwined and enwrapped by the intimacy

⁹ This is comparable to “the dark-age” (*kaliyuga*) of Hinduism and the *mappo* of East Asian Buddhism.

¹⁰ See Premasiri (2010: 30).

of children and wives, the family man has no freedom to be independent (verse 38). Unlike the ascetic who is free and independent (verse 39), the family man has no independence for he must engage with his companions, answering their requests all the time (verse 40). By playing and enjoying with companions and children, the family man develops abundant love for them. Parting from the loved ones is always painful. Therefore, one must leave home life before getting involved in a family life (verse 41).

One who enters into hermitic life becomes a person of the four directions, being free, without hostility, and being contented with whatever one gets. The hermit must endure troubles without panicking (verse 42). He must be content with little, no need to care too much for others. He should not be like those coenobitic monks and householders who are hard to please (verse 43). The hermit must remove all characteristics and bonds of the householder (verse 44).

Only if the ascetic can find a wise, mature, and right-living companion, he can wander with him. If he cannot, better live alone (verses 45-46). It is good to have a companion who is either equal or superior but such a companion is hard to find (verse 47). Where two people live together, it is possible to arise conflicts, disputes, and abuse. Therefore, the ascetic must fear this possibility (verses 48-49).

Sensual pleasures bewitch the mind. The ascetic must fear and abandon them (verses 50-51). He must be ready to endure cold and heat, hunger and thirst, wind and the heat, gadflies and snakes (verse 52). He must leave everything behind and walk into forest to practice (verse 53). It is not possible for those who delight in company to experience even a temporary freedom. That is the teaching of the Solar Kinsman (the Buddha) (verse 54). The ascetic must abandon all wrong views and come to the right course of practice, determine to attain the knowledge by oneself (verse 55), and give up all defilements such as covetousness, deceit, craving, hypocrisy, and delusion, without seeking for worldly aspirations (verse 56).

The ascetic must avoid evil companions (verse 57) and associate only a good friend. He must know one's goals and dispel doubt (verse 58). He must not desire for sport, love, and sensual pleasure. He must be free from longings, abstain from adornment, and be a speaker of truth (verse 59). Leaving behind family, relatives, wealth and excessive sensual pleasures (verse 60), knowing that the home life is bondage,

full of misery (verse 61), the ascetic must destroy all fetters, not think of returning to home life (verse 62).

The ascetic must guard his senses, protect the mind from sensual lust (verse 63), and discard the householder's marks as someone who has gone forth wearing a saffron robe (verse 64). He must give up greed for food and collect food going on a begging round (verse 65). Removing the five obstructions and all defilements (66), he must gradually come to experience the equanimity and calmness (verse 67). Exerting to attain the supreme goal (verse 68), he must practice meditation constantly and understand the perils of continuity as 'I' or 'self' (verse 69). He must aim to achieve the destruction of craving by being equipped with discipline, energy, mindfulness, and understanding of the doctrine (verse 70). Being unshakable, detached, and undefiled (verse 71), the ascetic must resort to secluded lodgings (verse 72). Unopposed with the whole world, he must pursue freedom by loving-kindness, compassion, sympathetic joy and equanimity (verse 73), shatter the fetters and abandon passion, hatred, and delusion (verse 74).

A Note on the Translation

In this translation, I have attempted to translate every word of each verse of the poem while presenting both the text and the translation next to each other, and also matching each word or phrase of the verse by inserting a number. This numbering system is to show that when translating from Pāli to English, we need to re-arrange the word-order of a Pāli verse to a certain extent in order to present its meaning clearly in English. But as it could be seen below, this re-arrangement could be done to a minimum level as there is a close affinity between the two language structures. The basic structure of a Pāli sentence is Subject-Object-Verb (SOV) and the basic structure of an English sentence is Subject-Verb-Object (SVO). However, in a Pāli verse, due to the poetic licence, this basic structure is not often followed.

Furthermore, the numbering system indicates, that when translating a Pāli verse into English, we must first analyse the grammatical relationships and the meaning of each word and phrase of the whole verse drawing the complete meaning conveyed by it. This drawn meaning can be transferred to the English reader properly only if we are, to a certain extent, willing to allow the Pāli idiom to be replaced by a comparable English idiom. I have also not even thought of converting

the Pāli verses into English verses for not only I am not a poet¹¹ but also I consider it is unnecessary for when translating an early Buddhist text, what is more important is not its literary quality but its message. Therefore, what is aimed at in this translation is to translate the poem giving priority to the meaning over the poetic quality and attitudes. It is also one of the reasons for my decision to present the Pāli verse together with its translation, so that one could easily notice that what has been translated into the narrative is a verse with poetic quality.

Furthermore, I consider this translation is unbiased in one sense and biased in another. I have not used the Commentarial agenda to understand and interpret this poem, though of course I have used the Commentary to understand the meaning of the words; hence I have dropped the Commentator's *Pacceka-buddha* idea to read and understand the meaning of the poem. I consider this is a serious issue. Why should we read the positive message of the 6th century discourses of the Buddha from a negative message of the 5th century AD Commentaries of the scholar monks? My own bias, if I may, is that I have my own perception of the poem. I think this poem is an admonition to the youth at the time of the Buddha or at the earliest part of the Buddhism's history, encouraging them to renounce the world and to undertake a life of the ascetic ideal believing that the attainment of the goal is possible here and now, in this very life, and that the understanding and practising of the Buddha's teaching must be done individually. I have also presented the verses not as a discourse but as a poem. This approach of mine will also have an impact on the reader to appreciate the message of the poem and its poetic quality at the highest possible level.

The Pāli text translated here is the PTS edition. In four places (36b, 46d, 62a and 74b), I have given preference to the readings of the *Apadāna*, which are listed in footnotes under each verse. It should also be noted that even though I reject the Commentarial interpretation, I still recommend it to be used or at least checked for the Commentarial definitions given to the Pāli words are highly valuable for understanding the text. Therefore, I will quote some of the Commentarial definitions on words in my notes if I consider them to be useful for understanding the meaning of the verses.

¹¹ See Norman (1992B: 74) where he says: "no-one should try to write poetry unless he is a poet".

When producing a new translation, the scholars of modernism who think that there is only one fixed meaning to be found in a text tend to ask the question why is it necessary to produce another translation for this poem as there is already a good English translation done by K. R. Norman. As I have already pointed out, to a scholar of post-modernism who advocates interpretivism, this question of the scholar of modernism is unacceptable. In any case, I will justify with some examples why there is always space for other translations to appear even when we are having a good translation of a text. Let me first invite the reader to take a look at the verse 46d where PTS edition abbreviates reading: *eko care* This abbreviation seems to indicate the poem's usual refrain: *eko care khaggavisāṇa-kappo*. However, this is a mistake of the PTS edition. Mislead by this mistake, Norman translates the last line taking the usual refrain: "one should wander solitary as a rhinoceros horn". However, as Ap. 20d confirms, and also the content of the verse demands, this line should be read as *eko care mātaṅgaraññe va nāgo*. Hence, my translation reads: "one should roam single like the elephant in the Mātaṅga wilds". In this same verse, Norman translates 46b: *saddhiṃ caraṃ sādhu-vihāri dhīraṃ* as "an associate of good disposition, (who is) resolute" but as I understand, it should mean: "a fellow traveler, right-living and wise".

Norman takes the verse 73ab: *mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ āsevamāno muditañ ca kāle* to have the meaning: "Cultivating at the right time loving-kindness, equanimity, pity, and release". However, I translate it as "Pursuing at the right time the freedom (of mind) through loving kindness, equanimity, compassion and sympathetic joy". In this case, I take the accusative case in the sense of instrumental (*karaṇatthe dutiyā*). Furthermore, anyone who is familiar with the Buddha's teaching knows that in the discourses a group of temporary liberations (*sāmayikā cetovimutti*) is identified with the titles: *mettā-cetovimutti* (liberation of mind through loving-kindness), *karuṇā-cetovimutti* (liberation of mind through compassion), *muditā-cetovimutti* (liberation of mind through altruistic joy), and *upekkhā-cetovimutti* (liberation of mind through equanimity).¹²

See also 75c: *attaṭṭhapaññā asuṇī manussā* where Norman translates it as "Wise as to their own advantage, men are impure" but the line clearly states "Impure people are wise as to their own advantage".

¹² See for instance, A III 290-92; S III 296.

Norman takes 69b: *dharmesu niccaṃ anudhamma-cārī* to mean “constantly living in accordance with the doctrine in the world of phenomena”. But this translation makes little sense. Therefore, I have translated it to mean “constantly living in accordance with the teachings”. The Commentary has also seen a problem in this line concerning the use of the locative case and thinks that it is used in the text, perhaps, with the poetic license, for composing the verse beautifully and with ease (*tattha dhammānaṃ niccaṃ anudhamma-cārī ti vattabbe gāthā-bandhana-sukhattaṃ vibhatti-vyattayena dharmesū ti vuttaṃ siyā*).¹³ Norman translates the verse 68b: *alīna-citto akusīta-vutti* as “with intrepid mind, not indolent” but in my understanding it should be translated as: “with unattached mind, not lazy in conduct”.

Sometimes Norman takes simple things in a more complicated way. For example, the verse 59ab: *khīḍḍhaṃ ratim kāma-sukhaṃ ca loke analaṃkaritvā* is translated by him as “Not finding satisfaction in sport and enjoyment, nor in the happiness (which comes) from sensual pleasures in the world” but I have translated it as it is: “Not finding satisfaction in sport, love, and sensual pleasure in the world”. Norman takes 58a: *bhussutaṃ dhamma-dharaṃ bhajetha* as “One should cultivate one of great learning, expert in the doctrine” but it actually means “One should befriend with one of great learning, bearer of the teaching”. Norman translates 57b: *anattā-dassim* as “who does not see the goal” but in the context it means “one seeing evil purpose”. See also the popular verse 50ab: *kāmā hi citrā madhurā manoramā virūpa-rūpeṇa mathenti cittaṃ*. Norman translates it as “For sensual pleasures, variegated, sweet (and) delightful, disturb in mind, with their manifold form” but as I understand, it should be translated as “Sensual pleasures are indeed elegant, honeyed, and charming. They bewitch the mind with their manifold forms”. There are many others that I could point out not only for how my translation differs from that of Norman but also to justify why doing other translations are still possible not only for this particular poem but also for all Canonical discourses and texts, despite the fact that scholars have already produced good translations.

My comparison above will also show that we should not impose restrictions in producing new translations of what has already been translated. As I have already pointed out at the beginning of this introduction, any translation is of the translator for it carries the translator’s

¹³ Pj II 123,15-17.

perspective, understanding, skills, learnings, biases and also his or her hidden agenda. The Western academics of modernism who claim that they can translate a Buddhist text objectively often either dislike or totally discourage the Buddhists from translating the Buddhist texts for they consider it is in their domain. For example, Norman states that “a Buddhist cannot translate a Buddhist text” and that if he still wants to do, he must put aside his personal beliefs and faith on one side.¹⁴ In my view, this is totally unacceptable for a post-modernist interpretivist scholar. Of course, every Buddhist will not undertake the task of translating Buddhist texts; only those who have the knowledge and skills and also understand the importance of having another translation will undertake to do so. Contrary to Norman’s view, my view is that the translator being a Buddhist is an added qualification to produce a good translation of a Buddhist text. The Buddhist translator who has the translating skills and has acquired both the source language and the target language is better off to undertake a translation of a Buddhist text than by a disbelieving philologist who either does not care or has no idea of what the Buddha’s teaching is. The Buddha states to his monks’ audience:

Monks, those monks who exclude the meaning and the *Dhamma* by means of badly acquired discourses whose phrasing is a semblance are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of gods and humans. These monks generate much demerit and cause the good *Dhamma* to disappear.

Monks, those monks who conform to the meaning and the *Dhamma* with well-acquired discourses whose phrasing is not mere semblance are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans. These monks generate much merit and sustain the good *Dhamma*.¹⁵

Therefore, in this translation I do not attempt to fit into the modernism’s goal of achieving ultimate objectivity for I consider any translation is a subjective enterprise and mine is no exception. Moreover, I believe, if the translator is a Buddhist in the real sense, he or she will necessarily look at things objectively as they truly are (*yathā-bhūta*)

¹⁴ Norman (1992B: 80).

¹⁵ A I 69, 22-33.

for to be Buddhist is also to be honest and unbiased too. Therefore, I invite others including those learned Buddhists to come up with better translations of ancient Buddhist texts to communicate the Buddha's message to the English speaking world, both in the East and the West.

Text and Translation

The *Suttanipāta* 1. 3: *Khaggavisāṇa suttaṃ* The Text of the Horn of Rhinoceros

1 [Sn verse 35]¹⁶

sabbesu bhūtesu² nidhāya daṇḍaṃ¹
avibethayaṃ³ aññataram pi tesam⁴
na puttam iccheyya⁵ kuto sahāyaṃ⁶
eko care⁷ khaggavisāṇa-kappo.⁸

Renouncing violence¹ for all living beings,² harming not³ even a certain one of them,⁴ one should not wish for a son,⁵ let alone a companion.⁶ One should roam single⁷ like the horn of rhinoceros.⁸

2 [Sn verse 36]¹⁷

samsaggajātassa¹ bhavanti snehā²
snehanvayaṃ³ dukkham idaṃ paboti,⁴
ādīnavaṃ snehajaṃ⁶ pekkhamāno⁵
eko care khaggavisāṇa-kappo.⁷

¹⁶ Following the parallel verse in Mvu I 359 that comes with the plural form *sahāyān*, *sahāyaṃ* is taken here by scholars (Lüders, Norman) as an example of Pāli *-aṃ* as a masculine accusative plural ending. *Khagga* means either sword (Skt. *khadga*) or rhinoceros (*khagga-miga*). *Viśāṇa* (Skt. *viśāṇa*) means the horn (of an animal) or the tusks (of an elephant). As pointed out by Norman, the Divy 294 (=Sn 36) has *khadga-viśāṇa* referring to 'the horn of a rhinoceros'. See Pj II 65, 10-11: *ettha khagga-viśāṇaṃ nāma khagga-miga-siṅgaṃ*. Pj II 65, 14-15: *khaggavisāṇa-kappo ti khaggavisāṇa-sadiso ti vuttaṃ hoti*. Pj II 63, 25-30: *daṇḍaṃ ti kāya-vacī-mano-daṇḍaṃ, kāya-duccaritādināṃ etaṃ adbhivacanāṃ, kāya-duccaritaṃ hi daṇḍayati ti daṇḍo, bādhetaṃ anayavyasanāṃ pāpeti ti vuttaṃ hoti, evaṃ vacī-duccaritaṃ mano-duccaritaṃ ca; pabaraṇa-daṇḍo eva vā daṇḍo, taṃ nidhāyati pi vuttaṃ hoti*. Pj II 63-64, 31-1: *na puttam iccheyyā ti attajo khettajo dinnako antevāsiko ti imesu catusu puttesu yaṃ kiñci puttāṃ na iccheyya*. Pj II 64, 2-5: *eko ti pabbajjā-saṃkhātena eko, adutiyaṭṭhena eko, taṇhā-ppahānena eko, ekan-ta-vigata-kīleso ti eko, eko pacceka-sambodhiṃ abhisambuddho ti eko*.

¹⁷ 36a: *bbhavati sneho* (Ee); Ap 10a reads *bhavanti snehā*.

For one who has associations,¹ there are affections.² Following on affection,³ this suffering arises.⁴ Seeing⁵ the peril born from affection,⁶ one should roam single like the horn of rhinoceros.⁷

3 [Sn verse 37]¹⁸

*mitte subajje² anukampamāno¹
bāpeti attham⁴ paṭibaddha-citto,³
etaṃ bhayaṃ santhave⁶ pekkhamāno⁵
eko care khaggavisāṇa-kappo.⁷*

Sympathizing¹ with friends and companions,² one who is enticed in mind³ misses the goal.⁴ Seeing⁵ this peril in intimacy,⁶ one should roam single like the horn of rhinoceros.⁷

4 [Sn verse 38]¹⁹

*vaṃso vīsālo va³ yathā visatto⁴
puttesu dāresu ca² yā apekhā,¹
vaṃsakaḷīro va⁵ asajjamāno⁶ [Ee Page 7]
eko care khaggavisāṇa-kappo.⁷*

The concern¹ for sons and wives² is like a huge bamboo tree³ that is entwined (with others).⁴ Like a (young) bamboo shoot⁵ not caught up (with others),⁶ one should roam single like the horn of rhinoceros.⁷

5 [Sn verse 39]²⁰

*migo araṇṇambi¹ yathā abaddho²
yeṇ' icchakam⁴ gacchati gocarāya,³
viññū naro⁵ seritaṃ pekkhamāno⁶
eko care khaggavisāṇa-kappo.⁷*

A deer in forest¹ as he is not tied up² goes for forage³ wherever it wishes,⁴ the wise person,⁵ seeing his independence,⁶ should roam single like the horn of rhinoceros.⁷

6 [Sn verse 40]²¹

¹⁸ Pj II 73, 6-7: *tattha mettāyana-vasena mittā, subadaya-bhāvena subajjā*. Pj II 74, 4-5: *bāpeti vināseti*. Pj II 74, 12: *tividho santhavo taṇhā-diṭṭhi-mitta-santhava-vasena*.

¹⁹ 38c: *vaṃsakaḷīrova* (Ee); Ap 12c reads *vaṃsakaḷīro va*. Pj II 76, 1: *vaṃso ti veḷu*. Pj II 76, 1-2: *va-kāro avadhāraṇatto*. Pj II 76, 4: *visatto ti laggo jaṭṭo saṃsibbito*.

²⁰ Pj II 83, 17-18: *seritaṃ ti sacchanda-vuttitaṃ aparāyatta-bhāvaṃ*.

²¹ Pj II 85, 4-5: *idaṃ me suṇa, idaṃ me debhī ti ādinā nayaṇa tatthā tatthā āmantanā hoti, tasmāhaṃ tattha nibbijjivā*.

*āmantanā hoti¹ sabāya-majjhe²
vāse ṭhāne² gamane cārikāya,³
anabbijjhitam⁶ seritam pekkhamāno⁵
eko care khaggavisāṇa-kappo.⁷*

There is a request¹ in the midst of companions,² whether one is resting, standing,² going (or) wandering.³ Seeing the independence⁵ not coveted (by others),⁶ one should roam single like the horn of rhinoceros.⁷

7 [Sn verse 41]

*khīḍḍā ratī hoti¹ sabāya-majjhe²
puttesu⁴ ca vipulaṃ hoti pemaṃ,³
piya-vippayogaṃ⁶ vijigucchamāno⁵
eko care khaggavisāṇa-kappo.⁷*

There is sporting and enjoyment¹ in the midst of companions.² There is also abundant love³ for sons.⁴ Loathing⁵ parting from what is dear,⁶ one should roam single like the horn of rhinoceros.⁷

8 [Sn verse 42]²²

*cātuddiso¹ appaṭiḥho ca hoti²
santussamāno³ itaritareṇa,⁴
parissayānaṃ sabitā⁵ achambhī⁶
eko care khaggavisāṇa-kappo.⁷*

The one belonging to the four directions¹ is without hostility,¹ and is content³ with whatever one gets.⁴ Enduring troubles⁵ without panicking,⁶ one should roam single like the horn of rhinoceros.⁷

9 [Sn verse 43]

*dussaṅgahā⁴ pabbajitā pi eke¹
atho gabaṭṭhā² gharam āvasantā,³
appossukko⁶ para-puttesu⁷ hutvā⁵
eko care khaggavisāṇa-kappo.⁸*

Even some who have gone-forth¹ and also the householders² who live in a house³ are hard to please.⁴ Having⁵ little concern⁶ for children of others,⁷ one should roam single like the horn of rhinoceros.⁸

²² Pj II 88, 9-12: *tattha cātuddiso ti catusu disāsu yathāsukha-vihārī, ... brahma-vihāra-bhāvanā-pharitā catasso disā assa santī ti.*

10 [Sn verse 44]²³

oropayitvā¹ gīhi-vyañjanānī²
samsīnapatto⁴ yathā kovīlāro,³
chetvāna⁵ vīro⁷ gīhi-bandhanānī⁶ [Ee Page 8]
eko care khaggavisāṇa-kappo.⁸

Removing¹ the householder's marks,² like a *kovīlāra* tree³ whose leaves have fallen,⁴ cutting⁵ the householder's ties,⁶ a hero⁷ should roam single like the horn of rhinoceros.⁸

11 [Sn verse 45]

sace¹ labbetha³ nipakaṃ sabāyaṃ⁴
saddhiṃ caraṃ⁵ sādhu-vihāri dhīraṃ,⁶
abbibhuyya⁷ sabbāni parissayāni⁸
careyya ten⁹ attamano¹⁰ satīmā.²

If¹ one who is mindful² can gain³ a mature companion,⁴ a fellow traveler,⁵ right-living and wise,⁶ overcoming⁷ all dangers,⁸ one should wander with him,⁹ being pleased.¹⁰

12 [Sn verse 46]²⁴

no ce labbetha¹ nipakaṃ sabāyaṃ²
saddhiṃ caraṃ³ sādhu-vihāri dhīraṃ,⁴
rājā va⁵ raṭṭhaṃ vijitaṃ⁷ pabāya⁶
eko care⁸ mātaṅgaraññe¹⁰ va nāgo.⁹

If one cannot gain¹ a mature companion,² a fellow traveler,³ right-living and wise,⁴ like a king⁵ quitting⁶ the kingdom (which he has) conquered,⁷ one should roam single⁸ like the elephant⁹ in the Mātaṅga wilds.¹⁰

13 [Sn verse 47]²⁵

addhā pasamsāma¹ sabāya-sampadaṃ²

²³ Pj II 91, 18-20: *gīhi-vyañjanānī ti kesamassu-odātavattbhālamkāra-mālāgandhavilepan'-itthiputtadāsādini, etāni (hi) gīhibhāvaṃ vyañjayanti*. Pj II 91, 21: *samsīnapatto ti patita-patto*. Pj II 91, 23-24: *gīhi-bandhanānī ti kāma-bandhanāni, kāma hi gīhinam bandhanāni*.

²⁴ 46d: *eko care ...* (Ee); this abbreviation seems to indicate the refrain: *eko care khaggavisāṇa-kappo*. Due to this, Norman wrongly translates the last line. Ap 20d reads *eko care mātaṅgaraññe va nāgo*.

²⁵ Pj II 95, 15-17: *kuhanādi-micchājīvaṃ vajjetvā dhammena samena uppannaṃ bhojanaṃ bhuñjanto tathā ca paṭighānunaṃ anuppādentā anavajjabhojī hutvā*.

*seṭṭhā samā³ sevitaḁbā⁵ sahāyā,⁴
ete aladdhā⁶ anavajja-bhoṭī⁷
eko care khaggavisāṇa-kappo.⁸*

Assuredly we praise¹ the treasure of having a companion.² The superior or equal³ companions⁴ should be associated.⁵ If they are not to be found,⁶ living faultlessly,⁷ one should roam single like the horn of rhinoceros.⁸

14 [Sn verse 48]

*disvā¹ suvaṇṇassa pabbassarāni⁴
kammāraputtana⁶ suniṭṭhitāni,⁵
saṁghaṭṭamānāni⁷ duve³ bhujasmiṇ²
eko care khaggavisāṇa-kappo.⁸*

Seeing¹ on an arm,² the two³ radiant bracelets of gold,⁴ well-made⁵ by a smith,⁶ clashing together,⁷ one should roam single like the horn of rhinoceros.⁸

15 [Sn verse 49]

*evaṁ dutiyena sabā¹ mam' assa²
vācābbhilāpo³ abhisajjanā vā,⁴
etaṁ bhayaṁ āyatiṁ⁶ pekkhamāno⁵
eko care khaggavisāṇa-kappo.⁷*

Similarly, with another¹ there would be for me,² either objectionable talk³ or abuse.⁴

Seeing⁵ this future fear,⁶ one should roam single like the horn of rhinoceros.⁷

16 [Sn verse 50]

*kāmā hi citrā¹ madhurā manoramā²
virūpa-rūpena⁴ mathenti cittaṁ,³
ādinavaṁ⁶ kāma-guṇesu⁷ disvā⁵
eko care khaggavisāṇa-kappo.⁸*

Sensual pleasures are indeed elegant,¹ honeyed, and charming.² They bewitch the mind³ with their manifold forms.⁴ Seeing⁵ peril⁶ in the strands of sensual pleasure,⁷ one should roam single like the horn of rhinoceros.⁸

17 [Sn verse 51]

*ītī ca gaṇḍo ca¹ upaddavo ca²
 rogo ca sallaṇ ca³ bhayaṇ ca m' etaṃ,⁴
 etaṃ bhayaṃ⁶ kāma-guṇesu⁷ disvā⁵
 eko care khaggavisāṇa-kappo.⁸*

This is a calamity, and a tumor,¹ and a misfortune,² and a disease, and a barb,³ and a fear for me.⁴ Seeing⁵ this fear⁶ in the strands of sensual pleasure,⁷ one should roam single like the horn of rhinoceros.⁸

18 [Sn verse 52]

*sītaṇ ca uṇhaṇ ca¹ khudaṃ pipāsaṃ² [Ee Page 9]
 vātātape³ ḍaṃsasirimsape ca,⁴
 sabbāni p' etāni⁶ abhisambhavitvā⁵
 eko care khaggavisāṇa-kappo.⁷*

Cold and heat,¹ hunger and thirst,² wind and the heat of the sun,³ gadflies and snakes,⁴ having endured⁵ all these,⁶ one should roam single like the horn of rhinoceros.⁷

19 [Sn verse 53]²⁶

*nāgo³ va¹ yūtbāni vivajjayitvā⁵
 sañjāta-khandbo⁴ padumī ulāro,²
 yathābhirantaṃ⁷ vihare araṇṇe⁵
 eko care khaggavisāṇa-kappo.⁸*

Like¹ a lotus-spotted great² elephant,³ with massive shoulders,⁴ leaving the herd⁵ may live in the forest⁶ as he pleases,⁷ one should roam single like the horn of rhinoceros.⁸

20 [Sn verse 54]²⁷

*aṭṭhāna taṃ¹ saṃgaṇikā-ratassa²
 yaṃ phassaye³ sāmāyikaṃ vimuttiṃ,⁴
 ādicca-bandbussa⁶ vaco nisamma⁵
 eko care khaggavisāṇa-kappo.⁷*

²⁶ Pj II 103, 17-18: *yathā c'esa paduma-sadisa-gattatāya vā paduma-kule uppannatāya vā padumī.*

²⁷ Pj II 105, 18-19: *aṭṭhāna tan ti aṭṭhānaṃ taṃ, akāraṇaṃ tan ti vuttaṃ hoti, anunāsi-kassa lopo kato.* Pj II 105, 23: *phassaye ti adbigacche.* Pj II 105, 27: *ādicca-bandbussa pacceka-buddhassa.* In all Canonical contexts, *ādicca-bandhu* is an epithet of the Buddha, but here the Commentator takes it as it refers to *Pacceka-buddha*.

It is an impossibility¹ for one who delights in company² that he would experience³ a temporary freedom.⁴ Having heard the word⁵ of the Solar Kinsman,⁶ one should roam single like the horn of rhinoceros.⁷

21 [Sn verse 55]²⁸

*diṭṭhī-visūkāni² upātivatto¹
patto niyāmaṃ³ paṭiladdha-maggo,⁴
uppanna-ñāṇo ‘mhi⁵ anañña-neyyo⁶
eko care khaggaṇṇa-kappo.⁷*

Gone beyond¹ the contortions of views,² arrived at the fixed course,³ having gained the way,⁴ thinking ‘I am with knowledge arisen;⁵ I am not to be led by others’,⁶ one should roam single like the horn of rhinoceros.⁷

22 [Sn verse 56]

*nillolupo² nikkubo³ nippipāso⁴
nimmakkho⁵ niddhanta-kasāva-moho,⁶
nirāsāyo sabba-loke⁷ bhavitvā¹
eko care khaggaṇṇa-kappo.⁸*

Having become¹ without covetousness,² without deceit,³ without thirst,⁴ without hypocrisy,⁵ with delusion and blemishes blown away,⁶ without aspirations in the whole world,⁷ one should roam single like the horn of rhinoceros.⁸

23 [Sn verse 57]²⁹

*pāpaṃ sabhāyaṃ² parivajjayetha¹
anattā-dassim³ visame nivittāṃ,⁴
sayāṃ na seve⁵ pasutaṃ pamattaṃ⁶
eko care khaggaṇṇa-kappo.⁷*

One should avoid¹ the evil companion,² one seeing evil purpose,³ one who has entered upon bad conduct.⁴ One should not oneself associate with⁵ one hankering and negligent.⁶ One should roam single like the

²⁸ Pj II 106, 13-16: *diṭṭhī-visūkāni ti dvā-saṭṭhi diṭṭhī-gatāni, tāni hi magga-sammādiṭṭhiyā viruddhaṭṭhena vijjhanattābena vilomaṭṭhena ca visūkāni, evaṃ diṭṭhiyā visūkāni ti diṭṭhī-visūkāni, diṭṭhiyo eva vā visūkāni diṭṭhī-visūkāni*. Pj II 106, 17-20: *patto niyāmaṃ ti avinipāta-dhammatāya sambodhi-parāyanatāya ca niyata-bhāvaṃ adbhigato sammatta-niyāma-saṃkhātāṃ vā paṭhama-maggāni ti*. Pj II 106, 23-25: *anaññaneyyo ti aññehi idaṃ saccaṃ idaṃ saccaṃ ti anetabbo, etena sayambbutaṃ dīpeti*.

²⁹ Pj II 109, 20-21: *pasutaṃ ti paṣaṭṭaṃ, diṭṭhī-vasena tatta tatta laggāni ti attā*.

horn of rhinoceros.⁷

24 [Sn verse 58]

*babussutaṃ² dhamma-dharaṃ³ bhajetha¹ [Ee Page 10]
mittaṃ ulāraṃ⁴ paṭibhānavantaṃ,⁵
aññāya atthāni⁶ vineyya kaṃkhaṃ⁷
eko care khaggavisāṇa-kappo.⁸*

One should befriend with¹ one of great learning,² the bearer of the doctrine,³ a great friend⁴ possessed of intelligence.⁵ Knowing one's goals,⁶ having dispelled doubt,⁷ one should roam single like the horn of rhinoceros.⁸

25 [Sn verse 59]³⁰

*khiḍḍaṃ ratiṃ² kāma-sukhañ ca³ loka⁴
analaṃkaritvā¹ anapekkhamāno,⁵
vibhūsanatṭhānā virato⁶ sacca-vādī⁷
eko care khaggavisāṇa-kappo.⁶*

Not finding satisfaction¹ in sport, love,² and sensual pleasure³ in the world,⁴ being free from longings,⁵ abstaining from adornment,⁶ speaking truth,⁷ one should roam single like the horn of rhinoceros.⁸

26 [Sn verse 60]³¹

*puttañ ca dāraṃ² pitarañ ca mātaraṃ³
dhanāni dhaññāni ca⁴ bandhavāni ca,⁵
bitvāna¹ kāmāni yathodhikāni⁶
eko care khaggavisāṇa-kappo.⁷*

Leaving behind¹ son and wife,² father and mother,³ wealth and grain,⁴ and relatives,⁵ and various sensual pleasures,⁶ one should roam single like the horn of rhinoceros.⁷

27 [Sn verse 61]³²

*saṅgo eso¹ parittam ettha sokhyaṃ²
app' assādo³ dukkham ettha bhiyyo,⁴
gaḷo eso⁵ iti ñatvā⁶ mutimā⁷
eko care khaggavisāṇa-kappo.⁸*

³⁰ Pj II 112, 5-7: *analaṃkaritvā alan ti akatvā etaṃ tappakan ti vā sāra-bhūtan ti vā agahetvā.*

³¹ Pj II 113, 1-2: *yathodhikāni ti sakasaka-odhi-vasena ṭhitāni yeva.*

³² 61c: *mutimā* (Ee, Pj II 114); Ap 35c reads *matimā*.

“This is a bondage;¹ here there is little happiness,² little satisfaction;³ here there is very much suffering;⁴ this is a baited hook”.⁵ Knowing this,⁶ the intelligent person⁷ should roam single like the horn of rhinoceros.⁸

28 [Sn verse 62]³³

sandālayitvāna saṃyojanāni¹
jālaṃ va bhetvā³ salil² ambucārī,²
aggī va daḍḍhaṃ⁵ anivattamāno⁴
eko care khaggavisāṇa-kappo.⁶

Shattering fetters¹ like a fish in the water² having torn a net,³ not returning⁴ like a fire (not returning) to what is already burnt,⁵ one should roam single like the horn of rhinoceros.⁶

29 [Sn verse 63]

okkhitta-cakkhū¹ na ca pādalolo²
guttindriyo³ rakkhita-mānasāno,⁴
anavassuto⁵ aparīḍayhamāno⁶
eko care khaggavisāṇa-kappo.⁷

Eyes downcast¹ and not foot-loose,² senses guarded,³ with mind protected,⁴ not oozing,⁵ not burning (with lust),⁶ one should roam single like the horn of rhinoceros.⁷

30 [Sn verse 64]³⁴

obārayitvā¹ gīhi-vyañjanāni²
saṃchinna-patto⁴ yathā pārīchatto,³
kāsāya-vattho⁶ abhinikkhamitvā⁵ [Ec Page 11]
eko care khaggavisāṇa-kappo.⁷

Having discarded¹ the householder's marks,² like a coral tree³ that has shed its leaves,⁴ having gone out,⁵ wearing the saffron robe,⁶ one should roam single like the horn of rhinoceros.⁷

31 [Sn verse 65]

rasesu² gedhaṃ akaraṃ¹ alolo³
anañña-posī⁴ sapadāna-cārī,⁵
kule kule⁷ appaṭibaddha-citto⁶
eko care khaggavisāṇa-kappo.⁸

³³ 62a: *sandālayitvā* (Ec). Ap 36a reads *sandālayitvāna*. For 38b, Ap 36b reads *jālaṃ pabītvā*.

³⁴ 64b: *sañchinnapatto* (Ec, Ap).

Developing no greed¹ for tastes,² not greedy,³ not nourishing others,⁴ going on an uninterrupted begging round,⁵ not shackled in mind⁶ to this family or that,⁷ one should roam single like the horn of rhinoceros.⁸

32 [Sn verse 66]³⁵

*pabāya¹ pañcāvaraṇāni² cetaso³
upakkīlese⁶ vyapanujja⁴ sabbe,⁵
anissito⁷ chetvā⁸ sineha-dosaṃ⁹
eko care khaggavisāṇa-kappo.¹⁰*

Having abandoned¹ the five obstructions² of mind,³ having thrust away⁴ all⁵ defilements,⁶ not dependent,⁷ having cut off⁸ affection and hate,⁹ one should roam single like the horn of rhinoceros.¹⁰

33 [Sn verse 67]

*vipiṭṭhi-katvāna¹ sukhaṃ dukhañ ca²
pubbe va⁴ ca somana-domanassaṃ,³
laddhān' upekhaṃ⁵ samathaṃ visuddhaṃ⁶
eko care khaggavisāṇa-kappo.⁷*

Having put¹ pleasure and unpleasure² behind oneself,¹ and joy and dejection³ already,⁴ having gained equanimity,⁵ calmness purified,⁶ one should roam single like the horn of rhinoceros.⁷

34 [Sn verse 68]

*āraddha-viriyo¹ paramattha-pattiyā²
alina-citto³ akusīta-vutti,⁴
dalha-nikkamo⁵ thāma-balūpapanno⁶
eko care khaggavisāṇa-kappo.⁷*

With energy aroused¹ for the attainment of the supreme goal,² with unattached mind,³ not lazy in conduct,⁴ of firm exertion,⁵ furnished with strength and power,⁶ one should roam single like the horn of rhinoceros.⁷

35 [Sn verse 69]

*paṭisallāṇaṃ jhānaṃ² ariñcamāno¹
dhammesu⁵ niccaṃ³ anudhamma-cārī,⁴*

³⁵ Pj II 119, 9-10: *sneha-dosaṃ, taṇhā-rāgaṇ ti vuttaṃ hoti, sneho eva hi guṇa-paṭipak-khato sneha-doso ti vutto.*

*ādīnavam⁷ sammāsītā⁶ bhavesu⁸
eko care khaggavisāṇa-kappo.⁹*

Not neglecting¹ seclusion and meditation,² constantly³ living in accordance with⁴ the teachings,⁵ understanding⁶ the peril⁷ in varying existences,⁸ one should roam single like the horn of rhinoceros.⁹

36 [Sn verse 70]³⁶

*taṇha-kkhamam patthayam¹ appamatto²
anelamūgo³ sutavā satīmā,²
saṃkhāta-dhammo⁵ niyato padhānavā⁶
eko care khaggavisāṇa-kappo.⁷*

Desiring the destruction of craving,¹ not negligent,² not foolish,³ learned, possessing mindfulness,⁴ having understood the doctrine,⁵ restrained, energetic,⁶ one should roam single like the horn of rhinoceros.⁷

37 [Sn verse 71]

*sīho va² saddesu asantasanto¹
vāto va jālambi⁴ asajjamāno,³
padumam va toyena⁶ alippamāno⁵
eko care khaggavisāṇa-kappo.⁷*

Not trembling at sounds¹ like a lion,² not caught up³ like the wind in a net,⁴ not defiled⁵ like a lotus by water,⁶ one should roam single like the horn of rhinoceros.⁷

38 [Sn verse 72]³⁷

*sīho yathā dāṭṭhabalī³ pasayha² [Ee Page 12]
rājā migānam⁴ abhibbuyya-cārī,¹
sevettha⁵ pantāni senāsanāni⁶
eko care khaggavisāṇa-kappo.⁷*

Wandering victorious,¹ having overcome² like a strong-toothed lion,³ the king of beasts,⁴ one should resort to⁵ secluded lodgings;⁶ one should roam single like the horn of rhinoceros.⁷

39 [Sn verse 73]

mettam upekkham karuṇam³ vimuttim²

³⁶ Pj II 124, 13-14: *saṃkhāta-dhammo ti dhammūpaparikkhāya pariññāta-dhammo.*

³⁷ Pj II 127, 25-26: *pantāni ti dūrāni.*

*āsevamāno¹ muditañ ca kāle,⁴
 sabbena lokena⁶ avirujjhamāno⁵
 eko care khaggavisāṇa-kappo.⁷*

Pursuing¹ freedom² through loving-kindness, equanimity, compassion,³ and sympathetic joy at the right time,⁴ unopposed⁵ with the whole world,⁶ one should roam single like the horn of rhinoceros.⁷

40 [Sn verse 74]³⁸

*rāgañ ca dosañ ca² pahāya¹ mohaṃ³
 sandālayitvāna⁴ samyojanāni,⁵
 asantasam⁶ jīvita-saṅkhayambi⁷
 eko care khaggavisāṇa-kappo.⁸*

Leaving behind¹ passion, hatred, and² delusion,³ having shattered⁴ the fetters,⁵ not trembling⁶ at the destruction of life,⁷ one should roam single like the horn of rhinoceros.⁸

41 [Sn verse 75]³⁹

*bhajanti sevanti ca² kāraṇattā³
 nikkāraṇā dullabhā⁴ ajja mittā,¹
 attatṭhapaññā⁶ asucī manussā⁵
 eko care khaggavisāṇa-kappo ti.⁷*

Nowadays friends¹ associate with and resort to others² for a motive;³ those without a motive are hard to find.⁴ Impure people⁵ are wise as to their own advantage.⁶ (Knowing this) one should roam single like the horn of rhinoceros.⁷

The End of the Text of The Horn of Rhinoceros

Khagaggavisāṇasuttaṃ niṭṭhitam.

³⁸ 74b: *sandālayitvā* (Ee); Ap 48b reads *sandālayitvāna*.

³⁹ Pj II 130, 25-26: *attani ʾhitā etesaṃ paññaṃ, attānaṃ yeva olokenti na aññaṃ ti attatṭhapaññā*.

ABBREVIATIONS

a	first line (<i>pāda</i>) of the given verse
A	Aṅguttaranikāya. Morris, Richard and Hardy Edmund., eds. 1885-1910. Aṅguttaranikāya 6 vols. London/Oxford: Pali Text Society
Ap	Apadāna. Lilley, M. E., ed. 1925-1927/2000. Apadāna. Oxford: Pali Text Society
b	second line of the given verse
c	third line of the given verse
d	fourth line of the given verse
Divy	Divyāvadāna. K. R. Norman's reference to Cowell, E. B. & Neil, R. A. 1886. Divyāvadāna. Cambridge
Ee	English edition of the Suttanipāta (PTS)
M	Majjhimanikāya. Trenckner, Vilhelm and Chalmers, Robert., eds. 1888-1925. Majjhimanikāya. 4 vols. London: Pali Text Society
Mvu	Mahāvastu. K. R. Norman's reference to Senart, E., ed. 1882-1897. Mahāvastu. Paris
Pj II	Paramatthajotikā II (Suttanipāta-aṭṭhakathā). Smith, Helmer., ed. 1916/1989. Sutta-Nipāta Commentary being Paramatthajotikā II, Vol. I Uravagga Cūlavagga. Oxford, Pāli Text Society
Sn	Suttanipāta. Andersen, D. and Smith, Helmer., eds. 1913/1997. Suttanipāta. Oxford: Pali Text Society

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