

Exercises and Answers for
“A New Course in Reading Pali”
by Gair and Karunatillake

Answers developed by John Kelly, January 2002 to February 2003.

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CHAPTER 1

Readings 1

1.

Buddhaṃ saraṇaṃ gacchāmi
I go to the Buddha as refuge
dhammaṃ saraṇaṃ gacchāmi
I go to the Dhamma as refuge
saṃghaṃ saraṇaṃ gacchāmi
I go to the Sangha as refuge

Dutiyāṃ pi buddhaṃ saraṇaṃ gacchāmi
And for a second time I go to the Buddha as refuge
dutiyāṃ pi dhammaṃ saraṇaṃ gacchāmi
And for a second time I go to the Dhamma as refuge
dutiyāṃ pi saṃghaṃ saraṇaṃ gacchāmi
And for a second time I go to the Sangha as refuge

Tatiyāṃ pi buddhaṃ saraṇaṃ gacchāmi
And for a third time I go to the Buddha as refuge
tatiyāṃ pi dhammaṃ saraṇaṃ gacchāmi
And for a third time I go to the Dhamma as refuge
tatiyāṃ pi saṃghaṃ saraṇaṃ gacchāmi
And for a third time I go to the Sangha as refuge

(Khp. 1, Saraṇattayaṃ

<http://www.accesstoinight.org/canon/khuddaka/khp/khp-b.html#1>)

2.

... Cittaṃ, bhikkhave, adantaṃ mahato anattāya saṃvattatīti.

... *Monks, an untamed mind leads to great misery.*

... Cittaṃ, bhikkhave, dantaṃ mahato atthāya saṃvattatīti.

... *Monks, a tamed mind leads to great well-being.*

... Cittaṃ, bhikkhave, aguttaṃ mahato anattāya saṃvattatīti.

... *Monks, an unguarded mind leads to great misery.*

... Cittaṃ, bhikkhave, guttaṃ mahato atthāya saṃvattatīti.

... *Monks, a guarded mind leads to great well-being.*

... Cittaṃ, bhikkhave, arakkhitaṃ mahato anattāya saṃvattatīti.

... *Monks, an unwatched mind leads to great misery.*

... Cittaṃ, bhikkhave, rakkhitaṃ mahato atthāya saṃvattatīti.

... *Monks, a watched mind leads to great well-being.*

... Cittaṃ, bhikkhave, asaṃvutaṃ mahato anattāya saṃvattatīti.

... *Monks, an unrestrained mind leads to great misery.*

... Cittaṃ, bhikkhave, saṃvutaṃ mahato atthāya saṃvattatīti.

... *Monks, a restrained mind leads to great well-being.*

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ adantaṃ

aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anattāya saṃvattati, yathayidaṃ cittaṃ.

Monks, I don't perceive any single phenomenon that leads to such great misery as an untamed, unguarded, unwatched, and unrestrained mind.

Cittaṃ, bhikkhave, adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anattāya saṃvattatīti.

Monks, an untamed, unguarded, unwatched, and unrestrained mind leads to great misery.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato attāya saṃvattati, yathayidaṃ cittaṃ. Cittaṃ, bhikkhave, dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato attāya saṃvattatīti.

Monks, I don't perceive any single phenomenon that leads to such great well-being as does a tamed, guarded, protected, and restrained mind. Monks, a tamed, guarded, protected, and restrained mind leads to great well-being.

(A.N. 1.4 [1.31-40] Adantavaggo

A.N. I.21-26, Abhavita sutta

<http://www.accesstoinight.org/canon/anguttara/an1-21.html>)

3.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yena anuppannā vā akusalā dhammā uppajjanti, uppannā vā akusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti, yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti.

Monks, I do not perceive any single mental state by which non-existing unskillful mental qualities arise, or existing unskillful mental qualities increase and grow to fullness, other than that of wrong view. Monks, for a person with wrong view non-existing unskillful mental qualities arise, and indeed existing unskillful mental qualities increase and grow full.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yena anuppannā vā kusalā dhammā uppajjanti, uppannā vā kusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti, yathayidaṃ, bhikkhave, sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti.

Monks, I do not perceive any single mental state by which non-existing skillful mental qualities arise, or existing skillful mental qualities increase and grow to fullness, other than that of right view. Monks, for a person with right view non-existing skillful mental qualities arise, and indeed existing skillful mental qualities increase and grow full.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yena anuppannā vā kusalā dhammā nūppajjanti, uppannā vā kusalā dhammā parihāyanti, yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā n'ūppajjanti, uppannā ca kusalā dhammā parihāyanti.

Monks, I do not perceive any single mental state by which non-existing skillful mental qualities do not arise, or existing skillful mental qualities decrease, other than that of wrong view. Monks, for a person with wrong view non-existing skillful mental qualities do not arise, and indeed existing skillful mental qualities decrease.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yena anuppannā vā

akusalā dhammā nūppajjanti, uppannā vā akusalā dhammā parihāyanti, yathayidaṃ, bhikkhave, sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā n'ūppajjanti, uppannā ca akusalā dhammā parihāyanti.

Monks, I do not perceive any single mental state by which non-existing unskillful mental qualities do not arise, or existing unskillful mental qualities decrease, other than that of right view. Monks, for a person with right view non-existing unskillful mental qualities do not arise, and indeed existing unskillful mental qualities decrease.

(A.N. 1.16.2, [1.298-301] Ekadhammapāli Dutiyavaggo)

4.

... bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggaṇhāti; padahati.

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the non-arising of non-existing wicked and unskillful mental states.

... bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggaṇhāti; padahati.

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the abandonment of existing wicked and unskillful mental states.

... bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggaṇhāti; padahati.

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the arising of non-existing skillful mental states.

... bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggaṇhāti; padahati....

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the persistence, non-confusion, increased growth, fullness, development, and fulfillment of existing skillful mental states.

(A.N. 1.18 [1.394-397] Aparā-accharāsaṅghātavaggo)

Further Readings 1

1.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave, pamādo. Pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatīti.

Monks, indeed I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, other than negligence. Negligence, monks, leads to the confusion and disappearance of the true doctrine.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati, yathayidaṃ, bhikkhave, appamādo. Appamādo, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattatīti.

Monks, indeed I do not perceive another single mental quality that thus leads to the continuation, non-confusion, and non-disappearance of the true doctrine, other than diligence. Diligence, monks, leads to the continuation, non-confusion, and non-disappearance of the true doctrine.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ saddhammassa sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave, kosajjaṃ.

Kosajjaṃ, bhikkhave, saddhamassa sammosāya antaradhānāya saṃvattatīti.

Monks, indeed I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, other than sloth. Sloth, monks, leads to the confusion and disappearance of the true doctrine.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhamassa ṭhitiyā asammosāya anantaradhānāya saṃvattati, yathayidaṃ, bhikkhave, viriyārambho. Viriyārambho, bhikkhave, saddhamassa ṭhitiyā asammosāya anantaradhānāya saṃvattatīti.

Monks, indeed I do not perceive another single mental quality that thus leads to the continuation, non-confusion, and non-disappearance of the true doctrine, other than persistent effort. Persistent effort, monks, leads to the continuation, non-confusion, and non-disappearance of the true doctrine.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhamassa sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ saddhamassa sammosāya antaradhānāya saṃvattatīti.

Monks, indeed I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, other than the practice of unskillful mental states and the non-practice of skillful mental states. The practice of unskillful mental states and the non-practice of skillful mental states, monks, leads to the confusion and disappearance of the true doctrine.

(A.N. 1.10 [1.114-117] Dutiyapamādādivaggo)

2.

Nāhaṃ, bhikkhave, aññaṃ ekarūpaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthirūpaṃ. Itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single sight that so overpowers the mind of a man and persists, as does the sight of a woman. The sight of a woman, monks, overpowers the mind of a man and persists.

Nāhaṃ, bhikkhave, aññaṃ ekasaddaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthisaddo. Itthisaddo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single sound that so overpowers the mind of a man and persists, as does the sound of a woman. The sound of a woman, monks, overpowers the mind of a man and persists.

Nāhaṃ, bhikkhave, aññaṃ ekagandhaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthigandho. Itthigandho, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single scent that so overpowers the mind of a man and persists, as does the scent of a woman. The scent of a woman, monks, overpowers the mind of a man and persists.

Nāhaṃ, bhikkhave, aññaṃ ekarasaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthiraso. Itthiraso, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single taste that so overpowers the mind of a

man and persists, as does the taste of a woman. The taste of a woman, monks, overpowers the mind of a man and persists.

Nâhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthiphoṭṭhabbo. Itthiphoṭṭhabbo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single touch that so overpowers the mind of a man and persists, as does the touch of a woman. The touch of a woman, monks, overpowers the mind of a man and persists.

Nâhaṃ, bhikkhave, aññaṃ ekarūpaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisarūpaṃ. Purisarūpaṃ, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single sight that so overpowers the mind of a woman and persists, as does the sight of a man. The sight of a man, monks, overpowers the mind of a woman and persists.

Nâhaṃ, bhikkhave, aññaṃ ekasaddaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisasaddo. Purisasaddo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single sound that so overpowers the mind of a woman and persists, as does the sound of a man. The sound of a man, monks, overpowers the mind of a woman and persists.

Nâhaṃ, bhikkhave, aññaṃ ekagandhaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisagandho. Purisagandho, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single scent that so overpowers the mind of a woman and persists, as does the scent of a man. The scent of a man, monks, overpowers the mind of a woman and persists.

Nâhaṃ, bhikkhave, aññaṃ ekarasaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisaraso. Purisaraso, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single taste that so overpowers the mind of a woman and persists, as does the taste of a man. The taste of a man, monks, overpowers the mind of a woman and persists.

Nâhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisaphoṭṭhabbo. Purisaphoṭṭhabbo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single touch that so overpowers the mind of a woman and persists, as does the touch of a man. The touch of a man, monks, overpowers the mind of a woman and persists.

(A.N. 1.1. [1.1-10] Cittapariyādānavaggo

<http://www.accesstoinight.org/canon/anguttara/an1-1.html>)

CHAPTER 2

Readings 2

1.

Kiccho manussapaṭilābho
kiccham maccānaṃ jīvitam
kiccham saddhammasavanaṃ
kiccho buddhānaṃ uppādo.
*Difficult it is to be born human,
difficult is the life of a man,
difficult it is listening to the true doctrine,
difficult is the arising of enlightened ones.*

Sabbapāpassa akaraṇaṃ
kusalassa upasampadā
sacittapariyodapanam
etaṃ buddhāna(ṃ) sāsanaṃ.
*The non-doing of all evil,
the attainment of the good,
the purification of one's own mind;
this is the teaching of the enlightened ones.*

(Dhp. 14:182-183)

Na hi verena verāni
sammantīdha kudācanaṃ
averena ca sammanti
esa dhammo sanantano.
*Not from enmity do enmities
ever cease in this world,
but rather from non-enmity.
This is the eternal doctrine.*

(Dhp. 1:5)

<http://www.accesstoinight.org/canon/khuddaka/dhp/index.html>

2.

Tīhi, bhikkhave, aṃgehi samannāgato pāpaṇiko abhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave, pāpaṇiko pubbanhasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti, majjhaṇhikasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti, sāyanhasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi aṃgehi samannāgato pāpaṇiko abhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

O monks, a merchant endowed with three attributes is not able to obtain unattained wealth, nor increase wealth already attained. With which three? Here, monks, a merchant does not attend carefully to his business in the morning, does not attend carefully to his business in the afternoon, and does not attend carefully to his business in the evening. Endowed with these three attributes, monks, a merchant is not able to obtain unattained wealth, nor increase wealth already attained.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave, bhikkhu pubbanhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti, majjhaṇhikasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti, sāyanhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. Imehi kho,

bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.

Similarly, monks, a monk endowed with three attributes is not able to obtain an unattained good mental state nor develop a good mental state already attained. With which three? Here, monks, a monk does not attend carefully to his object of meditation in the morning, does not attend carefully to his object of meditation in the afternoon, and does not attend carefully to his object of meditation in the evening. Endowed with these three attributes, o monks, a monk is not able to obtain an unattained good mental state, nor develop a good mental state already attained.

Tīhi, bhikkhave, aṃgehi samannāgato pāpaṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave, pāpaṇiko pubbanhasamayaṃ sakkaccaṃ kammantaṃ adhiṭṭhāti, majjhaṇhikasamayaṃ... pe... sāyanhasamayaṃ sakkaccaṃ kammantaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi aṃgehi samannāgato pāpaṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

O monks, a merchant endowed with three attributes is able to obtain unattained wealth or develop a wealth already attained. With which three? Here, monks, a merchant does attend carefully to his business in the morning, does attend carefully to his business in the afternoon, and does attend carefully to his business in the evening. Endowed with these three attributes, o monks, a merchant is able to obtain an unattained wealth, or develop a wealth already attained.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ anadhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave, bhikkhu pubbanhasamayaṃ sakkaccaṃ samādhinimittaṃ adhiṭṭhāti, majjhaṇhikasamayaṃ... pe... sāyanhasamayaṃ sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ'ti.

Similarly, monks, a monk endowed with three attributes is able to obtain an unattained good mental state or develop a good mental state already attained. With which three? Here, monks, a monk does attend carefully to his object of meditation in the morning, does attend carefully to his object of meditation in the afternoon, and does attend carefully to his object of meditation in the evening. Endowed with these three attributes, o monks, a monk is able to obtain an unattained good mental state, or develop a good mental state already attained.

(A.N. 3.2.9 [3.19] Paṭhamapāpaṇikasuttaṃ)

3.

...Evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti; atha kho eteva sattā bahutarā ye aññatra manussehi paccājāyanti.

...Similarly, monks, few are those beings that are born among men; while many are those beings born apart from men.

...Evameva kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti ...

...Similarly, monks, few are those beings that are born in the middle provinces; while many are those beings born in the outskirts.

...Evameva kho, bhikkhave, appakā te sattā ye pañnavanto, ajaḷā, aneḷamūgā paṭibalā

subhāsīdadubbhāsītassa atthamaññātum; atha kho eteva sattā bahutarā ye duppaññā jaḷā eḷamūgā na paṭibalā subhāsīdadubbhāsītassa atthamaññātum.

...Similarly, monks, few are those beings that are wise ones, not stupid, receptive to the doctrine, and competent to discriminate between good speech and bad; while many are those beings that are unwise ones, stupid, unreceptive to the doctrine, and incompetent to discriminate between good speech and bad.

...Evameva kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā samannāgatā; atha kho eteva satta bahutarā ye avijjāgatā sammūḷhā.

...Similarly, monks, few are those beings that are endowed with the noble eye of wisdom; while many are those beings who are ignorant and confused.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgatam dassanāya; atha kho eteva sattā bahutarā ye na labhanti tathāgatam dassanāya.

...Similarly, monks, few are those beings who get to see the Buddha; while many are those beings who do not get to see the Buddha.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditam dhammavinayam savaṇāya; atha kho eteva sattā bahutarā, ye na labhanti tathāgatappaveditam dhammavinayam savaṇāya.

...Similarly, monks, few are those beings who get to hear the teachings expounded by the Buddha; while many are those beings born who do not get to hear the doctrine and the moral code expounded by the Buddha.

(A.N. 1.16.4 [1.323-327] Ekadhammapāli Catutthavaggo)

Further Readings 2

1.

Tīṇi'māni, bhikkhave, nidānāni kammānaṃ samudayāya.

There are these three causes for the arising of kamma.

Lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya, moho nidānaṃ kammānaṃ samudayāya.

Greed is an origin of the arising of kamma, anger is an origin of the arising of kamma, and delusion is an origin of the arising of kamma.

Yaṃ, bhikkhave, lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

That action which is done from greed, is born from greed, has greed as its origin, arises from greed, that action is unskillful, that action is reprehensible, that action results in suffering, that action leads to the arising of kamma. That action does not lead to cessation of kamma.

Yaṃ, bhikkhave, dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

That action which is done from anger, is born from anger, has anger as its origin, arises from anger, that action is unskillful, that action is reprehensible, that action results in suffering, that action leads to the arising of kamma. That action does not lead to cessation of kamma.

Yaṃ, bhikkhave, mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

That action which is done from delusion, is born from delusion, has delusion as its origin, arises from delusion, that action is unskillful, that action is reprehensible, that action results in suffering, that action leads to the arising of kamma. That action does not lead to cessation of kamma.

Imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāya.

Indeed these, monks, are three causes for the arising of kamma.

Tīṇimāni bhikkhave nidānāni kammānaṃ samudayāya.

There are these three causes for the arising of kamma.

Katamāni tīṇi?

What are the three?

Alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

Non-greed is an origin of the arising of kamma, non-anger is an origin of the arising of kamma, and non-delusion is an origin of the arising of kamma.

Yaṃ, bhikkhave, alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavaḥḥaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

That action which is done from non-greed, is born from non-greed, has non-greed as its origin, arises from non-greed, that action is skillful, that action is commendable, that action results in happiness, that action leads to freedom from kamma. That action does not lead to the arising of kamma.

Yaṃ, bhikkhave, adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavaḥḥaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

That action which is done from non-anger, is born from non-anger, has non-anger as its origin, arises from non-anger, that action is skillful, that action is commendable, that action results in happiness, that action leads to freedom from kamma. That action does not lead to the arising of kamma.

Yaṃ, bhikkhave, amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavaḥḥaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

That action which is done from non-delusion, is born from non-delusion, has non-delusion as its origin, arises from non-delusion, that action is skillful, that action is commendable, that action results in happiness, that action leads to freedom from kamma. That action does not lead to the arising of kamma.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyāti.

Indeed these, monks, are three causes for the arising of kamma.

(A.N. 3.11.9. [3.112] Paṭhamanidānasuttaṃ)

2.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a monk endowed with five factors falls away, and does not stand firmly in the true doctrine.

Katamehi pañcahi?

With what five?

Assaddho, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, an un-devoted monk falls away, and does not stand firmly in the true doctrine.

Ahiriko, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a shameless monk falls away, and does not stand firmly in the true doctrine.

Anottappī, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a remorseless monk falls away, and does not stand firmly in the true doctrine.

Kusīto, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a lazy monk falls away, and does not stand firmly in the true doctrine.

Duppañño, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme

Monks, an unwise monk falls away, and does not stand firmly in the true doctrine.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a monk endowed with these five factors falls away, and does not stand firmly in the true doctrine.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, a monk endowed with five factors does not fall away, and stands firmly in the true doctrine.

Katamehi pañcahi?

With what five?

Saddho, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, a devoted monk does not fall away, and stands firmly in the true doctrine.

Hirimā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a modest monk does not fall away, and stands firmly in the true doctrine.

Ottappī, bhikkhave, bhikkhū na cavati patiṭṭhāti saddhamme.

Monks, a scrupulous monk does not fall away, and stands firmly in the true doctrine.

Āraddhaviriyo, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, an energetic monk does not fall away, and stands firmly in the true doctrine.

Paññavā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a wise monk does not fall away, and stands firmly in the true doctrine.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a monk endowed with these five factors does not fall away, and stands firmly in the true doctrine.

(A.N. 5.1.8, [5.8] Cavanassuttaṃ)

CHAPTER 3

Readings 3

1.

«Bhante Nāgasena, atthi koci satto, yo imamhā kāyā aññaṃ kāyaṃ saṃkamati?» ti.

“Venerable Nagasena, is there any being which transmigrates from one body to another?”

«Na hi, mahārājā» ti.

“Indeed not, great king.”

«Yadi, bhante Nāgasena, imamhā kāyā aññaṃ kāyaṃ saṃkamanto natthi, nanu mutto bhavissati pāpakehi kammehi?»ti.

“If, venerable Nagasena, there is nobody who transmigrates from one body to another, then will not one be released from bad deeds?”

«Āma, mahārāja. Yadi na paṭisandaheyya, mutto bhavissati pāpakehi kammehi. Yasmā ca kho, mahārāja, paṭisandahati, tasmā na parimutto pāpakehi kammehi» ti.

“Yes, great king. If one is not reborn, then one is released from bad deeds. But indeed because one is reborn, great king, then one is not fully released from bad deeds.”

(Miln. III.5.7. Buddhavaggo, Aññakāyasaṅkamanapaṇho)

«Bhante Nāgasena, na ca saṃkamati, paṭisandahati cā?» ti.

“Venerable Nagasena, one does not transmigrate and one is reborn?”

«Āma, mahārāja, na ca saṃkamati paṭisandahati cā»ti.

“Yes, great king, one does not transmigrate and one is reborn.”

«Katham, bhante Nāgasena, na ca saṃkamati paṭisandahati ca? Opammaṃ karohi» ti.

“How, venerable Nagasena, is it that one does not transmigrate and one is reborn? Give me an analogy.”

«Yathā, mahārāja, kocideva puriso padīpato padīpaṃ padīpeyya, kinnu kho so, mahārāja, padīpo padīpamhā saṃkamanto?» ti.

“Just as, great king, if someone kindled one lamp from another, is it indeed so, great king, that the lamp would transmigrate from the other lamp?”

«Na hi bhante» ti.

“Certainly not, venerable sir.”

«Evameva kho, mahārāja, na ca saṃkamati paṭisandahati cā» ti.

“Indeed just so, great king, one does not transmigrate and one is reborn.”

(Miln. III.5.5. Buddhavaggo, Asaṃkamanapaṭisandahanapaṇho)

2.

“Taṃ kiṃ maññatha, Sālḥā, atthi lobho” ti?

“So what do you think, Salha, does greed exist?”

“Evaṃ, bhante.”

“Yes, venerable sir.”

“Abhijjhā ti kho ahaṃ, Sālḥā, etamatthaṃ vadāmi. Luddho kho ayaṃ, Sālḥā, abhijjhālū paṇam pi hanati, adinnam pi ādiyati, paradāram pi gacchati, musā pi bhaṇati ... yaṃsa hoti dīgharattāṃ ahitāya dukkhāyā” ti.

“Indeed I call it covetousness, Salha. A greedy person is a covetous person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely ... which will bring him a long time of harm and suffering.”

“Evaṃ, bhante.”

“Yes, venerable sir.”

“Taṃ kim maññatha, Sālḥā, atthi doso” ti?

“So what do you think, Salha, does hatred exist?”

“Evaṃ, bhante.”

“Yes, venerable sir.”

“Byāpādo ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Duṭṭho kho ayaṃ, Sāḷhā, byāpannacitto pāṇam pi hanati, adinnam pi ādiyati, paradāram pi gacchati, musā pi bhaṇati ... yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā” ti.

“Indeed I call it malevolence, Salha. A hateful person is a malevolent person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely ... which will bring him a long time of harm and suffering.”

“Evaṃ, bhante.”

“Yes, venerable sir.”

“Taṃ kim maññatha, Sāḷhā, atthi moho” ti?

“So what do you think, Salha, does delusion exist?”

“Evaṃ, bhante.”

“Yes, venerable sir.”

“Avijjā ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Mūḷho kho ayaṃ, Sāḷhā, avijjāgato pāṇam pi hanati, adinnam pi ādiyati, paradāram pi gacchati, musā pi bhaṇati ... yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā” ti.”

“Indeed I call it ignorance, Salha. A deluded person is an ignorant person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely ... which will bring him a long time of harm and suffering.”

“Evaṃ, bhante.”

“Yes, venerable sir.”

«Taṃ kiṃ maññatha, Sāḷhā, ime dhammā kusalā vā akusalā vā» ti?

“So what do you think, Salha, are these mental qualities skillful or unskillful?”

«Akusalā, bhante.»

“Unskillful, venerable sir.”

«Sāvajjā vā anavajjā vā» ti?

“Reprehensible or commendable?”

«Sāvajjā, bhante.»

“Reprehensible, venerable sir.”

«Viññūgarahitā vā viññūppasatthā vā» ti?

“Despised by the wise, or praised by the wise?”

«Viññūgarahitā, bhante.»

“Despised by the wise, venerable sir.”

(A.N. 3.7.6. [3.66] Mahāvaggo, Sāḷhasuttaṃ

<http://www.accesstoinight.org/canon/anguttara/an3-66.html>)

3.

Yasmā ca kho, bhikkhave, sakkā akusalaṃ pajahituṃ, tasmāhaṃ evaṃ vadāmi - «akusalaṃ, bhikkhave, pajahathā» ti. Akusalaṃ ca hi’ daṃ, bhikkhave, pahīnaṃ ahitāya, dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ - «akusalaṃ, bhikkhave, pajahathā» ti. Yasmā ca kho, bhikkhave, akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi - «akusalaṃ, bhikkhave, pajahathā» ti.

Because, monks, one can renounce unwholesomeness, then I say thus “monks, renounce unwholesomeness”. Indeed, monks, if the renunciation of unwholesomeness would lead to harm and suffering, I would not say thus “monks, renounce unwholesomeness”. Because, monks, the renunciation of unwholesomeness leads to welfare and happiness, thus I say “monks, renounce unwholesomeness”.

Kusalaṃ, bhikkhave, bhāvettha. Sakkā, bhikkhave, kusalaṃ bhāvetuṃ. ... Yasmā ca

kho, bhikkhave, sakkā kusalaṃ bhāvetuṃ, tasmāhaṃ evaṃ vadāmi - «kusalaṃ, bhikkhave, bhāvēthā» ti. Kusalaṃ ca hi'daṃ, bhikkhave, bhāvitaṃ ahitāya, dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ - «kusalaṃ, bhikkhave, bhāvēthā» ti. Yasmā ca kho, bhikkhave, kusalaṃ bhāvitaṃ hitāya, sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi «kusalaṃ, bhikkhave, bhāvēthā» ti.”

Develop virtue, monks. It is possible, monks, to develop virtue. Because it is possible to develop virtue, then I say thus “monks, develop virtue”. Indeed, monks, if the development of virtue would lead to harm and suffering, I would not say thus “monks, develop virtue”. Because, monks, the development of virtue leads to welfare and happiness, thus I say “monks, develop virtue”.

(A.N. 2.2.19 Adhikaraṇavaggo)

Further Readings 3

1.

“Taṃ kiṃ maññatha, Sāḷhā, atthi alobho” ti?

“So what do you think, Salha, does non-greed exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Anabhijjhā’ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Aluddho kho ayaṃ, Sāḷhā, anabhijjhālū n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, param pi na tathattāya samādapeti, yaṃ’sa hoti dīgharattaṃ hitāya sukhāyā” ti.

“I call it non-covetousness, Salha. A non-greedy person is a non-covetous person, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”

“Evam, bhante.”

“Yes, venerable sir.”

“Taṃ kiṃ maññatha, Sāḷhā, atthi adoso” ti?

“So what do you think, Salha, does non-hatred exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Abyāpādo’ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Aduṭṭho kho ayaṃ, Sāḷhā, abyāpannacitto n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, param pi na tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā” ti.

“I call it goodwill, Salha. An amiable person is a person of goodwill, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”

“Evam, bhante.”

“Yes, venerable sir.”

“Taṃ kiṃ maññatha, Sāḷhā, atthi amoho” ti?

“So what do you think, Salha, does non-delusion exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Vijjā’ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Amūḷho kho ayaṃ, Sāḷhā, vijjāgato n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, param

pi na tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā” ti.

“I call it wisdom, Salha. A non-deluded person is a wise person, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”

“Evam, bhante.”

“Yes, venerable sir.”

“Taṃ kiṃ maññatha, Sāḷhā, ime dhammā kusalā vā akusalā vā” ti?

“So what do you think, Salha, are these mental qualities skillful or unskillful?”

“Kusalā, bhante.”

“Skillful, venerable sir.”

“Sāvajjā vā anavajjā vā” ti?

“Reprehensible or commendable?”

“Anavajjā, bhante.”

“Commendable, venerable sir.”

“Viññūgarahitā vā viññūppasatthā vā” ti?

“Despised by the wise, or praised by the wise?”

“Viññūppasatthā, bhante.”

“Praised by the wise, venerable sir.”

“Samattā samādinna hitāya sukhāya saṃvattanti, no vā ... ?”

“Grasped and accepted this leads to welfare and happiness, doesn’t it ...?”

“Samattā, bhante, samādinna hitāya sukhāya saṃvattanti ...” ti.

“Grasped, venerable sir, and accepted this leads to welfare and happiness ...”

“... Yadā tumhe, Sāḷhā, attanā’va jāneyyātha: ‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññūppasatthā, ime dhammā samattā samādinna hitāya sukhāya saṃvattanti’ ti, atha tumhe, Sāḷhā, upasampajja vihareyyāthā” ti ...

“... When you, Salha, know this for yourselves: ‘these qualities are wholesome, these qualities are commendable, these qualities are praised by the wise, these qualities when accomplished and undertaken lead to welfare and happiness, then, Salha, you will have taken them upon yourselves and will live accordingly’ ...”

(A.N. 3.7.6. [3.66] Mahāvaggo, Sāḷhasuttaṃ

<http://www.accesstosight.org/canon/anguttara/an3-66.html>)

2.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāvitaṃ akammaniyaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāvitaṃ akammaniyaṃ hoti” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped is so unworkable, monks, as is the mind. The mind, monks, when undeveloped is unworkable.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitaṃ kammaniyaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāvitaṃ kammaniyaṃ hoti” ti.

“Monks, indeed I do not perceive another single thing that when developed is so workable, monks, as is the mind. The mind, monks, when developed is workable.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāvitaṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāviṭṭaṃ mahato anattāya saṃvattatī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped leads to such great misery, monks, as does the mind. The mind, monks, undeveloped leads to great misery.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ bhāviṭṭaṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāviṭṭaṃ mahato atthāya saṃvattatī» ti.

“Monks, indeed I do not perceive another single thing that when developed leads to such great well-being, monks, as does the mind. The mind, monks, developed leads to great well-being.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ abhāviṭṭaṃ apātubhūtaṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāviṭṭaṃ apātubhūtaṃ mahato anattāya saṃvattatī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped and not manifested leads to such great misery, monks, as does the mind. The mind, monks, undeveloped and not manifested leads to great misery.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ bhāviṭṭaṃ pātubhūtaṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāviṭṭaṃ pātubhūtaṃ mahato atthāya saṃvattatī” ti.

“Monks, indeed I do not perceive another single thing that when developed and manifested leads to such great well-being, monks, as does the mind. The mind, monks, developed and manifested leads to great well-being.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ abhāviṭṭaṃ abahulīkataṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāviṭṭaṃ abahulīkataṃ mahato anattāya saṃvattatī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped and unexercised leads to such great misery, monks, as does the mind. The mind, monks, undeveloped and unexercised leads to great misery.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ bhāviṭṭaṃ bahulīkataṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāviṭṭaṃ bahulīkataṃ mahato atthāya saṃvattatī” ti.

“Monks, indeed I do not perceive another single thing that when developed and exercised leads to such great well-being, monks, as does the mind. The mind, monks, developed and exercised leads to great well-being.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ abhāviṭṭaṃ abahulīkataṃ dukkhādhivahaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāviṭṭaṃ abahulīkataṃ dukkhādhivahaṃ hotī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped and unexercised is so full of suffering, monks, as is the mind. The mind, monks, undeveloped and unexercised brings suffering.”

“Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ bhāviṭṭaṃ bahulīkataṃ sukhādhivahaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāviṭṭaṃ bahulīkataṃ sukhādhivahaṃ hotī” ti.

“Monks, indeed I do not perceive another single thing that when developed and exercised is so full of happiness, monks, as is the mind. The mind, monks, developed and exercised brings happiness.”

3.

“Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

“What, monks, is the noble truth of suffering?”

Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhaṃ, ... appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho, yaṃ p’icchaṃ na labhati tam pi dukkhaṃ, saṃkhittena pañc’upādānakkhandhā pi dukkhā.”

Birth is suffering, old age is suffering, death is suffering, ... association with that which is unpleasant is suffering, separation from that which is pleasant is suffering, not getting one’s desire is suffering; in short, the five aggregates of clinging are suffering.”

(D.N. 2.9. [22] Mahāsatiṭṭhānasuttaṃ)

4.

«Bhante Nāgasena, kiṃlakkaṇaṃ viññāṇaṃ» ti?

“Venerable Nagasena, what is the distinguishing mark of consciousness?”

«Vijāṇanalakkaṇaṃ, mahārāja, viññāṇaṃ» ti.

“The distinguishing mark of consciousness, great king, is cognizing.”

«Opammaṃ karohī» ti.

“Make a simile.”

«Yathā, mahārāja, nagaraguttiko majjhe nagare siṃghātake nisinno passeyya puratthimadisato purisaṃ āgacchantaṃ, passeyya dakkhiṇadisato purisaṃ āgacchantaṃ, passeyya pacchimadisato purisaṃ āgacchantaṃ, passeyya uttaradisato purisaṃ āgacchantaṃ, evameva kho, mahārāja, yañca puriso cakkhunā rūpaṃ passati, taṃ viññāṇena vijānāti, yañca sotena saddaṃ suṇāti, taṃ viññāṇena vijānāti, yañca ghāṇena gandhaṃ ghāyati, taṃ viññāṇena vijānāti, yañca jivhāya rasaṃ sāyati, taṃ viññāṇena vijānāti, yañca kāyena phoṭṭhabbaṃ phusati, taṃ viññāṇena vijānāti, yañca manasā dhammaṃ vijānāti, taṃ viññāṇena vijānāti.

“Just as, great king, a city-superintendent sitting at the crossroads in the middle of the city could see a person coming from the eastern direction, could see a person coming from the southern direction, could see a person coming from the western direction, and could see a person coming from the northern direction, then indeed, great king, does a person cognize with consciousness a form he sees with the eye, cognize with consciousness a sound he hears with the ear, cognize with consciousness a scent he smells with the nose, cognize with consciousness a taste he savors with the tongue, cognize with consciousness a touch he feels with the body, and cognize with consciousness a mental state he cognizes with the mind.

Evam kho, mahārāja, vijāṇanalakkaṇaṃ viññāṇaṃ» ti.

“Indeed thus, great king, the distinguishing mark of consciousness is cognizing.”

«Kallo’si, bhante Nāgasenā» ti.

“You are clever, venerable Nagasena.”

(Miln. III.3.12. Vicāravaggo, Viññāṇalakkaṇapañho)

CHAPTER 4

Readings 4

1.

Evameva kho, bhikkhave, cattāro’me samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

Similarly, monks, there are these four defilements of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Katame cattāro?

What are these four?

Santi, bhikkhave, eke samaṇabrāhmaṇā suraṃ pivanti merayaṃ, surāmerayapānā appaṭiviratā. Ayaṃ, bhikkhave, paṭhamo samaṇabrāhmaṇānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that drink wine and liquor, and show no restraint from drinking wine and liquor. This, monks, is the first defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Santi, bhikkhave, eke samaṇabrāhmaṇā methunaṃ dhammaṃ paṭisevanti, methunasmā dhammā appaṭiviratā. Ayaṃ, bhikkhave, dutiyo samaṇabrāhmaṇānaṃ upakkilesa yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that indulge in sexual intercourse, and show no restraint from sexual intercourse. This, monks, is the second defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Santi, bhikkhave, eke samaṇabrāhmaṇā jātarūparajataṃ sādiyanti, jātarūparajatapaṭiggahaṇā appaṭiviratā. Ayaṃ, bhikkhave, tatiyo samaṇabrāhmaṇānaṃ upakkilesa yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that appropriate gold and silver, and show no restraint from receiving gold and silver. This, monks, is the third defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Santi, bhikkhave, eke samaṇabrāhmaṇā micchājīvena jīvanti, micchājīvā appaṭiviratā. Ayaṃ, bhikkhave, catuttho samaṇabrāhmaṇānaṃ upakkilesa yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that live by wrong livelihood, and show no restraint from wrong livelihood. This, monks, is the fourth defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Ime kho, bhikkhave, cattāro samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocantīti.

Indeed these, monks, are the four defilements of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Surāṃ pivanti merayaṃ
paṭisevanti methunaṃ

Rajatam jātarūpaṃ ca
sādiyanti aviddasa
Micchājīvena jīvanti
eke samaṇabrāhmaṇā.

*Some Brahmins and recluses drink wine and liquor,
Indulge in sexual intercourse,
Ignorantly appropriate gold and silver,
And live by wrong livelihood.*

(A.N. 4.5.10. [4.50] Rohitassavaggo, Upakkilesasuttaṃ)

2.

Bhojanam, Suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ cattāri ṭhānāni deti.
The noble female disciple who gives food, Suppavase, to recipients, provides four conditions.

Katamāni cattāri?

What four?

Āyuaṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti.

She gives long life, health, well-being, and strength.

Āyuaṃ kho pana datvā āyussa bhāginī hoti dibbassa vā mānussa vā. Vaṇṇaṃ datvā vaṇṇassa bhāginī hoti dibbassa vā mānussa vā. Sukhaṃ datvā sukhaṃ bhāginī hoti dibbassa vā mānussa vā. Balaṃ datvā balassa bhāginī hoti dibbassa vā mānussa vā.

Then indeed having given long life, she herself is a participant in long life either divine or human. Having given health, she is a participant in health, either divine or human. Having given contentment, she is a participant in contentment, either divine or human. Having given strength, she is a participant in strength, either divine or human.

Bhojanam, Suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ imāni cattāri ṭhānāni detīti.

Suppavase, the noble female disciple who gives food to those who need it, provides these four conditions.

(A.N. 4.6.7. [4.57] Puññabhisandavaggo, Suppavāsāsuttaṃ)

3.

Na bhaje pāpake mitte - na bhaje purisādhamē;

Bhajetha mitte kalyāṇe - bhajetha purisuttame.

Do not associate with wicked friends, nor with unrighteous people.

Associate with virtuous friends, with the noblest people.

(Dhp. 6:78)

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno;

Attānaṃ upamaṃ katvā - na haneyya na ghātaye.

All fear punishment, and all fear death.

Having drawn an analogy to yourself, do not kill nor cause to be killed.

Sabbe tasanti daṇḍassa - sabbesaṃ jīvitaṃ piyaṃ;

Attānaṃ upamaṃ katvā - na haneyya na ghātaye.

All fear punishment, life is dear to all.

Having drawn an analogy to yourself, do not kill nor cause to be killed.

(Dhp. 10:129-130)

Bahuṃ pi ce sahitam bhāsamāno - na takkarō hoti naro pamatto
gopo'va gāvo gaṇayaṃ paresaṃ - na bhāgavā sāmāññaṃ hoti.
*Even if he recites much the scriptures, but does not practice them, a lazy man
Is like a cowherd counting the cattle of others, and is not a participant in the
holy life.*

Appaṃ pi ce sahitam bhāsamāno - dhammassa hoti anudhammacārī
rāgaṃ ca dosaṃ ca pahāya mohaṃ - sammappajāno suvimuttacitto
anupādiyāno idha vā huramaṃ vā - sa bhāgavā sāmāññaṃ hoti.
*Even if he recites little the scriptures, the one who acts in accordance with
the Dhamma,
Having renounced greed, anger, and delusion, he is a fully comprehending
one with a well-freed mind; he is freed from clinging in this world and the
next; and he is a participant in the holy life.*

(Dhp. 1:19-20)

Piyato jāyatī soko - piyato jāyatī bhayaṃ;
Piyato vippamuttassa - n'atthi soko, kuto bhayaṃ?
*Sorrow arises from pleasure, as does fear;
For one who is freed from pleasure, there is no sorrow, and where is fear?*

Pemato jāyatī soko - pemato jāyatī bhayaṃ;
Pemato vippamuttassa - n'atthi soko, kuto bhayaṃ?
*Sorrow arises from affection, as does fear;
For one who is freed from affection, there is no sorrow, and where is fear?*

Ratiyā jāyatī soko - ratiyā jāyatī bhayaṃ;
Ratiyā vippamuttassa - n'atthi soko, kuto bhayaṃ?
*Sorrow arises from attachment, as does fear;
For one who is freed from attachment, there is no sorrow, and where is fear?*

Kāmato jāyatī soko - kāmato jāyatī bhayaṃ;
Kāmato vippamuttassa, n'atthi soko, kuto bhayaṃ?
*Sorrow arises from lust, as does fear;
For one who is freed from lust, there is no sorrow, and where is fear?*

Taṇhāya jāyatī soko - taṇhāya jāyatī bhayaṃ;
Taṇhāya vippamuttassa - n'atthi soko, kuto bhayaṃ?
*Sorrow arises from craving, as does fear;
For one who is freed from craving, there is no sorrow, and where is fear?*

(Dhp. 16:212-216)

Further Readings 4

1.

Dve'mā, bhikkhave, parisā.
Monks, there are these two types of assemblies.
Katamā dve?

What two?

Uttānā ca parisā gambhīrā ca parisā.

There are shallow assemblies and deep assemblies.

Katamā ca, bhikkhave, uttānā parisā?

And what, monks, is a shallow assembly?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū uddhatā honti unnaḷā capalā mukharā vikiṇṇavācā ... asampajānā asamāhitā vibbhantacittā pākat'indriyā.

Here, monks, in this type of assembly monks are agitated, proud, fickle, garrulous, loose-talking ... unmindful, uncollected, with wandering minds, and unbridled faculties.

Ayaṃ vuccati, bhikkhave, uttānā parisā.

This, monks, is called a shallow assembly.

Katamā ca, bhikkhave, gambhīrā parisā?

And what, monks, is a deep assembly?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū anuddhatā honti anunnaḷā acapalā amukharā avikiṇṇavācā ... sampajānā samāhitā ekaggacittā saṃvut'indriyā.

Here, monks, in this type of assembly monks are balanced, humble, steadfast, quiet, not loose-talking ... mindful, collected, with one-pointed minds, and restrained faculties.

Ayaṃ vuccati, bhikkhave, gambhīrā parisā.

This, monks, is called a deep assembly.

Imā kho, bhikkhave, dve parisā.

Indeed, monks, these are two types of assemblies.

(A.N.2.5.1. [2.43] Parisavaggo)

Dve'mā, bhikkhave, parisā.

Monks, there are these two types of assemblies.

Katamā dve?

What two?

Vaggā ca parisā samaggā ca parisā.

There are dissentious assemblies and united assemblies.

Katamā ca, bhikkhave, vaggā parisā?

And what, monks, is a dissentious assembly?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā ... viharanti.

Here, monks, in this type of assembly monks live quarrelsome, disputing, arguing.

Ayaṃ vuccati, bhikkhave, vaggā parisā.

This, monks, is called a dissentious assembly.

Katamā ca, bhikkhave, samaggā parisā?

And what, monks, is a united assembly?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā ... viharanti.

Here, monks, in this type of assembly monks live united, in agreement, non-disputing, harmonious as milk and water.

Ayaṃ vuccati, bhikkhave, samaggā parisā.

This, monks, is called a united assembly.

Imā kho, bhikkhave, dve parisā.

Indeed, monks, these are two types of assemblies.

(A.N.2.5.2. [2.44] Parisavaggo)

Dve'mā, bhikkhave, parisā.

Monks, there are these two types of assemblies.

Katamā dve?

What two?

Visamā ca parisā samā ca parisā.

There are unharmonious assemblies and harmonious assemblies.

Katamā ca, bhikkhave, visamā parisā?

And what, monks, is an unharmonious assembly?

Idha, bhikkhave, yassaṃ parisāyaṃ adhammakammāni pavattanti dhammakammāni nappavattanti, avinayakammāni pavattanti vinayakammāni nappavattanti, adhammakammāni dippanti dhammakammāni na dippanti, avinayakammāni dippanti vinayakammāni na dippanti.

Here, monks, in this type of assembly monks perform unrighteous actions, and do not perform righteous actions; they perform unethical actions, and do not perform ethical actions; they are illustrious with unrighteous actions, and not with righteous actions; they are illustrious with unethical actions, and not with ethical actions.

Ayaṃ vuccati, bhikkhave, visamā parisā.

This, monks, is called an unharmonious assembly.

Katamā ca, bhikkhave, samā parisā?

And what, monks, is a harmonious assembly?

Idha, bhikkhave, yassaṃ parisāyaṃ dhammakammāni pavattanti adhammakammāni nappavattanti, vinayakammāni pavattanti avinayakammāni nappavattanti, dhammakammāni dippanti adhammakammāni na dippanti, vinayakammāni dippanti avinayakammāni na dippanti.

Here, monks, in this type of assembly monks perform righteous actions, and do not perform unrighteous actions; they perform ethical actions, and do not perform unethical actions; they are illustrious with righteous actions, and not with unrighteous actions; they are illustrious with ethical actions, and not with unethical actions.

Ayaṃ vuccati, bhikkhave, samā parisā.

This, monks, is called a harmonious assembly.

Imā kho, bhikkhave, dve parisā.

Indeed, monks, these are two types of assemblies.

(A.N.2.5.8. [2.50] Parisavaggo)

2.

Appamādo amatapadaṃ - pamādo maccuno padaṃ;
appamattā na mīyanti - ye pamattā yathā matā.

*Diligence is the path to the deathless – negligence the path to death;
The diligent do not die – the negligent are as if dead already.*

Evaṃ visesato ñatvā - appamādamhi paṇḍitā;
appamāde pamodanti - ariyānaṃ gocare ratā.

*Having completely understood this about diligence, the wise
Rejoice in diligence, delighting in the sphere of the nobles.*

(Dhp. 2:21-22)

Ūdakaṃ hi nayanti nettikā - usukārā namayanti tejanaṃ.
dāruṃ namayanti tacchakā - attānaṃ damayanti paṇḍitā.

Indeed irrigators direct water, fletchers fashion arrows,

Carpenters shape wood, and the wise tame themselves.

Selo yathā ekaghano - vātena na samīrati;
evaṃ nindāpasamsāsu - na samiñjanti paṇḍitā.
*Just as a solid rock is not moved by the wind,
So the wise are not shaken by blame or praise.*

Yathā pi rahado gambhīro - vippasanno anāvilo;
evaṃ dhammāni sutvāna - vippasīdanti paṇḍitā.
*Just as a deep and clear lake, is not stirred up,
So the wise, having heard the teachings, are serene.*

(Dhp. 6:80-82)

Andhabhūto ayaṃ loko - tanuk'ettha vipassati;
sakuṇo jālamutto'va - appo saggāya gacchati.
*Blinded is this world, few see clearly here;
Few fly to heaven like a bird freed from a net.*

(Dhp. 13:174)

3.

Dve'māni, bhikkhave, sukhāni.
Monks, there are these two types of happiness.

Katamāni dve?

What two?

Ghisukhaṃ ca pabbajitasukhaṃ ca.

There is the happiness of the householder and the happiness of one who has gone forth.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ pabbajitasukhaṃ ti.

The better, monks, of these two types of happiness is the happiness of one who has gone forth.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Kāmasukhaṃ ca nekkhammasukhaṃ ca.

There is the happiness of sense desire and the happiness of renunciation.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nekkhammasukhaṃ ti.

The better, monks, of these two types of happiness is the happiness of renunciation.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Upadhisukhaṃ ca nirupadhisukhaṃ ca.

There is the happiness of attachment and the happiness of detachment.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirupadhisukhaṃ ti.

The better, monks, of these two types of happiness is the happiness of detachment.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Sāsavasukhaṃ ca anāsavasukhañca.

There is the happiness of clinging and the happiness of non-clinging.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ anāsavasukhaṃ ti.

The better, monks, of these two types of happiness is the happiness of non-clinging.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Sāmisam ca sukhaṃ nirāmisam ca sukhaṃ.

There is the happiness of the flesh and the happiness not of the flesh.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirāmisam sukhaṃ ti.

The better, monks, of these two types of happiness is the happiness not of the flesh.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Ariyasukhaṃ ca anariyasukhaṃ ca.

There is the happiness of the noble and the happiness of the ignoble.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ ariyasukhaṃ ti.

The better, monks, of these two types of happiness is the happiness of the noble.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Kāyikaṃ ca sukhaṃ cetasikaṃ ca sukhaṃ.

There is the happiness of the body and the happiness of the mind.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ cetasikaṃ sukhaṃ ti.

The better, monks, of these two types of happiness is the happiness of the mind.

(A.N.2.7.1-7 [2.65-71] Sukhavaggo)

4.

Pañcahi, bhikkhave, aṃgehi samannāgato rājā cakkavattī dhammen'eva cakkaṃ pavatteti, taṃ hoti cakkaṃ appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.

Endowed with five qualities, monks, a king who is a universal monarch righteously sets in motion the wheel; which wheel is irreversible by anyone, by any human being, by any opponent, by any living being.

Katamehi pañcahi?

What five?

Idha, bhikkhave, rājā cakkavattī atthaññū ca hoti, dhammaññū ca, mattaññū ca, kālaññū ca, parisaññū ca.

Here, monks, a king who is a universal monarch is one who knows what is useful, one who knows the teachings, one who is moderate, one who knows the proper time, and one who knows the assembly.

Imehi kho, bhikkhave, pañcahi aṃgehi samannāgato rājā cakkavattī dhammeneva cakkaṃ pavatteti; taṃ hoti cakkaṃ appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.

Endowed with these five qualities, monks, a king who is a universal monarch righteously sets in motion the wheel; which wheel is irreversible by anyone, by any human being, by any opponent, by any living being.

Evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṃ sammāsambuddho dhammeneva anuttaraṃ dhammacakkaṃ pavatteti; taṃ hoti cakkaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

Similarly, monks, endowed with five qualities, the Buddha, the worthy one, the supremely enlightened one, righteously sets in motion the unsurpassed wheel of truth; which wheel is irreversible by a recluse, or by a Brahmin, or by a deity, or by the devil, or by the supreme god, or by anyone in this world.

Katamehi pañcahi?

What five?

Idha, bhikkhave, tathāgato arahaṃ sammāsambuddho atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū.

Here, monks, the Buddha, the worthy one, the supremely enlightened one, is one who knows what is useful, one who knows the teachings, one who is moderate, one who knows the proper time, and one who knows the assembly.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṃ sammāsambuddho dhammeneva anuttaraṃ dhammacakkaṃ pavatteti; taṃ hoti dhammacakkaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ ti.

Endowed with these five qualities, monks, the Buddha, the worthy one, the supremely enlightened one, righteously sets in motion the unsurpassed wheel of truth; which wheel

is irreversible by a monk, or by a Brahmin, or by a deity, or by the devil, or by the supreme god, or by anyone in this world.

(A.N.5.14.1. [5.131] Rājavaggo, Paṭhamacakkānuvattanasuttam)

CHAPTER 5

Readings 5

1.

«Jāneyya nu kho, bho Gotama, asappuriso asappurisaṃ - ‘asappuriso ayaṃ bhavaṃ’»ti?

“Master Gotama, would a wicked person recognize a wicked person, knowing ‘That individual is a wicked person’”?

«Aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya - ‘asappuriso ayaṃ bhavaṃ’»ti.

“Indeed that is impossible, Brahmin, it cannot be that a wicked person would recognize a wicked person, knowing ‘That individual is a wicked person’”.

«Jāneyya pana, bho Gotama, sappuriso sappurisaṃ - ‘sappuriso ayaṃ bhavaṃ’»ti?

“Then, master Gotama, would a wicked person recognize a virtuous person, knowing ‘That individual is a wicked person’”?

«Etaṃ pi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya - ‘sappuriso ayaṃ bhavaṃ’»ti.

“Indeed that too is impossible, Brahmin, it cannot be that a wicked person would recognize a virtuous person, knowing ‘That individual is a virtuous person’”.

«Jāneyya nu kho, bho Gotama, sappuriso sappurisaṃ - ‘sappuriso ayaṃ bhavaṃ’»ti?

“Then, master Gotama, would a virtuous person recognize a virtuous person, knowing ‘That individual is a virtuous person’”?

«Ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya - ‘sappuriso ayaṃ bhavaṃ’»ti.

“Indeed that is possible, Brahmin, it is so that a virtuous person would recognize a virtuous person, knowing ‘That individual is a virtuous person’”.

«Jāneyya pana, bho Gotama, sappuriso asappurisaṃ - ‘asappuriso ayaṃ bhavaṃ’»ti?

“Then, master Gotama, would a virtuous person recognize a wicked person, knowing ‘That individual is a virtuous person’”?

«Etaṃ pi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya - ‘asappuriso ayaṃ bhavaṃ’»ti.

“Indeed that too is possible, Brahmin, it is so that a virtuous person would recognize a wicked person, knowing ‘That individual is a wicked person’”.

(A.N.4.19.7. [IV.187] Vassakārasuttam)

2.

Yo hi koci manussesu - gorakkhaṃ upajīvati;

evaṃ, Vāseṭṭha, jānāhi, - ‘kassako’ so, na brāhmaṇo.

Whoever among humans makes a living by cow-herding;

Thus, Vasettha, you should know – he is a farmer, not a Brahmin.

Yo hi koci manussesu - puthusippena jīvati;

evaṃ, Vāseṭṭha, jānāhi - ‘sippiko’ so, na brāhmaṇo.
Whoever among humans makes a living by various crafts;
Thus, Vasettha, you should know – he is a craftsman, not a Brahmin.
 Yo hi koci manussesu - vohāraṃ upajīvati;
 evaṃ, Vāseṭṭha, jānāhi - ‘vāñijo’ so, na brāhmaṇo.
Whoever among humans makes a living by trade;
Thus, Vasettha, you should know – he is a merchant, not a Brahmin.
 Yo hi koci manussesu - parapessena jīvati;
 evaṃ, Vāseṭṭha, jānāhi - ‘pessiko’ so, na brāhmaṇo.
Whoever among humans makes a living by serving others;
Thus, Vasettha, you should know – he is a servant, not a Brahmin.
 Yo hi koci manussesu - adinnaṃ upajīvati;
 evaṃ, Vāseṭṭha, jānāhi - ‘coro’ eso, na brāhmaṇo.
Whoever among humans makes a living from what is not given;
Thus, Vasettha, you should know – he is a thief, not a Brahmin.
 Yo hi koci manussesu - issatthaṃ upajīvati;
 evaṃ, Vāseṭṭha, jānāhi - ‘yodhājīvo’, na brāhmaṇo.
Whoever among humans makes a living from archery;
Thus, Vasettha, you should know – he is a warrior, not a Brahmin.
 Yo hi koci manussesu - porohiccena jīvati;
 evaṃ, Vāseṭṭha, jānāhi - ‘yājako’ so, na brāhmaṇo.
Whoever among humans lives by the office of a family priest;
Thus, Vasettha, you should know – he is a priest, not a Brahmin.
 Yo hi koci manussesu - gāmaṃ raṭṭhañca bhuñjati;
 evaṃ, Vāseṭṭha, jānāhi - ‘rājā’ eso, na brāhmaṇo.
Whoever among humans enjoys village and country;
Thus, Vasettha, you should know – he is a king, not a Brahmin.
 Na cāhaṃ ‘brāhmaṇaṃ’ brūmi - yonijaṃ mattisambhavaṃ;
 ‘Bhovādi’ nāma so hoti - sace hoti sakiñcano.
 akiñcanaṃ anādānaṃ - tamahaṃ brūmi ‘brāhmaṇaṃ’.
And I don’t call someone ‘Brahmin’, according to the mother’s womb from
which he is born,
Nor he who is addressed ‘Brahmin, if he is full of worldly attachment.
He who is not attached, not grasping – him I call ‘Brahmin’.
 Sabbasaṃyojanaṃ chetvā - so ve na paritassati;
 saṃgâtigaṃ, visaṃyuttaṃ - taṃ ahaṃ brūmi ‘brāhmaṇaṃ’.
Having severed all fetters - truly he is not worried;
One who has gone beyond attachment, who is detached – him I call
‘Brahmin’.

(Snp. 3.9. Vāseṭṭhasuttaṃ
 M.N. 2.5.8. Vāseṭṭhasuttaṃ)

3.

Appamādena maghavā - devānaṃ seṭṭhataṃ gato;
 appamādaṃ pasamsanti - pamādo garahito sadā.
The king of the gods by diligence has gone to the foremost place of the gods;
They praise diligence – negligence is despised always.

(Dhp. 2, 30)

Yathâpi ruciraṃ pupphaṃ - vaṇṇavantaṃ agandhakaṃ;
evaṃ subhāsītā vācā - aphaḷā hoti akubbato.

*Indeed just like a beautiful flower – colorful but unscented;
Thus a well-spoken word is not fruitful to one who does not practice.*

Yathâpi ruciraṃ pupphaṃ - vaṇṇavantaṃ sugandhakaṃ.
evaṃ subhāsītā vācā - saphalā hoti kubbato.

*Indeed just like a beautiful flower – colorful and well-scented;
Thus a well-spoken word is fruitful to one who does practice.*

(Dhp. 4, 51-52)

Dīghā jāgarato ratti - dīghaṃ santassa yojanaṃ;
dīgho bālānaṃ saṃsāro - saddhammaṃ avijānataṃ.

*Long is the night for one who is awake – long is the mile to one who is tired;
Long is the life cycle to the foolish, to those who don't know clearly the true
doctrine.*

(Dhp. 5, 60)

4.

Asevanā ca bālānaṃ - paṇḍitānañca sevanā;
pūjā ca pūjaneyyānaṃ - etaṃ maṃgalamuttamaṃ.

*Non-association with the foolish, and association with the wise;
And offerings to those worthy of respect – this is the highest blessing.*

Bāhusaccaṃ ca sippaṇca - vinayo ca susikkhito;
subhāsītā ca yā vācā - etaṃ maṃgalamuttamaṃ.

*Learning and arts – and discipline well-practiced;
And whatever words are well-spoken - this is the highest blessing.*

Dānañca dhammacariyā ca - ñātakānaṃ ca saṃgaho;
anavajjāni kammāni - etaṃ maṃgalamuttamaṃ.

*Charity and righteous living – and caring for relatives;
Commendable deeds - this is the highest blessing.*

Āratī viratī pāpā - majjapānā ca saṃyamo;
appamādo ca dhammesu - etaṃ maṃgalamuttamaṃ.

*The leaving off and complete abstention from evil – and restraint from
drinking intoxicants;*

And diligence in the dhamma - this is the highest blessing.

Gāravo ca nivāto ca - santuṭṭhi ca kataññutā;
kālena dhammasavanaṃ - etaṃ maṃgalamuttamaṃ.

*Reverence and modesty – contentment and gratitude;
Timely hearing of the dhamma - this is the highest blessing.*

Khantī ca sovacassatā - samañānañca dassanaṃ;
kālena dhammasākacchā - etaṃ maṃgalamuttamaṃ.

*Patience and gentleness – the visiting of recluses;
Discussion of the doctrine at the right time - this is the highest blessing.*

(Snp 2.4. Maṃgalasuttaṃ

<http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp2-4.html>)

Further Readings 5

1.

«Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassa.

Endowed with six mental qualities, monks, a monk is venerable, worthy of hospitality, offerings, and respectful salutation, and is an incomparable sphere of merit for the world.

Katamehi chahi?

What are these six?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā n'eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Here, monks, a monk having seen form with his eye, is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Sotena saddaṃ sutvā n'eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having heard a sound with his ear, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Ghānena gandhaṃ ghāyitvā n'eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having smelled a scent with his nose, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Jivhāya rasaṃ sāyitvā n'eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having savored a taste with his tongue, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Kāyena phoṭṭhabbaṃ phusitvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having felt a touch with his body, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having cognized an idea in his mind, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā»ti.

Endowed with these six mental qualities, monks, a monk is venerable, worthy of hospitality, offerings, and respectful salutation, and is an incomparable sphere of merit for the world.

(A.N. 6.1.1.1. Paṭhama-āhuneyyasuttaṃ)

2.

«Tena hi, Sīvaka, taññev'ettha paṭipucchāmi. Yathā te khameyya tathā naṃ byākareyyāsi.

“In that case, Sivaka, I thus ask here in response. Just as it is fitting to you, so you would explain it.

Taṃ kiṃ maññāsi, Sīvaka, santaṃ vā ajjhattaṃ lobhaṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsi»ti?

“What do you think, Sivaka, with greed present internally, would you know ‘there is greed internally to me’, and with greed not present internally, would you know ‘there is no greed internally to me’?”

«Evaṃ, bhante».

“Yes, venerable sir”.

«Yaṃ kho tvaṃ, Sīvaka, santaṃ vā ajjhattaṃ lobhaṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsi - evampi kho, Sīvaka, sandiṭṭhiko dhammo hoti ... pe

“Indeed, Sivaka, with greed present internally, you would know ‘there is greed internally to me’, and with greed not present internally, you would know ‘there is no greed internally to me’ – and indeed thus, Sivaka, the truth is empirical ...etc. ...

«Taṃ kiṃ maññasi, Sīvaka, santaṃ vā ajjhattaṃ dosaṃ ... pe ...

... santaṃ vā ajjhattaṃ mohaṃ ... pe ...

... santaṃ vā ajjhattaṃ lobhadhammaṃ ... pe ...

... santaṃ vā ajjhattaṃ dosadhammaṃ ... pe ...

... santaṃ vā ajjhattaṃ mohadhammaṃ ‘atthi me ajjhattaṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ ‘natthi me ajjhattaṃ mohadhammo’ti pajānāsī»ti?

“What do you think, Sivaka, with anger present internally ... etc. ...delusion present internally ... etc. ...something of the nature of greed present internally ... etc. ...something of the nature of anger present internally ... etc. ...something of the nature of delusion present internally, would you know ‘there is something of the nature of delusion internally to me’, and nothing of the nature of delusion present internally, would you know ‘there is nothing of the nature of delusion internally to me’?”

«Evaṃ, bhante».

“Yes, venerable sir”.

«Yaṃ kho tvaṃ, Sīvaka, santaṃ vā ajjhattaṃ mohadhammaṃ ‘atthi me ajjhattaṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ ‘natthi me ajjhattaṃ mohadhammo’ti pajānāsi - evaṃ kho, Sīvaka, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī»ti.

“Indeed, Sivaka, with something of the nature of delusion present internally, you would know ‘there is something of the nature of delusion internally to me’, and with something of the nature of delusion not present internally, you would know ‘there is nothing of the nature of delusion internally to me’”.

«Abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ... upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ»ti.

“Excellent, venerable sir, excellent, sir ...etc. ... venerable sir, may the blessed one accept me as a lay devotee, gone to refuge from today on for life”.

(A.N. 6.5.5. Paṭhamasandiṭṭhikasuttaṃ)

3.

Rājā āha: «Bhante Nāgasena, yo jānanto pāpakammaṃ karoti, yo ajānanto pāpakammaṃ karoti, kassa bahutaraṃ apuññaṃ»ti?

The king said: “Venerable Nagasena, for whom is the greater demerit, one who knowingly does evil, or one who does evil unknowingly?”

Thero āha «yo kho, mahārāja, ajānanto pāpakammaṃ karoti, tassa bahutaraṃ apuññaṃ»ti.

The elder replied: "Indeed, great king, for him who does evil not knowing is the greater demerit".

«Tena hi, bhante Nāgasena, yo amhākaṃ rājaputto vā rājamahāmatto vā ajānanto pāpakammaṃ karoti, taṃ mayamaṃ diguṃaṃ daṇḍemaṃ»ti.

"In that case, venerable Nagasena, he who is our prince or king's chief minister who not knowing does evil, we would doubly punish him".

«Taṃ kiṃ maññasi, mahārāja, tattaṃ ayoguḷaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ eko jānanto gaṇheyya, eko ajānanto gaṇheyya, katamo balavataraṃ ḍayheyyā»ti.

"What do you think, great king, who would get burned more, one who knowing picks up a hot iron ball, ablaze and glowing, or one who not knowing picks it up?"

«Yo kho, bhante, ajānanto gaṇheyya, so balavataraṃ ḍayheyyā»ti.

"Indeed, venerable sir, he who not knowing picks it up would get burned more".

«Evameva kho, mahārāja, yo ajānanto pāpakammaṃ karoti, tassa bahutaraṃ apuññaṃ»ti.

"Indeed, great king, in the same way the greater demerit is for him who does evil not knowing".

«Kallo'si, bhante Nāgasena»ti.

"You are clever, venerable Nagasena."

(Miln. III.7.8. Jānantājānantapāpakaraṇapañho)

4.

«Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā»ti?

"What do you think, monks, is form permanent or impermanent?"

«Aniccaṃ, bhante».

"Impermanent, venerable sir".

«Yaṃ pañāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā»ti?

"Then is that which is impermanent satisfactory or unsatisfactory?"

«Dukkhaṃ, bhante».

"Unsatisfactory, venerable sir".

«Yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū - 'etaṃ mama, eso'hamasmi, eso me attā'»ti?

"Then that which is impermanent, unsatisfactory, and of the nature to change, would it be clever to perceive 'this is mine, this I am, this is my self'?"

«No h'etaṃ, bhante».

"Certainly not, venerable sir".

«Vedanā ... saññā ... saṃkhārā ... viññāṇaṃ niccaṃ vā aniccaṃ vā»ti?

"Feeling ... perception ... mental formation ... is consciousness permanent or impermanent?"

«Aniccaṃ, bhante».

"Impermanent, venerable sir".

«Yaṃ pañāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā»ti?

"Then is that which is impermanent satisfactory or unsatisfactory?"

«Dukkhaṃ, bhante».

"Unsatisfactory, venerable sir".

«Yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū - 'etaṃ mama, eso'hamasmi, eso me attā'»ti?

"Then that which is impermanent, unsatisfactory, and of the nature to change, would

it be clever to perceive ‘this is mine, this I am, this is my self’?”?

«No h’etaṃ, bhante».

“*Certainly not, venerable sir*”.

(S.N. 3.1.7. Anattalakkhaṇasuttam

Samyutta Nikaya XXII.59 Anatta-lakkhana Sutta

<http://www.accesstoinight.org/canon/samyutta/sn22-59.html>)

CHAPTER 6

Readings 6

1.

Pañca-sikkhāpadāni:

The five training rules:

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the training rule to refrain from the destruction of life.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the training rule to refrain from taking what is not given.
3. Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the training rule to refrain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the training rule to refrain from false speech.
5. Surāmerayamajja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the training rule to refrain from alcohol and intoxicants leading to a state of indolence.

(Khp.2 Dasasikkhāpadaṃ

<http://www.accesstoinight.org/canon/khuddaka/khp/khp-b.html#2>)

2.

Yathāpi cando vimalo - gacchaṃ ākāsadhātuyā;

sabbe tārāgaṇe loke - ābhāya atirocati.

Just as the clear bright moon – gone into the sky

Outshines all the galaxies of stars in the world with its luster.

Tath’eva sīlasampanno - saddho purisapuggalo;

sabbe maccharino loke - cāgena atirocati.

So too, an individual endowed with virtue, and faithful;

Outshines all greedy people in the world with generosity.

Yathāpi meghe thanayaṃ - vijjūmālī satakkaku;

thalaṃ ninnaṃ ca pūreti - abhivassaṃ vasundharaṃ.

Just as a thundering rain cloud – ringed with lightning and with countless ledges;

Fills the plateau and the lowland – and rains down on the earth.

Evaṃ dassanasampanno - Sammāsambuddhasāvako;

macchariṃ adhigaṇhāti - pañcaṭṭhānehi paṇḍito.
Thus, one endowed with perfect insight – a disciple of the fully-enlightened one;
Surpasses the greedy person – and is a wise man for five reasons.

Āyunā yasasā c’eva - vaṇṇena ca sukkena ca;
sa ve bhogaparibyūḷho - pecca sagge pamodatī»ti.
And thus, with longevity, fame, health, and happiness;
And truly provided with wealth – he enjoys heaven after death.
(A.N. 5.4.1. Sumanasuttaṃ)

3.

Atha kho Selo brāhmaṇo tīhi māṇavakasatehi parivuto ... yena Keṇiyassa jaṭilassa assamo ten’upasaṃkami. Addasā kho Selo brāhmaṇo Keṇiyassa jaṭilassa assame app’ekacce uddhanāni khaṇante, app’ekacce kaṭṭhāni phālente, app’ekacce bhājanāni dhovante, app’ekacce udakamaṇikaṃ paṭiṭṭhāpente, app’ekacce āsanāni paññapente, Keṇiyaṃ pana jaṭilaṃ sāmaṃ yeva maṇḍalamālaṃ paṭiyādentam.

Then indeed Sela the Brahmin followed by three hundred young men ... approached the monastery of Keniya the ascetic. And Sela the Brahmin saw some individuals from the monastery of Keniya the ascetic digging fire-ovens, some splitting firewood, some washing dishes, some setting out water pots, some arranging seats, and then Keniya the ascetic himself preparing the pavilion.

Disvāna Keṇiyaṃ jaṭilaṃ etadavoca: «Kiṃ nu kho bhoto Keṇiyassa āvāho vā bhavissati, vivāho vā bhavissati, mahāyañño vā paccupaṭṭhito, rājā vā Māgadho Seniyo Bimbisāro, nimantito svātanāya saddhiṃ balakāyena»ti?

Seeing Keniya the ascetic he said thus: “Indeed will there be a bride-coming for the venerable Keniya, or a son’s marriage, or is a great alms-giving being presented, or is Seniya Bimbisara the king of Magadha invited for tomorrow with his army?”

«Na me, bho Sela, āvāho vā bhavissati vivāho vā, n’āpi rājā Māgadho Seniyo Bimbisāro, nimantito svātanāya saddhiṃ balakāyena; api ca kho me mahāyañño paccupaṭṭhito atthi. Samaṇo Gotamo Sakyaputto Sakyakulā pabbajito, Aṃguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṃghena ... Āpaṇaṃ anuppatto. So me nimantito svātanāya ... saddhiṃ bhikkhusaṃghena»ti.

“Not for me, master Sela, is there a bride-coming or a marriage, nor is Seniya Bimbisara the king of Magadha invited for tomorrow with his army; but indeed a great alms-giving is being presented by me. The recluse Gotama Sakyaputta gone forth from the Sakya clan, and going on alms-pilgrimage with his large community of monks ... has reached Apana. ... He and his community of monks has been invited by me for tomorrow ... ”.

«Buddho’ti, bho Keṇiya, vadesi»?

“Do you say ‘the Buddha’, master Keniya?”

«Buddho’ti, bho Sela, vadāmi».

“I say ‘the Buddha’, master Sela”.

«Buddho’ti, bho Keṇiya, vadesi»?

“Do you say ‘the Buddha’, master Keniya?”

«Buddho’ti, bho Sela, vadāmi».

“I say ‘the Buddha’, master Sela”.

«Ghoso pi kho eso dullabho lokasmiṃ yadidaṃ ‘buddho’»ti.

“And this sound is rare indeed in this world, that is ‘the Buddha’”.

(Snp 3.7. Selasuttam

M.N. 92 Selasutta

<http://www.metta.lk/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima2/092-sela-e1.htm>)

4.

«Dve’ me, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujana hitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya

“There are these two individuals, monks, born in this world are born for the benefit of many people, for the happiness of many people, for the well-being, benefit, and happiness of many people.

Katame dve?

Which two?

Tathāgato ca arahamṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya ...»ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: These two individuals, monks, born in this world are born for the benefit of many people, for the happiness of many people, for the well-being, benefit, and happiness of many people.

«Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.

“There are these two individuals, monks, arising in this world who are born extraordinary people.

Katame dve?

Which two?

Tathāgato ca arahamṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā»ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: These two individuals, monks, born in this world are extraordinary people”.

«Dvinnaṃ, bhikkhave, puggalānaṃ kālakiriyā bahuno janassa anutappā hoti.

“The passing away of two individuals, monks, is to be regretted by many people.

Katamesaṃ dvinnaṃ?

Of which two?

Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa. Imesaṃ kho, bhikkhave, dvinnaṃ puggalānaṃ kālakiriyā bahuno janassa anutappā hoti»ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: The passing away, monks, of these two individuals is to be regretted by many people”.

«Dve’ me, bhikkhave, thūpārahā.

“There are these two, monks, who are worthy of a stupa.

Katame dve?

Which two?

Tathāgato ca arahamṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve thūpārahā» ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: These two, monks, are worthy of a stupa”.

(A.N. 2.5.6. Puggalavaggo)

5.

Tameva vācaṃ bhāseyya - yāy'attānaṃ na tāpaye;
pare ca na vihiṃseyya - sā ve vācā subhāsītā.

*Such speech should be spoken – that does not torment oneself;
And does not harm others – this indeed is well-spoken speech.*

Piyavācameva bhāseyya - yā vācā paṭinandītā;
yaṃ anādāya pāpāni - paresaṃ bhāsate piyaṃ.

*Thus pleasant speech should be spoken – words that are welcomed;
That do not bear evil – that is pleasant speech for others.*

‘Saccaṃ ve amatā vācā’ - esa dhammo sanantano;
‘sacce atthe ca dhamme ca’ - āhu, ‘santo paṭiṭṭhitā.’

‘Truthful speech is deathless’ – this is the eternal law;

‘In truth, welfare and doctrine’ – they say ‘good people are established’.

(Snp. 3.3. Subhāsitasuttaṃ

Sutta Nipata III.3 Subhasita Sutta

<http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp3-3.html>)

Further Readings 6

1.

”Nanu te, Soṇa, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi - ‘ye kho keci bhagavato sāvakā āraddhavīriyā viharanti, ahaṃ tesam aññataro. Atha ca pana me na anupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjituṃ puññāni ca kātuṃ. Yaṃ nūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyaṃ’”ti?

“Sona, is it not so that while alone and secluded this reflection arose in your mind – ‘Of the disciples of the blessed one who abide making effort, I am one of them. Now and then for me the mind is not free from the taints without clinging, and indeed riches are to be found in my family, so it is possible for me to enjoy wealth and make merit. What if I were to abandon my training, return to the secular life, and enjoy wealth and make merit?’”

«Evaṃ, bhante».

“Yes, venerable sir”.

«Taṃ kiṃ maññasi, Soṇa, kusalo tvaṃ pubbe agāriyabhūto vīṇāya tantissare»ti?

“What do you think, Sona, previously as a householder, were you skillful in the playing of the lute?”

«Evaṃ, bhante».

“Yes, venerable sir”.

«Taṃ kiṃ maññasi, Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā»ti?

“What do you think, Sona, when the strings of the lute are too tight, would the lute sound melodically over time or be fit to play?”

«No h’etaṃ, bhante».

“Indeed not, venerable sir”.

«Taṃ kiṃ maññasi, Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā»ti?

“What do you think, Sona, when the strings of the lute are too loose, would the lute sound melodically over time or be fit to play?”

«No h'etaṃ, bhante».

“Indeed not, venerable sir”.

«Yadā pana te, Soṇa, vīṇāya tantiyo na accāyatā honti nātisithilā same guṇe patiṭṭhitā, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā»ti?

“Then when, Sona, the strings of the lute are neither too tight nor too loose, would the lute sound melodically over time or be fit to play?”

«Evaṃ, bhante».

“Yes, venerable sir”.

«Evamevaṃ kho, Soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atisithilavīriyaṃ kosajjāya saṃvattati. Tasmātiha tvaṃ, Soṇa, vīriyasamataṃ adhiṭṭhaha, indriyānaṃ ca samataṃ paṭivijjha, tattha ca nimittaṃ gaṇhāhī»-ti.

“Indeed in the same way, Sona, over-exertion leads to agitation, too little exertion leads to idleness. Therefore here, Sona, practice evenness of energy, acquire an evenness of faculties, and take up your object of concentration”.

(A.N. 6.6.1. Soṇasuttam

Anguttara Nikaya VI.55 Sona Sutta

<http://www.accesstoinight.org/canon/anguttara/an6-55.html>)

2.

Kodhano dubbaṇṇo hoti - atho dukkhaṃ pi seti so;
atho atthaṃ gahetvāna - anattaṃ adhipajjati.

An angry person is ugly – and he sleeps badly;

Having gained well-being – he comes to disadvantage.

Tato kāyena vācāya - vadhaṃ katvāna kodhano;
kodhābhībhūto puriso - dhanajāniṃ nigacchati.

Further an angry person, having done harm by body or speech,

Overwhelmed with anger – he suffers loss of wealth.

Kodhasammadasammatto - āyasyaṃ nigacchati;
ñātimitā suhajjā ca - parivajjanti kodhanaṃ.

Overtaken by the intoxication of anger – he suffers dishonor;

Relatives and friends and colleagues shun an angry person.

Anatthajanano kodho - kodho cittappakopano;
bhayamantarato jātaṃ - taṃ jano nāvabujjhati.

Anger causes loss - anger upsets the mind;

He does not realize the fear born from within.

Kuddho atthaṃ na jānāti - kuddho dhammaṃ na passati;
andhatamaṃ tadā hoti - yaṃ kodho sahate naraṃ.

The angry person does not know profit – he does not see the Dhamma;

Then he is in deep darkness - that man whom anger conquers.

Nāssa hirī na ottappaṃ - na vāco hoti gāraṃ;
kodhena abhibhūtaṃ - na dīpaṃ hoti kiñcanaṃ.

For him there is no shame, no remorse – his speech is not respectful;

For one overcome by anger – there is no refuge.

(A.N. 7.6.11. Kodhanasuttam

Anguttara Nikaya VII.60 Kodhana Sutta

<http://www.accesstoinight.org/canon/anguttara/an7-60.html>)

3.

Rājā āha: »Kiṃlakkhaṇo, bhante Nāgasena, manasikāro, kiṃlakkhaṇā paññā»ti?

The king said: "Venerable Nagasena, what is the distinguishing mark of attention, and what is the distinguishing mark of wisdom?"

«Ūhanalakkhaṇo kho, mahārāja, manasikāro, chedanalakkhaṇā paññā»ti.

"Examination is the distinguishing mark of attention, and severing is the distinguishing mark of wisdom?"

«Kathaṃ ūhanalakkhaṇo manasikāro, kathaṃ chedanalakkhaṇā paññā, opammaṃ karohi»ti.

"How is examination the distinguishing mark of attention, and how is severing the distinguishing mark of wisdom? Make a simile."

«Jānāsi, tvaṃ mahārāja, yavalāvake?»ti.

"Do you know barley-reapers, great king?"

«Āma, bhante, jānāmī»ti.

"Yes, venerable sir, I know them."

«Kathaṃ, mahārāja, yavalāvakā yavaṃ lunanti»ti?

"How, great king, do barley-reapers reap barley?"

«Vāmena, bhante, hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttaṃ gahetvā dāttena chindanti»ti.

"Venerable sir, they take a sheaf of barley in the left hand, and take a sickle in the right hand, and they cut with the sickle."

«Yathā, mahārāja, yavalāvako vāmena hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttaṃ gahetvā yavaṃ chindati, evaṃ'eva kho, mahārāja, yogāvacarō manasikārena mānasam gahetvā paññāya kilese chindati.

"Just as, great king, a barley-reaper takes a sheaf of barley in the left hand, takes a sickle in the right hand, and cuts the barley, even so, great king, does the spiritual aspirant take hold of the mind with attention, and cut off the defilements with wisdom."

Evam kho, mahārāja, ūhanalakkhaṇo manasikāro, evam chedanalakkhaṇā paññā»ti.

"Indeed thus, great king, examination is the distinguishing mark of attention, and severing is the distinguishing mark of wisdom?"

«Kallo'si, bhante Nāgasena»ti.

"You are clever, venerable Nagasena."

(Miln. III.1.8. Manasikāralakkhaṇapañho)

4.

Atha kho aññataro brāhmaṇo yena bhagavā ten'upasaṃkami; upasaṃkamitvā bhagavatā saddhiṃ sammodi. ... ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

Then a certain Brahmin approached the blessed one; having approached he exchanged friendly greetings with the blessed one. ...he sat on one side. Sitting on one side, this Brahmin said thus to the blessed one:

»Sandiṭṭhiko dhammo, sandiṭṭhiko dhammo'ti, bho gotama, vuccati. Kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti ...»ti?

"Master Gotama, it is said 'the Dhamma is evident, the Dhamma is evident'. In what respect, master Gotama, is the Dhamma evident...?"

«Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhantaṃ rāgaṃ 'atthi me

ajjhattaṃ rāgo'ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ 'natthi me ajjhattaṃ rāgo'ti pajānāsi»ti?

"In that case, Brahmin, I will ask you in response. Just as it is fitting to you, so you would explain it. What do you think, Brahmin, with lust present internally, would you know 'there is lust internally to me', and with lust not present internally, would you know 'there is no lust internally to me'?"

«Evaṃ, bho».

"Yes, sir."

«Yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ 'atthi me ajjhattaṃ rāgo'ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ 'natthi me ajjhattaṃ rāgo'ti pajānāsi - evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ... ».

"Indeed you, Brahmin, with lust present internally, know 'there is lust internally to me', and with lust not present internally, you know 'there is no lust internally to me' – in the same way, Brahmin, the Dhamma is evident ...".

«Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ dosaṃ ... pe ...

santaṃ vā ajjhattaṃ mohaṃ ... pe ...

santaṃ vā ajjhattaṃ kāyasandosaṃ ... pe ...

santaṃ vā ajjhattaṃ vacīsandosaṃ ... pe ...

santaṃ vā ajjhattaṃ manosandosaṃ 'atthi me ajjhattaṃ manosandoso'ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosaṃ 'natthi me ajjhattaṃ manosandoso'ti pajānāsi»ti?

"What do you think, Brahmin, with ill-will present internally ... etc. ...with delusion present internally ... etc. ...with defilement of the body present internally ... etc. ...with defilement of speech present internally ... etc. ... with defilement of mind present internally, would you know 'there is defilement of mind present internally', or with defilement of mind not present internally, would you know 'there is not defilement of mind present internally'?"

«Evaṃ, bho».

"Yes, sir."

«Yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhattaṃ manosandosaṃ 'atthi me ajjhattaṃ manosandoso'ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosaṃ 'natthi me ajjhattaṃ manosandoso'ti pajānāsi - evaṃ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ...»ti.

"Indeed you, Brahmin, with defilement of mind present internally, know 'there is defilement of mind internally to me', and with defilement of mind not present internally, you know 'there is no defilement of mind internally to me' – in the same way, Brahmin, the Dhamma is evident ...".

«Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama ... pe ... upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇ'upetaṃ saraṇaṃ gataṃ»ti.

"Excellent, master Gotama, excellent, master Gotama ...etc. ...may the blessed Gotama accept me as a lay devotee, gone to refuge from today on for life".

(A.N. 6.5.6. Dutiyasandiṭṭhikasuttaṃ)

5.

Manujassa pamattacārino - taṇhā vadḍhati māluvā viya;

so palavatī hurāhuraṃ - phalamicchaṃ'va vanasmi vānaro.

For a man who is lazy – craving increases like a maluva vine;

He drifts from existence to existence – as the monkey in the forest desiring fruit.

Yaṃ eṣā sahatī jammī - taṇhā loke visattikā;

sokā tassa pavaḍḍhanti - abhivaḍḍham'va bīraṇaṃ.
*Whoever in the world is overcome by this wretched craving and attachment;
His sorrows increase – as birana grass grows.¹*
Yo c'etaṃ sahaṭī jammaṃ - taṇhaṃ loke duraccayaṃ;
sokā tamhā papatanti - udabindu'va pokkharā.
*Whoever in the world overcomes this wretched craving that is hard to remove;
Sorrow falls from him – like a drop of water from a lotus leaf.*
(Dhp, 24, 334-336)

CHAPTER 7

Readings 7

1.

«Etha tumhe, Kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, ... mā samaṇo no garūti. Yadā tumhe, Kālāmā, attanā'va jāneyyātha - 'ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattantī'ti, atha tumhe, Kālāmā, pajaheyyātha.

“Come you, Kalamas, not by tradition, nor by hearsay, nor by rumour, nor by the authority of the scriptures, ... nor because a monk teaches us. When you, Kalamas, know for yourselves – these qualities are unwholesome, these qualities are reprehensible, these qualities are despised by the wise, these qualities when taken up and grasped lead to harm and suffering’ – then, Kalamas, you would renounce them”.

«Taṃ kiṃ maññatha, Kālāmā, lobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā»ti?

“What do you think, Kalamas, does greed arising internally in a person arise accompanied by welfare or harm?”

«Ahitāya, bhante».

“Harm, venerable sir”.

«Luddho panāyaṃ, Kālāmā, purisapuggalo lobhena abhibhūto pariyādinnaṃ, paṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ'sa hoti dīgharattaṃ ahitāya dukkhāyā»ti.

“Then this greedy person, Kalamas, an individual overcome and with the mind completely overpowered by greed, kills living beings, takes what is not given, commits adultery, speaks falsely, and incites others to do likewise, which will bring him a long time of harm and suffering”.

«Evaṃ, bhante».

“Yes, venerable sir”.

«Taṃ kiṃ maññatha, Kālāmā, doso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā»ti?

“What do you think, Kalamas, does ill-will arising internally in a person arise accompanied by welfare or harm?”

«Ahitāya, bhante».

“Harm, venerable sir”.

¹ Some versions of Dhp have abhivattham – well-watered.

«Duṭṭho panāyaṃ, Kālāmā, purisapuggalo dosena abhibhūto pariyādinnaṅgacitto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ'sa hoti dīgharattaṃ ahitāya dukkhāyā»ti.

“Then this malicious person, Kalamas, an individual overcome and with the mind completely overpowered by ill-will, kills living beings, takes what is not given, commits adultery, speaks falsely, and incites others to do likewise, which will bring him a long time of harm and suffering”.

«Evaṃ, bhante».

“Yes, venerable sir”.

«Taṃ kiṃ maññatha, Kālāmā, moho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā»ti?

“What do you think, Kalamas, does delusion arising internally in a person arise accompanied by welfare or harm?”

«Ahitāya, bhante».

“Harm, venerable sir”.

«Mūḷho panāyaṃ, Kālāmā, purisapuggalo mohena abhibhūto pariyādinnaṅgacitto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ'sa hoti dīgharattaṃ ahitāya dukkhāyā»ti.

“Then this deluded person, Kalamas, an individual overcome and with the mind completely overpowered by delusion, kills living beings, takes what is not given, commits adultery, speaks falsely, and incites others to do likewise, which will bring him a long time of harm and suffering”.

«Evaṃ, bhante».

“Yes, venerable sir”.

«Taṃ kiṃ maññatha, Kālāmā, ime dhammā kusalā vā akusalā vā»ti?

“What do you think, Kalamas, are these qualities wholesome or unwholesome?”

«Akusalā, bhante».

“Unwholesome, venerable sir”.

«Sāvajjā vā anavajjā vā»ti?

“Commendable or reprehensible?”

«Sāvajjā, bhante».

“Reprehensible, venerable sir”.

«Viññugarahitā vā viññuppasatthā vā»ti?

“Praised or despised by the wise?”

«Viññugarahitā, bhante».

“Despised by the wise, venerable sir”.

«Samattā samādinnaṃ ahitāya dukkhāya saṃvattanti, no vā? Kathaṃ vā ettha hoti»ti?

“Undertaken and observed they lead to harm and suffering, don't they? How does it seem to you?”

«Samattā, bhante, samādinnaṃ ahitāya dukkhāya saṃvattanti ti. Evaṃ no ettha hoti»ti.

“Undertaken and observed, venerable sir, they lead to harm and suffering. That is how it is for us”.

(A.N. 3.7.5. Kesamuttisuttam
Anguttara Nikaya III.65 Kalama Sutta
<http://www.accesstoinight.org/canon/anguttara/an3-65.html>)

2.

«Nâhaṃ, brāhmaṇa, sabbaṃ diṭṭhaṃ bhāsitaḥṣaṃ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ diṭṭhaṃ na bhāsitaḥṣaṃ ti vadāmi; nāhaṃ, brāhmaṇa, sabbaṃ sutāṃ bhāsitaḥṣaṃ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ sutāṃ na bhāsitaḥṣaṃ ti vadāmi; nāhaṃ, brāhmaṇa, sabbaṃ mutaṃ bhāsitaḥṣaṃ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ mutaṃ na bhāsitaḥṣaṃ ti vadāmi; nāhaṃ, brāhmaṇa, sabbaṃ viññātaṃ bhāsitaḥṣaṃ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ viññātaṃ na bhāsitaḥṣaṃ ti vadāmi.

“I do not say, Brahmins, that everything seen should be spoken about, nor do I say that everything seen should not be spoken about. I do not say, Brahmins, that everything heard should be spoken about, nor do I say that everything heard should not be spoken about. I do not say, Brahmins, that everything thought should be spoken about, nor do I say that everything thought should not be spoken about. I do not say, Brahmins, that everything known should be spoken about, nor do I say that everything known should not be spoken about.”

«Yaṃ hi, brāhmaṇa, diṭṭhaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ diṭṭhaṃ na bhāsitaḥṣaṃ ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, diṭṭhaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ diṭṭhaṃ bhāsitaḥṣaṃ ti vadāmi.

“Indeed, Brahmins, something seen that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing seen should not be spoken about. Moreover, Brahmins, something seen that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing seen should be spoken about.”

«Yaṃ hi, brāhmaṇa, sutāṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ sutāṃ na bhāsitaḥṣaṃ ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, sutāṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ sutāṃ bhāsitaḥṣaṃ ti vadāmi.

“Indeed, Brahmins, something heard that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing heard should not be spoken about. Moreover, Brahmins, something heard that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing heard should be spoken about.”

«Yaṃ hi, brāhmaṇa, mutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ mutaṃ na bhāsitaḥṣaṃ ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, mutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ mutaṃ bhāsitaḥṣaṃ ti vadāmi.

“Indeed, Brahmins, something thought that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing thought should not be spoken about. Moreover, Brahmins, something thought that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing thought should be spoken about.”

«Yaṃ hi, brāhmaṇa, viññātaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ viññātaṃ na bhāsitaḥṣaṃ ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, viññātaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ viññātaṃ bhāsitaḥṣaṃ ti vadāmi»ti.

“Indeed, Brahmins, something known that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing known should

not be spoken about. Moreover, Brahmins, something known that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing known should be spoken about.”

(A.N. 4.19.3. Sutasuttam
Anguttara Nikaya IV.183 Suta Sutta
<http://www.accesstoinsight.org/canon/anguttara/an4-183.html>)

3.

Saccaṃ bhaṇe na kujjheyya - dajjā’ppasmim̐ pi yācito.
eteḥi tīhi ṭhānehi - gacche devāna santike.

*Speak the truth, do not be angry – give what is asked for from the little you have.
By these three things – you would go in the vicinity of the gods.*

(Dhp 17, 224)

Kāyappakopaṃ rakkheyya - kāyena saṃvuto siyā;
kāyaduccaritaṃ hitvā - kāyena sucaritaṃ care.

*Protect yourself from agitation in the body – be restrained in body;
Having given up bad bodily behavior – conduct yourself well in the body.*

Vacīpakopaṃ rakkheyya - vācāya saṃvuto siyā;
vacīduccaritaṃ hitvā - vācāya sucaritaṃ care.

*Protect yourself from agitation in speech – be restrained in speech;
Having given up bad speech– conduct yourself well verbally.*

Manopakopaṃ rakkheyya - manasā saṃvuto siyā;
manoduccaritaṃ hitvā - manasā sucaritaṃ care.

*Protect yourself from agitation in the mind – be restrained in mind;
Having given up bad mental behavior– conduct yourself well mentally.*

(Dhp 17, 231-233)

Yo pāṇamatipāṭeti - musāvādaṃ ca bhāsati;
loke adinnaṃ ādiyati - paradāraṃ ca gacchati.
Surāmerayapānaṃ ca - yo naro anuyuñjati;
idh’evameso lokasmim̐ - mūlaṃ khaṇati attano.

*One who kills living beings – and speaks falsely;
Takes what is not given – and commits adultery;
And drinks wine and liquor – the man who thus engages himself;
Here in this world – he digs up the very root of himself.*

(Dhp 18, 246-247)

4.

Sace labhetha nipakaṃ saḥāyaṃ,
saddhiṃ caraṃ sādhuviḥāridhīraṃ;
Abhibhuyya sabbāni parissayāni,
careyya tenattamano satīmā.

*If you obtain an intelligent friend,
a constant companion of noble behavior;
Having overcome all obstacles,
you would wander with him delighted and mindful.*

No ce labhetha nipakaṃ saḥāyaṃ,
saddhiṃ caraṃ sādhuviḥāridhīraṃ;

Rājā'va raṭṭhaṃ vijitaṃ pahāya,
eko care mātaṃg'araññe'va nāgo.
*If you do not obtain an intelligent friend,
a constant companion of noble behavior;
As a king would abandon his conquered kingdom,
you would roam alone as an elephant in the elephant forest.*

(Dhp 23, 328-329)

Further Readings 7

1.

“Tayo'me, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā. Katame tayo? Rāgaggi, dosaggi, mohaggi.

“Brahmins, there are these three fires that are to be renounced, and avoided, and not taken upon oneself. What are the three? The fire of lust, the fire of anger, and the fire of delusion.”

Kasmā cāyaṃ, brāhmaṇa, rāgaggi pahātabbo parivajjetabbo, na sevitabbo? Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnaṅcitta kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ rāgaggi pahātabbo parivajjetabbo, na sevitabbo.

“And, Brahmins, what is this fire of lust that should be renounced, and avoided, and not taken upon oneself. Indeed, Brahmins, a lustful person, overcome by lust, with the mind completely taken over by lust, behaves badly in body, speech, and mind. Having behaved badly in body, speech, and mind, at the breaking up of the body and then death, he is reborn in a state of woe, in a realm of misery, in great ruin, in hell. Therefore this is the fire of lust to be renounced, and avoided, and not taken upon oneself.”

Kasmā cāyaṃ, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo? Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnaṅcitta kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ dosaggi pahātabbo parivajjetabbo, na sevitabbo.

“And, Brahmins, what is this fire of anger that should be renounced, and avoided, and not taken upon oneself. Indeed, Brahmins, an angry person, overcome by anger, with the mind completely taken over by anger, behaves badly in body, speech, and mind. Having behaved badly in body, speech, and mind, at the breaking up of the body and then death, he is reborn in a state of woe, in a realm of misery, in great ruin, in hell. Therefore this fire of anger is to be renounced, and avoided, and not taken upon oneself.”

Kasmā cāyaṃ, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitabbo? Mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnaṅcitta kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ mohaggi pahātabbo parivajjetabbo, na sevitabbo. Ime kho tayo, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.”

“And, Brahmins, what is this fire of delusion that should be renounced, and avoided, and not taken upon oneself. Indeed, Brahmins, a deluded person, overcome by delusion,

with the mind completely taken over by delusion, behaves badly in body, speech, and mind. Having behaved badly in body, speech, and mind, at the breaking up of the body and then death, he is reborn in a state of woe, in a realm of misery, in great ruin, in hell. Therefore this fire of delusion is to be renounced, and avoided, and not taken upon oneself.”

(A.N. 7.5.4. Dutiya-aggisuttam)

2.

Rājā āha: «Bhante Nāgasena, kiṃlakkhaṇā paññā»ti?

The king said: "Venerable Nagasena, what is the distinguishing mark of wisdom?"

«Pubbeva kho, mahārāja, mayā vuttam ‘chedanalakkhaṇā paññā’ ti, api ca obhāsanalakkhaṇā paññā»ti.

"Previously, great king, I said 'severing is a distinguishing mark of wisdom', and now furthermore shining forth is a distinguishing mark of wisdom."

«Katham, bhante, obhāsanalakkhaṇā paññā»ti?

"How, venerable sir, is shining forth a distinguishing mark of wisdom?"

«Paññā, mahārāja, uppajjamānā avijjandhakāraṃ vidhameti, vijjohāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṇāni karoti; tato yogāvacaro ‘aniccan’ ti vā ‘dukkhan’ ti vā ‘anattā’ ti vā sammappaññāya passatī»ti.

"Wisdom arising, great king, dispels the darkness of ignorance, makes known the luster of insight, brings forth the world of knowledge, and makes manifest the noble truths; and further, the spiritual practitioner sees with complete understanding 'impermanence', 'unsatisfactoriness', or 'corelessness'."

«Opammaṃ karohī»ti.

"Give me an analogy."

«Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, pavīṭṭho padīpo andhakāraṃ vidhameti, obhāsam janeti, ālokaṃ vidamseti, rūpāni pākaṇāni karoti, evameva kho, mahārāja, paññā uppajjamānā avijjandhakāraṃ vidhameti, vijjohāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṇāni karoti; tato yogāvacaro ‘aniccan’ ti vā ‘dukkhan’ ti vā ‘anattā’ ti vā sammappaññāya passati. Evaṃ kho, mahārāja, obhāsanalakkhaṇā paññā»ti.

"Just as, great king, a person would bring a lamp into a dark house, and with the lamp lit dispels the darkness, makes known the luster, shows the light, and makes manifest forms, so too, great king, wisdom arising dispels the darkness of ignorance, makes known the luster of insight, brings forth the world of knowledge, and makes manifest the noble truths; and further, the spiritual practitioner sees with complete understanding 'impermanence', 'unsatisfactoriness', or 'corelessness'."

«Kallosi, bhante Nāgasena»ti.

"You are clever, venerable Nagasena."

(Miln. III.1.14. Paññālakkaṇapañho)

3.

«Bhante Nāgasena, nav’ime puggalā mantitaṃ guyhaṃ vivaranti na dhārenti. Katame nava? Rāgacarito, dosacarito, mohacarito, bhīruko, āmisagaruko, itthī, soṇḍo, paṇḍako, dārako»ti.

"Venerable Nagasena, there are these nine types of people who disclose and do not keep secret counsel. What are the nine? A person characterized by lust, a person

characterized by anger, a person characterized by delusion, a fearful person, a person attached to sensual things, a woman, a drunkard, a weakling, and a child.”

Thero āha «Tesaṃ ko doso»ti?

The elder monk said: “What is the fault with these?”

«Rāgacarito, bhante Nāgasena, rāgavasena mantitaṃ guyhaṃ vivarati na dhāreti, dosacarito, bhante, dosavasena mantitaṃ guyhaṃ vivarati na dhāreti, mūlho mohavasena mantitaṃ guyhaṃ vivarati na dhāreti, bhīruko bhayavasena mantitaṃ guyhaṃ vivarati na dhāreti, āmisagaruko āmisahetu mantitaṃ guyhaṃ vivarati na dhāreti, itthī ... ittaratāya mantitaṃ guyhaṃ vivarati na dhāreti, soṇḍiko surālolatāya mantitaṃ guyhaṃ vivarati na dhāreti, paṇḍako anekamsikatāya mantitaṃ guyhaṃ vivarati na dhāreti, dārako capalatāya mantitaṃ guyhaṃ vivarati na dhāreti.

“A person characterized by lust, Venerable Nagasena, discloses and does not keep secret counsel, on account of passion; a person characterized by anger, venerable sir, discloses and does not keep secret counsel on account of ill-will; a person characterized by delusion discloses and does not keep secret counsel on account of delusion; a fearful person discloses and does not keep secret counsel on account of fear; a person attached to sensual things discloses and does not keep secret counsel for the sake of material pleasures; a woman discloses and does not keep secret counsel due to changeableness; a drunkard discloses and does not keep secret counsel because of addiction to drink; a weakling discloses and does not keep secret counsel due to uncertainty; and a child discloses and does not keep secret counsel due to fickleness.”

Bhavatīha:

It is said:

«Ratto duṭṭho ca mūlho ca - bhīru āmisagaruko

itthī soṇḍo paṇḍako ca - navamo bhavati dārako.

“An infatuated person, a malicious one, a deluded one, a coward, a materialist, A woman, a drunkard, a weakling, and a child make nine.

Nav’ete puggalā loke - ittarā calitā calā;

etehi mantitaṃ guyhaṃ - khippaṃ bhavati pākaṭaṃ»ti.

These nine types of people in the world – unsteady, fickle, wavering; From these counsel that is hidden – quickly becomes revealed.”

(Miln. IV.intro Navaguyhamantavidhamsakam)

4.

Middhī yadā hoti mahagghaso ca,

niddāyitā samparivattasāyī;

Mahāvarāhova nivāpapuṭṭho,

punappunaṃ gabbhamupeti mando.

He who is slothful and a great glutton,

Or a sleepy person who tosses and turns in bed;

Or a great pig fed on fodder,

Again and again reaches the womb.

Appamādaratā hotha - sacittamanurakkhatha;

duggā uddharath’attānaṃ - paṃke sanno’va kuñjaro.

Be attached to diligence – control well your mind;

Lift yourselves up from the rough ground – as the elephant does himself from the mud.

(Dhp 23, 325, 327)

CHAPTER 8

Readings 8

1.

Atha kho Venāgapurikā brāhmaṇagahapatikā yena Bhagavā ten' upasaṃkamim̐su; upasaṃkamtivā app' ekacce Bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su, app' ekacce Bhagavatā saddhim̐ sammodim̐su ... ekamantam̐ nisīdim̐su, app' ekacce nāmagottam̐ sāvetvā ekamantam̐ nisīdim̐su, appekacce tuṅhībhūtā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinno kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantam̐ etadavoca:

Then indeed the Brahmins and householders of Venagapurika approached the Blessed one. Having approached some saluted the Blessed One and sat down on one side; some exchanged greetings with Blessed One and sat down on one side; some announced their full names and sat down on one side; some stayed silent and sat down on one side. Sitting on one side Venagapurika Vacchagotta the Brahmin spoke thus to the Blessed One:

«Acchariyam̐, bho Gotama, abbhutam̐, bho Gotama Yāvañc' idam̐ bhoto Gotamassa vipassannāni indriyāni, parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, sāradaṃ badarapaṇḍum̐ parisuddham̐ hoti pariyodātam̐; evamevaṃ bhoto Gotamassa vipassannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, tālapakkaṃ sampati bandhanā pamuttam̐ parisuddham̐ hoti pariyodātam̐; evamevaṃ bhoto Gotamassa vipassannāni indriyāni parisuddho chavivaṇṇo pariyodāto.»

"It is wonderful, master Gotama, it is marvelous, master Gotama! That is, the faculties of master Gotama are tranquil, the complexion clean and unblemished. Just as indeed, master Gotama, the fresh light yellow jujube fruit is clean and unblemished, and just as, master Gotama, the palm fruit freshly unsheathed is clean and unblemished, thus are the faculties of master Gotama tranquil, the complexion clean and unblemished."

(A.N. 3.7.3. Venāgapurasuttam̐)

2.

Tena kho pana samayena Uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṭo hoti. Pañca usabhasatāni thūṇ' ūpanītāni honti yaññatthāya, pañca vacchatarasatāni thūṇ' ūpanītāni honti yaññatthāya, pañca vacchatarisatāni thūṇ' ūpanītāni honti yaññatthāya, pañca ajasatāni thūṇ' ūpanītāni honti yaññatthāya, pañca urabhasatāni thūṇ' ūpanītāni honti yaññatthāya. Atha kho Uggatasarīro brāhmaṇo yena Bhagavā ten' upasaṃkami; upasaṃkamtivā Bhagavatā saddhim̐ sammodi ... ekamantam̐ nisīdi. Ekamantam̐ nisinno kho Uggatasarīro brāhmaṇo Bhagavantam̐ etadavoca:

Indeed then at this time the great sacrifice of Uggatasarira the Brahmin is being prepared. Five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams are brought up to a post to be sacrificed. Then the Brahmin Uggatasarira approached the Blessed One; having approached he exchanged greetings with the Blessed One ... and sat down on one side. Seated on one side the Brahmin Uggatasarira said this to the Blessed One:

«Sutam̐ m' etam̐, bho Gotama, aggissa ādānam̐ yūpassa ussāpanam̐ mahapphalam̐ hoti mahānisamsam̐»ti.

“I have heard, master Gotama, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

«Mayā pi kho etaṃ, brāhmaṇa, sutam aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisamsaṃ»ti.

“I too have heard, Brahmin, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

Dutiyam pi kho Uggatasarīro brāhmaṇo ... pe ... tatiyampi kho Uggatasarīro brāhmaṇo Bhagavantaṃ etadavoca:

A second time the Brahmin Uggatasarira ... etc. ... and for a third time the Brahmin Uggatasarira said this to the Blessed One:

«Sutaṃ m’etaṃ, bho Gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisamsaṃ»ti.

“I have heard, master Gotama, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

«Mayā pi kho etaṃ, brāhmaṇa, sutam aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisamsaṃ»ti.

“I too have heard, Brahmin, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

«Tayidaṃ, bho Gotama, sameti bhoto c’eva Gotamassa amhākaṃ ca, yadidaṃ sabbena sabbam».

“Then, Master Gotama, master Gotama agrees with us in everything we say”.

Evaṃ vutte āyasmā Ānando Uggatasarīraṃ brāhmaṇaṃ etadavoca:

This being said, the venerable Ananda said this to the Brahmin Uggatasarira:

«Na kho, brāhmaṇa, Tathāgatā evaṃ pucchitabbā - ‘sutaṃ m’etaṃ, bho Gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisamsaṃ’ti. Evaṃ kho, brāhmaṇa, tathāgatā pucchitabbā: ‘ahañhi, bhante, aggiṃ ādātukāmo, yūpaṃ ussāpetukāmo. Ovadatu maṃ, bhante, bhagavā».

“One should not ask the Tathagata thus – ‘I have heard, master Gotama, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage’. Instead, Brahmin, one should ask the Tathagata: ‘Lord, I am setting up a fire and erecting a sacrificial post. Would the Blessed One advise me, Lord?’

Anusāsatu maṃ, bhante, bhagavā yaṃ mama assa dīgharattaṃ hitāya sukhāyā»ti.

“ ‘Would the Blessed One instruct me, Lord, so that I might have well-being and happiness for a long time?’ ”.

(A.N. 7.5.4. Dutiya-aggisuttaṃ)

3.

Dunnigghassa lahuno - yatthakāmanipātino;

cittassa damatho sādhu - cittaṃ dantaṃ sukhāvahaṃ.

The mind is difficult to restrain, swift, and clings wherever it wishes

Good is the taming of it – a mind tamed is conducive to happiness..

Suddasam sunipuṇaṃ - yatthakāmanipātinaṃ;

cittaṃ rakkhetha medhāvī - cittaṃ guttaṃ sukhāvahaṃ.

The mind is difficult to grasp, subtle and clings wherever it wishes

Let the wise person guard it - a mind guarded is conducive to

happiness.

Anavaṭṭhitacittassa - saddhammaṃ avijānato;
pariplavapasādassa - paññā na paripūrati.

*He whose mind is not steady, he who knows not the true doctrine;
He whose faith is wavering – the wisdom of such a one is not perfected.*

(Dhp 3, 35-36, 38)

Yāvajīvam pi ce bālo - paṇḍitaṃ payirupāsati;
na so dhammaṃ vijānāti - dabbī sūparasam yathā.

*If a fool associates with a wise man for the whole of his life
He knows not the Dhamma, just as a spoon knows not the taste of
soup.*

Muhuttamapi ce viññū - paṇḍitaṃ payirupāsati;
khippaṃ dhammaṃ vijānāti - jivhā sūparasam yathā.

*If a sage associates with a wise man for only an instant
He knows the Dhamma, just as a tongue knows the taste of soup.*

Na taṃ kammaṃ kataṃ sādhu - yaṃ katvā anutappati;
yassa assumukho rodaṃ - vipākaṃ paṭisevati.

*That deed is not done well, when having done it, one repents;
And weeping bears the fruit from it with a tearful face.*

Taṃ ca kammaṃ kataṃ sādhu - yaṃ katvā nānutappati;
yassa paṭito sumano - vipākaṃ paṭisevati.

*That deed is done well, when having done it, one does not repent;
And delighted one bears the fruit from it with a joyful mind.*

(Dhp 5, 64-65, 67-68)

Attānameva paṭhamaṃ - patirūpe nivesaye;
atha'ññaṃ'anusāseyya - na kilsseyya paṇḍito.

*Let one establish oneself in what is proper first;
Then one may instruct others. Such a wise person would not be defiled.*

(Dhp 12, 158)

Further Readings 8

1.

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Sīho senāpati yena Bhagavā ten'upasaṃkamaṃ; upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Sīho senāpati Bhagavantaṃ etadavoca - «Sakkā nu kho, bhante, Bhagavā sandiṭṭhikaṃ dānaphalaṃ paññāpetuṃ»ti?

At one time the Blessed One was staying at Vesali in the pavilion of the Great Park. Then the general Siha approached the Blessed One, and after approaching he greeted him then sat down on one side. Sitting on one side, the general Siha spoke thus to the Blessed One – “Would it be possible, reverend sir, for the Blessed One to make known the visible fruit of generosity?”

«Sakkā, Sīhā»ti bhagavā avoca - «dāyako, Sīha, dānapati bahuno janassa piyo hoti manāpo. Yaṃ pi, Sīha, dāyako dānapati bahuno janassa piyo hoti manāpo, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.

“It is possible, Siha” the Blessed One said. “A generous lay donor is cherished by and pleasing to a great number of people. That a generous lay donor is cherished by and pleasing to a great number of people, this is a visible fruit of generosity.”

«Puna ca param, Sīha, dāyakam dānapatiṃ santo sappurisā bhajanti. Yaṃ pi, Sīha, dāyakam dānapatiṃ santo sappurisā bhajanti, idaṃ pi sandiṭṭhikam dānaphalam.

“And furthermore, Siha, virtuous people speak well of a generous lay donor. That virtuous people speak well of a generous lay donor, this is a visible fruit of generosity.”

«Puna ca param, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati. Yaṃ pi, Sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idampi sandiṭṭhikam dānaphalam.

“And furthermore, Siha, excellent renown is spread forth about a generous lay donor. That excellent renown is spread forth about a generous lay donor, this is a visible fruit of generosity.”

«Puna ca param, Sīha, dāyako dānapati yaṃ yadeva parisam upasamkamati - yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam - visārado upasamkamati amaṃkubhūto. Yaṃ pi, Sīha, dāyako dānapati yaṃ yadeva parisam upasamkamati - yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam - visārado upasamkamati amaṃkubhūto, idaṃ pi sandiṭṭhikam dānaphalam.

“And furthermore, Siha, whichever assembly a generous lay donor approaches – be it warrior caste, Brahmins, householders, or recluses – he approaches them confident and with a clear conscience. That whichever assembly a generous lay donor approaches – be it warrior caste, Brahmins, householders, or recluses – he approaches them confident and with a clear conscience, this is a visible fruit of generosity.”

«Puna caparam, Sīha, dāyako dānapati kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjati. Yaṃ pi, Sīha, dāyako dānapati kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjati, idaṃ samparāyikam dānaphalam»ti.

“And furthermore, Siha, at the break up of the body and death a generous lay donor is reborn in a happy place even heaven. That at the break up of the body and death a generous lay donor is reborn in a happy place even heaven, this is a fruit of generosity in the next world.”

(A.N. 5.4.4. Sīhasenāpatisuttam

Anguttara Nikaya V.34 Siha Sutta

<http://www.accesstosight.org/canon/anguttara/an5-34.html>)

2.

Ekam samayam Bhagavā Vesāliyam viharati Mahāvane Kūṭāgārasālāyam. Atha kho Mahāli Licchavi yena Bhagavā ten’upasaṃkami; upasaṃkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahāli Licchavi Bhagavantam etadavoca:

At one time the Blessed One was staying at Vesali in the pavilion of the Great Park. Then Mahali Licchavi approached the Blessed One, and after approaching he greeted him then sat down on one side. Sitting on one side, the Mahali Licchavi spoke thus to the Blessed One:

«Ko nu kho, bhante, hetu, ko paccayo pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā»ti?

“What, reverend sir, is the cause and condition for the doing of evil deeds, and for

the manifestation of evil deeds?”

«Lobho kho, Mahāli, hetu, lobho paccayo pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā. Doso kho, Mahāli, hetu, doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Moho kho, Mahāli, hetu, moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Ayoniso manasikāro kho, Mahāli, hetu, ayoniso manasikāro paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Micchāpaṇihitaṃ kho, Mahāli, cittaṃ hetu, micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā»ti.

“Greed, Mahali, is the cause, greed is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Hatred, Mahali, is the cause, hatred is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Delusion, Mahali, is the cause, delusion is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Lack of proper attention, Mahali, is the cause, lack of proper attention is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Directing the mind wrongly, Mahali, is the cause, directing the mind wrongly is the condition for the doing of evil deeds, and for the manifestation of evil deeds. This, Mahali, is the cause, this is the condition for the doing of evil deeds, and for the manifestation of evil deeds.”

«Ko pana, bhante, hetu, ko paccayo kalyāṇassa kammassa kiriyāya, kalyāṇassa kammassa pavattiyā»ti?

“Then what, reverend sir, is the cause and condition for the doing of good deeds, and for the manifestation of good deeds?”

«Alobho kho, Mahāli, hetu, alobho paccayo kalyāṇassa kammassa kiriyāya, kalyāṇassa kammassa pavattiyā. Adoso kho, Mahāli, hetu, adoso paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Amoho kho, mahāli, hetu, amoho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Yoniso manasikāro kho, Mahāli, hetu, yoniso manasikāro paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Sammāpaṇihitaṃ kho, Mahāli, cittaṃ hetu, sammāpaṇihitaṃ cittaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā. Ayaṃ kho, Mahāli, hetu, ayaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā»ti.

“Non-greed, Mahali, is the cause, non-greed is the condition for the doing of good deeds, and for the manifestation of good deeds. Non-hatred, Mahali, is the cause, non-hatred is the condition for the doing of good deeds, and for the manifestation of good deeds. Non-delusion, Mahali, is the cause, non-delusion is the condition for the doing of good deeds, and for the manifestation of good deeds. Proper attention, Mahali, is the cause, proper attention is the condition for the doing of good deeds, and for the manifestation of good deeds. Directing the mind correctly, Mahali, is the cause, directing the mind correctly is the condition for the doing of good deeds, and for the manifestation of good deeds. This, Mahali, is the cause, this is the condition for the doing of good deeds, and for the manifestation of good deeds.”

(A.N. 10.5.7. Mahālisuttaṃ)

3.

Akkodhano’ nupanāhī - amāyo rittapesuṇo;
sa ve tādisako bhikkhu - evaṃ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
If a monk is of such quality, then after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
guttadvāro sadā bhikkhu - evaṃ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk guarding his senses always, after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
kalyāṇasīlo so bhikkhu - evaṃ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk of good morals, after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
kalyāṇamitto so bhikkhu - evaṃ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk who is a noble companion, after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
kalyāṇapañño so bhikkhu - evaṃ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk of good wisdom, after death he does not grieve.*

(Theragāthā 8.2. Sirimittattheragāthā)

4.

Rājā āha: «Bhante Nāgasena, yo idha kālaṃkato Brahmaloce uppajjeyya, yo ca idha kālaṃkato Kasmīre uppajjeyya, ko cirataraṃ ko sīghataran»ti?

The king asked: "Venerable Nagasena, for he who having passed away is reborn in the Brahma world, or for he who having passed away is reborn in Kashmir, which one takes the longer time, and which the shorter?"

«Samakaṃ, mahārājā»ti.

"They are the same, great king."

«Opammaṃ karohī»ti.

"Give me an analogy."

«Kuiṃ pana, mahārāja, tava jātanagaran»ti?

"Then where, great king, is your town of birth?"

«Atthi, bhante, Kalasigāmo nāma, tatthāhaṃ jāto»ti.

"There is a place called Kalasigama, there I was born."

«Kīva dūro, mahārāja, ito Kalasigāmo hotī»ti.

"How far away, great king, is Kalasigama from here?"

«Dvimattāni, bhante, yojanasatānī»ti.

"About 200 yojana, venerable sir."

«Kīva dūraṃ, mahārāja, ito Kasmīraṃ hotī»ti?

"How far away, great king, is Kashmir from here?"

«Dvādasa, bhante, yojanānī»ti.

"About 12 yojana, venerable sir."

«Iṃgha, tvaṃ mahārāja, Kalasigāmaṃ cintehī»ti.

"Go on then, great king, think about Kalasigama."

«Cintito, bhante»ti.

"I am thinking, venerable sir."

«Iṃgha, tvaṃ mahārāja, Kasmīraṃ cintehī»ti.

“Go on then, great king, think about Kashmir.”

«Cintitaṃ bhante»ti.

“I am thinking, venerable sir.”

«Katamaṃ nu kho, mahārāja, cirena cintitaṃ, katamaṃ sīghataran»ti?

“Which thinking took a long time, great king, and which a short time?”

«Samakaṃ bhante»ti.

“The same, venerable sir.”

«Evameva kho, mahārāja, yo idha kālaṃkato Brahmaloce uppajjeyya, yo ca idha kālaṃkato Kasmīre uppajjeyya, samakaṃ yeva uppajjantī»ti.

“Just so, great king, for he who having passed away is reborn in the Brahma world, or for he who having passed away is reborn in Kashmir, they happen in the same time.”

«Bhiyyo opammaṃ karohī»ti.

“Give me another analogy.”

«Taṃ kiṃ maññasi, mahārāja, dve sakuṇā ākāseṇa gaccheyyūṃ, tesu eko ucce rukkhe nisīdeyya, eko nīce rukkhe nisīdeyya, tesam samakaṃ patiṭṭhitānaṃ katamassa chāyā paṭhamataraṃ pathaviyaṃ patiṭṭhaheyya, katamassa chāyā cirena pathaviyaṃ patiṭṭhaheyyā»ti?

“What do you think, great king, if two birds fly in the sky and one sits in a high tree, and the other in a low tree, if these happen at the same time, the shadow of which one would appear on the ground first, and which one later?”

«Samakaṃ, bhante»ti.

“At the same time, venerable sir.”

«Evameva kho, mahārāja, yo idha kālaṃkato Brahmaloce uppajjeyya, yo ca idha kālaṃkato Kasmīre uppajjeyya, samakaṃ yeva uppajjantī»ti.

“Just so, great king, for he who having passed away is reborn in the Brahma world, or for he who having passed away is reborn in Kashmir, they happen in the same time.”

«Kallo’si, bhante Nāgasenā»ti.

“You are clever, venerable Nagasena.”

(Miln. III.7.5. Dvinnam lokuppannam samakabhāvapañho)

CHAPTER 9

Readings 9

1.

Ekam samayaṃ Bhagavā Bhoganagare viharati Ānandacetiye. Tatra kho Bhagavā bhikkhū āmantesi: «Bhikkhavo»ti.

At one time, the Blessed One was living in the town of Bhoga at the Ananda monastery. There the Blessed One addressed the monks: “Monks”, he said.

«Bhadante»ti te bhikkhū Bhagavato paccassosum.

“Most venerable sir”, the monks replied to the Blessed One.

Bhagavā etadavoca: «Cattāro’me, bhikkhave, mahāpadese desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha; bhāsissāmī»ti.

The Blessed One said thus: “I will preach to you these four great statements, listen and pay careful attention; I will speak.”

«Evaṃ, bhante»ti kho te bhikkhū Bhagavato paccassosum.

“Yes, venerable sir”, the monks replied to the Blessed One.

Bhagavā etadavoca:

The Blessed One said thus:

«Katame, bhikkhave, cattāro mahāpadesā? Idha, bhikkhave, bhikkhu evaṃ vadeyya - ‘Sammukhā m’etaṃ, āvuso, Bhagavato suttaṃ, sammukhā paṭiggahitaṃ - ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ’ ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ n’eva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na c’eva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ: ‘Addhā, idaṃ na c’eva tassa Bhagavato vacanaṃ Arahato Sammāsambuddhassa ...’ti. Iti h’etaṃ, bhikkhave, chaḍḍeyyātha.»

“And what, monks, are the four great statements? Here, monks, a monk should say this – ‘This has been heard by me face to face from the Blessed One, face to face it has been received – this doctrine, this discipline, this dispensation from the Teacher’. Monks, the speaking of this is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these phrases having been well learned, the discourses are to be brought forth, the rules of discipline are to be compared. If when the discourses are brought forth and the rules of discipline compared, these do not enter into the discourses, these do not agree with the discipline, then it is to be concluded here: ‘Verily, this is not the word of the Blessed One, the arahant, the fully enlightened one’. Then this you should discard.”

«Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘Sammukhā m’etaṃ, āvuso, bhagavato suttaṃ, sammukhā paṭiggahitaṃ - ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ n’eva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte c’eva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: ‘Addhā, idaṃ tassa Bhagavato vacanaṃ Arahato Sammāsambuddhassa ...’ti. Idaṃ, bhikkhave, paṭhamaṃ mahāpadesaṃ dhāreyyātha.»

“Then here, monks, a monk should say this – ‘This has been heard by me face to face from the Blessed One, face to face it has been received – this doctrine, this discipline, this dispensation from the Teacher’. Monks, the speaking of this is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these phrases having been well learned, the discourses are to be brought forth, the rules of discipline are to be compared. If when the discourses are brought forth and the rules of discipline compared, these do enter into the discourses, these do agree with the discipline, then it is to be concluded here: ‘Verily, this is the word of the Blessed One, the arahant, the fully enlightened one’. This, monks, is the first of the great statements”

(A.N. 4.18.10. Mahāpadesasuttaṃ)

2.

«Ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhatāṃ ca sañjānāmi appātaṃkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca. Etha, tumhe’pi, bhikkhave, ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho, bhikkhave, tumhe’pi bhuñjamānā appābādhatāṃ ca sañjānissatha appātaṃkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihārañcā»ti.

“Indeed, monks, I eat only a single meal each day; eating only a single meal each

day, monks, I know good health, freedom from illness, lightness of body, strength, and comfort. Come you, monks, eat only a single meal each day; eating only a single meal each day, monks, you will know good health, freedom from illness, lightness of body, strength, and comfort.”

(M.N 2.2.5. [65] Bhaddālisuttam

<http://www.metta.lk/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima2/065-bhaddali-e1.htm>)

3.

Pāpañce puriso kayirā - na naṃ kayirā punappunaṃ;
na tamhi chandaṃ kayirātha - dukkho pāpassa uccayo.

If a person does evil, he should not do it again and again;

Do not make an intention of this – painful is the accumulation of evil.

Puññaṃ ce puriso kayirā - kayirā naṃ punappunaṃ.
tamhi chandaṃ kayirātha - sukho puññaṃ uccayo.

If a person makes merit, he should do it again and again;

Do make an intention of this – happy is the accumulation of merit.

Pāpo’pi passati bhadrāṃ - yāva pāpaṃ na paccati;
yadā ca paccati pāpaṃ - atha pāpo pāpāni passati.

Even an evildoer sees good while evil does not ripen;

But when evil ripens, then the evildoer sees evil.

Bhadropi passati pāpaṃ - yāva bhadrāṃ na paccati;
yadā ca paccati bhadrāṃ - atha bhadro bhadraṇi passati.

Even a doer of good sees evil while good does not ripen;

But when good ripens, the doer of good-doer sees good deeds.

(Dhp 9, 117-120)

Pāṇimhi ce vaṇo nāssa - hareyya pāṇinā viṣaṃ;
nābbaṇaṃ viṣamanveti - natthi pāpaṃ akubbato.

If there is no wound on a hand, then one may carry poison in it;

Just as poison does not enter when woundless, there is no evil for the non-doer.

(Dhp 9, 124)

Gabbhaṃ eke uppajjanti - nirayaṃ pāpakammino;
saggaṃ sugatino yanti - parinibbanti anāsavā.

Some are born in a womb, evildoers are born in hell;

*Righteous ones go on to heaven, those without taints pass away
without rebirth.*

(Dhp 9, 126)

Further Readings 9

1.

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. Tena kho pana samayena Sigālako gahapatiputto kālass’eva uṭṭhāya Rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassati: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

Thus have I heard. At one time the Blessed One was living at Rajagaha in the Bamboo Forest at the Squirrel’s Feeding Place. Then at that time the householder’s son Sigalaka, having arisen early in the morning and set forth from Rajagaha, with wet

clothes, wet hair, and joined palms, was paying homage to the separate directions: east, south, west, north, below, and above.

Atha kho Bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya Rājagaham piṇḍāya pāvīsi. Addasā kho Bhagavā Sigālakaṃ gahapatiputtaṃ kālass’eva uṭṭhāya Rājagahā nikkhamitvā allavatthaṃ allakesaṃ pañjalikaṃ puthudisā namassantaṃ: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ. Disvā Sigālakaṃ gahapatiputtaṃ etadavoca: «kiṃ nu kho tvam, gahapatiputta, kālass’eva uṭṭhāya Rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ»ti?

And the Blessed One, having dressed in the forenoon, and taking his bowl and robe, entered Rajagaha on his alms-round. Then he saw the householder’s son Sigalaka, who having arisen early in the morning and set forth from Rajagaha, with wet clothes, wet hair, and joined palms, was paying homage to the separate directions: east, south, west, north, below, and above. After seeing the householder Sigalaka he said thus: “Why, householder’s son, have you arisen early in the morning and set forth from Rajagaha, with wet clothes, wet hair, and joined palms, and are paying homage to the separate directions: east, south, west, north, below, and above?”

«Pitā maṃ, bhante, kālaṃ karonto evaṃ avaca: ‘disā, tāta, namasseyyāsī’ti. So kho ahaṃ, bhante, pitu vacanaṃ sakkaronto garuṃ karonto mānento pūjento kālass’eva uṭṭhāya Rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ»ti.

“My father, lord, while dying said thus: ‘My dear child, you should pay homage to the directions’. And so I, lord, respecting, considering seriously, knowing, and worshipping the words of my father, thus arise early in the morning, set forth from Rajagaha, with wet clothes, wet hair, and joined palms, and pay homage to the separate directions: east, south, west, north, below, and above.”

«Na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā namassitabbā»ti. «Yathā kathaṃ pana, bhante, ariyassa vinaye cha disā namassitabbā? Sādhu me, bhante, Bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye cha disā namassitabbā»ti.

“It is not in the discipline of the noble ones that you should pay homage to the six directions thus.” “Then how, lord, is it in the discipline of the noble ones that one should pay homage to the six directions? It would be good if the Blessed One would teach me the doctrine as to how it is in the discipline of the noble ones that one should pay homage to the six directions.”

«Tena hi, gahapatiputta, suṇohi sādhukaṃ manasikarohi bhāsissāmī»ti.

“Then listen to this, householder’s son, pay careful attention and I will tell you.”

«Evaṃ, bhante»ti kho Sigālako gahapatiputto Bhagavato paccassosi.

“Yes, lord”, answered Sigalaka the householder’s son to the Blessed One.

Bhagavā etadavoca: «Yato kho, gahapatiputta, ariyasāvakaṃ cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogānaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisā paṭicchādī ubholokavijayāya paṭipanno hoti. Tassa ayañc’eva loko āraddho hoti paro ca loko. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

The Blessed One said thus: “Indeed when, householder’s son, for a noble disciple, the four defilements of action are abandoned, and he does not perform evil by means of

the four causes, and he does not practice the six ways of squandering his wealth, thus desisting from the fourteen evils, then that is how the six directions are covered, and he is entered upon the triumph of both worlds. Thus he is established in this world and the next. At the breaking up of the body and after death he will be reborn in a good destination, a heavenly place.”

(D.N. 3.8. [31] Sigālakasuttam
<http://www.accesstoinight.org/canon/digha/dn31.html>)

2.

Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi: “yannūnāhaṃ dhammaṃ deseyyaṃ”ti. Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi: “adhigato kho me āyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkâvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatā-paṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañc’eva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ; so mam’assa kilamatho, sā mam’assa vihesā”ti.

“Then, monks, it occurred thus to Vipassi, the Blessed One, the arahant, the fully enlightened one: “Well now, I should preach the doctrine.” Then again, monks, it occurred thus to Vipassi, the Blessed One, the arahant, the fully enlightened one: “This doctrine attained by me is deep, difficult to see, hard to understand, tranquil, exalted, profound, subtle, and to be understood by the wise. These people are clinging to lust, devoted to lust, delighting in lust. Because of clinging to lust, being devoted to lust, delighting in lust, this principle of causal connection or dependent origination is difficult for people to see. And also difficult to see is the calming of all mental formations, the renunciation of all clinging to rebirth, the waning of craving, detachment, cessation, Nirvana. And so, if I were to preach this doctrine and others would not understand me, then that would be a weariness and a vexation to me.”

(D.N. 2.1. [14] Mahāpadānasuttam)

3.

Ko imaṃ pathaviṃ vijessati,
yamalokañca imaṃ sadevakaṃ?
ko dhammapadaṃ sudesitaṃ,
kusalo pupphamiva pacesati?

*Who will conquer this earth,
this world of yama, together with its gods?
Who will find the well-proclaimed path of the truth
Just as a skillful person finds the flower?*

Sekho pathaviṃ vijessati,
yamalokañca imaṃ sadevakaṃ;
sekho dhammapadaṃ sudesitaṃ,
kusalo pupphamiva pacesati.

*The disciple in training will conquer this earth,
this world of yama, together with its gods.*

The disciple in training will find the well-proclaimed path of the truth

Just as a skillful person finds the flower?

Phenûpamaṃ kāyamimaṃ veditvā,
maṛīcidhammaṃ abhisambudhāno;
chetvāna mārassa papupphakāni,
adassanaṃ maccurājassa gacche.

*Having realized that this body is like foam,
Understanding the nature of a mirage,
And cutting the flowery arrows of Mara,
One may go out of sight of the king of death.*

(Dhp 4, 44-46)

Yo bālo maññati bālyam,
paṇḍito'vāpi tena so;
bālo ca paṇḍitamānī,
sa ve «bālo»ti vuccati.

*That fool who knows his foolishness,
Is in fact wise because of this;
Whereas the fool who thinks he is wise,
He indeed is called a fool.*

(Dhp 5, 63)

CHAPTER 10

Readings 10

1.

Ekasmiṃ samaye satthā gaṇaṃ pahāya ekako'va ekaṃ vanaṃ pāvīsi.
Pārileyakanāmo eko hatthirājā'pi hatthigaṇaṃ pahāya taṃ vanaṃ pavisitvā,
bhagavantaṃ ekassa rukkhassa mūle nisinnaṃ disvā, pādena paharanto rukkhamūlaṃ
sodhetvā soṇḍāya sākhaṃ gahetvā sammajji. Tato paṭṭhāya divase divase soṇḍāya ghaṭaṃ
gahetvā pānīyaparibhojanīyaṃ udakaṃ āharati upaṭṭhāpeti, uṇhodakena atthe sati
uṇhodakaṃ paṭiyādeti.

*At one time the Teacher left the group and, thus being alone, entered a certain forest.
And an elephant king, named Parileyaka, left the elephant herd and entered this forest.
He saw the Blessed One sitting at the foot of a tree, cleared underneath the tree by
striking with his foot, took a branch in his trunk and swept. From then on, every day he
took a pot with his trunk, brought drinking water, and set down the pot, and since hot
water was needed, he prepared it.*

Kathaṃ? Kaṭṭhāni ghaṃsitvā aggim pāpeti, tattha dārūni pakkhipanto aggim jāletvā
tattha tattha pāsāṇe pacitvā, dārukkhaṇḍakena pavatṭetvā khuddakasoṇḍiyaṃ khipati.
Tato hatthaṃ otāretvā udakassa tattabhāvaṃ jānitvā gantvā satthāraṃ vandati. Satthā
tattha gantvā nahāyati. Atha nānāvidhāni phalāni āharitvā deti.

*How? He rubbed sticks and started a flame, and putting firewood in there kindled a
fire, then he heated rocks placed here and there, rolled them with a wooden stick, and
placed them in a small pool in the rocks. Then having dipped his trunk in to test the
temperature of the water, he went and greeted the Teacher. The Teacher went there and
bathed. Then he brought various fruits and gave them to him.*

Yadā pana satthā gāmaṃ piṇḍāya pavisati, tadā satthu pattacīvaramādāya kumbhe ṭhapetvā satthārā saddhiṃ yeva gacchati; rattiṃ vālamiganivāraṇattham mahantaṃ daṇḍaṃ soṇḍāya gahetvā yāva aruṇ’uggamanā vanasaṇḍe vicarati.

Then when the Teacher was entering the village for alms, he would take the Teacher’s robe and bowl, place them on his forehead and accompany the Teacher there. At night, in order to keep away predators, he took with his trunk a large stick, and with that wandered about in the jungle until dawn.

(Rasv.)

(cf. Udana IV.5 Naga Sutta

<http://www.accesstoinight.org/canon/khuddaka/udana/ud4-5.html>)

2.

Atīte kira bārāṇasiyaṃ sālittakassippe nipphattiṃ patto eko pīṭhasappi ahoṣi. So nagaradvāre ekassa vaṭarukkhasa heṭṭhā nisinno sakkharāni khipitvā tassa paṇṇāni chindanto «hatthirūpakaṃ no dassehi, assarūpakaṃ no dassehi»ti gāmadārakehi vuccamāno icchiticchitāni rūpāni dassetvā tesam santikā khādanīyādīni labhati.

In the past, it is said, in Benares there was a certain cripple who had attained excellence in the art of slinging stones. Sitting beneath a banyan tree at the town entrance, he threw pebbles cutting leaves. Addressed by the village children, “Show us the image of an elephant, show us the image of a horse”, he presented them with whatever forms they desired, and by means of this received edibles, etc.

Ath’ekadivasaṃ rājā uyyānaṃ gacchanto taṃ padesaṃ pāpuṇi. Dārakā pīṭhasappiṃ pāroh’antare katvā palāyimsu. Rañño ṭhitamajjhantike rukkhamaṃ pavittṭhassa chiddacchāyā sarīraṃ phari. So «kiṃ nu kho etan»ti uddhaṃ olokeno rukkhapaṇṇesu hatthirūpakādīni disvā «kass’etaṃ kamman»ti pucchitvā «pīṭhasappino»ti sutvā taṃ pakkosāpetvā āha: «mayhaṃ purohito atimukharo appamattake’pi vutte bahuṃ bhaṇanto maṃ upaddavati, sakkhissasi tassa mukhe nāḷimattā ajalaṇḍikā khipitun»ti? «Sakkhissāmi, deva. Ajalaṇḍikā āharāpetvā purohitena saddhiṃ tumhe antosāṇiyaṃ nisīdatha, ahamettha kattabbaṃ jānissāmi»ti.

Then one day, a king who was walking in the park, reached that area. The children placed the cripple among the roots of the banyan and ran away. The images of the cut shadows fell on the body of the king who had gone underneath the tree at midday. With the thought “What is that?” he looked up and saw the images of elephants, etc. in the leaves of the tree and he asked, “Who did that?” On hearing “A cripple”, he had him summoned and said “My high priest is garrulous and annoys me when, on saying just a little, he talks much. Would you be able to throw about a cupful of goat dung into his mouth?” “I will be able to, lord. After you’ve had some goat dung brought, sit with the high priest behind the curtain, and I will know what to do then”.

Rājā tathā kāresi. Itaro’pi kattariy’aggena sāṇiyaṃ chiddaṃ katvā, purohitassa raññā saddhiṃ kathentassa mukhe vivaṭamate ek’ekaṃ ajalaṇḍikaṃ khipi. Purohito mukhaṃ pavittṭhaṃ pavittṭhaṃ gili. Pīṭhasappi khīṇāsu ajalaṇḍikāsu sāṇiṃ cālesi. Rājā tāya saññāya ajalaṇḍikānaṃ khīṇabhāvaṃ ṇatvā āha: «ācariya, ahaṃ tumhehi saddhiṃ kathento kathaṃ nittharituṃ na sakkhissāmi. Tumhe atimukharatāya nāḷimattā ajalaṇḍikā gilantā pi tuṇhībhāvaṃ nāpajjathā»ti.

The king did so. Then the other made a hole in the curtain with a scissors tip, and threw this goat dung, one piece after another, into the open mouth of the high priest while he was talking to the king. The high priest swallowed what had entered into his mouth.

The cripple shook the curtain when the goat dung was spent. With this signal, the king knew that the goat dung was exhausted and said: “Teacher, when conversing with you I would not be able to conclude the conversation. You, because of your garrulousness, are swallowing about a cupful of goat dung since you would not become silent”.

Brāhmaṇo maṅkubhāvaṃ āpajjitvā tato paṭṭhāya mukhaṃ vivaritvā rañña saddhiṃ sallapituṃ nāsakkhi. Rājā pīṭhasappiguṇaṃ pakkosāpetvā «taṃ nissāya me sukhaṃ laddhan»ti tuṭṭho tassa sabbaṭṭhakaṃ nāma dhanaṃ datvā nagarassa catūsu disāsu cattāro varagāme adāsi.

The Brahmin became downcast and from then on he was unable to open his mouth to converse with the king. The king summoned the cripple, and thinking “Because of him, I have obtained happiness”, pleased, he gave him an eightfold gift of wealth, and four hereditary villages from the four directions of the town.

(DhpAk, Saṭṭhikūṭapetavatthu)

3.

Yathāgāraṃ ducchannaṃ - vuṭṭhī samativijjhati;
evaṃ abhāvitaṃ cittaṃ - rāgo samativijjhati.

*As rain pours into an ill-thatched house;
So passion pierces an undeveloped mind.*

Yathāgāraṃ suchannaṃ - vuṭṭhī na samativijjhati;
evaṃ subhāvitaṃ cittaṃ - rāgo na samativijjhati.

*As rain does not pour into a well-thatched house;
So passion does not pierce a well-developed mind.*

Idha socati pecca socati - pāpakārī ubhayattha socati;
so socati so vihaññati - disvā kammakiliṭṭhamattano.

*Here he grieves, after death he grieves, the evildoer grieves in both places;
He grieves, he suffers, having seen himself defiled by his actions.*

Idha modati pecca modati - katapuñño ubhayattha modati;
so modati so pamodati - disvā kammavisuddhimattano.

Here he rejoices, after death he rejoices, the doer of good rejoices in both places;

He rejoices, he is happy, having seen himself purified by his actions.

Idha tappati pecca tappati - pāpakārī ubhayattha tappati;
«pāpaṃ me katan»ti tappati - bhiyyo tappati duggatiṃ gato.

Here he is tormented, after death he is tormented, the evildoer is tormented in both places;

Tormented with the thought “evil has been done by me”, going to an unhappy destination he is exceedingly tormented.

Idha nandati pecca nandati - katapuñño ubhayattha nandati;
«puññaṃ me katan»ti nandati - bhiyyo nandati suggatiṃ gato.

Here he is glad, after death he is glad, the doer of good is glad in both places;

Glad with the thought “good has been done by me”, going to a happy destination he is exceedingly glad.

(Dhp 1, 13-18)

Further Readings 10

1.

Ath'eko makkato tam hatthim divase divase tathagatassa upatthanam karontam disva «ahampi kinçideva karissamî»ti vicaranto ekadivasam nimmakkhikam daṇḍakamadhum disva daṇḍakam bhañjitvā daṇḍaken'eva saddhim madhupaṭalam satthu santikam āharitvā kadalipattam chinditvā tattha thapetvā adāsi. Satthā gaṇhi. Makkato «karissati nu kho paribhogam, na karissati»ti olokeno gahetvā nisinnam disvā «kinnukho»ti cintetvā daṇḍakoṭiyam gahetvā parivattetvā olokeno aṇḍakāni disvā tāni saṇikam apanetvā adāsi. Satthā paribhogamakāsi. So tuṭṭhamānaso tam tam sākham gahetvā naccanto aṭṭhāsi. Tassa gahita-sākhā'pi akkanta-sākhā'pi bhijji. So ekasmiṃ khānumatthake patitvā nibbidhagatto satthari pasannena cittena kālamkatvā tāvatimsabhavane nibbatti.

Then a certain monkey, having seen this elephant waiting on the Tathagatha day after day, thought, "I too will do something or other". While wandering about one day, he saw a beehive on a branch without any bees. He broke the branch, and brought the honeycomb along with the branch into the vicinity of the Teacher, cut a banana leaf, placed it in there and offered it [to the Teacher]. The Teacher picked it up. The monkey watching wondered "Will he enjoy it or not?" Looking at him who had picked it up and was [still] sitting, he thought, "What is it then?" He picked up the end of the stick, turned it over, and looking saw eggs, [so he] carefully took them out, then offered them. The Teacher enjoyed it. Delighted with this, [the monkey] picked up a branch, and kept dancing. Then, while holding one end of the branch and stepping on the other, he broke it. He then fell on top of the stake, which pierced his body. Having died with a faithful mind in regard to the Teacher, he was reborn in the realm of the 33 deities.

(RasV., Kosambakavatthu)

2.

Atīte eko vejjo gāmanigamesu caritvā vejjakammaṃ karonto ekaṃ cakkhudubbalaṃ itthim disvā pucchi:

In the past, a certain doctor was wandering in villages and small towns doing doctor's work, when he saw a woman with a weak eye and asked her:

«Kiṃ te aphāsukan»ti?

"What disease do you have?"

«Akkhīhi na passāmî»ti.

"I don't see with my eyes."

«Bhesajjam te karomî»ti?

"I will make a medicine for you."

«Karoḥi, sāmî»ti.

"Make it, sir."

«Kiṃme dassasî»ti?

"What will you give me?"

«Sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te puttadhītāhi saddhim dāsī bhavissāmî»ti.

"If you can make my eyes as they were before, I will be your servant, and my children too."

So bhesajjam samvidahi. Ekabhesajjene'va akkhīni pākatikāni ahesum. Sā cintesi: «ahaṃ etassa puttadhītāhi saddhim dāsī bhavissāmî»ti paṭijāniṃ, «vañcessāmi nan»ti.

He prepared the medicine. With this medicine her eyes became as they were before.

She thought, "I promised that I and my children would become servants to him. I will cheat on this."

Sā vejjenā «kīdisaṃ, bhadde?»ti puṭṭhā «pubbe me akkhīni thokaṃ rujimsu, idāni atirekataraṃ rujantī»ti āha.

Asked by the doctor, "How, dear lady?" she said, "Before my eyes ached a little, now they ache much more."

(RasV., Cakkhupālattheravatthu)

3.

Atīte kir'eko vejjo vejjakammatthāya gāmaṃ vicarivā kiñci kammaṃ alabhitvā chātajjhatto nikkhamitvā gāmadvāre sambahule kumārake kīḷante disvā «ime sappena ḍasāpetvā tikicchitvā āhāraṃ labhissāmī»ti ekasmiṃ rukkhabile sīsaṃ niharitvā nipannaṃ sappam dassetvā, «ambho, kumārakā, eso sālīkapotako, gaṇhatha nan»ti āha. Ath'eko kumārako sappam gīvāyaṃ daḷhaṃ gahetvā niharitvā tassa sappabhāvaṃ ṇatvā viravanto avidūre ṭhitassa vejjassa matthake khiṇi. Sappo vejjassa khandhatṭhikaṃ parikkhipitvā daḷhaṃ ḍasitvā tatth'eva jīvitakkhayaṃ pāpesi.

It is said that once a doctor wandered in the village practicing medicine, and not having received any work, he departed hungry and saw many young boys playing at the village gate. Thinking, "I will cause them to be bitten by a snake, treat them and thus get food", he stretched his head into a tree hollow and found a snake sleeping. "Hello, boys, here is a mynah bird, pick it up", he said. Then a certain young boy grabbed the snake tightly by the neck, took it out, and knowing its snake-nature, shouting, threw it onto the head of the doctor standing nearby. The snake coiled around the doctor's back, bit him strongly, and thus brought about the fall of his life-body.

(DhAk., Kokasunakhaluddakavatthu)

4.

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente bodhisatto Bārāṇasiyaṃ vāṇijakule nibbatti. Nāmaggaṇadivase ca'ssa «Paṇḍito»ti nāmaṃ akaṃsu. So vayappatto aññena vāṇijena saddhiṃ ekato hutvā vāṇijaṃ karoti, tassa «atipaṇḍito»ti nāmaṃ ahoṣi. Te Bārāṇasito pañcahi sakaṭasatehi bhaṇḍaṃ ādāya janapadaṃ gantvā vāṇijaṃ katvā laddha-lābhā puna Bārāṇasiṃ āgamimsu. Atha tesam bhaṇḍa-bhājanakāle Atipaṇḍito āha «Mayā dve koṭṭhāsā laddhabbā»ti.

Once upon a time, in Benares when Brahmadaṭṭa was king, a bodhisatta was born into a Benares merchant clan. On his christening day, he was given the name "Pandita (wise one)". On coming of age, he made trade together with another merchant who was named "Atipandita (exceedingly wise one)". They took 500 carts of merchandise from Benares, went to the provinces, traded, made a profit, and returned to Benares. Then at the time of dividing goods, Atipandita said, "Two shares are to be received by me".

«Kiṃ kāraṇā»ti?

"Why?"

«Tvam Paṇḍito, aham Atipaṇḍito. Paṇḍito ekaṃ laddhuṃ arahati, atipaṇḍito dve»ti.

"You are Pandita, I am Atipandita. Pandita deserves to get one, and Atipandita deserves two".

«Nanu amhākaṃ dvinnaṃ bhaṇḍamūlakam'pi goṇādayo'pi sama-samā yeva, kasmā tvam dve koṭṭhāse laddhuṃ arahaṣī»ti?

"Didn't we two equally bring an ox and capital? Why do you deserve to receive two

shares?”

«Atipaṇḍitabhāvenā»ti.

“By the fact that I am Atipandita”.

Evam te katham vaḍḍhetvā kalaham akamsu.

Thus they spoke much and argued.

Tato atipaṇḍito «atth’eko upāyo»ti cintevā attano pitaram ekasmiṃ susirarukkhe pavesetvā «tvam amhesu āgatesu ‘atipaṇḍito dve koṭṭhāse laddhum arahatī’ti vadeyyāsī»ti vatvā bodhisattam upasamkamitvā «samma, mayham dvinnam koṭṭhāsānam yuttabhāvam vā ayuttabhāvam vā esā rukkhadevatā jānāti, ehi, tam pucchissāmā»ti tam tattha netvā «ayye rukkhadevate, amhākam aṭṭam pacchindā»ti āha. Ath’assa pitā saram parivattetvā «tena hi kathethā»ti āha.

Then Atipandita thought “There is a ruse”, and he got his own father to enter a certain hollow tree, and said to him, “When we come, you should say ‘Atipandita deserves to receive two shares’”. Then he approached the bodhisatta and said, “Friend, this tree god knows whether it is fitting or not fitting that I should receive two shares. Come on, we will ask it”. He led him there and said, “Worthy tree god, decide our question”. Then his father, having changed his voice, said, “Tell me about it”.

«Ayye, ayam Paṇḍito, aham Atipaṇḍito. Amhehi ekato vohāro kato, tattha kena kiṃ laddhabban»ti.

“Worthy one, this is Pandita, I am Atipandita. How should this trade that has been made by us be divided up?”

«Paṇḍitena eko koṭṭhāso, Atipaṇḍitena dve laddhabbā»ti.

“One share is to be received by Pandita, and two by Atipandita”.

Bodhisatto evam vinicchitam aṭṭam sutvā «idāni devatābhāvam vā adevatābhāvam vā jānissāmī»ti palālam āharitvā susiram pūretvā aggim adāsi, atipaṇḍitassa pitā jālāya phutṭhakāle adḍhajjhāmena sarīrena upari āruyha sākham gahetvā olambanto bhūmiyam patitvā imam gātham āha:

The bodhisatta on hearing the matter thus decided thought to himself, “Now I will know the godliness or ungodliness of him”, and he brought straw, filled the hollow, and lit it. Atipandita’s father touched in time by the flames, with his body half-burnt, climbed up, grabbed a branch, and hanging from it fell to the ground, and said this verse:

«Sādhu kho Paṇḍito nāma,
natveva atipaṇḍito ...»ti.

*“Good is the one who is called Pandita (wise one),
and not good is the one called Atipandita (exceedingly wise one) ...”.*

(Jataka-Atthakatha 1.1.98. Kūṭavāṇijajātakavaṇṇanā)

CHAPTER 11

Readings 11

1.

Atīte Jambudīpe Ajitaratṭhe eko gopālako vasi. Tassa gehe eko Paccekabuddho nibaddham bhuñjati. Tasmim gehe eko kukkuro ca ahosi. Paccekabuddho bhuñjanto tassa nibaddham ekaṃ bhattapiṇḍam adāsi. So tena nissāya Paccekabuddhe sineham akāsi. Gopālako divasassa dve vāre Paccekabuddhass’upaṭṭhānam gacchi. Sunakho’pi tena

saddhiṃ gacchi.

In the past, a certain cowherd lived in Jambudipa, a kingdom of Ajita. A Solitary Buddha was always eating at his house. And there was a dog in this house. The Solitary Buddha while eating would always give him a ball of rice. Because of this he was affectionate to the Solitary Buddha. Twice a day the cowherd went to wait on the Solitary Buddha, and the dog went with him.

Gopālo ekadivasam Paccekabuddham āha: «bhante, yadā me okāso na bhavissati, tadā imaṃ sunakham pesessāmi, tena saññānena āgaccheyyāthā»ti. Tato paṭṭhāya anokāsadivase sunakham pesesi. So ekavacanen’eva pakkhanditvā Paccekabuddhassa vasanaṭṭhānam gantvā tikkhattuṃ bhussitvā attano āgatabhāvaṃ jānāpetvā ekamantaṃ nipajji. Paccekabuddhe velaṃ sallakkhetvā nikkhante bhussanto purato gacchi. Paccekabuddho taṃ vīmaṃsanto ekadivasam aññaṃ maggaṃ paṭipajji. Atha sunakho purato tiriyaṃ ṭhatvā bhussitvā itaramaggameva naṃ āropesi.

One day the cowherd said to the Solitary Buddha: “Venerable sir, when I am not able [to come], then I will send this dog, and by that sign please come”. Then from then on he sent the dog when he had no time. On a single word, the dog jumped up, went to the Solitary Buddha’s place of residence, announced his arrival by barking three times, then he lay down at one side. He observed the time of the Solitary Buddha’s departure, and barking he went in front. Testing him, the Solitary Buddha one day entered upon another path. Then the dog stood across in front of him, barked, and thus led him to the other path.

Ath’ekadivasam aññaṃ maggaṃ paṭipajjitvā sunakhena tiriyaṃ ṭhatvā vāriyamānopi anivattitvā taṃ pādena apanetvā pāyāsi. Sunakho tassa anivattanabhāvaṃ ñatvā nivāsanakaṇṇe ḍasitvā ākaḍḍhanto gantabbamaggaṃ’eva pāpesi. Evaṃ so sunakho tasmim Paccekabuddhe balavasineham uppādesi.

Then one day he entered upon another path, and being prevented by the dog standing across the path, he did not turn back, he removed him with his foot, and proceeded. The dog, on knowing that he wasn’t turning back, bit the hem of his robe, and dragging him, ensured he reached that path that should be taken. Thus the dog gave rise to powerful affection in this Solitary Buddha.

Aparabhāge Paccekabuddhassa cīvaraṃ jīri. Ath’assa gopālako cīvaravatthāni adāsi. Paccekabuddho «phāsukaṭṭhānam gantvā cīvaraṃ kāressāmī»ti. gopālakaṃ āha. So’pi «bhante, mā ciraṃ bahi vasitthā»ti avadi.

At a later time, the Solitary Buddha’s outer robe was decayed. Then the cowherd gave him robe cloth. The Solitary Buddha said to the cowherd “I will go to a comfortable condition, and will have a robe made.” And he said, “Venerable sir, do not dwell outside too long.”

Sunakho’pi tesam katham suṇanto aṭṭhāsi. Paccekabuddhe vehāsam abbhuggantvā gacchante bhūṃkaritvā ṭhitassa sunakhassa hadayaṃ phali.

And the dog, hearing these words, stood up. He barked at the Solitary Buddha, who having risen up into the sky was going away, and the heart of the dog standing by broke.

Tiracchānā nām’ete ujujātikā honti akuṭṭilā.

Manussā pana aññaṃ cintenti, aññaṃ vadanti.

Animals are truly honest, not crooked. Men think one thing, then say another.

(RasV.)

(Cf. <http://web.ukonline.co.uk/buddhism/dmpada2a.htm#Samavati>)

2.

Evam me sutam: ekam samayam Bhagavā Ālavīyam viharati Ālavakassa yakkhassa bhavane. Atha kho Ālavako yakkho yena Bhagavā ten'upasaṅkami; upasaṅkamitvā Bhagavantam etadavoca:

Thus have I heard: At one time the Blessed One was staying at Alavi in the abode of the demon Alavaka. Then the demon Alavaka approached the Blessed One, and said thus:

«Nikkhama, samaṇa»ti.

«Sādhāvuso»ti Bhagavā nikkhami.

«Pavisa, samaṇa»ti.

«Sādhāvuso»ti Bhagavā pāvīsi.

“Go out, recluse”.

“Yes, friend”, and the Blessed One left.

“Enter, recluse”.

“Yes, friend”, and the Blessed One came in.

Dutiyam pi kho Ālavako yakkho Bhagavantam etadavoca:

«Nikkhama, samaṇa»ti.

«Sādhāvuso»ti Bhagavā nikkhami.

«Pavisa, samaṇa»ti.

«Sādhāvuso»ti Bhagavā pāvīsi.

For a second time, the demon Alavaka said thus to the Blessed One:

“Go out, recluse”.

“Yes, friend”, and the Blessed One left.

“Enter, recluse”.

“Yes, friend”, and the Blessed One came in.

Tatīyam pi kho Ālavako yakkho Bhagavantam etadavoca:

«Nikkhama, samaṇa»ti.

«Sādhāvuso»ti Bhagavā nikkhami.

«Pavisa, samaṇa»ti.

«Sādhāvuso»ti Bhagavā pāvīsi.

For a third time, the demon Alavaka said thus to the Blessed One:

“Go out, recluse”.

“Yes, friend”, and the Blessed One left.

“Enter, recluse”.

“Yes, friend”, and the Blessed One came in.

Catuttham pi kho Ālavako yakkho Bhagavantam etadavoca:

«Nikkhama, samaṇa»ti.

For a fourth time, the demon Alavaka said thus to the Blessed One:

“Go out, recluse”.

«Na khvāham taṃ, āvuso, nikkhamissāmi. Yante karaṇīyam, taṃ karohi»ti.

“Indeed I will not leave here, friend. Do what you will”.

«Pañham taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi»ti.

“I will ask you a question, recluse. If you will not explain it to me, I will confuse your mind, I will rend your heart asunder, and picking you up by the feet, I will throw you to the other side of the Ganges”.

«Na khvāham taṃ, āvuso, passāmi sadevake loke sabrahmake sassamaṇa-brāhmaṇiyā

pajāya sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya. Api ca tvaṃ, āvuso, puccha yad ākaṅkhasi»ti.

“Indeed I do not see, friend, anything in the world with its Brahma and gods, among the generation of ascetics and Brahmins, gods and men, that could confuse my mind, rend my heart asunder, and pick me up by the feet and throw me to the other side of the Ganges. Nevertheless, friend, ask what you wish”.

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi:

Then the demon Alavaka addressed the Blessed One in the following verses:

«Kiṃ sū’ dha vittaṃ purisassa seṭṭham?

Kiṃ su suciṇṇaṃ sukhamāvahāti?

Kiṃ su have sādutaraṃ rasānaṃ?

Kathaṃ jīviṃ jīvitamāhu seṭṭham?»

“What wealth here is best for a person?

What practiced well brings happiness?

What indeed is the sweetest of tastes?

What life is the best among lives?”

«Saddhīdha vittaṃ purisassa seṭṭham,

Dhammo suciṇṇo sukhamāvahāti;

Saccaṃ have sādutaraṃ rasānaṃ,

Paññājīviṃ jīvitamāhu seṭṭham».

“Here faith is the property best for a person,

The Dhamma practiced well brings happiness;

Truth indeed is the sweetest of tastes,

A life of wisdom is the best among lives”.

(Snp 1.10. Ālavakasuttaṃ

<http://www.accesstoinight.org/canon/khuddaka/suttanipata/snp1-10.html>)

3.

Na antalikkhe na samuddamajjhe – na pabbatānaṃ vivaraṃ pavissa

Na vijjatī so jagatippadeso – yatthaṭṭhito mucceyya pāpakammā.

Not in the air, nor in the middle of the ocean,

Nor having entered a cave in the mountains,

Nor in any region of the world is a spot to be found,

Staying where, one would escape evil kamma.

Na antalikkhe na samuddamajjhe – na pabbatānaṃ vivaraṃ pavissa.

Na vijjatī so jagatippadeso – yatthaṭṭhitaṃ nappasaheyya maccu.

Not in the air, nor in the middle of the ocean,

Nor having entered a cave in the mountains,

Nor in any region of the world is a spot to be found,

Staying where, one not be subdued by death.

(Dhp 9. 127-128)

Sukhakāmāni bhūtāni – yo daṇḍena vihiṃsati;

Attano sukhamesāno – pecca so na labhate sukhaṃ.

He who harms with a stick a living being desiring happiness,

Oneself eager for happiness, after death will not attain it.

Sukhakāmāni bhūtāni – yo daṇḍena na hiṃsati;

Attano sukhamesāno – pecca so labhate sukhaṃ.

*He who does not harm with a stick a living being desiring happiness,
Oneself eager for happiness, after death will attain it.*

(Dhp 10.131-132)

Parijñāmidam rūpaṃ - rogaññāṃ pabhaṅguraṃ.

Bhijjati pūṭisandeho – maraṇantaṃ hi jīvitam.

Decayed is this body, a fragile nest of diseases,

A mass of corruption, it disintegrates; for death is the end of life.

(Dhp 11.148)

4.

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi: «Rūpaṃ, bhikkhave, anattā. Rūpaṃ ca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi'ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi'ti.

Then the Blessed One addressed the group of five monks: "Form, monks, is not self. And if form were self, monks, then form would not be conducive to disease, and one could have it of form: 'May my form be thus, may my form be not thus'. And since, monks, form is not self, then form is conducive to disease, and one can not have it of form: 'May my form be thus, may my form be not thus'".

Vedanā, bhikkhave, anattā. Vedanā ca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi'ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi'ti.

"Feelings, monks, are not self. And if feelings were self, monks, then feelings would not be conducive to disease, and one could have it of feelings: 'May my feelings be thus, may my feelings be not thus'. And since, monks, feelings are not self, then feelings is conducive to disease, and one can not have it of feelings: 'May my feelings be thus, may my feelings be not thus'".

Saññā, bhikkhave, anattā. Saññā ca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya: 'evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi'ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: 'evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi'ti.

"Perception, monks, is not self. And if perception were self, monks, then perception would not be conducive to disease, and one could have it of perception: 'May my perception be thus, may my perception be not thus'. And since, monks, perception is not self, then perception is conducive to disease, and one can not have it of perception: 'May my perception be thus, may my perception be not thus'".

Saṅkhārā, bhikkhave, anattā. Saṅkhārā ca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu: 'evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: 'evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.

"Formations, monks, are not self. And if formations were self, monks, then formations would not be conducive to disease, and one could have it of formations: 'May my formations be thus, may my formations be not thus'. And since, monks, formations are not self, then formations is conducive to disease, and one can not have it of

formations: ‘May my formations be thus, may my formations be not thus’”.

Viññāṇaṃ, bhikkhave, anattā. Viññāṇaṇca h’idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

“Consciousness, monks, is not self. And if consciousness were self, monks, then consciousness would not be conducive to disease, and one could have it of consciousness: ‘May my consciousness be thus, may my consciousness be not thus’. And since, monks, consciousness is not self, then consciousness is conducive to disease, and one can not have it of consciousness: ‘May my consciousness be thus, may my consciousness be not thus’”.

(Vinaya Mahāvagga 1.6. Pañcavaggiyakathā
cf. Anatta-lakkhana Sutta

<http://www.accesstosight.org/canon/samyutta/sn22-59.html>

Further Readings 11

1.

‘Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jīṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantam āturaṃ gatayobbanam khaṇḍadantaṃ palitakesaṃ vilūnaṃ khallitaṃsiro valitaṃ tilakāhatagattan’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’ mhi jarādhammo jaraṃ anatīto. Handāhaṃ kalyāṇaṃ karomi, kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, eighty, ninety, or a hundred years old, decrepit, crooked like a gable, bent over, tottering on a stick, going along trembling, sick, aged, with broken teeth, gray and scanty hair, bald, wrinkled, and with blotchy limbs?”

“Being a wise and mature person, has it not occurred to you: ‘I too am of the nature to grow old, I am not free from old age. Well then, I shall do good by body, speech, and mind’?”

‘Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhiṭaṃ bālḥhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’ mhi vyādhidhammo vyāधिṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, sick, suffering, grievously ill, lying in and sinking into his own urine and excrement, lifted up by others, and put to bed by others?”

“Being a wise and mature person, has it not occurred to you: ‘I too am of the nature to get sick, I am not free from sickness. Well then, I shall do good by body, speech, and mind’?”

‘Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātan’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’ mhi maraṇadhammo maraṇaṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, one day, two days,

or three days after death, bloated, discolored, and festering?”

“Being a wise and mature person, has it not occurred to you: ‘I too am of the nature to die, I am not free from death. Well then, I shall do good by body, speech, and mind?’”

(A.N. 3.36 Devadūta suttaṃ)

2.

‘Katamā ca, bhikkhave, sammādiṭṭhi?’

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi’ti.

“And what, monks, is right view? It is, monks, the knowledge of suffering, the knowledge of the arising of suffering, the knowledge of the cessation of suffering, and the knowledge of the way leading to the cessation of suffering. This, monks, is called right view.”

(D.N.22. Mahāsatipatṭhānasuttaṃ, M.N.141. Saccavibhangasuttaṃ

<http://www.accesstoinsight.org/canon/digha/dn22.html>,

<http://www.accesstoinsight.org/canon/majjhima/mn141.html>)

‘Yato kho, āvuso, ariyasāvako akusalaṅca pajānāti, akusalamūlaṅca pajānāti, kusalaṅca pajānāti, kusalamūlaṅca pajānāti: ettavatā pi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ’ti?’

“When, friend, a noble disciple knows unrighteousness and the root of unrighteousness, and knows righteousness and the root of righteousness; to that extent, friend, a noble disciple is of right view, he is endowed with unshakable faith in the Dhamma, he has come to this true Dhamma”.

And what then, friend, is unrighteousness and the root of unrighteousness, righteousness and the root of righteousness?”

Pāṇātipāto kho, āvuso, akusalaṃ,

adinnādānaṃ akusalaṃ,

kāmesu micchācāro akusalaṃ,

musāvādo akusalaṃ,

pisuṇā vācā akusalaṃ,

pharusā vācā akusalaṃ,

samphappalāpo akusalaṃ,

abhijjhā akusalaṃ,

byāpādo akusalaṃ,

micchādiṭṭhi akusalaṃ:

Indeed, friend, the killing of living beings is unrighteousness,

Taking what is not given is unrighteousness,

Sexual misconduct is unrighteousness,

False speech is unrighteousness,

Malicious speech is unrighteousness,

Harsh speech is unrighteousness,

Idle prattle is unrighteousness,

Covetousness is unrighteousness,

*Ill will is unrighteousness,
 Wrong view is unrighteousness.*
 Idaṃ vuccatāvuso akusalaṃ.
 Ime dasa dhammā “akusalakammaphā”ti nāmena pi ñātabbā.
This, friend, is called unrighteousness.
These ten things should be known by the appellation ‘unrighteous way of action’.
 Katamañcāvuso, akusalamūlaṃ?
And what, friend, is the root of unrighteousness?
 Lobho akusalamūlaṃ,
 doso akusalamūlaṃ,
 moho akusalamūlaṃ:
 idaṃ vuccatāvuso, akusalamūlaṃ.
*Greed is the root of unrighteousness,
 Hatred is the root of unrighteousness,
 Delusion is the root of unrighteousness.*
This, friend, is called the root of unrighteousness.
 Katamañcāvuso, kusalaṃ?
And what, friend, is righteousness?
 Pāṇātipātā veramaṇī kusalaṃ,
 adinnādānā veramaṇī kusalaṃ,
 kāmesu micchācārā veramaṇī kusalaṃ,
 musāvādā veramaṇī kusalaṃ,
 piṣuṇāya vācāya veramaṇī kusalaṃ,
 pharusāya vācāya veramaṇī kusalaṃ,
 samphappalāpā veramaṇī kusalaṃ,
 anabhijjhā kusalaṃ,
 abyāpādo kusalaṃ,
 sammādiṭṭhi kusalaṃ:
*Refraining from the killing of living beings is righteousness,
 Refraining from taking what is not given is righteousness,
 Refraining from sexual misconduct is righteousness,
 Refraining from false speech is righteousness,
 Refraining from malicious speech is righteousness,
 Refraining from harsh speech is righteousness,
 Refraining from idle prattle is righteousness,
 Non-covetousness is righteousness,
 Non-ill will is righteousness,
 Right view is righteousness.*
 Idaṃ vuccatāvuso kusalaṃ.
 Ime dasa dhammā “kusalakammaphā”ti nāmena pi ñātabbā.
This, friend, is called righteousness.
These ten things should be known by the appellation ‘righteous way of action’.
 Katamañcāvuso, kusalamūlaṃ?
And what, friend, is the root of righteousness?
 Alobho kusalamūlaṃ,
 adoso kusalamūlaṃ,
 amoho kusalamūlaṃ.

Idaṃ vuccatāvuso, kusalamūlaṃ.
*Non-greed is the root of righteousness,
Non-hatred is the root of righteousness,
Non-delusion is the root of righteousness.
This, friend, is called the root of righteousness.*

(M.N. 9 Sammādiṭṭhisuttaṃ
<http://www.accesstoinsight.org/canon/majjhima/mn009.html>)

3.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.
Katamehi pañcahi?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

Monks, a woman endowed with five factors is completely disagreeable to a man.

With what five?

She is not beautiful, she is not wealthy, she is not virtuous, she is idle, and she is barren: a woman endowed with these five factors, monks, is completely disagreeable to a man.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassa.
Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassā.

Monks, a woman endowed with five factors is completely agreeable to a man.

With what five?

She is beautiful, she is wealthy, she is virtuous, she is clever and industrious, and she is fertile: a woman endowed with these five factors, monks, is completely agreeable to a man.

(S.N. 37.1. Mātugāmasuttaṃ)

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.
Katamehi pañcahi?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

Monks, a man endowed with five factors is completely disagreeable to a woman.

With what five?

He is not beautiful, he is not wealthy, he is not virtuous, he is idle, and he is not fertile: a man endowed with these five factors, monks, is completely disagreeable to a woman.

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassa.
Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassā'ti.

Monks, a man endowed with five factors is completely agreeable to a woman.

With what five?

He is beautiful, he is wealthy, he is virtuous, he is clever and industrious, and he is fertile: a man endowed with these five factors, monks, is completely agreeable to a woman.

(S.N. 37.2. Purisasuttaṃ)

4.

Pañcimāni, bhikkhave, mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr’eva purisehi.

Katamāni pañca?

Idha, bhikkhave, mātugāmo daharo’va samāno patikulaṃ gacchati, ñātakehi vinā hoti. Idaṃ, bhikkhave, mātugāmassa paṭhamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo utunī hoti. Idaṃ, bhikkhave, mātugāmassa dutiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo gabbhinī hoti. Idaṃ, bhikkhave, mātugāmassa tatiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo vijāyati. Idaṃ, bhikkhave, mātugāmassa catutthaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

Puna caparaṃ, bhikkhave, mātugāmo purisassa pāricariyaṃ upeti. Idaṃ kho, bhikkhave, mātugāmassa pañcamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

Imāni kho, bhikkhave, pañca mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr’eva purisehī»ti.

Monks, there are these five sufferings particular to a woman that a woman undergoes, exclusive of men.

What are these five?

Here, monks, a woman while young in years goes to her husband’s family, and is without relatives. This, monks, is the first suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman menstruates. This, monks, is the second suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman becomes pregnant. This, monks, is the third suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman gives birth. This, monks, is the fourth suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman attains to the serving of a man. This, monks, is the fifth suffering particular to a woman that a woman undergoes, exclusive of men.

Indeed these, monks, are the five sufferings particular to a woman that a woman undergoes, exclusive of men.

(S.N. 37.3. Āveṇikadukkhasuttaṃ)

5.

Atha kho rājā Pasenadikosalo yena Bhagavā ten’upasaṅkami; upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Atha kho aññataro puriso yena rājā Pasenadikosalo ten’upasaṅkami; upasaṅkamtivā rañño Pasenadīkosalassa upakaṇṇake ārocesi: «Mallikā, deva, devī dhītaṃ vijātā»ti. Evaṃ vutte, rājā Pasenadikosalo

anattamano ahosi.

Then king Pasenadi of Kosala approached the blessed one; and having drawn near he sat at one side. Then another man approached king Pasenadi of Kosala, and having drawn near informed him in secret: “Queen Mallika, sire, has given birth to a daughter”. When this was said, king Pasenadi of Kosala was displeased.

Atha kho Bhagavā rājānaṃ Pasenadikosalaṃ anattamanataṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

«Itthīpi hi ekacciyā – seyyā posa janādhipa;

medhāvinī sīlavatī – sassudevā patibbatā.

Tassā yo jāyati poso – sūro hoti disampati;

tādisā subharyā putto – rajjampi anusāsati»ti.

Then the Blessed One, having seen that king Pasenadi of Kosala was displeased, uttered these verses at this time:

“Some women are better than a man, O king of men;

A wise and virtuous woman, highly respecting her mother-in-law, and a devoted wife.

From her a man may be born, who is valiant and a king of the realm;

To such a good wife may be a son who governs a kingdom”.

(S.N. 3.16. Mallikāsuttam

<http://groups.yahoo.com/message/Tipitaka/147>)

CHAPTER 12

Readings 12

1.

Evam me sutam: ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya Sāvattim piṇḍāya pāvisi. Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggaḥitā. Atha kho Bhagavā Sāvattiyam sapaḍānaṃ piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanaṃ tenupasaṅkami.

Thus have I heard: at one time the Blessed One was living at Savatthi in Jeta’s Grove at Anathapindika’s park. Then in the morning the Blessed One dressed, took his bowl and robe, and went in to Savatthi for alms. Then at that time, a fire was blazing forth and a sacrifice being offered at the home of the Brahmin, Aggikabharadvaja. Then the Blessed One, making his alms round in Savatthi one house at a time, approached the home of the Brahmin, Aggikabharadvaja.

Addasā kho Aggikabhāradvājo brāhmaṇo Bhagavantam dūrato’va āgacchantam. Disvāna Bhagavantam etadavoca: «Tatr’eva, muṇḍaka; tatr’eva, samaṇaka; tatr’eva, vasalaka tiṭṭhāhi»ti. Evam vutte, Bhagavā Aggikabhāradvājam brāhmaṇam etadavoca: «Jānāsi pana tvam, brāhmaṇa, vasalam vā vasalakarāṇe vā dhamme»ti?

The Brahmin, Aggikabharadvaja saw the Blessed One coming from afar. Seeing the Blessed One he said thus: “Stay there, shaveling, stay there, wretched ascetic, stay there outcast”. When this was said the Blessed One spoke thus to the Brahmin, Aggikabharadvaja: “Then do you know, Brahmin, who is an outcast or what qualities make one an outcast?”

«Na khvâhaṃ, bho Gotama, jānāmi vasalaṃ vā vasalakaraṇe vā dhamme; sādhu me bhavaṃ Gotamo tathā dhammaṃ desetu, yathâhaṃ jāneyyaṃ vasalaṃ vā vasalakaraṇe vā dhamme»ti. «Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī»ti. «Evaṃ, bho»ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

“Indeed, master Gotama, I do not know an outcast or the qualities that make an outcast. It would be good if the person Gotama would preach to me the doctrine so that I might know an outcast or the qualities that make an outcast”. “Listen to this, Brahmin, pay careful attention and I will tell you”. “Yes, master”, the Brahmin, Aggikabharadvaja replied to the Blessed One. The Blessed One spoke thus:

«Kodhano upanāhī ca, pāpamakkhī ca yo naro;
vipannadiṭṭhi māyāvī, taṃ jaññā ‘vasalo’ iti.

Ekajaṃ vā dvijaṃ vā’pi, yo’ dha paṇaṃ vihiṃsati;
yassa paṇe dayā natthi, taṃ jaññā ‘vasalo’ iti.

Yo hanti parirundhati, gāmāni nigamāni ca;
niggāhako samaññāto, taṃ jaññā ‘vasalo’ iti.

“That man who is angry, bears a grudge, conceals sin, has wrong views, and is deceitful; know him as an ‘outcast’.

He who harms a once or twice born living being; in whom there is no compassion towards a living being; know him as an ‘outcast’.

He that besieges and completely restrains villages and towns; a notorious oppressor; know him as an ‘outcast’.

Yo mātaraṃ pitaraṃ vā, jiṇṇakaṃ gatayobbanāṃ;
pahu santo na bharati, taṃ jaññā ‘vasalo’ iti.

Yo mātaraṃ pitaraṃ vā, bhātaraṃ bhaginiṃ sasum;
hanti roseti vācāya, taṃ jaññā ‘vasalo’ iti.

He that, being able, does not support mother or father, when frail and aged; know him as an ‘outcast’.

He that harms and annoys with words mother or father, brother, sister, father-in-law; know him as an ‘outcast’.

Rosako kadariyo ca, pāpiccho maccharī saṭho;
ahiriko anottappī, taṃ jaññā ‘vasalo’ iti.

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo;
kammanā vasalo hoti, kammanā hoti brāhmaṇo»ti.

He that is wrathful, stingy, with bad intentions, avaricious, fraudulent, shameless, and without a conscience; know him as an ‘outcast’.

*One is not an outcast by birth, nor by birth is one a Brahmin;
One is an outcast by deeds, by deeds is one a Brahmin”.*

Evaṃ vutte, Aggikabhāradvājo brāhmaṇo Bhagavantāṃ etadavoca: «abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama. Seyyathāpi, bho Gotama, nikkujjitaṃ va ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhinti’ti; - evameva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhagavantāṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaghaṇca; upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjat’agge paṇ’upetaṃ saraṇaṃ gatan»ti.

When this was said, the Brahmin, Aggikabharadvaja spoke thus to the Blessed One: “Wonderful, master Gotama; wonderful, master Gotama. Just as, master Gotama, one

would set upright that which has been turned upside down, reveal that which is covered, show the way to one who has strayed, hold an oil lamp in the darkness so that one with eyes may see forms, then even so the doctrine has been made known in various ways by master Gotama. Thus I go for refuge to the blessed Gotama, to the Dhamma, and the community of monks. May the blessed Gotama accept me as a lay disciple gone for refuge, from today onwards for the rest of my life”.

(Snp 1.7. Vasalasuttam

<http://www.accesstoinight.org/canon/khuddaka/suttanipata/snp1-07.html>)

2.

«Kacci abhiṇhasaṃvāsā, nāvajānāsi paṇḍitaṃ?
ukkādhāro manussānaṃ, kacci apacito tayā?»

*“Would you, from repeated association, not disrespect a wise person?
Is the torchbearer of mankind honoured by you?”*

«Nāhaṃ abhiṇhasaṃvāsā, avajānāmi paṇḍitaṃ;
ukkādhāro manussānaṃ, niccaṃ apacito mayā».

*“From repeated association, I do not disrespect a wise person.
The torchbearer of mankind is always honoured by me.”*

«Pañca kāmagaṇe hitvā, piyarūpe manorame;
saddhāya gharā nikkhamma, dukkhass’antakaro bhava.
Mitte bhajassu kalyāṇe, pantañca sayanāsanaṃ;
vivittaṃ appanigghosaṃ, mattaññū hohi bhojane.

Cīvare piṇḍapāte ca, paccaye sayanāsane;
etesu taṇhaṃ mākāsi, mā lokaṃ punarāgami.
Saṃvuto pātimokkhasmiṃ, indriyesu ca pañcasu;
satī kāyagatā ty’atthu,² nibbidābahulo bhava.

Nimittaṃ parivajjehi, subhaṃ rāgūpasamhitam;
asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitam.
Animittañca bhāvehi, mānānusayamujjaha;
tato mānābhisamayā, upasanto carissasī»ti.

“Abandon the five cords of the senses, seemingly pleasant, delightful to the mind;

Set forth from home out of faith, put an end to suffering.

*Keep company with good friends, and maintain a solitary lodging,
secluded and quiet, and be moderate in eating.*

Robes, alms food, requisites and lodging;

do not crave for these, do not be one that has come again into the world.

*Be restrained according to the Discipline, and in the five faculties;
Be mindful relating to the body, and develop great dispassion to it.*

Shun the sign of beauty connected with passion;

By means of the foul, cultivate a one-pointed and concentrated mind.

*Cultivate the signless, and abandon the tendency to conceit;
Since by complete comprehension of conceit, you will live in the
utmost tranquillity”.*

Itthaṃ sudaṃ Bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi abhiṇhaṃ ovadati.

² te + atthu

In this way the Blessed one repeatedly exhorted the venerable Rahula by these verses.
(Snp 2.11. Rāhulasuttam
Cf. <http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp2-11.html>)

3.

Atha kho āyasmā Ānando yena Bhagavā ten'upasaṅkhami; upasaṅkhamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Ānando Bhagavantam etadavoca:

Then the venerable Ananda approached the Blessed One; having approached, he greeted him and sat down at one side. Sitting on one side the venerable Ananda said thus to the Blessed One:

«Tīṇ'imāni, bhante, gandhajātāni, yesam anuvātaññeva³ gandho gacchati, no paṭivātam.

Katamāni tīṇi?

“There are three types of scent, in which a scent goes in the direction of the wind, but not against it. What are the three?”

Mūlagandho, sāragandho, pupphagandho: imāni kho, bhante, tīṇi gandhajātāni, yesam anuvātaññeva gandho gacchati, no paṭivātam. Atthi nu kho, bhante, kiñci gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapāṭivātampi gandho gacchati»ti?

“Root scent, essence scent, and flower scent: these are the three types of scent, in which a scent goes in the direction of the wind, but not against it. Is there, venerable sir, any type of scent whatever, in which a scent goes in the direction of the wind, and goes against it, that is a scent that goes both with and against the wind?”

«Atth'Ānanda, kiñci gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapāṭivātampi gandho gacchati»ti.

“There is, Ananda, a type of scent, in which a scent goes in the direction of the wind, and goes against it, that is a scent that goes both with and against the wind.”

«Katamañca pana, bhante, gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapāṭivātampi gandho gacchati»ti?

“Then what, venerable sir, is the type of scent, in which a scent goes in the direction of the wind, and goes against it, that is the scent that goes both with and against the wind?”

«Idh'Ānanda, yasmim gāme vā nigame vā itthi vā puriso vā buddham saraṇam gato hoti, dhammam saraṇam gato hoti, saṅgham saraṇam gato hoti, paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāram ajjhāvasati ...

“Here, Ananda, in that village or town, where a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge, is restrained from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from liquor and intoxicants that cloud the mind, is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...

Tassa disāsu samaṇabrāhmaṇā vaṇṇam bhāsanti: ‘asukasmim nāma gāme vā nigame

³ ṃ + e may become ññ in sandhi

vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccharena cetasā agāraṃ ajjhāvasati ...’ti.

“Recluses and Brahmins speak well in that direction: ‘In such-named village or town, a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge, is restrained from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from liquor and intoxicants that cloud the mind, is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...’

Devatāpissa vaṇṇaṃ bhāsanti: ‘asukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti ... pe ... sīlavā hoti kalyāṇadhammo, vigatamalamaccharena cetasā agāraṃ ajjhāvasati ...’ti. Idaṃ kho taṃ, Ānanda, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhāpampi gandho gacchati»ti.

“And deities speak well of that: ‘In such-named village or town, a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge ... etc. ... is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...’. Indeed this, Ananda, is the type of scent, in which a scent goes in the direction of the wind, and against it, that is a scent that goes both with and against the wind.”

«Na pupphagandho paṭivātaṃ’eti,
na candanaṃ tagaramallikā vā.
satañca gandho paṭivātaṃ’eti,
sabbā disā sappuriso pavāti».

*“The scent of a flower does not go against the wind,
Nor does that of sandalwood or jasmine.
The scent of a good person goes against the wind,
A virtuous person diffuses it in all directions.”*

(A.N. 3.80 Gandhajātasuttaṃ)

4.

Sāvattīyaṃ Adinnapubbako nāma brāhmaṇo ahoṣi. Tena kassaci kiñci na dinnapubbaṃ. Tassa eko’va putto ahoṣi, piyo manāpo. Brāhmaṇo puttassa pīlandhanaṃ dātukāmo «sace suvaṇṇakārassa ācikkhissāmi, vetanaṃ dātubbaṃ bhavissati»ti sayam’eva suvaṇṇaṃ koṭṭetvā maṭṭhāni kuṇḍalāni katvā adāsi; ten’assa putto ‘Maṭṭakuṇḍalī’ti paññāyi.

In Savatthi there was a Brahmin named Adinnapubbaka (“he that has not given before”). There was nothing given to anyone before by him. He had a son who was dear and delightful to him. The Brahmin, wanting to give his son an ornament, thought “If I ask the goldsmith, fees would have to be paid”. He pounded the gold himself, made polished earrings and gave them to him. Because of this his son was known as “Mattakundali (polished earrings)”.

Tassa soḷasavassakāle paṇḍurogo udapādi. Brāhmaṇo vejjānaṃ santikaṃ gantvā «tumhe asukarogassa kiṃ bhesajjaṃ karothā»ti pucchi. Te assa yaṃ vā taṃ vā rukkhatacādiṃ ācikkhimsu. So taṃ āharitvā bhesajjaṃ kari. Tathā karontass’eva tassa

rogo balavā ahoṣi. Brāhmaṇo tassa dubbalabhāvaṃ ñatvā ekaṃ vejjaṃ pakkosi. So taṃ oloketvā «amhākaṃ ekaṃ kiccaṃ atthi; aññaṃ vejjaṃ pakkositvā tikicchāpehī»ti vatvā nikkhami.

When he was 16, he fell ill with jaundice. The Brahmin went to doctors' places and requested them, "What medicine do you make for such a disease". They informed him of such and such tree-bark, etc. He fetched it and made the medicine. Despite him making it, the disease became strong. The Brahmin, knowing how feeble he was, summoned a doctor. He looked at him, and said, "We have one specialization; call another doctor and get him to cure this", then he departed.

Brāhmaṇo tassa maraṇasamayaṃ ñatvā «imassa dassan'atthāya āgatāgatā antogehe sāpateyyaṃ passissantī, tasmā naṃ bahi karissāmī»ti puttaṃ nīharitvā bahi ālīnde nipajjāpesi. Tasmim kālakate brāhmaṇo tassa sarīraṃ jhāpetvā, devasikaṃ ālāhanaṃ gantvā: «kahaṃ ekaputtaka! kahaṃ ekaputtakā»ti rodi.

The Brahmin, knowing his son was dying, thought to himself, "Due to the comings and goings to see him, they will see the wealth inside my house, thus I will take him outside". He took his son out and laid him down outside on the veranda. At his death, the Brahmin had his body burned, and went to the cremation ground daily, and cried, "Where has my only little son gone! Where has my only little son gone!"

(RasV. Maṭṭhakuṇḍalīvattu

Cf. <http://web.ukonline.co.uk/buddhism/dhp/dmpada2a.htm#Matthakundali>)

Further Readings 12

1.

DHAMMACAKKAPPAVATTANA SUTTA

DISCOURSE ON THE SETTING IN MOTION THE WHEEL OF THE DHAMMA

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi –

Thus have I heard. On one occasion, the Blessed one was staying at Benares in the Deer Sanctuary at Isipatana. There the Blessed One addressed the monks of the group of five thus:

“Dve’me, bhikkhave, antā pabbajitena na sevitabbā.

Katame dve?

Yo cāyaṃ kāmesu kāmasukhallikānuyogo – hīno, gammo, pothujjaniko, anariyo, anattasamhito, yo cāyaṃ attakilamathānuyogo – dukkho, anariyo, anattasamhito.

“Monks, these two extremes are not to be practiced by one who has gone forth.

What are the two?

Just this, devotion to a life of luxury among sensual pleasures, which is low, vulgar, common, ignoble, and disadvantageous; and just this, devotion to self-mortification, which is painful, ignoble, and disadvantageous.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Monks, not approaching either of these extremes, the middle way, perfectly realized by the Tathagata, produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati?

And what, monks, is this middle way, perfectly realized by the Tathagata, which produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana?

Ayam’eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Just this noble eightfold path, that is – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

This, monks, is the middle way, perfectly realized by the Tathagata, which produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ – jāti’pi dukkhā, jarā’pi dukkhā, byādhi’pi dukkho, maraṇaṃ’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’icchaṃ na labhati tam’pi dukkhaṃ – saṅkhittena pañcupādānakkhandhā dukkhā.

Now this, monks, is the noble truth of suffering: birth is suffering, old age is suffering, sickness is suffering, death is suffering, association with the unpleasant is

suffering, dissociation from the pleasant is suffering, not getting what one wants is suffering; in short, the five aggregates of clinging are suffering.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ⁴ taṇhā ponobbhavikā, nandirāgasahagatā tatrataṭṭrābhinandinī, seyyathidaṃ, – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Now this, monks, is the noble truth of the origin of suffering: this very craving leading to rebirth, connected with passionate delight, finding pleasure here and there, namely: craving for sensual pleasures, craving for existence, and craving for non-existence.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassāyeva taṇhāya asesavirāganirodho, cāgo, paṇissaggo, mutti, anālayo.

Now this, monks, is the noble truth of the cessation of suffering: the complete fading away and cessation of this very craving, the giving up and forsaking of it, freedom from it, and non-attachment to it.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.

Now this, monks, is the noble truth of the way leading to the cessation of suffering: it is this noble eightfold path, that is – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

‘Idaṃ dukkhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of suffering’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of suffering ought to be fully understood’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of suffering has been fully understood’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the origin of suffering’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā

⁴ yo + ayaṃ = “just this”

udapādi, āloko udapādi.

‘Now this noble truth of the origin of suffering ought to be abandoned’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of the origin of suffering has been abandoned’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Idaṃ dukkhanirodhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the cessation of suffering’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of the cessation of suffering ought to be realized’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of the cessation of suffering has been realized’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the way leading to the cessation of suffering’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of the way leading to the cessation of suffering ought to be developed’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṃ kho pan’idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of the way leading to the cessation of suffering has been developed’: thus, monks, in regard to techings not heard by me before, insight,

knowledge, wisdom, revelation, and illumination arose.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, n’eva tāvāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

So long as, monks, my knowledge and vision just as it is of these four noble truths was not well-purified, in three rounds and twelve ways thus, then, monks, I did not promise, in this world with its gods, Mara, and Brahma, in this generation of recluses and Brahmins, devas and humans: “I have completely realized unsurpassed perfect enlightenment”.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

And since, monks, my knowledge and vision just as it is of these four noble truths was indeed well-purified, in three rounds and twelve ways thus, then, monks, I did promise, in this world with its gods, Mara, and Brahma, in this generation of recluses and Brahmins, devas and humans: “I have completely realized unsurpassed perfect enlightenment”.

Ñāṇaṇca pana me dassanaṃ udapādi – ‘akuppā me vimutti, ayaṃ antimā jāti, natth’idāni punabbhavo”’ti.

The knowledge and vision then arose in me – ‘Unshakable is liberation in me, this is my last birth, now there is no more existence again’.

Idamavoca Bhagavā. Attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

Thus said the Blessed One. Delighted, the monks of the group of five rejoiced in the Blessed One’s words.

Imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaṣsa virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ, sabbam taṃ nirodhadhammaṃ”’ti.

Then when this explication was spoken, there arose in the venerable Kondanna the vision of the Dhamma, free from defilement or stain – “Whatever is subject to arising, all that is subject to cessation”.

Pavattite ca pana Bhagavatā dhammacakke Bhumma devā saddamanussāvesuṃ – ‘etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”’ti.

And then on the setting in motion of the Wheel of the Dhamma by the Blessed One, the terrestrial devas raised a shout – “The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or Brahmin or deva or Mara or Brahma or by anyone in the world”.

Bhummaṇaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddamanussāvesuṃ – ‘etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”’ti.

Having heard the shout of the terrestrial devas, the Four Great Kings raised a shout

– “*The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or Brahmin or deva or Mara or Brahma or by anyone in the world*”.

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā devā ...pe... Yāmā devā ...pe... Tusitā devā ...pe... Nimmānaratī devā ...pe... Paranimmitavasavattī devā ...pe... Brahmakāyikā devā saddamanussāvesuṃ– “etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the shout of the Four Great Kings, the Tavatimsa devas ... etc ...the Yama devas ... etc ... the Tusita devas ... etc ... the Nimmanarati devas ... etc ... the Paranimmitavasavatti devas ... etc ... the devas of Brahma’s body raised a shout – “The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or Brahmin or deva or Mara or Brahma or by anyone in the world”.

Itiḥa tena khaṇena, tena layena, tena muhuttana yāva Brahmālokā saddo abbhuggacchi. Ayañca dasasahassi lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvaṃ.

At that moment, at that instant, at that second, the shout arose in the Brahma world. And this ten thousandfold world trembled, quaked, and shook violently. And an unlimited noble radiance appeared in the world surpassing the divine majesty of the devas.

Atha kho Bhagavā udānaṃ udānesi – “Aññāsi vata, bho Koṇḍañño, aññāsi vata, bho Koṇḍañño”ti! Iti h’idaṃ āyasmato Koṇḍaññassa ‘Aññāsi-Koṇḍañño’ tv’eva nāmaṃ ahoṣī’ti.

Then the Blessed One uttered a paean of joy – “Oh indeed, friend Kondanna, you have understood! Oh indeed, friend Kondanna, you have understood! In this way “Kondanna-who-has-understood” became the name of the venerable Kondanna.

(S.N. 56.11 Dhammacakkappavattanasuttaṃ
<http://www.accesstoinsight.org/canon/samyutta/sn56-011.html>)