

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.

Buddha.msara.na.mgacchaami
I go to the Buddha as refuge
dhamma.msara.na.mgacchaami
I go to the Dhamma as refuge
sa.mgha.msara.na.mgacchaami
I go to the Sangha as refuge

Dutiya.mpibuddha.msara.na.mgacchaami
And for a second time I go to the Buddha as refuge
dutiya.mpidhamma.msara.na.mgacchaami
And for a second time I go to the Dhamma as refuge
dutiya.mpisa.mgha.msara.na.mgacchaami
And for a second time I go to the Sangha as refuge

Tatiya.mpibuddha.msara.na.mgacchaami
And for a third time I go to the Buddha as refuge
tatiya.mpidhamma.msara.na.mgacchaami
And for a third time I go to the Dhamma as refuge
tatiya.mpisa.mgha.msara.na.mgacchaami
And for a third time I go to the Sangha as refuge

(Khp. 1, Sara.nattaya.m

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

2.

...Citta.m,bhikkhave,adanta.mmahatoanattaayasa.mvattatiiti.

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

...Citta.m,bhikkhave,danta.mmahatoatthaayasa.mvattatiiti.

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

...Citta.m,bhikkhave,agutta.mmahatoanattaayasa.mvattatiiti.

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

...Citta.m,bhikkhave,gutta.mmahatoatthaayasa.mvattatiiti.

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

...Citta.m,bhikkhave,arakhita.mmahatoanattaayasa.mvattatiiti.

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

...Citta.m,bhikkhave,rakhita.mmahatoatthaayasa.mvattatiiti.

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

...Citta.m,bhikkhave,asa.mvuta.mmahatoanattaayasa.mvattatiiti.

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

...Citta.m,bhikkhave,sa.mvuta.mmahatoatthaayasa.mvattatiiti.

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

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,ya.meva.madanta.m

agutta.marakkhita.masa.mvuta.mmahatoanattaayasa.mvattati,yathayida.mcitta.m.

Monks,

Idon'tperceiveanysinglephenomenonthatleadstosuchgreatmiseryasanuntamed, unguarded, unwatched, andunrestrainedmind.

Citta.m,bhikkhave,adanta.magutta.marakkhita.masa.mvuta.mmahatoanattaaya sa.mvattatiiti.

Monks, anuntamed, unguarded, unwatched, andunrestrainedmindleadstogreatmisery.

Naaha.m,bhikkhave,

añña.mekadhamma.mpisamanupassaami,ya.meva.mdanta.mgutta.mrakkhita.msa.mvuta. mmahatoatthaayasa.mvattati,yathayida.mcitta.m.Citta.m,bhikkhave,danta.mgutta.mrakkhi ta.msa.mvuta.mmahatoatthaayasa.mvattatiiti.

Monks, Idon'tperceiveanysinglephenomenonthatleadstosuchgreatwell-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.accesstoinsight.org/canon/sutta/anguttara/an01-031.html>)

3.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yenaanuppannaavaaku salaadhammaaupajjanti,uppannaavaakusalaadhammaabhiyyobhaavaayavepullaayasa.mvattanti,yathayida.m,bhikkhave,micchaadi.t.thi.Micchaadi.t.thikassa,bhikkhave,anuppannaacevaakusalaadhammaaupajjanti,uppannaacaakusalaadhammaabhiyyobhaavaayavepullaayasa.mvattanti.

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.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yenaanuppannaavaakusalaadhammaaupajjanti,uppannaavaakusalaadhammaabhiyyobhaavaayavepullaayasa.mvattanti,yathayida.m,bhikkhave,sammaadi.t.thi.Sammaadi.t.thikassa,bhikkhave,anuppannaacevakusalaadhammaaupajjanti,uppannaacakusalaadhammaabhiyyobhaavaayavepullaayasa.mvattanti.

Monks, Idonotperceiveanysinglementalstatebywhichnon-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.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yenaanuppannaavaakusalaadhammaanuupajjanti,uppannaavaakusalaadhammaaparihaayanti,yathayida.m,bhikkhave,micchaadi.t.thi.Micchaadi.t.thikassa,bhikkhave,anuppannaacevakusalaadhammaan'upajjanti,uppannaacakusalaadhammaaparihaayanti.

Monks, Idonotperceiveanysinglementalstatebywhichnon-existing skillful mental qualities donot arise, or existing skillful mental qualities decrease,

otherthanthatofwrongview. Monks, for a person with wrong view non-existing skillful mental qualities do not arise, and indeed existing skillful mental qualities decrease.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yenaanuppannaavaaaku salaadhammaanupajjanti,uppannaavaaakusalaadhammaaparihaayanti,yathayida.m,bhikkhave,sammaadi.t.thi.Sammaadi.t.thikassa,bhikkhave,anuppannaacevaakusalaadhammaan'upajjanti,uppannaacaakusalaadhammaaparihaayanti.

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] EkadhammapaaliDutiyavaggo)

4.

... bhikkhuanuppannaana.mpaapakaana.makusalaana.mdhammaana.manuppaadaaya chanda.mjaneti; vaayamati; viriya.maarabhata,citta.mpagga.nhaati; 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.

...

bhikkhuanuppannaana.mpaapakaana.makusalaana.mdhammaana.mpahaanaayachanda.mjaneti; vaayamati; viriya.maarabhata,citta.mpagga.nhaati; padahati.

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

... bhikkhuanuppannaana.mkusalaana.mdhammaana.muppaadaayachanda.mjaneti; vaayamati; viriya.maarabhata,citta.mpagga.nhaati; padahati.

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

...

bhikkhuanuppannaana.mkusalaana.mdhammaana.m.thitiyaaasammosaayabhiyyobhaavaaya vepullaayabhaavanaayapaaripuuriyaachanda.mjaneti; vaayamati; viriya.maarabhata,citta.mpagga.nhaati; 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]Apara-accharaasa'ngaatavaggo)

Further Readings 1

1.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yoeva.msaddhammassa sammosaayaantaradhaanaayasa.mvattati,yathayida.m,bhikkhave,pamaado.Pamaado,bhikkhave,saddhammassasammosaayaantaradhaanaayasa.mvattatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yoeva.msaddhammassa .thitiyaaasammosaayaantaradhaanaayasa.mvattati,yathayida.m,bhikkhave,appamaado. Appamaado,bhikkhave,saddhammassa.thitiyaaasammosaayaantaradhaanaayasa.mvattati

ti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,ya.meva.msaddhammasasammosaayaantaradhaanaayasa.mvattati,yathayida.m,bhikkhave,kosajja.m.Kosajja.m,bhikkhave,saddhammassasammosaayaantaradhaanaayasa.mvattatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yoeva.msaddhammassa.thitiyaaasammosaayaantaradhaanaayasa.mvattati,yathayida.m,bhikkhave,viriyaarambho.Viriyaarambho,bhikkhave,saddhammassa.thitiyaaasammosaayaantaradhaanaayasa.mvattatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekadhamma.mpisamanupassaami,yoeva.msaddhammassasammosaayaantaradhaanaayasa.mvattati,yathayida.m,bhikkhave,anuyogokusalaana.mdhammaana.m,ananuyogokusalaana.mdhammaana.m.Anuyogo,bhikkhave,akusalaana.mdhammaana.m,ananuyogokusalaana.mdhammaana.msaddhammassasammosaayaantaradhaanaayasa.mvattatiiti.

Monks, indeed I do not perceive any 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. 1.10.17-20,31 [1.114-117,128] Dutiyapamaadaa divaggo)

2.

Naaha.m,bhikkhave,añña.mekaruupa.mpisamanupassaami,ya.meva.mpurisassacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,itthiruupa.m.Itthiruupa.m,bhikkhave,purisassacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekasadda.mpisamanupassaami,ya.meva.mpurisassacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,itthisaddo.Itthisaddo,bhikkhave,purisassacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekagandha.mpisamanupassaami,ya.meva.mpurisassacitta.

mpariyaadaayati.t.thati,yathayida.m,bhikkhave,itthigandho.Itthigandho,bhikkhave,purisasacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekarasa.mpisamanupassaami,ya.meva.mpurisassacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,itthiraso.Itthiraso,bhikkhave,purisassacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekapho.t.thabba.mpisamanupassaami,ya.meva.mpurisassacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,itthipho.t.thabbo.Itthipho.t.thabbo,bhikkhave,purisassacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekaruupa.mpisamanupassaami,ya.meva.mitthiyaacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,purisaruupe.m.Purisaruupe.m,bhikkhave,itthiyaacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekasadda.mpisamanupassaami,ya.meva.mitthiyaacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,purisasaddo.Purisasaddo,bhikkhave,itthiyaacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekagandha.mpisamanupassaami,ya.meva.mitthiyaacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,purisagandho.Purisagandho,bhikkhave,itthiyaacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekarasa.mpisamanupassaami,ya.meva.mitthiyaacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,purisaraso.Purisaraso,bhikkhave,itthiyaacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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.

Naaha.m,bhikkhave,añña.mekapho.t.thabba.mpisamanupassaami,ya.meva.mitthiyaacitta.mpariyaadaayati.t.thati,yathayida.m,bhikkhave,purisapho.t.thabbo.Purisapho.t.thabbo,bhikkhave,itthiyaacitta.mpariyaadaayati.t.thatiiti.

Monks, indeed I do not perceive any 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] Cittapariyaadaanavaggo)

CHAPTER 2

Readings 2

1.

Kicchomanussapa.tilaabho
kiccha.mmaccaana.mjiivita.m
kiccha.msaddhammasavana.m
kicchobuddhaana.muppaado.
*Difficultitistobebornhuman,
difficult is the life of a man,
difficult it is listening to the true doctrine,
difficult is the arising of enlightened ones.*

Sabbapaapassaakara.na.m
kusalassaupasampadaa
sacittapariyodapana.m
eta.mbuddhaana(.m)saasana.m.
*The non-doing of all evil,
the attainment of the good,
thepurificationofone'sownmind;
this is the teaching of the enlightened ones.*

(Dhp. 14:182-183)

Nahiverenaveraani
sammantiidhakudaacana.m
averenacasammanti
esadhammosanantano.
*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/sutta/khuddaka/dhp/index.html>

2.

Tiihi,bhikkhave,a.mgehisamannaagatopaapa.nikoabhabboanadhigata.mvaabhoga.ma
dhigantu.m,adhigata.mvaabhoga.mphaati.mkaatu.m.Katamehitihi:idha,bhikkhave,paapa.
nikopubbanhasamaya.mnasakkacca.mkammanta.madhi.t.thaati,majjha.nhikasamaya.mnas
akkacca.mkammanta.madhi.t.thaati,saayanhasamaya.mnasakkacca.mkammanta.madi.t.th
aati.Imehikho,bhikkhave,tiihia.mgehisamannaagatopaapa.nikoabhabboanadhigata.maabh
oga.madhigantu.m,adhigata.mvaabhoga.mphaati.mkaatu.m.

*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.

Evamevakho,bhikkhave,tiihidhammehisamannaagatobhikkhuabhabboanadhigata.mv
aakusala.mdhamma.madhigantu.m,adhigata.mvaakusala.mdhamma.mphaati.mkaatu.m.K
atamehitihi:idha,bhikkhave,bhikkhupubbanhasamaya.mnasakkacca.msamaadhinimitta.m
adhi.t.thaati,majjha.nhikasamaya.mnasakkacca.msamaadhinimitta.madhi.t.thaati,saayan
hasamaya.mnasakkacca.msamaadhinimitta.madi.t.thaati.Imehikho,bhikkhave,tiihidhamm
ehisamannaagatobhikkhuabhabboanadhigata.mvaakusala.mdhamma.madhigantu.m,adhi
ga.ta.mvaakusala.mdhamma.mphaati.mkaatu.m.

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.

Tihi,bhikkhave,a.mgehisamannaagatopaapa.nikobhabboanadhigata.mvaabhoga.mad
higantu.m,adhigata.mvaabhoga.mphaati.mkaatu.m.Katamehitihi:idha,bhikkhave,paapa.ni
kopubbanhasamaya.msakkacca.mkammanta.madhi.t.thaati,majjha.nhikasamaya.m...pe...s
aayanhasamaya.msakkacca.mkammanta.madhi.t.thaati.Imehikho,bhikkhave,tiihia.mgehis
amannaagatopaapa.nikobhabboanadhigata.mvaabhoga.madhigantu.m,adhigata.mvaabhog
a.mphaati.mkaatu.m.

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.

Evamevakho,bhikkhave,tiihidhammehisamannaagatobhikkhubhabboanadhigata.mva
akusala.mdhamma.manadhigantu.m,adhigata.mvaakusala.mdhamma.mphaati.mkaatu.m.
Katamehitihi:idha,bhikkhave,bhikkhupubbanhasamaya.msakkacca.msamaadhinimitta.m
adhi.t.thaati,majjha.nhikasamaya.m...pe...
saayanhasamaya.msakkacca.msamaadhinimitta.madi.t.thaati.Imehikho,bhikkhave,tiihidha
mmehisamannaagatobhikkhubhabboanadhigata.mvaakusala.mdhamma.madhigantu.m,ad
higata.mvaakusala.mdhamma.mphaati.mkaatu.m'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] Pa.thamapaapa.nikasutta.m)

3.

...Evamevakho,bhikkhave,appakaatesattaayemanussesupaccaajaayanti;athakhoetevas
attaabahutaraayaenñatramanussehipaccaajaayanti.

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

...Evamevakho,bhikkhave,appakaatesattaayemajjhimesujanapadesupaccaajaayanti;at
hakhoetevasattaabahutaraayepaccantimesujanapadesupaccaajaayanti ...

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

...Evamevakho,bhikkhave,appakaatesattaayepañnavanto,aja.laa,ane.lamuugaapa.tibal
aasubhaasitadubbhaasitassaathamaññaatu.m;athakhoetevasattaabahutaraayeduppaññaaja.
laae.lamuugaanapa.tibalaasubhaasitadubbhaasitassaathamaññaatu.m.

...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.

...Evamevakho,bhikkhave,appakaatesattaayeariyenapaññaacakkhunaasamannaagataa;
athakhoetevasattabahutaraayeavijjaagataasammuu.lhaa.

...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.

...Evamevakho,bhikkhave,appakaatesattaayelabhantitathaagata.mdassanaaya;athakho
etevasattaabahutaraayenalabhantitathaagata.mdassanaaya.

...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.

...Evamevakho,bhikkhave,appakaatesattaayelabhantitathaagatappavedita.mdhammavi
naya.msava.naaya;athakhoetevasattaabahutaraa,yenalabhantitathaagatappavedita.mdham
mavinaya.msava.naaya.

...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] Ekadhammapaali Catutthavaggo)

Further Readings 2

1.

Tii.ni'maani,bhikkhave,nidaanaanikammaana.msamudayaaya.

There are these three causes for the arising of karma.

Lobhondaana.mkammaana.msamudayaaya,dosondaana.mkammaana.msamudayaaya
a,mohondaana.mkammaana.msamudayaaya.

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

Ya.m,bhikkhave,lobhapakata.mkamma.mlobhaja.mlobhandaana.mlobhasamudaya.m
,ta.mkamma.makusala.m,ta.mkamma.msaavajja.m,ta.mkamma.mdukkhavipaaka.m,ta.mk
amma.mkammasamudayaayasa.mvattati.Na ta.mkamma.mkammanirodhaayasa.mvattati.

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 karma. That action does not lead to cessation of karma.

Ya.m, bhikkhave,
dosapakata.mkamma.mdosaja.mdosanidaana.mdosasamudaya.m,ta.mkamma.makusala.m
,ta.mkamma.msaavajja.m,ta.mkamma.mdukkhavipaaka.m,ta.mkamma.mkammasamudaya
aayasa.mvattati.Nata.mkamma.mkammanirodhaayasa.mvattati.

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 karma. That action does not lead to cessation of karma.

Ya.m, bhikkhave,
mohapakata.mkamma.mmohaja.mmohanidaana.mmohasamudaya.m,ta.mkamma.makusal
a.m,ta.mkamma.msaavajja.m,ta.m
kamma.mdukkhavipaaka.m,ta.mkamma.mkammasamudayaayasa.mvattati.Nata.mkamma
.mkammanirodhaayasa.mvattati.

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 karma. That action does not lead to cessation of karma.

Imaani khobhikkhave tii.ni nidaanaani kammaana.msamudayaaya.

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

Tii.nimaani bhikkhave nidaanaani kammaana.m samudayaaya.

There are these three causes for the arising of karma.

Katamaanitii.ni?

What are the three?

Alobhonaana.mkammaana.msamudayaaya,
adosonidaana.mkammaana.msamudayaaya, amohonidaana.mkammaana.msamudayaaya.

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

Ya.m, bhikkhave,
alobhapakata.mkamma.malobhaja.malobhanidaana.malobhasamudaya.m,ta.mkamma.mk
usala.m,ta.mkamma.manavajja.m,ta.mkamma.msukhavipaaka.m,ta.mkamma.mkammanir
odhaayasa.mvattati.Na ta.m kamma.m kamasamudayaaya sa.mvattati.

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 karma.

Ya.m, bhikkhave,
adosapakata.mkamma.madosaja.madosanidaana.madosasamudaya.m,ta.mkamma.mkusal
a.m,ta.mkamma.manavajja.m,ta.mkamma.msukhavipaaka.m,ta.mkamma.mkammanirodh
aayasa.mvattati.Nata.mkammaakammasamudayaayasa.mvattati.

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 karma.

Ya.m, bhikkhave,
amohapakata.mkamma.mamohaja.mamohanidaana.mamohasamudaya.m,
ta.mkamma.mkusala.m,ta.mkamma.manavajja.m,ta.mkamma.msukhavipaaka.m,ta.mkam
ma.mkammanirodhaayasa.mvattati.Nata.mkamma.mkammasamudayaayasa.mvattati.

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 karma.

Imaani kho, bhikkhave, tii.ni nidaanaani kammaana.m samudayaayaati.

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

(A.N. 3.11.9. [3.112] Pa.thamanidaanasutta.m)

2.

Pañcahi,bhikkhave,dhammehisamannaagatobhikkhucavati,nappati.t.thaatisaddhamm

e.

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

Katamehipañcahi?

With what five?

Assaddho,bhikkhave,bhikkhucavati,nappati.t.thaatisaddhamme.

Monks, a monk without faith falls away, and does not stand firmly in the true doctrine.

Ahiriko,bhikkhave,bhikkhucavati,nappati.t.thaatisaddhamme.

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

Anottappii,bhikkhave,bhikkhucavati,nappati.t.thaatisaddhamme.

Monks, a monk without remorse falls away, and does not stand firmly in the true doctrine.

Kusiito,bhikkhave,bhikkhucavati,nappati.t.thaatisaddhamme.

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

Duppañño,bhikkhave,bhikkhucavati,nappati.t.thaatisaddhamme

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

Imehikho,bhikkhave,pañcahidhammehisamannaagatobhikkhucavati,nappati.t.thaatisa
ddhamme.

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

Pañcahi,bhikkhave,dhammehisamannaagatobhikkhunacavati,pati.t.thaatisaddhamme.

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

Katamehipañcahi?

With what five?

Saddho,bhikkhave,bhikkhunacavati,pati.t.thaatisaddhamme.

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

Hirimaa,bhikkhave,bhikkhuunacavati,pati.t.thaatisaddhamme.

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

Ottappii,bhikkhave,bhikkhuunacavati,pati.t.thaatisaddhamme.

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

Aaraddhaviriyo,bhikkhave,bhikkhunacavati,pati.t.thaatisaddhamme.

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

Paññavaa,bhikkhave,bhikkhuunacavati,pati.t.thaatisaddhamme.

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

Imehikho,bhikkhave,pañcahidhammehisamannaagatobhikkhuunacavati,pati.t.thaatisa
ddhamme.

*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] Cavanassutta.m)

CHAPTER 3

Readings 3

1.

«Bhante Naagasena, atthi koci satto, yo imamhaa kaayaa añña.mkaaya.m
sa.mkamatii?» ti.

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

«Na hi, mahaaraaja» ti.

“Indeed not, great king.”

«Yadi, bhante Naagasena ,
imamhaakaayaaañña.mkaaya.msa.mkamantonatthi,nanumuttobhavissatipaapakehikamme
hii?» ti.

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

«Aama, mahaaraaja. Yadi na pa.tisandaheyya, mutto bhavissati paapakehi kammehi.
Yasmaa ca kho, mahaaraaja, pa.tisandahati, tasmaa na parimutto paapakehi kammehii» 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, Aññakaayasa”nkamanapañho)

«Bhante Naagasena, na ca sa.mkamati, pa.tisandahati caa?» ti.

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

«Aama, mahaaraaja, na ca sa.mkamati pa.tisandahati caa» ti.

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

«Katham,bhante Naagasena, na ca sa.mkamati pa.tisandahati ca? Opamma.m
karohii» ti.

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

«Yathaa, mahaaraaja, kocidevapurisopadiipatopadiipa.mpadiipeyya,kinnukhoso,
mahaaraaja, padiipopadiipamhaa sa.mkamanto?» 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, mahaaraaja, na ca sa.mkamati pa.tisandahati caa» ti.

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

(Miln. III.5.5.Buddhavaggo, Asa.mkamanapa.tisandahanapañho)

2.

“Ta.m ki.m maññatha, Saa.lhaa, atthi lobho”ti?

“Sowhatdoyou think, Salha, does greed exist?”

“Eva.m, bhante.”

“Yes, venerable sir.”

“Abhijjhaatikho aha.m, Saa.lhaa, etamattha.mvadaami.Luddhokhoaya.m, Saa.lhaa, abhijjhaaluupaa.nampihanati,adinnampiaadiyati,paradaarampigacchati,musaapibha.nati ... ya.msa hotidiigharattaa.mahitaaya dukkhaayaa”ti.

“IndeedIcallitcovetousness, 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.”

“Eva.m, bhante.”

“Yes, venerable sir.”

“Ta.m kimmaññatha, Saa.lhaa, atthi doso”ti?

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

“Eva.m, bhante.”

“Yes, venerable sir.”

“Byaapaadoti kho aha.m, Saa.lhaa, etamattha.m vadaami. Du.t.thokhoaya.m, Saa.lhaa, byaapannacittopaa.nampihanati, adinnampi aadiyati, paradaarampigacchati,musaapibha.nati ... ya.msahotidiigharatta.mahitaayadukkhaayaa”ti.

“IndeedIcallitmalevolence, 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.”

“Eva.m, bhante.”

“Yes, venerable sir.”

“Ta.m kimmaññatha, Saa.lhaa, atthimoho”ti?

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

“Eva.m, bhante.”

“Yes, venerable sir.”

“Avijjaati kho aha.m, Saa.lhaa, etamattha.m vadaami.Muu.lhokhoaya.m, Saa.lhaa, avijjaagatopaa.nampihanati,adinnampiaadiyati,paradaarampigacchati,musaapi bha.nati ... ya.msahotidiigharatta.mahitaaya dukkhaayaa”ti.”

“IndeedIcallitignorance, 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.”

“Eva.m, bhante.”

“Yes, venerable sir.”

«Ta.m ki.m maññatha, Saa.lhaa, ime dhammaa kusalaa vaa akusalaa vaa» ti?

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

«Akusalaa, bhante.»

“Unskillful, venerable sir.”

«Saavajjaa vaa anavajjaa vaa» ti?

“Reprehensible or commendable?”

«Saavajjaa, bhante.»

“Reprehensible, venerable sir.”

«Viññuugarahitaa vaa viññuppasatthaa vaa» ti?

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

«Viññuugarahitaa, bhante.»

“Despised by the wise, venerable sir.”

(A.N. 3.7.6. [3.66] Mahaavaggo, Saa.lhasutta.m

<http://www.accesstoinight.org/canon/sutta/anguttara/an03-066.html>)

3.

Yasmaacakho, bhikkhave, sakkaakusala.mpajahitu.m,tasmaaha.meva.mvadaami - «akusala.m, bhikkhave, pajahathaa»ti.Akusala.mcahi'da.m, bhikkhave, pahiiina.mahitaaya, dukkhaayasa.mvatteyya,naaha.meva.mvadeyya.m - «akusala.m, bhikkhave, pajahathaa»ti.Yasmaacakho, bhikkhave, akusala.mpahiiina.mhitaayasukhaayasa.mvattati,tasmaaha.meva.mvadaami - «akusala.m, bhikkhave, pajahathaa»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”.

Kusala.m, bhikkhave, bhaavetha.Sakkaa, bhikkhave, kusala.m bhaavetu.m. ... Yasmaacakho, bhikkhave, sakkaakusala.mbhaavetu.m,tasmaaha.meva.mvadaami - «kusala.m, bhikkhave, bhaavethaa»ti.Kusala.mcahi'da.m, bhikkhave, bhaavita.mahitaaya, dukkhaayasa.mvatteyya,naaha.meva.mvadeyya.m - «kusala.m, bhikkhave, bhaavethaa»ti.Yasmaacakho, bhikkhave, kusala.mbhaavita.mhitaaya, sukhaayasa.mvattati,tasmaaha.meva.mvadaami«kusala.m, bhikkhave, bhaavethaa»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. 2.2.9 [2.19] Adhikara.navaggo)

Further Readings 3

1.

“Ta.mki.mmaññatha,Saa.lhaa, atthialobho”ti?

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

“Evam, bhante.”

“Yes, venerable sir.”

“Anabhijjhaa'tikhoaha.m,Saa.lhaa,etamattha.mvadaami.Aluddhokhoaya.m,Saa.lhaa,a nabhijjhaaluun'eva paa.na.m hanati,na adinna.maadiyati,na paradaara.mgacchati,na musaa bha.nati,parampi natathattaaya samaadapeti,ya.m'sa hoti diigharatta.m hitaaya sukhaayaa”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.”

“Ta.m ki.m maññatha, Saa.lhaa, atthi adoso” ti?

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

“Evam, bhante.”

“Yes, venerable sir.”

“Abyaapaado’tikhoaha.m,Saa.lhaa,etamattha.mvadaami.Adu.t.thokhoaya.m,Saa.lhaa, abyaapannacitto n’eva paa.na.m hanati,na adinna.maadiyati,naparadaara.mgacchati,namusaabha.nati,parampi natathattaaya samaadapeti, ya.m sa hoti diigharatta.m hitaaya sukhaayaa”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.”

“Ta.m kimmaññatha, Saa.lhaa, atthi amoho” ti?

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

“Evam, bhante.”

“Yes, venerable sir.”

“Vijjaa’tikhoaha.m,Saa.lhaa,etamattha.mvadaami.Amuu.lhokhoaya.m,Saa.lhaa,vijjaa gaton’evapaa.na.mhanati,naadonna.maadiyati,naparadaara.mgacchati,namusaabha.nati,par ampinatathattaaya samaadapeti, ya.m sa hoti diigharatta.m hitaaya sukhaayaa”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.”

“Ta.m ki.m maññatha, Saa.lhaa, ime dhammaa kusalaa vaa akusalaa vaa”ti?

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

“Kusalaa, bhante.”

“Skillful, venerable sir.”

“Saavajjaa vaa anavajjaa vaa”ti?

“Reprehensible or commendable?”

“Anavajjaa, bhante.”

“Commendable, venerable sir.”

“Viññuugarahitaa vaa viññuppasatthaa vaa”ti?

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

“Viññuppasatthaa, bhante.”

“Praised by the wise, venerable sir.”

“Samattaa samaadinnaa hitaaya sukhaaya sa.mvattanti, no vaa...?”

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

“Samattaa, bhante, samaadinnaa hitaaya sukhaaya sa.mvattantii...” ‘ti.

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

“... Yadaa tumhe,Saa.lhaa,attanaa’va jaaneyyaatha: ‘ime dhammaa kusalaa,ime dhammaa anavajjaa,imedhammaaviññuuppassatthaa,ime dhammaasamattaasamaadinnaahitaayasukhaaya sa.mvattantii’ti,atha tumhe, Saa.lhaa, upasampajja vihareyyaatha”‘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] Mahaavaggo, Saa.lhasutta.m

<http://www.accesstoinight.org/canon/sutta/anguttara/an03-066.html>)

2.

“Naaha.m, bhikkhave, añña.mekadhammampisamanupassaami,ya.meva.mabhaavita.makammaniya.mhoti,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, abhaavita.m akammaniya.m hotii”ti.

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

“Naaha.m, bhikkhave, añña.mekadhammampisamanupassaami,ya.meva.mabhaavita.mkammaniya.mhoti,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, bhaavita.m kammaniya.m hotii”ti.

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

“Naaha.m, bhikkhave, añña.m ekadhammampisamanupassaami,ya.meva.mabhaavita.mmahatoanattaayasa.mvattati,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, abhaavita.m mahato anattaaya sa.mvattatii”ti.

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

“Naaha.m, bhikkhave, añña.m ekadhammampisamanupassaami,ya.meva.mabhaavita.mmahatoanattaayasa.mvattati,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, bhaavita.m mahato atthaaya sa.mvattatii» ti.

“Monks, indeed I do not perceive any 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.”

“Naaha.m, bhikkhave, añña.m ekadhammampisamanupassaami,ya.meva.mabhaavita.mapaatubhuuta.mmahatoanattaayasa.mvattati,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, abhaavita.m apaatubhuuta.m mahato anattaaya sa.mvattatii”ti.

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

undeveloped and not made lucid leads to great misery.”

“Naaha.m, bhikkhave, añña.m
ekadhammapisamanupassaami,ya.meva.mbhaavita.mpaatubhuuta.mmahatoatthaayasa.
mvattati,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, bhaavita.m paatubhuuta.m mahato atthaaya sa.mvattatii”ti.

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

“Naaha.m, bhikkhave, añña.m
ekadhammapisamanupassaami,ya.meva.mabhaavita.mabahuliikata.mmahatoanattaaya
sa.mvattati,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, abhaavita.m abahuliikata.m mahato anattaaya sa.mvattatii”ti.

“Monks, indeed I do not perceive any 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.”

“Naaha.m, bhikkhave, añña.m
ekadhammapisamanupassaami,ya.meva.mbhaavita.mbahuliikata.mmahatoatthaayasa.m
vattati,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, bhaavita.m bahuliikata.m mahato atthaaya sa.mvattatii”ti.

“Monks, indeed I do not perceive any 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.”

“Naaha.m, bhikkhave, añña.m
ekadhammapisamanupassaami,ya.meva.mabhaavita.mabahuliikata.mdukkhaadhivaha.
mhoti,yathayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, abhaavita.m abahuliikata.m dukkhaadhivaha.m hotii”ti.

“Monks, indeed I do not perceive any 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.”

“Naaha.m, bhikkhave, añña.m
ekadhammapisamanupassaami,ya.meva.mbhaavita.mbahuliikata.msukhaavaha.mhoti,y
athayida.m, bhikkhave, citta.m.

Citta.m, bhikkhave, bhaavita.m bahuliikata.m sukhaadhivaha.m hotii”ti.

“Monks, indeed I do not perceive any 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.”

(A.N. 1.3. [1.21-30]Akammaniyavaggo)

3.

“Katamañca, bhikkhave, dukkha.m ariyasacca.m?

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

Jaati pi dukkhaa, jaraa pi dukkhaa, mara.nam pi dukkha.m, ... appiyehi sampayogo
pi dukkho, piyehivippayogopidukkho, ya.mp’iccha.mnalabhatitampidukkha.m,
sa.mkhittenapañc’upaadaanakkhandhaapi dukkhaa.”

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] Mahaasatipa.t.thaanasutta.m)

4.

«Bhante Naagasena, ki.mlakkha.na.m viññaa.nan» ti?
"Venerable Nagasena, what is the distinguishing characteristic of consciousness?"

«Vijaananalakkha.na.m, mahaaraaja,viññaa.nan» ti.

"The distinguishing characteristic of consciousness, great king, is cognizing."

«Opamma.m karohii» ti.

"Give me an analogy."

«Yathaa,mahaaraaja,nagaraguttikomajjhenagaresi.mghaa.takenisinnopasseyyapuratth
imadisatopurisa.maagacchanta.m,passeyyadakkhi.nadisatopurisa.maagacchanta.m,passey
yapacchimadisato purisa.maagacchanta.m,passeyya uttaradisato
purisa.maagacchanta.m,evamevakho,mahaaraaja,yañcapurisocakkhunaaruupa.mpassati,ta
.mviññaa.nena

vijaanaati,yañcasotenasadda.msu.naati,ta.mviññaa.nenavijaanaati,yañcaghaanena
gandha.m ghaayati,ta.mviññaa.nenavijaanaati,yañcavijhaayarasa.msaayati,ta.m
viññaa.nena vijaanaati,yañca

kaayenapho.t.thabba.mphusati,ta.mviññaa.nenavijaanaati,yañcamanasaadhamma.m
vijaanaati,ta.mviññaa.nenavijaanaati.

*"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.*

Eva.m kho, mahaaraaja, vijaananalakkha.na.m viññaa.nan» ti.

*"Indeed thus, great king, the distinguishing characteristic of consciousness is
cognizing."*

«Kallo'si, bhante Naagasena» ti.

"You are clever, venerable Nagasena."

(Miln. III.3.12. Vicaaravaggo, Viññaa.nalakkha.napañho)

CHAPTER 4

Readings 4

1.

Evamevakho, bhikkhave, cattaaro'mesama.nabraahma.naana.mupakkilesaa,
yehiupakkilesehiupakkili.t.thaaekesama.nabraahma.naanatapanti, nabhaasanti,
navirocanti.

*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 cattaaro?

What are these four?

Santi, bhikkhave,

ekesama.nabraahma.naasura.mpivantimeraya.m,suraamerayapaanaaappa.tivirataa.Aya.m,
bhikkhave, pa.thamosama.nabraahma.naana.mupakkilesa,
yenaupakkilesenaupakkili.t.thaaeke sama.nabraahma.naa na tapanti, na bhaasanti, 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, ekesama.nabraahma.naamethuna.mdhamma.mpatisevanti,
methunasmaadhammaaappa.tivirataa.Aya.m, bhikkhave,
dutiyaosama.nabraahma.naana.mupakkilesoyenaupakkilesenaupakkili.t.thaa eke
sama.nabraahma.naa na tapanti, na bhaasanti, 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, ekesama.nabraahma.naajaataruuparajata.msaadiyanti,
jaataruuparajatapa.tiggaha.naaappa.tivirataa.Aya.m, bhikkhave,
tatiyaosama.nabraahma.naana.mupakkilesoyenaupakkilesenaupakkili.t.thaaekesama.nabra
ahma.naanatapanti, nabhaasanti, navirocanti.

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, ekesama.nabraahma.naamicchaajjiivenajjiivanti,
micchaajjiivaaappa.tivirataa.Aya.m, bhikkhave,
catutthosama.nabraahma.naana.mupakkilesoyenaupakkilesenaupakkili.t.thaaekesama.nab
raahma.naa na tapanti, na bhaasanti, 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.

Imekho, bhikkhave, cattaarosama.nabraahma.naana.mupakkilesaa,
yehiupakkilesehiupakkili.t.thaaeke sama.nabraahma.naa na tapanti, na bhaasanti, na virocantiiti.

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.

Sura.m pivanti meraya.m

pa.tisevanti methuna.m

Rajata.m jaataruupa.mca

saadiyanti aviddasu

Micchaajjiivena jiiivanti

eke sama.nabraahma.naa.

*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, Upakkilesasutta.m)

2.

Bhojana.m, Suppavaase, dentii ariyasaavikaa pa.tiggaahakaana.m cattaari .thaanaani deti.

*Thenoblefemaledisciplewhogivesfood, Suppavase, torecipients,
providesfourconditions.*

Katamaani cattaari?

Whatfour?

Aayu.m deti, va.n.na.m deti, sukha.m deti, bala.m deti.

Shегiveslonglife, health, well-being, andstrength.

Aayu.mkhopanadatvaaayussabhaaginiihotidibbassavaamaanusassavaa.Va.n.na.mdat
vaava.n.nassabhaaginiihoti
dibbassavaamaanusassavaa.Sukha.mdatvaasukhassabhaaginiihotidibbassa vaa
maanusassa vaa.Bala.m datvaa balassa bhaaginii hoti dibbassa vaa maanusassa vaa.

*Thenindeedhavinggivenlonglife,
sheherselfisaparticipantinlonglifeeitherdivineorhuman. 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.*

Bhojana.m,Suppavaase, dentii ariyasaavikaa pa.tiggaahakaana.m imaani cattaari
.thaanaani detiiti.

*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, Suppavaasaasutta.m)

3.

Na bhaje paapake mitte - na bhaje purisaadhame;

Bhajetha mitte kalyaa.ne - bhajetha purisuttame.

Donotassociatewithwickedfriends, norwithunrighteouspeople.

Associate with virtuous friends, with the noblest people.

(Dhp. 6:78)

Sabbe tasanti da.ndassa - sabbe bhaayanti maccuno;

Attaana.m upama.m katvaa - na haneyya na ghaataye.

Allfearpunishment, andallfeardeath.

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

Sabbe tasanti da.ndassa - sabbesa.m jiivita.m piya.m;

Attaana.m upama.m katvaa - na haneyya na ghaataye.

Allfearpunishment, lifeisdeartoall.

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

(Dhp. 10:129-130)

Bahu.m pi ce sahita.m bhaasamaano - na takkaro hoti naro pamatto
gopo'va gaavo ga.naya.m paresa.m - na bhaagavaa saamaññassa hoti.
Even if here cites much the scriptures, but does not practice them, alazy man
Is like a cowherd counting the cattle of others, and is not a participant in the
holy life.

Appa.m pi ce sahita.m bhaasamaano - dhammassa hoti anudhammacaarii
raagañ ca dosañ ca pahaaya moha.m - sammappajaano suvimuttacitto
anupaadiyaano idha vaa hura.m vaa - sa bhaagavaa saamaññassa hoti.
Even if here cites 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 jaayatii soko - piyato jaayatii bhaya.m;
Piyato vippamuttassa - n'atthi soko, kuto bhaya.m?
Sorrow arises from pleasure, as does fear;
For one who is freed from pleasure, there is no sorrow, and where is fear?

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

Ratiyaa jaayatii soko - ratiyaa jaayatii bhaya.m;
Ratiyaa vippamuttassa - n'atthi soko, kuto bhaya.m?
Sorrow arises from attachment, as does fear;
For one who is freed from attachment, there is no sorrow, and where is fear?

Kaamato jaayatii soko - kaamato jaayatii bhaya.m;
Kaamato vippamuttassa, n'atthi soko, kuto bhaya.m?
Sorrow arises from lust, as does fear;
For one who is freed from lust, there is no sorrow, and where is fear?

Ta.nhaaya jaayatii soko - ta.nhaaya jaayatii bhaya.m;
Ta.nhaaya vippamuttassa - n'atthi soko, kuto bhaya.m?
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'maa, bhikkhave, parisaa.
Monks, there are these two types of assemblies.
Katamaa dve?

What two?

Uttaanaa ca parisaa gambhiiraa ca parisaa.

There are shallow assemblies and deep assemblies.

Katamaa ca, bhikkhave, uttaanaa parisaa?

And what, monks, is a shallow assembly?

Idha, bhikkhave, yassa mparisaaya mbhikkhuuddhataahontiunna laacapalaamukharaa viki.n.navaacaa... asampajaanaa asamaahitaa vibbhantacittaa paakat'indriyaa.

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

Aya.m vuccati, bhikkhave, uttaanaa parisaa.

This, monks, is called a shallow assembly.

Katamaa ca, bhikkhave, gambhiiraa parisaa?

And what, monks, is a deep assembly?

Idha, bhikkhave, yassa mparisaaya mbhikkhuuanuddhataahontianunna laacapalaaamu kharaaaviki.n.navaacaa ... sampajaanaasamaahitaa ekaggacittaa sa.mvut'indriyaa.

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.

Aya.m vuccati, bhikkhave, gambhiiraa parisaa.

This, monks, is called a deep assembly.

Imaa kho, bhikkhave, dve parisaa.

Indeed, monks, these are two types of assemblies.

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

Dve'maa, bhikkhave, parisaa.

Monks, there are these two types of assemblies.

Katamaa dve?

What two?

Vaggaa ca parisaa samaggaa ca parisaa.

There are dissentious assemblies and united assemblies.

Katamaa ca, bhikkhave, vaggaa parisaa?

And what, monks, is a dissentious assembly?

Idha, bhikkhave, yassa mparisaaya mbhikkhuubha.n.danajaataakalahajaataavivaadaapa nnaa ... viharanti.

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

Aya.m vuccati, bhikkhave, vaggaa parisaa.

This, monks, is called a dissentious assembly.

Katamaa ca, bhikkhave, samaggaa parisaa?

And what, monks, is a united assembly?

Idha, bhikkhave, yassa mparisaaya mbhikkhuusamaggaasammodamaanaaavivadamaan aakhirodakiibhuutaa... viharanti.

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

Aya.m vuccati, bhikkhave, samaggaa parisaa.

This, monks, is called a united assembly.

Imaa kho, bhikkhave, dve parisaa.

Indeed, monks, these are two types of assemblies.

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

Dve' maa, bhikkhave, parisaa.

Monks, there are these two types of assemblies.

Katamaa dve?

What two?

Visamaa ca parisaa samaa ca parisaa.

There are unharmonious assemblies and harmonious assemblies.

Katamaa ca, bhikkhave, visamaa parisaa?

And what, monks, is an unharmonious assembly?

Idha, bhikkhave, yassa mparisaaya madhammakammaanipavattantidhammakammaani nappavattanti, avinayakammaanipavattantivinyakammaaninappavattanti, adhammakammaanidippantidhammakammaanina

dippanti, avinayakammaanidippantivinyakammaaninadippanti.

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.

Aya.m vuccati, bhikkhave, visamaa parisaa.

This, monks, is called an unharmonious assembly.

Katamaa ca, bhikkhave, samaa parisaa?

And what, monks, is a harmonious assembly?

Idha, bhikkhave, yassa mparisaaya mdhammakammaanipavattanti adhammakammaani nappavattanti, vinayakammaanipavattanti avinayakammaaninappavattanti, dhammakammaanidippanti adhammakammaaninadippanti, vinayakammaanidippanti avinayakammaaninadippanti.

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.

Aya.m vuccati, bhikkhave, samaa parisaa.

This, monks, is called a harmonious assembly.

Imaa kho, bhikkhave, dve parisaa.

Indeed, monks, these are two types of assemblies.

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

2.

Appamaado amatapada.m- pamaado maccuno pada.m;
appamattaa na miiyanti - ye pamattaa yathaa mataa.

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

Eva.m visesato ñatvaa - appamaadamhi pa.n.ditaa;
appamaade pamodanti - ariyaana.m gocare rataa.

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

(Dhp. 2:21-22)

Udaka.mhi nayanti nettikaa - usukaaraa namayanti tejana.m.

daaru.m namayanti tacchakaa - attaana.m damayanti pa.n.ditaa.
*Irrigators direct water, fletchers fashion arrows,
Carpenters shape wood, and the wise tame themselves.*

Selo yathaa ekaghano - vaatena na samiirati;
eva.m nindaapasa.msaasu - na samiñjanti pa.n.ditaa.
*Just as a solid rock is not moved by the wind,
So the wise are not shaken by blame or praise.*

Yathaapi rahado gambhiiro - vippasanno anaavilo;
eva.m dhammaani sutvaana - vippasiidanti pa.n.ditaa.
*Just as a deep and clear lake, is not stirred up,
So the wise, having heard the teachings, are serene.*

(Dhp. 6:80-82)

Andhabhuuto aya.m loko - tanuk'ettha vipassati;
saku.no jaalamutto'va - appo saggaaya 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'maani, bhikkhave, sukhaani.
Monks, there are these two types of happiness.

Katamaani dve?

What two?

Ghisukha.mcapabbajitasukha.mca.

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

Imaani kho, bhikkhave, dve sukhaani.

Indeed, monks, these are two types of happiness.

Etadagga.m, bhikkhave, imesa.m dvinna.m sukhaana.m yadida.m pabbajitasukha.mti.

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

Dve'maani, bhikkhave, sukhaani.

Monks, there are these two types of happiness.

Katamaani dve?

What two?

Kaamasukha.mca nekkhammasukha.mca.

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

Imaani kho, bhikkhave, dve sukhaani.

Indeed, monks, these are two types of happiness.

Etadagga.m, bhikkhave, imesa.m dvinna.m sukhaana.m yadida.m
nekkhammasukha.mti.

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

Dve'maani, bhikkhave, sukhaani.
Monks, there are these two types of happiness.

Katamaani dve?

What two?

Upadhisukha.mca nirupadhisukha.mca.

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

Imaani kho, bhikkhave, dve sukhaani.

Indeed, monks, these are two types of happiness.

Etadagga.m, bhikkhave, imesa.m dvinna.m sukhaana.m yadida.m nirupadhisukha.m

ti.

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

Dve'maani, bhikkhave, sukhaani.

Monks, there are these two types of happiness.

Katamaani dve?

What two?

Saasavasukha.mca anaasavasukhañca.

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

Imaani kho, bhikkhave, dve sukhaani.

Indeed, monks, these are two types of happiness.

Etadagga.m, bhikkhave, imesa.m dvinna.m sukhaana.m yadida.m anaasavasukha.m

ti.

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

Dve'maani, bhikkhave, sukhaani.

Monks, there are these two types of happiness.

Katamaani dve?

What two?

Saamisa.mca sukha.m niraamisa.mcasukha.m.

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

Imaani kho, bhikkhave, dve sukhaani.

Indeed, monks, these are two types of happiness.

Etadagga.m, bhikkhave, imesa.m dvinna.m sukhaana.m yadida.m niraamisa.m
sukha.mti.

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

Dve'maani, bhikkhave, sukhaani.

Monks, there are these two types of happiness.

Katamaani dve?

What two?

Ariyasukha.mcaanariyasukha.mca.

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

Imaani kho, bhikkhave, dve sukhaani.

Indeed, monks, these are two types of happiness.

Etadagga.m, bhikkhave, imesa.m dvinna.m sukhaana.m yadida.m ariyasukha.mti.

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

Dve'maani, bhikkhave, sukhaani.

Monks, there are these two types of happiness.

Katamaani dve?

What two?

Kaayika.mca sukha.m cetasika.mcasukha.m.

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

Imaani kho, bhikkhave, dve sukhaani.

Indeed, monks, these are two types of happiness.

Etadagga.m, bhikkhave, imesa.m dvinna.m sukhaana.m yadida.m cetasika.m sukha.m

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, a.mgehisamannaagatoraaajacakkavattiidhammen'evacakka.mpavatteti, ta.m hoti cakka.m appa.tivattiya.m kenaci manussabhutuena paccatthikena paa.ninaa.

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, raajaa cakkavattii atthaññuu ca hoti, dhammaññuu ca, mattaññuu ca, kaalaññuu ca, parisaññuu 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 a.mgehi samannaagatoraaajacakkavattiidhammenevacakka.mpavatteti; ta.m hoti cakka.m appa.tivattiya.m kenaci manussabhutuena paccatthikena paa.ninaa.

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.

Evameva.mkho, bhikkhave, pañcahidhammehisamannaagatotathaagatoaraha.msamma asambuddhodhammenevaanuttara.mdhammacakka.mpavatteti; ta.mhoticakka.mappa.tivat tiya.msama.nenavaabrahma.nenavaadevenavaamaarenaavaabrahmunaavaakenacivaaloka smi.m.

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, tathaagatoaraha.msammaasambuddhoatthaññuu, dhammaññuu, mattañ

ñuu,kaalaññuu,parisaññuu.

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.

Imehikho,bhikkhave,pañcahidhammehisamannaagatotathaagatoaraha.msammaasambuddhodhammenevaanuttara.mdhammacakka.mpavatteti;ta.mhotidhammacakka.mappa.tivattiya.msama.nena vaa braahma.nena vaa devena vaamaarenaavaabrahmunaavaakenacivaalokasmi.mti.

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] Raajavaggo, Pa.thamacakkaanuvattanasutta.m)

CHAPTER 5

Readings 5

1.

«Jaaneyya nu kho, bho Gotama, asappuriso asappurisa.m - ‘asappuriso aya.m bhava.m’»ti?

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

«A.t.thaana.mkhoeta.m,braahma.na,anavakaasoya.masappurisoasappurisa.mjaaneyya - ‘asappurisoaya.m bhava.m’»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’”.

«Jaaneyya pana, bho Gotama, asappuriso sappurisa.m - ‘sappuriso aya.m bhava.m’»ti?

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

«Etampikho,braahma.na,a.t.thaana.manavakaasoya.masappurisosappurisa.mjaaneyya - ‘sappurisoaya.m bhava.m’»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’”.

«Jaaneyya nu kho, bho Gotama, sappuriso sappurisa.m - ‘sappuriso aya.m bhava.m’»ti?

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

«Thaana.mkhoeta.m,braahma.na,vijjatiya.msappurisosappurisa.m jaaneyya - ‘sappurisoaya.mbhava.m’»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’”.

«Jaaneyya pana, bho Gotama, sappuriso asappurisa.m - ‘asappuriso aya.m bhava.m’»ti?

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

«Etampikho, braahma.na, thaana.mvijjatiya.msappurisoasappurisa.mjaaneyya - ‘asappurisoaya.mbhava.m’»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] Vassakaarasutta.m)

2.

Yo hi koci manussesu - gorakkha.m upajjivati;
eva.m, Vaase.t.tha, jaanaahi, - ‘kassako’ so, na braahma.no.

*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 jivati;
eva.m, Vaase.t.tha, jaanaahi - ‘sippiko’ so, na braahma.no.

*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 - vohaara.m upajjivati;
eva.m, Vaase.t.tha, jaanaahi - ‘vaa.nijo’ so, na braahma.no.

*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 jivati;
eva.m, Vaase.t.tha, jaanaahi - ‘pessiko’ so, na braahma.no.

*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 - adinna.m upajjivati;
eva.m, Vaase.t.tha, jaanaahi - ‘coro’ eso, na braahma.no.

*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 - issattha.m upajjivati;
eva.m, Vaase.t.tha, jaanaahi - ‘yodhaajjivo’, na braahma.no.

*Whoever among humans makes a living from archery;
Thus, Vasettha, you should know – he is a warrior, not a Brahmin.*

eva.m, Vaase.t.tha, jaanaahi - ‘yaajako’ so, na braahma.no.

*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 - gaama.m ra.t.thañca bhujjati;
eva.m, Vaase.t.tha, jaanaahi - ‘raajaa’ eso, na braahma.no.

*Whoever among humans enjoys village and country;
Thus, Vasettha, you should know – he is a king, not a Brahmin.*

Na caaha.m ‘braahma.na.m’ bruumi - yonija.m mattisambhava.m;
‘Bhovaadi’ naama so hoti - sace hoti sakiñcano.
akiñcana.m anaadaana.m - tamaha.m bruumi ‘braahma.na.m’.

And I don’t call someone ‘Brahmin’, according to the mother’s womb from which he is born,

Nor he who is addressed ‘Sir’, if he is full of worldly attachment.

He who is not attached, not grasping – him I call ‘Brahmin’.

Sabbasa.myojana.m chetvaa - so ve na paritassati;

sa.mgaatiga.m, visa.myutta.m - ta.m aha.m bruumi ‘braahma.na.m’.

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. Vaase.t.thasutta.m

M.N. 2.5.8. Vaase.t.thasutta.m)

3.

Yo hi koci manussesu - porohiccena jivati;

Appamaadena maghavaa - devaana.m se.t.thata.m gato;

appamaada.m pasa.msanti - pamaado garahito sadaa.

Thekingofthedevasbydiligencehasgonetothe foremostplaceofthedevas;

They praise diligence – negligence is despised always.

(Dhp. 2, 30)

Yathaapi rucira.m puppha.m - va.n.navanta.m agandhaka.m;

eva.m subhaasitaa vaacaa - aphalaa hoti akubbato.

Indeedjustlikeabeautifulflower – colorfulbutunscented;

Thus a well-spoken word is not fruitful to one who does not practice.

Yathaapi rucira.m puppha.m - va.n.navanta.m sugandhaka.m.

eva.m subhaasitaa vaacaa - saphalaa hoti kubbato.

Indeedjustlikeabeautifulflower – colorfulandwell-scented;

Thus a well-spoken word is fruitful to one who does practice.

(Dhp. 4, 51-52)

Diighaa jaagarato ratti - diigha.m santassa yojana.m;

diigho baalaana.m sa.msaaro - saddhamma.m avijaanata.m.

Longisthenightforonewhoisawake – longisthemiletoonewhoistired;

Long is the life cycle to the foolish, to those who don’t know clearly the true doctrine.

(Dhp. 5, 60)

4.

Asevanaa ca baalaana.m - pa.n.ditaanañca sevanaa;

puujaa ca puujaneyyaana.m- eta.m ma.mgalamuttama.m.

Non-associationwiththefoolish, andassociationwiththewise;

And offerings to those worthy of respect – this is the highest blessing.

Baahusacca.mca sippañca - vinayo ca susikkhito;

subhaasitaa ca yaa vaacaa - eta.m ma.mgalamuttama.m.

Learningandarts – anddisciplinewell-practiced;

And whatever words are well-spoken - this is the highest blessing.

Daanañca dhammacariyaa ca -ñāatakaana.mca sa.mgaho;

anavajjaani kammaani - eta.m ma.mgalamuttama.m.

Charityandrighteousliving – andcaringforrelatives;

Commendable deeds - this is the highest blessing.

Aaratii viratii paapaa - majjapaanaa ca sa.myamo;
 appamaado ca dhammesu - eta.m ma.mgalamuttama.m.
*The leaving off and complete abstention from evil –
 and restraint from drinking intoxicants;
 And diligence in the dhamma - this is the highest blessing.*
 Gaaravo ca nivaato ca - santu.t.thi ca kataññutaa;
 kaalena dhammasavana.m- eta.m ma.mgalamuttama.m.
*Reverence and modesty – contentment and gratitude;
 Timely hearing of the dhamma - this is the highest blessing.*
 Khantii ca sovacassataa - sama.naanañca dassana.m;
 kaalena dhammasaakacchaa - eta.m ma.mgalamuttama.m.
*Patience and gentleness – the visiting of recluses;
 Discussion of the doctrine at the right time - this is the highest blessing.*

(Snp 2.4. Ma.mgalasutta.m

<http://www.accesstosight.org/canon/sutta/khuddaka/suttanipata/snp2-04a.html>)

Further Readings 5

1.

«Chahi, bhikkhave, dhammehisamannaagato bhikkhuaahuneyyohotipaahuneyyodakkhi
 .neyyoañjalikara.niyo, anuttara.mpuññakkhetta.mlokassa.

*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, bhikkhucakkhunaaruupa.mdisvaan'evasumanohotinadummano, upek
 khakoviharatisatosampajaano.

*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.*

Sotenasadda.msutvaan'evasumanohotinadummano, upekkhakoviharati sato
 sampajaano.

*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.*

Ghaanagandha.mghaayitvaan'eva sumano hoti
 nadummano, upekkhakoviharatisatosampajaano.

*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.*

Jivhaayarasa.msaaayitvaan'evasumanohotinadummano, upekkhakoviharatisatosampaja
 ano.

*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.*

Kaayenapho.t.thabba.mphusitvaanevasumanohotinadummano, upekkhakoviharatisato
 sampajaano.

*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.*

Manasaadhamma.mviññaayanevasumanohotinadummano, upekkhakoviharatisatosam
 pajaano.

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.

Imehikho,bhikkhave,chahidhammehisamannaagatobhikkhuaahuneyyohotipaahuneyy odakkhi.neyyoañjalikara.niiyoanuttara.mpuññakkhetta.mlokassaa»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. Pa.thama-aahuneyyasutta.m)

2.

«Tenahi,Siivaka,taññev’etthapa.tipucchaami.Yathaatekhameyyatathaana.mbyaakarey yaasi.

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

Ta.mki.mmaññasi,Siivaka,santa.mvaaajjhata.mlobha.m
‘atthimeajjhata.mlobho’tipajaanaasi,asanta.mvaaajjhata.mlobha.m
‘natthimeajjhata.mlobho’tipajaanaasii»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’?”

«Eva.m, bhante».

“Yes, venerable sir”.

«Ya.mkhotva.m,Siivaka,santa.mvaaajjhata.mlobha.m
‘atthimeajjhata.mlobho’tipajaanaasi,asanta.mvaaajjhata.mlobha.m
‘natthimeajjhata.mlobho’tipajaanaasi - evampikho,Siivaka,sandi.t.thikodhammohoti ...
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. ...

«Ta.mki.mmaññasi,Siivaka,santa.mvaaajjhata.mdosa.m ... pe ...

... santa.mvaaajjhata.mmoha.m ... pe ...

... santa.mvaaajjhata.mlobhadhamma.m... pe ...

... santa.m vaa ajjhata.m dosadhamma.m... pe ...

... santa.mvaaajjhata.mmohadhamma.m

‘atthimeajjhata.mmohadhammo’tipajaanaasi,asanta.mvaaajjhata.mmohadhamma.m
‘natthimeajjhata.mmohadhammo’tipajaanaasii»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’?”

«Eva.m, bhante».

“Yes, venerable sir”.

«Ya.mkhotva.m,Siivaka,santa.mvaaajjhata.mmohadhamma.m
‘atthimeajjhata.mmohadhammo’tipajaanaasi,asanta.mvaaajjhata.mmohadhamma.m

‘natthimeajjhata.mmohadhammo’tipajaanaasi -
eva.mkho,Siivaka,sandi.t.thikodhammohotiakaalikoehipassikoopaneyyikopaccatta.mvedit
abboviññuuhii»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’”.

«Abhikkanta.m, bhante, abhikkanta.m, bhante ... pe ...
upaasaka.mma.m,bhante,bhagavaadhaaretuajjataggepaa.nupeta.msara.na.mgata.m»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. Pa.thamasandi.t.thikasutta.m)

3.

Raajaaaha:«BhanteNaagasena,yojaanantopaapakamma.mkaroti,yojaanantopaapaka
mma.mkaroti,kassabahutara.mapuññan»ti?

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

Theroaaha«yokho,mahaaraaja,ajaanantopaapakamma.mkaroti,tassabahutara.m
apuññan»ti.

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

«Tenahi,bhanteNaagasena,yoamhaaka.mraajaputtovaaraajamahaamattovaaajaanantop
aapakamma.mkaroti,ta.mmaya.mdigu.na.mda.n.demaa»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”.

«Ta.mki.mmaññasi,mahaaraaja,tatta.mayogu.la.maaditta.msampajjalita.msajotibhuut
a.mekojaanantoga.nheyya,ekoajaanantoga.nheyya,katamobalavatara.m.dayheyyaa»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?”

«Yokho,bhante,ajaanantoga.nheyya,sobalavatara.m.dayheyyaa»ti.

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

«Evamevakho,mahaaraaja,yojaanantopaapakamma.mkaroti,tassabahutara.mapuññan
»ti.

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

«Kallo’si, bhante Naagasena»ti.

“You are clever, venerable Nagasena.”

(Miln. III.7.8. Jaanantaajaanantapaapakara.napañho)

4.

«Ta.m ki.m maññatha, bhikkhave, ruupa.m nicca.m vaa anicca.m vaa»ti?

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

«Anicca.m, bhante».

“Impermanent, venerable sir”.

«Ya.m panaanicca.m, dukkha.m vaa ta.m sukha.m vaa»ti?

“Then is that which is impermanent satisfactory or unsatisfactory”?
 «Dukkha.m, bhante».
 “Unsatisfactory, venerable sir”.
 «Ya.mpanaanicca.mdukkha.mvipari.naamadhamma.m,kalla.mnuta.msamanupassitu.
 m-‘eta.mmama,eso’hamasmi, eso me attaa’»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’eta.m, bhante».
 “Certainly not, venerable sir”.
 «Vedanaa ... saññaā ... sa.mkhaaraa ... viññaā.na.m nicca.m vaa anicca.m vaa»ti?
 “Feeling ... perception ... mental formation ... is consciousness permanent or
 impermanent”?
 «Anicca.m, bhante».
 “Impermanent, venerable sir”.
 «Ya.m panaanicca.m dukkha.m vaa ta.m sukha.m vaa»ti?
 “Then is that which is impermanent satisfactory or unsatisfactory”?
 «Dukkha.m, bhante».
 “Unsatisfactory, venerable sir”.
 «Ya.mpanaanicca.mdukkha.mvipari.naamadhamma.m,kalla.mnuta.msamanupassitu.
 m -‘eta.mmama,eso’hamasmi, eso me attaa’»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’eta.m, bhante».
 “Certainly not, venerable sir”.

(S.N. 3.1.7. Anattalakkha.nasutta.m
 SamyuttaNikayaXXII.59 Anatta-lakkhanaSutta
<http://www.accesstoinsight.org/canon/sutta/samyutta/sn22-059.html>)

CHAPTER 6

Readings 6

1.

Pañca-sikkhaapadaani:

The five training rules:

1. Paa.naatipaataa verama.niisikkhaapada.m samaadiyaami.
I undertake the training rule to refrain from the destruction of life.
2. Adinnaadaanaaverama.niisikkhaapada.msamaadiyaami.
I undertake the training rule to refrain from taking what is not given.
3. Kaamesumicchacaaraaverama.niisikkhaapada.msamaadiyaami.
I undertake the training rule to refrain from sexual misconduct.
4. Musaavaadaaverama.niisikkhaapada.msamaadiyaami.
I undertake the training rule to refrain from false speech.
5. Suraamerayamajja-pamaada.t.thaanaaverama.niisikkhaapada.msamaadiyaami.
I undertake the training rule to refrain from alcohol and intoxicants leading to a state of indolence.

2.

Yathaapi cando vimalo - gaccha.maakaasadhaatuyaa;
sabbe taaraaga.ne loke -aabhaaya 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 siilasampanno - saddho purisapuggalo;
sabbe maccharino loke - caagena atirocati.

*So too, an individual endowed with virtue, and faithful;
Outshines all greedy people in the world with generosity.*

Yathaapi meghe thanaya.m - vijjumaalii satakkaku;
thala.m ninna.mca puureti - abhivassa.m vasundhara.m.

*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.*

Eva.m dassanasampanno -Sammaasambuddhasaavako;
macchari.m adhiga.nhaati - pañca.thaanehi pa.n.dito.

*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.*

Aayunaa yasaasa c’eva - va.n.nena ca sukhena ca;
sa ve bhogaparibhuyuu.lho - pecca sagge pamodatii»ti.

*And thus, with longevity, fame, health, and happiness;
And truly provided with wealth – he enjoys heaven after death.*

(A.N. 5.4.1. Sumanasutta.m)

3.

AthakhoSelobraahma.notiihimaa.navakasatehiparivuto ...
yenaKe.niyassaja.tilassaassamoten’upasa.mkami.AddasaakhoSelobraahma.noKe.niyassaj
a.tilassaassameapp’ekacceuddhanaanikha.nante,
app’ekacceka.t.thaaniphaalente,app’ekaccebhajanaanidhovante,app’ekacceudakama.nik
a.mpati.t.thaapente,app’ekacceasanaanipaññapente,Ke.niya.mpanaja.tila.msaama.myeva
ma.n.dalamaa.la.mpa.tiyaadenta.m.

*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.*

DisvaanaKe.niya.mja.tila.metadavoca:

«Ki.mnukhobhotoKe.niyassaaavaahovaabhavissati,vivaahovaabhavissati,mahaayaaññoava

paccupa.t.thito,raajaavaaMaagadhoSeniyoBimbisaaro,nimantitosvaatanaaya saddhi.m balakaayena»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?”

«Name,bhoSela,aavaahovaabhavissativivaahovaa,n’aapiraajaaMaagadhoSeniyoBimb isaaro,
nimantitosvaatanaayasaddhi.mbalakaayena;apicakhomemahaayaññopaccupa.t.thitoatthi.S ama.noGotamoSakyaputtoSakyakulaapabbajito,A.mguttaraapesucaarika.mcaramaanomah ataabhikkhusa.mghena...Aapa.na.manuppatto. Somenimantitosvaatanaaya ... saddhi.mbhikkhusa.mghena»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 Ke.niya, vadesi»?

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

«‘Buddho’ti, bho Sela, vadaami».

“I say ‘the Buddha’, master Sela”.

«‘Buddho’ti, bho Ke.niya, vadesi»?

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

«‘Buddho’ti, bho Sela, vadaamii».

“I say ‘the Buddha’, master Sela”.

«Ghoso pi kho eso dullabho lokasmi.m yadida.m ‘buddho’»ti.

“Indeed rare in this world is this sound; that is ‘the Buddha!’”

(SnP 3.7. Selasutta.m

M.N. 92 Selasutta

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

4.

«Dve’me,bhikkhave,puggalaalokeuppajjamaanaauppajjantibahujanahitaayabahunas ukhaaya,bahunojanassa atthaaya hitaaya sukhaaya

“Monks, there are these two individuals arising in this world who 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?

Tathaagatocaaraha.msammaasambuddho,raajaacacakkavattii.Imekho,bhikkhave,dvep unggalaalokeuppajjamaanaauppajjantibahujanahitaayabahunasukhaaya,bahunojanassaatt haayahitaayasukhaaya ...»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.

(A.N. 2.6.1 [2.53] Puggalavaggo)

«Dveme,bhikkhave, puggalaa loke uppajjamaanaa uppajjanti acchariyamanussaa.
“Monks, there are these two individuals arising in this world who are born extraordinary people.

Katame dve?

Which two?

Tathaagatoaaraha.msammaasambuddho,raajaacacakkavattii.Imekho,bhikkhave,dvep
uggalaalokeuppajjamaanaauppajjantiacchariyamanussaa»ti.

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

(A.N. 2.6.2 [2.54] Puggalavaggo)

«Dvinna.m, bhikkhave, puggalaana.m kaalakiriya bahuno janassa anutappaa hoti.

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

Katamesa.m dvinna.m?

Of which two?

Tathaagatassacaarahatosammaasambuddhassa,raññocacakkavattissa.Imesa.mkho,bhi
kkhave,dvinna.mpuggalaana.mkaalakiriyaabahunojanassaanutappaahotii»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”.

(A.N. 2.6.3 [2.55] Puggalavaggo)

«Dve’me, bhikkhave, thuuparahaa.

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

Katame dve?

Which two?

Tathaagatoaaraha.msammaasambuddho,raajaacacakkavattii.Imekho,bhikkhave,dvet
huuparahaa»ti.

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

(A.N. 2.6.4 [2.56] Puggalavaggo)

5.

Tameva vaaca.m bhaaseyya - yaay’attaana.m na taapaye;

pare ca na vihi.mseyya - saa ve vaacaa subhaasitaa.

Such speech should be spoken – that does not torment oneself;

And does not harm others – this indeed is well-spoken speech.

Piyavaacameva bhaaseyya - yaa vaacaa pa.tinanditaa;

ya.m anaadaaya paapaani - paresa.m bhaasate piya.m.

Thus pleasant speech should be spoken – words that are welcomed;

That do not bear evil – that is pleasant speech for others.

‘Sacca.m ve amataa vaacaa’ - esa dhammo sanantano;

‘sacce atthe ca dhamme ca’ - aahu, ‘santo pati.t.thitaa.’

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

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

(Snp. 3.3. Subhaasitasutta.m

Sutta Nipata III.3 Subhasita Sutta

Further Readings 6

1.

“Nanute, So.na,rahogatassapa.tisalliinassaeva.mcetasoparivitakkoudapaadi -
‘yekhokecibhagavatosavakaaaraddhaviiriyaaviharanti,aha.mtesa.maññataro.Athacapan
amenaanupaadaayaasavehicitta.mvimuccati,sa.mvijjantikhopanamekulebhogaa,sakkaab
hogaacabhuñjitu.mpuññaanicakaatu.m.Ya.mnuunaaha.msikkha.mpaccakkhaayahiinaayaa
vattitvaabhogecabhuñjeyya.mpuññaanicakareyya.m’»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?’”*

«Eva.m, bhante».

“Yes, venerable sir”.

«Ta.mki.m maññasi, So.na,kusalo tva.m pubbe agaariyabhuuto vii.naaya
tantissare»ti?

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

«Eva.m, bhante».

“Yes, venerable sir”.

«Ta.mki.mmaññasi,

So.na,yadaatevii.naayatantiyoaccaayataahonti,apinutevii.naatasmimsamayesaravatiiva
hoti kammaññaavaa»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’eta.m, bhante».

“Indeed not, venerable sir”.

«Ta.mki.mmaññasi,

So.na,yadaatevii.naayatantiyoatisithilaahonti,apinutevii.naatasmimsamayesaravatiiva
hoti kammaññaavaa»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’eta.m, bhante».

“Indeed not, venerable sir”.

«Yadaapanate,

So.na,vii.naayatantiyonaaccaayataahontinaatisithilaasamegu.nepati.t.thitaa,apinutevii.naat
asmimsamayesaravatiivaahotikammaññaavaa»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?”*

«Eva.m, bhante».

“Yes, venerable sir”.

«Evameva.mkho,

So.na,accaraddhaviiriya.muddhaccaayasa.mvattati,atisithilaviiriya.mkosajjaayasa.mvatta

ti.Tasmaatihatva.m,
So.na,viiriyasamata.madhi.t.thaha,indriyaana.mcasamata.mpa.tivijjha,tatthacanimitta.mga
.nhaahii»-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. So.nasutta.m
Anguttara Nikaya VI.55 Sona Sutta

<http://www.accesstoinight.org/canon/sutta/anguttara/an06-055.html>)

2.

Kodhano dubba.n.no hoti - atho dukkha.m pi seti so;
atho attha.m gahetvaana - anattha.m adhipajjati.

An angry person is ugly – and he sleeps badly;

Having gained well-being – he comes to disadvantage.

Tato kaayena vaacaaya - vadha.m katvaana kodhano;
kodhaabhibhuuto puriso - dhanajaani.m nigacchati.

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

Overwhelmed with anger – he suffers loss of wealth.

Kodhasammadasammatto - aayasakya.m nigacchati;
ñaatimittaa suhajjaa ca - parivajjanti kodhana.m.

Overtaken by the intoxication of anger – he suffers dishonor;

Relatives and friends and colleagues shun an angry person.

Anatthajanano kodho - kodho cittappakopano;
bhayamantarato jaata.m - ta.m jano naavabujjhati.

Anger causes loss - anger upsets the mind;

He does not realize the fear born from within.

Kuddho attha.m na jaanaati - kuddho dhamma.m na passati;
andhatama.m tadaa hoti - ya.m kodho sahate nara.m.

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

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

Naassa hirii na ottappa.m - na vaaco hoti gaaravo;
kodhena abhibhuutassa - na diipa.m hoti kiñcana.m.

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. Kodhanasutta.m
Anguttara Nikaya VII.60 Kodhana Sutta

<http://www.accesstoinight.org/canon/sutta/anguttara/an07-060.html>)

3.

Raajaaaaha: «Ki.mlakkha.no, bhante Naagasena, manasikaaro, ki.mlakkha.naa
pañña»ti?

The king asked: “Venerable Nagasena, what is the distinguishing characteristic of attention, and what is the distinguishing characteristic of wisdom?”

«Uuhanalakkha.no kho, mahaaraaja, manasikaaro, chedanalakkha.naa pañña»ti.

“Examination is the distinguishing characteristic of attention, and severing is the

distinguishing characteristic of wisdom?”

«Katha.muuhanalakkha.nomanasikaaro,katha.mchedanalakkha.naapañña,opamma.mkarohii»ti.

“How is examination the distinguishing characteristic of attention, and how is severing the distinguishing characteristic of wisdom? Give me an analogy.”

«Jaanaasi,tva.mmahaaraaja,yavalaavake?»ti.

“Do you know barley-reapers, great king?”

«Aama,bhante,jaanaamii»ti.

“Yes, venerable sir, I know them.”

«Katha.m,mahaaraaja,yavalaavakaayava.mlunantii»ti?

“How, great king, do barley-reapers reap barley?”

«Vaamena,bhante,hatthenayavakalaapa.mgahetvaadakkhi.nenahatthenadaatta.mgahetvaadaattenachindantii»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.”

«Yathaa,mahaaraaja,yavalaavakovaamenahatthenayavakalaapa.mgahetvaadakkhi.nenahatthenadaatta.mgahetvaayava.mchindati,evam’evakho,mahaaraaja,yogaavacaromanasi kaarenamaanasa.mgahetvaapaññaayakilesechindati.

“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.”

Eva.mkho,mahaaraaja,uuhanalakkha.nomanasikaaro,eva.mchedanalakkha.naapañña»ti.

“Indeed thus, great king, examination is the distinguishing characteristic of attention, and severing is the distinguishing characteristic of wisdom?”

«Kallo’si, bhante Naagasena»ti.

“You are clever, venerable Nagasena.”

(Miln. III.1.8. Manasikaaralakkha.napañho)

4.

Athakhoaññatarobraahma.noyenabhagavaaten’upasa.mkami;upasa.mkamitvaabhagavataasaddhi.msammodi....ekamanta.mnisiidi.Ekamanta.mnisinnokhosobraahma.nobhagavanta.metadvoca:

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:

«Sandi.t.thikodhammo,sandi.t.thikodhammo’ti,bhogotama,vuccati.Kittaavataanukho,bhogotama,sandi.t.thikodhammohoti ...»ti?

“Master Gotama, it is said ‘the Dhamma is evident, the Dhamma is evident’. In what respect, master Gotama, is the Dhamma evident...?”

«Tenahi,braahma.na,taññevetthapa.tipucchissaami.Yathaatekhameyyatathaana.mbyaa kareyyaasi.Ta.mki.mmaññasi,braahma.na,santa.mvaaajjhata.mraaga.m’atthimeajjhata.mraago’tipajaanaasi,asanta.mvaaajjhata.mraaga.m’natthimeajjhata.mraago’tipajaanaasi»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'?"

«Eva.m, bho».

"Yes, sir."

«Ya.mkhotva.m,braahma.na,santa.mvaaajjhata.mraaga.m'atthimeajjhata.mraago'tip
ajaanaasi,asanta.mvaaajjhata.mraaga.m'natthimeajjhata.mraago'tipajaanaasi-
evampikho,braahma.na,sandi.t.thikodhammohoti... ».

"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 ...".

«Ta.mki.mmaññasi,braahma.na,santa.mvaaajjhata.mdosa.m...pe...

santa.m vaa ajjhata.m moha.m ... pe ...

santa.m vaa ajjhata.m kaayasandosa.m ... pe ...

santa.m vaa ajjhata.m vaciisandosa.m ... pe ...

santa.mvaaajjhata.mmanosandosa.m'atthimeajjhata.mmanosandoso'tipajaanaasi,asa
nta.mvaaajjhata.mmanosandosa.m'natthimeajjhata.mmanosandoso'tipajaanaasii»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'?"

«Eva.m, bho».

"Yes, sir."

«Ya.mkhotva.m,braahma.na,santa.mvaaajjhata.mmanosandosa.m'atthimeajjhata.m
manosandoso'tipajaanaasi,asanta.mvaaajjhata.mmanosandosa.m'natthimeajjhata.mman
osandoso'tipajaanaasi-eva.mkho,braahma.na,sandi.t.thikodhammohoti ...»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 ...".

«Abhikkanta.m,bhoGotama,abhikkanta.m,bhoGotama...pe...upaasaka.mma.mbhava.
mGotamodhaaretuajjataggepaa.n'upeta.msara.na.mgata.m»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. Dutiyasandi.t.thikasutta.m)

5.

Manujassa pamattacaarino - ta.nhaa va.d.dhati maaluvaa viya;
so palavatii huraahura.m - phalamiccha.m'va vanasmi vaanaro.

*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.*

Ya.m esaa sahatii jammii - ta.nhaa loke visattikaa;
sokaa tassa pava.d.dhanti - abhiva.d.dha.m'va biira.na.m.

Whoever in the world is overcome by this wretched craving and attachment;

His sorrows increase – as birana grass grows.¹

Yo c'eta.m sahatii jammi.m - ta.nha.m loke duraccaya.m;
sokaa tamhaa papatanti - udabindu'va pokkharaa.

*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.

«Ethatumhe,Kaalaamaa,maaanussavena,maaparamparaaya,maaitikiraaya,maapi.takas ampadaanena,... maasama.nonogaruuti.Yadaatumhe,Kaalaamaa,attanaa'vajaaneyyaatha - 'imedhammaaakusalaa,imedhammaasaavajjaa,imedhammaaviññugarahitaa,imedhammaa samattaasamaadinnaaahitaayadukkhaayasa.mvattantii'ti,athatumhe,Kaalaamaa,pajaheyya atha.

“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”.

«Ta.mki.mmaññatha,Kaalaamaa,lobhopurisassaajjhata.muppajjamaanouppajjatihitaa yavaahitaayavaa»ti?

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

«Ahitaaya,bhante».

“Harm, venerable sir”.

«Luddhopanaaya.m,Kaalaamaa,purisapuggalolobhenaabhibhuutopariyaadinnacitto, paa.na.mpihanati,adinna.mpiaadiyati,paradaara.mpigacchati,musaapibha.nati,para.mpitat hattaayasamaadapeti,ya.m'sahotidiigharatta.mahitaayadukkhaayaa»ti.

“Then,Kalamas, this greedy person, 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”.

«Eva.m,bhante».

“Yes, venerable sir”.

«Ta.mki.mmaññatha,Kaalaamaa,dosopurisassaajjhata.muppajjamaanouppajjatihitaay avaaahitaayavaa»ti?

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

«Ahitaaya,bhante».

“Harm, venerable sir”.

«Du.t.thopanaaya.m,Kaalaamaa,purisapuggalodosenaabhibhuutopariyaadinnacitto,

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

paa.na.mpihanati,adinna.mpiaadiyati,paradaara.mpigacchati,musaapibha.nati,para.mpitat
hattaayasamaadapeti,ya.m'sahotidiigharatta.mahitaayadukkhaayaa»ti.

“Then, Kalamas, this malicious person, 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”.

«Eva.m,bhante».

“Yes, venerable sir”.

«Ta.mki.mmaññatha,Kaalaamaa,mohopurisassaajjhata.muppajjamaanouppajjatihitaa
yavaahitaayavaa»ti?

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

«Ahitaya,bhante».

“Harm, venerable sir”.

«Muu.lhopanaaya.m,Kaalaamaa,purisapuggalomohenaabhibhuutopariyaadinnacitto,p
aa.na.m pihanati,adinna.m piaadiyati,paradaara.m pigacchati,musaa pibha.nati,para.m
pitathattaayasamaadapeti,ya.m'sahotidiigharatta.mahitaayadukkhaayaa»ti.

“Then, Kalamas, this deluded person, 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”.

«Eva.m,bhante».

“Yes, venerable sir”.

«Ta.mki.mmaññatha,Kaalaamaa,imedhammaakusalaavaaakusalaavaa»ti?

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

«Akusalaa,bhante».

“Unwholesome, venerable sir”.

«Saavajjaavaananavajjaavaa»ti?

“Commendable or reprehensible?”

«Saavajjaa,bhante».

“Reprehensible, venerablesir”.

«Viññugarahitaavaaviññuppasatthaavaa»ti?

“Praised or despised by the wise?”

«Viññugarahitaa,bhante».

“Despised by the wise, venerable sir”.

«Samattaasamaadinnaahitaayadukkhaayasa.mvattanti,novaa?Katha.mvaaetthahotii»
ti?

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

«Samattaa,bhante,samaadinnaahitaayadukkhaayasa.mvattantii
ti.Eva.mnoetthahotii»ti.

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

(A.N. 3.7.5. Kesamuttisutta.m

Anguttara Nikaya III.65 Kalama Sutta

<http://www.accesstoinight.org/canon/sutta/anguttara/an03-065.html>)

2.

«Naaha.m,braahma.na,sabba.mdi.t.tha.mbhaasitabba.mtivadaami;napanaaaha.m,braahma.na,sabba.mdi.t.tha.mnabhaasitabba.mtivadaami;naaha.m,braahma.na,sabba.msuta.mbhaasitabba.mtivadaami;napanaaaha.m,braahma.na,sabba.msuta.mnabhaasitabba.mtivadaami;naaha.m,braahma.na,sabba.mmuta.mbhaasitabba.mtivadaami;napanaaaha.m,braahma.na,sabba.mmuta.mnabhaasitabba.mtivadaami;naaha.m,braahma.na,sabba.mviññaata.mbhaasitabba.mtivadaami;napanaaaha.m,braahma.na,sabba.mviññaata.mnabhaasitabba.mtivadaami.

“Idonotsay, Brahmins, thateverythingseenshouldbespokenabout, nordoIsaythateverythingseenshouldnotbespokenabout. 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.”

«Ya.mhi,braahma.na,di.t.tha.mbhaasatoakusalaadhammaaabhiva.d.dhanti,kusalaadhammaaparihaayanti,evaruupa.mdi.t.tha.mnabhaasitabba.mtivadaami.Ya.m cakhv’assa,braahma.na,di.t.tha.mabhaasatokusalaadhammaaparihaayanti,akusalaadhammaaabhiva.d.dhanti,evaruupa.mdi.t.tha.mbhaasitabba.mtivadaami.

“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.”

«Ya.mhi,braahma.na,suta.mbhaasatoakusalaadhammaaabhiva.d.dhanti,kusalaadhammaaparihaayanti,evaruupa.msuta.mnabhaasitabba.mtivadaami.Ya.m cakhv’assa,braahma.na,suta.mabhaasatokusalaadhammaaparihaayanti,akusalaadhammaaabhiva.d.dhanti,evaruupa.msuta.mbhaasitabba.mtivadaami.

“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.”

«Ya.mhi,braahma.na,muta.mbhaasatoakusalaadhammaaabhiva.d.dhanti,kusalaadhammaaparihaayanti,evaruupa.mmuta.mnabhaasitabba.mtivadaami.Ya.m cakhv’assa,braahma.na,muta.mabhaasatokusalaadhammaaparihaayanti,akusalaadhammaaabhiva.d.dhanti,evaruupa.mmuta.mbhaasitabba.mtivadaami.

“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.”

«Ya.mhi,braahma.na,viññaata.mbhaasatoakusalaadhammaaabhiva.d.dhanti,kusalaadhammaaparihaayanti,evaruupa.mviññaata.mnabhaasitabba.mtivadaami.Ya.m

cakhvassa,braahma.na,viññaata.mabhaasatokusalaadhammaaparihaayanti,akusalaadham
maaabhiva.d.dhanti,evaruupa.mviññaata.mbhaasitabba.m tivadaamii»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. Sutasutta.m

AnguttaraNikayaIV.183 SutaSutta

<http://www.accesstoinight.org/canon/sutta/anguttara/an04-183.html>)

3.

Sacca.mbha.nenakujjheyya -dajjaa’ppasmi.m piyaacito.
etehitiihi.thaanehi -gacchedevaanasantike.

*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 devas.*

(Dhp. 17, 224)

Kaayappakopa.m rakkheyya - kaayena sa.mvuto siyaa;
kaayaduccarita.m hitvaa - kaayena sucarita.m care.

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

Vaciipakopa.m rakkheyya - vaacaaya sa.mvuto siyaa;
vaciiduccarita.m hitvaa - vaacaaya sucarita.m care.

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

Manopakopa.m rakkheyya - manasaa sa.mvuto siyaa;
manoduccarita.m hitvaa - manasaa sucarita.m 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 paa.namatipaateeti - musaavaada.m ca bhaasati;
loke adinna.maadiyati - paradaara.m ca gacchati.
Suraamerayapaana.m ca - yo naro anuyuñjati;
idh’evameso lokasmi.m - muula.m kha.nati 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 nipaka.m sahaaya.m,
saddhi.m cara.m saadhuviharidhiira.m;
Abhibhuyya sabbaani parissayaani,
careyya tenattamano satiimaa.

If you obtain an intelligent friend,

*a constant companion of noble behavior;
Having overcome all obstacles,
you should wander with him delighted and mindful.*

No ce labhetha nipaka.m sahaaya.m,
saddhi.m cara.m saadhuvihhaaridhiira.m;
Raajaa'va ra.t.tha.m vijita.m pahaaya,
eko care maata.mg'araññe'va naago.

*If you do not obtain an intelligent friend,
a constant companion of noble behavior;
As a king would abandon his conquered kingdom,
you should roam alone as an elephant in the elephant forest.*

(Dhp 23, 328-329)

Further Readings 7

1.

“Tayo'me,braahma.na,aggiipahaatabbaaparivajjetabbaa,nasevitabbaa.Katametayo?Ra agaggi,dosaggi,mohaggi.

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

Kasmaacaaya.m,braahma.na,raagaggipahaatabboparivajjetabbo,nasevitabbo?Rattokho,braahma.na,raagenaabhibhuutopariyaadinnacittokaayenaduccarita.mcarati,vaacaayaduc carita.mcarati,manasaaduccarita.mcarati.Sokaayenaduccarita.mcaritvaa,vaacaayaduc carit a.mcaritvaa,manasaaduccarita.mcaritvaakaayassabhedaapara.mmara.naaapaaya.mduggati .mvinipaata.mniraya.mupapajjati.Tasmaaya.mraaggipahaatabboparivajjetabbo,nasevita bbo.

“And, Brahmins, what is this fire of lust that should be renounced, 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 fire of lust is to be renounced, and avoided, and not taken upon oneself.”

Kasmaacaaya.m,braahma.na,dosaggipahaatabboparivajjetabbo,nasevitabbo?Du.t.thok ho,braahma.na,dosenaabhibhuutopariyaadinnacittokaayenaduccarita.mcarati,vaacaayaduc carita.mcarati,manasaaduccarita.mcarati.Sokaayenaduccarita.mcaritvaa,vaacaayaduc carit a.mcaritvaa,manasaaduccarita.mcaritvaakaayassabhedaapara.mmara.naaapaaya.mduggati .mvinipaata.mniraya.mupapajjati.Tasmaaya.mdosaggipahaatabboparivajjetabbo,nasevita bbo.

“And, Brahmins, what is this fire of anger that should be renounced, 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.”

Kasmaacaaya.m,braahma.na,mohaggipahaatabboparivajjetabbo,nasevitabbo?Muu.lho kho,braahma.na,mohenaabhibhuutopariyaadinnacittokaayenaduccarita.mcarati,vaacaayad

uccarita.mcarati,manasaaduccarita.mcarati.Sokaayenaduccarita.mcaritvaa,vaacaayaducca
rita.mcaritvaa,manasaaduccarita.mcaritvaakaayassabhedaapara.mmara.naaapaaya.mdugg
ati.mvinipaata.mniraya.mupapajjati.Tasmaaya.mmohaggipahaatabboparivajjetabbo,nasev
itabbo.Imekhotayo,braahma.na,aggiipahaatabbaaparivajjetabbaa,nasevitabbaa.”

“And, Brahmins, what is this fire of delusion that should be renounced, 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-aggisutta.m)

2.

Raajaaaaha:«BhanteNaagasena,ki.mlakkha.naapañña»ti?

The king asked: “Venerable Nagasena, what is the distinguishing characteristic of wisdom?”

«Pubbevakho,mahaaraaja,mayaavutta.m

‘chedanalakkha.naapañña’ti,apicaobhaasanalakkha.naapañña»ti.

“Previously, great king, I said ‘severing is the distinguishing characteristic of wisdom’, and now furthermore illuminating is the distinguishing characteristic of wisdom.”

«Katha.m,bhante,obhaasanalakkha.naapañña»ti?

“How, venerable sir, is illuminating the distinguishing characteristic of wisdom?”

«Pañña,mahaaraaja,uppajjamaanaaavijjandhakaara.mvidhameti,vijjobhaasa.mjaneti,
ñaa.naaloka.mvida.mseti,ariyasaccaanipaaka.taanikaroti;tato yogaavacaro ‘anicca’nivaa
‘dukkha’nivaa ‘anatta’tivaasammappaññaayapassati»ti.

“Wisdom arising, great king, dispels the darkness of ignorance, produces the illumination of insight, brings forth the light of knowledge, and makes manifest the noble truths; and further, the spiritual practitioner sees with complete understanding ‘impermanence’, ‘unsatisfactoriness’, or ‘corelessness’.”

«Opamma.mkarohii»ti.

“Give me an analogy.”

«Yathaa,mahaaraaja,purisoandhakaaregehepadiipa.mpaveseyya,pavi.t.thopadiipoand
hakaara.mvidhameti,obhaasa.mjaneti,aaloka.mvida.mseti,ruupaanipaaka.taanikaroti,evam
evakho,mahaaraaja,paññauppajjamaanaaavijjandhakaara.mvidhameti,vijjobhaasa.mjanet
i,ñaa.naaloka.mvida.mseti,ariyasaccaanipaaka.taanikaroti;tato yogaavacaro ‘anicca’nivaa
‘dukkha’nivaa
‘anatta’tivaasammappaññaayapassati.Eva.mkho,mahaaraaja,obhaasanalakkha.naapañña
»ti.

“Just as, great king, a person might bring a lamp into a dark house, and with the lamp lit dispels the darkness, produce illumination, show the light, and make manifest forms, so too, great king, wisdom arising dispels the darkness of ignorance, produces the illumination of insight, brings forth the light of knowledge, and makes manifest the noble truths; and further, the spiritual practitioner sees with complete understanding ‘impermanence’, ‘unsatisfactoriness’, or ‘corelessness’.”

«Kallosi,bhanteNaagasena»ti.
“*You are clever, venerable Nagasena.*”

(Miln.III.1.14.Paññaalakkha.napañho)

3.

«BhanteNaagasena,nav’imepuggalaamantita.mguyha.mvivarantinadhaarenti.Katame nava?Raagacarito,dosacarito,mohacarito,bhiiruko,aamisagaruko,itthii,so.n.do.pa.n.dako,d aarako»ti.

“*VenerableNagasena, therearetheseninetytypesofpeoplewhodiscloseanddonotkeepsecretcounsel. 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 eunuch, and a child.*”

Theroaaha«Tesa.mkodoso»ti?

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

«Raagacarito,bhanteNaagasena,raagavasenamantita.mguyha.mvivaratinadhaareti,dos acarito,bhante,dosavasenamantita.mguyha.mvivaratinadhaareti,muu.lhomohavasenamanti ta.mguyha.mvivaratinadhaareti,bhiirukobhayavasenamantita.mguyha.mvivaratinadhaareti ,aamisagarukoaamisahetumantita.mguyha.mvivaratinadhaareti,itthii ... ittarataayamantita.mguyha.mvivaratinadhaareti,so.n.dikosuraalolataayamantita.mguyha. mvivaratinadhaareti,pa.n.dakoaneka.msikataayamantita.mguyha.mvivaratinadhaareti,daar akocapalataayamantita.mguyha.mvivaratinadhaareti.

“*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 eunuch discloses and does not keep secret counsel due to uncertainty; and a child discloses and does not keep secret counsel due to fickleness.*”

Bhavatiha:

It is said:

«Rattodu.t.thocamuu.lhoca -bhiiruaamisagaruko
itthiiso.n.dopa.n.dakoca -navamobhavatidaarako.

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

Nav’etepuggalaaloke -ittaraacalitaacalaa;
etehimantita.mguyha.m -khippa.mbhavatipaaka.tan»ti.

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

(Miln.IV.introNavaguyhamantavidha.msaka.m)

4.

Middhiyadaahotimahagghasoca,
niddaayitaasamparivattasaayii;

Mahaavaraahovanivaapapu.t.tho,
punappuna.mgabbhamupetimando.

*He who is slothful and a great glutton,
Or a sleepy person who tosses and turns in bed;
Like a great pig fed on fodder,
Again and again he is reborn.*

Appamaadarataahotha -sacittamanurakkhatha;
duggaauddharath'attaana.m -pa.mkesanno'vakuñjaro.

*Be attached to diligence – control well your mind;
Lift yourselves up from the rough ground – as does the elephant stuck in the mud.*
(Dhp23, 325, 327)

CHAPTER 8

Readings 8

1.

AthakhoVenaagapurikaabraahma.nagahapatikaayenaBhagavaaten'upasa.mkami.msu;
upasa.mkamitvaaapp'ekacceBhagavanta.mabhivaadetvaaekamanta.mnisiidi.msu,app'eka
cceBhagavataasaddhi.msammodi.msu ...

ekamanta.mnisiidi.msu,app'ekaccenaamagotta.msaavetvaaekamanta.mnisiidi.msu,appeka
ccetu.nhiibhuutaaekamanta.mnisiidi.msu.Ekamanta.mnisinnokhoVenaagapurikoVacchag
ottobraahma.noBhagavanta.metadavoca:

*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 name and clan 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:*

«Acchariya.m,bhoGotama,abbhuta.m,bhoGotama□Yaavañc'ida.mbhotoGotamassavi
ppasannaaniindriyaani,parisuddhochaviva.n.nopariyodaato.Seyyathaapi,bhoGotama,saara
da.mbadarapa.n.du.mparisuddha.mhotipariyodaata.m;evameva.mbhotoGotamassavippasa
nnaaniindriyaaniparisuddhochaviva.n.nopariyodaato.Seyyathaapi,bhoGotama,taalapakka.
msampatibandhanaapamutta.mparisuddha.mhotipariyodaata.m;evameva.mbhotoGotamas
savippasannaaniindriyaaniparisuddhochaviva.n.nopariyodaato.»

*“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 released from the stalk is clean and
unblemished, thus are the faculties of master Gotama tranquil, the complexion clean and
unblemished.”*

(A.N.3.7.3.Venaagapurasutta.m)

2.

TenakhopanasamayenaUggatasariirassabraahma.nassamahaayaññoupakkha.tohoti.Pa
ñcausabhasataanithuu.n'uupaniitaanihontiyaññatthaaya,pañcavacchatarasataanithuu.n'uu

paniitaanihontiyaññatthaaya,pañcavaccharisataanithuu.n'uupaniitaanihontiyaññatthaaya
.pañcaajasataanithuu.n'uupaniitaanihontiyaññatthaaya,pañcaurabbhasataanithuu.n'uupani
itaanihontiyaññatthaaya.AthakhoUggatasariirobraahma.noyenaBhagavaaten'upasa.mkam
i;upasa.mkamitvaaBhagavataasaddhi.msammodi...ekamanta.mnisiidi.Ekamanta.mnisinno
khoUggatasariirobraahma.noBhagavanta.metadavoca:

Indeed then at this time the great sacrifice of Uggatasarira the Brahmin was being prepared. Five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams were 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:

«Suta.mm'eta.m,bhoGotama,aggissaaadaana.myuupassausaapana.mmahapphala.mh
otimahaanisa.msa.m»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”.

«Mayaa

pikhoeta.m,braahma.na,suta.maggissaaadaana.myuupassausaapana.mmahapphala.mhoti
mahaanisa.msa.m»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 pikhoUggatasariirobraahma.no ... pe

...tatiyampikhoUggatasariirobraahma.noBhagavanta.metadavoca:

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

«Suta.mm'eta.m,bhoGotama,aggissaaadaana.myuupassausaapana.mmahapphala.mh
otimahaanisa.msa.m»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”.

«Mayaa

pikhoeta.m,braahma.na,suta.maggissaaadaana.myuupassausaapana.mmahapphala.mhoti
mahaanisa.msa.m»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”.

«Tayida.m,bhoGotama,sametibhotoc'evaGotamassaamhaaka.m

ca,yadida.msabbenasabba.m».

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

Eva.mvutteayasmaaAanandoUggatasariira.mbraahma.na.metadavoca:

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

«Nakho,braahma.na,Tathaagataeva.mpucchitabbaa -

'suta.mm'eta.m,bhoGotama,aggissaaadaana.myuupassausaapana.mmahapphala.mhotim
ahaanisa.msan'ti.Eva.mkho,braahma.na,tathaagataapucchitabbaa:

'ahañhi,bhante,aggi.maadaatukaamo,yuupa.mussaapetukaamo.Ovadatuma.m,bhante,bhag
avaa.

“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?’

Anusaasatuma.m,bhante,bhagavaaya.mmamaassadiigharatta.mhitaaya sukhaayaa’»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-aggisutta.m)

3.

Dunniggahassalahuno -yatthakaamanipaatinō;
cittassadamathosaadhu -citta.mdanta.msukhaavaha.m.

*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..*

Suddasa.msunipu.na.m -yatthakaamanipaatina.m;
citta.mrakkhethamedhaavii -citta.mgutta.msukhaavaha.m.

*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.*

Anava.t.thitacittassa -saddhamma.mavijaanato;
pariplavapasaadassa -paññaanaparipuurati.

*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)

Yaavajjivam pi ce baalo - pa.n.dita.m payirupaasati;
na so dhamma.m vijaanaati - dabbii suuparasa.m yathaa.

*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 viññuu - pa.n.dita.m payirupaasati;
khippa.m dhamma.m vijaanaati - jivhaa suuparasa.m yathaa.

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

(Dhp 5, 64-65)

Na ta.m kamma.m kata.m saadhu - ya.m katvaa anutappati;
yassa assumukho roda.m - vipaaka.m pa.tisevati.

*That deed is not done well, which is repented after it has been done;
And weeping one bears the fruit from it with a tearful face.*

Ta.m ca kamma.m kata.m saadhu - ya.m katvaa naanutappati;
yassa patiito sumano - vipaaka.m pa.tisevati.

*That deed is done well, which is not repented after it has been done;
And delighted one bears the fruit from it with a joyful mind.*

(Dhp 5, 67-68)

Attaanameva pa.thama.m - patiruupe nivesaye;
atha' ññam' anusaaseyya - na kilisseyya pa.n.dito.
*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.

Eka.msamaya.mBhagavaaVesaaliya.mviharatiMahaavaneKuu.taagaarasaalaaya.m.At hakhoSiihosenaapatiyenaBhagavaaten' upasa.mkami; upasa.mkamitvaaBhagavanta.mabhi vaadetvaaekamanta.mnisiidi.Ekamanta.mnisinnokhoSiihosenaapatiBhagavanta.metadavoca - «Sakkaanukho, bhante, Bhagavaasandi.t.thika.mdaanaphala.mpaññaapetu.m»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?”

«Sakkaa,Siihaa»tibhagavaaavoca -

«daayako,Siiha,daanapatibahunojanassapiyohotimanaapo.Ya.mpi,Siiha,daayakodaanapati bahunojanassapiyohotimanaapo,ida.mpisandi.t.thika.mdaanaphala.m.

“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.”

«Punacapara.m,Siiha,daayaka.mdaanapati.msantosappurisaabhajanti.Ya.mpi,Siiha,da ayaka.mdaanapati.msantosappurisaabhajanti,ida.mpisandi.t.thika.mdaanaphala.m.

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

«Punacapara.m,siiha,daayakassadaanapatinokalyaa.nokittisaddoabbhuggacchati.Ya. mpi,Siiha,daayakassadaanapatinokalyaa.nokittisaddoabbhuggacchati,idampisandi.t.thika. mdaanaphala.m.

“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 too is a visible fruit of generosity.”

«Punacapara.m,Siiha,daayakodaanapatiya.myadevaparisa.mupasa.mkamati - yadikhattiyaparisa.myadibrahma.naparisa.myadigahapatiparisa.myadisama.naparisa.m - visaaradoupasa.mkamatiama.mkubhuuto.Ya.mpi,Siiha,daayakodaanapatiya.myadevaparisa.mupasa.mkamati -

yadikhattiyaparisa.myadibrahma.naparisa.myadigahapatiparisa.myadisama.naparisa.m - visaaradoupasa.mkamatiama.mkubhuuto,ida.mpisandi.t.thika.mdaanaphala.m.

“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 too is a visible fruit of generosity.”

«Punacapara.m,Siiha,daayakodaanapatikaayassabhedaapara.mmara.naasugati.msagga

.mloka.mupapajjati.Ya.m
pi,Siiha,daayakodaanapatikaayassabhedaapara.mmara.naasugati.msagga.mloka.mupapajj
ati,ida.msamparaayika.mdaanaphala.m»ti.

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

(A.N.5.4.4.Siihasenaapatisutta.m
AnguttaraNikayaV.34 SihaSutta

<http://www.accesstoinight.org/canon/sutta/anguttara/an05-034.html>)

2.

Eka.msamaya.mBhagavaaVesaaliya.mviharatiMahaavaneKuu.taagaarasaalaaya.m.At
hakhoMahaaliLicchaviyenaBhagavaaten’upasa.mkami;upasa.mkamitvaaBhagavanta.mab
hivaadetvaaekamanta.mnisiidi.Ekamanta.mnisinnokhoMahaaliLicchaviBhagavanta.meta
davoca:

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:

«Konukho,bhante,hetu,kopaccayopaapassakammassakiriyaaya,paapassakammassapa
vattiyaa»ti?

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

«Lobhokho,Mahaali,hetu,lobhopaccayopaapassakammassakiriyaaya,paapassakamma
ssapavattiyaa.Dosokho,Mahaali,hetu,dosopaccayopaapassakammassakiriyaayapaapassak
ammassapavattiyaa.Mohokho,Mahaali,hetu,mhopaccayopaapassakammassakiriyaayapa
apassakammassapavattiyaa.Ayonisomanasikaarokho,Mahaali,hetu,ayonisomanasikaaropa
ccayopaapassakammassakiriyaayapaapassakammassapavattiyaa.Micchaapa.nihita.mkho,
Mahaali,citta.mhetu,micchaapa.nihita.mcitta.mpaccayopaapassakammassakiriyaayapaapa
ssakammassapavattiyaa
ti.Aya.mkho,mahaali,hetu,aya.mpaccayopaapassakammassakiriyaaya
paapassakammassapavattiyaa»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.”

«Kopana,bhante,hetu,kopaccayokalyaa.nassakammassakiriyaaya,kalyaa.nassakamma
ssapavattiyaa»ti?

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

andforthemanifestationofgooddeeds?”

«Alobhokho,Mahaali,hetu,alobhopaccayokalyaa.nassakammassakiriyaaya,kalyaa.nasakammassapavattiyaa.Adosokho,Mahaali,hetu,adosopaccayokalyaa.nassakammassakiriyaayakalyaa.nassakammassapavattiyaa.Amohokho,mahaali,hetu,amohopaccayokalyaa.nasakammassakiriyaayakalyaa.nassakammassapavattiyaa.Yonisomanasikaarokho,Mahaali,hetu,yonisomanasikaaropaccayokalyaa.nassakammassakiriyaayakalyaa.nassakammassapavattiyaa.Sammaapa.nihita.mkho,Mahaali,citta.mhetu,sammaapa.nihita.mcitta.mpaccayokalyaa.nassakammassakiriyaayakalyaa.nassakammassapavattiyaa.Aya.mkho,Mahaali,hetu,aya.mpaccayokalyaa.nassakammassakiriyaayakalyaa.nassakammassapavattiyaa»ti.

“Non-greed, Mahali, isthecause, non-greedistheconditionforthedoingofgooddeeds, andforthemanifestationofgooddeeds. 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.Mahaalisutta.m)

3.

Akkodhano'nupanaahii -amaayorittapesu.no;
savetaadisakobhikkhu -eva.mpeccanasocati.

*Apersonwithoutill-will, orgrudges, non-deceitful, freefromslander;
If a monk is of such quality, then after death he does not grieve.*

Akkodhano'nupanaahii -amaayorittapesu.no;
guttadvaarosadaabhikkhu -eva.mpeccanasocati.

*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'nupanaahii - amaayo rittapesu.no;
kalyaa.nasiilo so bhikkhu - eva.m 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'nupanaahii - amaayo rittapesu.no;
kalyaa.namitto so bhikkhu - eva.m pecca na socati.

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

Akkodhano'nupanaahii - amaayo rittapesu.no;
kalyaa.napañño so bhikkhu - eva.m 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.*

(Theragaathaa8.2.Sirimittattheragaathaa)

4.

Raajaaaha:«BhanteNaagasena,yoidhakaala.mkatoBrahmalokeuppajjeyya,yocaidhak

aala.mkatoKasmiireuppajjeyya,kociratara.mkosiighataran»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?”

«Samaka.m,mahaaraajaa»ti.

“They are the same, great king.”

«Opamma.mkarohii»ti.

“Give me an analogy.”

«Kuhi.mpana,mahaaraaja,tavajaatanagaran»ti?

“Then where, great king, is your town of birth?”

«Atthi,bhante,Kalasisigama,atthaaha.mjaato»ti.

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

«Kiivaduuro,mahaaraaja,itoKalasisigamohotii»ti.

“How far away, great king, is Kalasigama from here?”

«Dvimattaani,bhante,yojanasataanii»ti.

“About 200 yojana, venerable sir.”

«Kiivaduura.m,mahaaraaja,itoKasmiira.mhotii»ti?

“How far away, great king, is Kashmir from here?”

«Dvaadasa,bhante,yojanaanii»ti.

“About 12 yojana, venerable sir.”

«I.mgha,tva.mmahaaraaja,Kalasisigama.mcintehii»ti.

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

«Cintito,bhante»ti.

“I have thought about it, venerable sir.”

«I.mgha,tva.mmahaaraaja,Kasmiira.mcintehii»ti.

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

«Cintita.mbhante»ti.

“I have thought about it, venerable sir.”

«Katama.mnukho,mahaaraaja,cirenacintita.m,katama.msiighataran»ti?

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

«Samaka.mbhante»ti.

“The same, venerable sir.”

«Evamevakho,mahaaraaja,yoidhakaala.mkatoBrahmalokeuppajjeyya,yocaidhakaala.mkatoKasmiireuppajjeyya,samaka.myevauppajjantii»ti.

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

«Bhiyyoopamma.mkarohii»ti.

“Give me another analogy.”

«Ta.mki.mmaññasi,mahaaraaja,dvesaku.naaakaasenagaccheyyu.m,tesuekouccerukkhenisiideyya,ekoniicerukkhenisiideyya,tesa.msamaka.mpati.t.thitaana.mkatamassachaayaapa.thamatara.mpathaviya.mpati.t.thaheyya,katamassachaayaacirenapathaviya.mpati.t.thaheyaa»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 settle on the ground first, and which one later?”

«Samaka.m,bhante»ti.

“At the same time, venerable sir.”

«Evamevakho,mahaaraaja,yoidhakaala.mkatoBrahmalokeuppajjeyya,yocaidhakaala.mkatoKasmiireuppajjeyya,samaka.myevauppajjantii»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,bhanteNaagasenaa»ti.

“You are clever, venerable Nagasena.”

(Miln.III.7.5.Dvinna.mlokuppannaana.msamakabhaavapañho)

CHAPTER 9

Readings 9

1.

Eka.msamaya.mBhagavaaBhoganagareviharatiAanandacetiye.TatrakhoBhagavaabhi kkhuaamantesi: «Bhikkhavo»ti.

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

«Bhadante»titebhikkhuBhagavatopaccassosu.m.

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

Bhagavaaetadavoca:

«Cattaaro’me,bhikkhave,mahaapadesedesessaami,ta.msu.naatha,saadhuka.mmanasikarot ha;bhaasissaamii»ti.

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

«Eva.m,bhante»tikhotebhikkhuBhagavatopaccassosu.m.

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

Bhagavaaetadavoca:

The Blessed One said thus:

«Katame,bhikkhave,cattaaromahaapadesaa?Idha,bhikkhave,bhikkhueva.mvadeyya - ‘Sammukhaam’eta.m,aavuso,Bhagavatosuta.m, sammukhaapa.tiggahita.m - aya.mdhammo,aya.mvinayo,ida.msatthusaasana.m’ ti.Tassa,bhikkhave,bhikkhunobhaasita.mn’evaabhinanditabba.mnappa.tikkositabba.m.An abhinanditvaaappa.tikkositvaataanipadabyañjanaanisaadhuka.muggahetvaasutteotaaretab baani,vinayesandassetabbaani.Taanicesutteotaariyamaanaanivinayesandassiyamaanaanin ac’evasutteotarantinavinayesandissanti,ni.t.thametthagantabba.m: ‘Addhaa,ida.mnac’evatassaBhagavatovacana.mArahatoSammaasambuddhassa ...’ti.Itih’eta.m,bhikkhave,cha.d.deyyaatha.»

“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 is the doctrine, this is the discipline, this is the Teacher’s dispensation’. Monks, this statement is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these words and phrases, having been well learned, are to be tracked down in the discourse collection, and sought for in the rules of discipline. If when the discourses are examined and the rules of discipline searched, these words and phrases do not appear among the discourses, nor do they

agree with the rules of 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."

«Idhapana,bhikkhave,bhikkhueva.mvadeyya:

‘Sammukhaam’eta.m,aavuso,bhagavatosuta.m, sammukhaapa.tiggahita.m -
aya.mdhammo,aya.mvinayo,ida.msatthusasaan’ti.Tassa,bhikkhave,bhikkhunobhaasita.
mn’evaabhinanditabba.mnappa.tikkositabba.m.Anabhinanditvaaappa.tikkositvaataanipad
abyañjanaanisaadhuka.muggahetvaasutteotaaretabbaani,vinayesandassetabbaani.Taanices
utteotaariyamaanaanivinayesandassiyamaanaanisuttec’evaotarantivinayecasandissanti,ni.t
.thametthagantabba.m:

‘Addhaa,ida.mtassaBhagavatovacana.mArahatoSammaasambuddhassa
...’ti.Ida.m,bhikkhave,pa.thama.mmahaapadesa.mdhaareyyaatha.»

“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 is the doctrine, this is the discipline, this is the Teacher’s dispensation’. Monks, this statement is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these words and phrases, having been well learned, are to be tracked down in the discourse collection, and sought for in the rules of discipline. If when the discourses are examined and the rules of discipline searched, these words and phrases do appear among the discourses, and they do agree with the rules of 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.Mahaapadesasutta.m)

2.

«Aha.mkho,bhikkhave,ekaasanabhojana.mbhuñjaami;ekaasanabhojana.mkho,aha.m,
bhikkhave,bhuñjamaanoappaabaadhata.m.casañjaanaamiappaata.mkata.m
calahu.t.thaana.m.cabala.m.caphaasuvihaara.m
ca.Etha,tumhe’pi,bhikkhave,ekaasanabhojana.mbhuñjatha;ekaasanabhojana.mkho,bhikkh
ave,tumhe’pibhuñjamaanaappaabaadhata.m.casañjaanissathaappaata.mkata.m
calahu.t.thaana.m.cabala.m.caphaasuvihaarañca»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.N2.2.5.[65] Bhaddaalisutta.m

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

3.

Paapañcepurisokayiraa - nana.mkayiraapunappuna.m;
natamhichanda.mkayiraatha - dukkhopaapassauccayo.

*If a person does evil, he should not do it again and again;
Do not form a desire for this – painful is the accumulation of evil.*

Puñña.mcepurisokayiraa - kayiraana.mpunappuna.m.
tamhichanda.mkayiraatha - sukhopuññassauccayo.

*If a person makes merit, he should do it again and again;
Do form a desire for this – happy is the accumulation of merit.*

Paapo'pi passati bhadra.m - yaava paapa.m na paccati;
yadaa ca paccati paapa.m - atha paapo paapaani passati.
*Even an evildoer sees good while evil does not ripen;
But when evil ripens, then the evildoer sees evil fruits.*

Bhadropi passati paapa.m - yaava bhadra.m na paccati;
yadaa ca paccati bhadra.m - atha bhadro bhadraani passati.
*Even a good-doer sees evil while good does not ripen;
But when good ripens, the good-doer sees good fruits.*

(Dhp 9, 117-120)

Paa.nimhi ce va.no naassa - hareyya paa.ninaa visa.m;
naabba.na.m visamanveti - natthi paapa.m akubbato.
*If there is now 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)

Gabbha.meke uppajjanti - niraya.m paapakammino;
sagga.m sugatino yanti - parinibbanti anaasavaa.
*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.

Eva.mmesuta.m.

Eka.msamaya.mBhagavaaRaajagaheviharatiVe.luvaneKalandakanivaape.Tenakhopansa
mayenaSigaalakogahapatiputtokaalass'evau.t.thaayaRaajagahaanikkhamitvaaallavattohall
akesopañjalikoputhudisaanamassati:

puratthima.mdisa.mdakkhi.na.mdisa.mpacchima.mdisa.muttara.mdisa.mhe.t.thima.mdisa.
muparima.mdisa.m.

*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.*

AthakhoBhagavaapubba.nhasamaya.mnivaasetvaapattaciivaramaadaayaRaajagaha.m
pi.n.daayapaavisi.AddasaakhoBhagavaaSigaalaka.mgahapatiputta.mkaalass'evavu.t.thaaya
aRaajagahaanikkhamitvaaallavatta.mallakesa.mpañjalika.mputhudisaanamassanta.m:
puratthima.mdisa.mdakkhi.na.mdisa.mpacchima.mdisa.muttara.mdisa.mhe.t.thima.mdisa.
muparima.mdisa.m.DisvaaSigaalaka.mgahapatiputta.metadavoca:
«ki.mnukhotva.m,gahapatiputta,kaalass'evau.t.thaayaRaajagahaanikkhamitvaaallavattoha

llakesopañjalikoputhudisaanamassasi:

puratthima.mdisa.mdakkhi.na.mdisa.mpacchima.mdisa.muttara.mdisa.mhe.t.thima.mdisa.
muparima.mdisan»ti?

And the Blessed One 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?"

«Pitaama.m,bhante,kaala.mkarontoeva.mavaca:

'disaa,taata,namasseyyaasii'ti.Sokhoaha.m,bhante,pituvacana.msakkarontogaru.mkaronto
maanentopuujentokaalass'evau.t.thaayaRaajagahaanikkhamitvaaallavatthoallakesopañjali
koputhudisaanamassaami:

puratthima.mdisa.mdakkhi.na.mdisa.mpacchima.mdisa.muttara.mdisa.mhe.t.thima.mdisa.
muparima.mdisan»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."

«Nakho,gahapatiputta,ariyassavinayeeva.mchadisaanamassitabbaa»ti.«Yathaakatha.
mpana,bhante,ariyassavinayechadisaanamassitabbaa?Saadhume,bhante,Bhagavaatathaad
hamma.mdesetu,yathaaariyassavinayechadisaanamassitabbaa»ti.

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

«Tenahi,gahapatiputta, su.nohisaadhuka.mmanasikarohibhaasissaamii»ti.

"Then listen to this, householder's son, pay careful attention and I will tell you."

«Eva.m,bhante»tikhoSigaalakogahapatiputtoBhagavatopaccassosi.

"Yes, lord", answered Sigalaka the householder's son to the Blessed One.

Bhagavaaetadavoca:

«Yatokho,gahapatiputta,ariyasaavakassacattaarokammakilesaapahiinaahonti,catuuhica.th
aanehipaapakamma.mnakaroti,chacabhogaana.mapaayamukhaaninasevati,soeva.mcuddas
apaapakaapagatochaddisaapa.ticchaadiubholokavijayaayapa.tipannohoti.Tassaayañc'eva
lokoaraddhotiparocaloko.Sokaayassabhedaapara.mmara.naasugati.msagga.mloka.mup
apajjati.

The Blessed One said thus: "Indeed, householder's son, when for a noble disciple, the four defilements of a faction 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 recovered, 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, after death, he will be reborn in a good destination, a heavenly place.”

(D.N.3.8.[31] Sigaalakasutta.m
<http://www.accesstoinsight.org/canon/sutta/digha/dn31.html>)

2.

Athakho,bhikkhave,VipassissaBhagavatoarahatoSammaasambuddhassaetadahosi:“ya nnuunaaha.mdhamma.mdeseyyan”ti.Athakho,bhikkhave,VipassissaBhagavatoarahatoSammaasambuddhassaetadahosi:“adhigatokhome aaya.mdhammogambhiiroduddasoduranubodhosantopa.niitoatukkaavacaronipu.nopa.n.ditavedaniiyo.Aalayaraamaakhopanaaya.mpajaaaalayarataaaalayasammudita.Aalayaraamaayakhopanaayaalayarataayaalayasammuditaayaduddasa.mida.m.thaana.myadida.m idappaccayataa- pa.ticcasamuppaado.Idampikho.thaana.mduddasa.myadida.msabbasa.mkhaarasamathosa bbuupadhipa.tinissaggota.nhaakkhayoviraagonirodhonibbaana.m.Ahañc’evakhopanaadha mma.mdeseyya.m.parecamenaajaaneyyu.m;somam’assakilamatho,saamam’assavihesaa” ti.

“Then, monks, it occurred thus to Vipassi, the Blessed One, the arahant, the fully enlightened one: “Well now, should I 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. For people clinging to lust, devoted to lust, delighting in lust, this principle of causal connection or dependent origination is difficult 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] Mahaapadaanasutta.m)

3.

Koima.mpathavi.mvijessati,
yamalokañcaima.msadevaka.m?
kodhammapada.msudesita.m,
kusalopupphamivapacessati?

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

Sekhopathavi.mvijessati,
yamalokañcaima.msadevaka.m;
sekhodhammapada.msudesita.m,
kusalopupphamivapacessati.

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

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

Just as a skillful person finds the flower.

Phe.nuupama.m kaayamima.m veditvaa,
mariicidhamma.m abhisambudhaano;
chetvaana maarassa papupphakaani,
adassana.m maccuraajassa gacche.

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

(Dhp 4, 44-46)

Yo baalo maññati baalya.m,
pa.n.dito'vaapi tena so;
baalo ca pa.n.ditamaanii,
sa ve «baalo»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.

Ekasmi.msamayasatthaaga.na.mpahaayaekako'vaeka.mvana.mpaavisi.
Paarileyakanaamoekohatthiraajaa'pihatthiga.na.mpahaayata.m vana.mpavisitvaa,
bhagavanta.mekassarukkhassamuulenisinna.mdisvaa, paadenapaharantorukkhamuula.m
sodhetvaaso.n.daayasaakha.mgahetvaasammajji.Tatopa.t.thaayadivase
divaseso.n.daayagha.ta.mgahetvaapaaniiyaparibhojaniya.mudaka.maaharati
upa.t.thaapeti,u.nhodakenaatthesatiu.nhodaka.mpa.tiyaadeti.

*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.*

Katha.m?

Ka.t.thaanigha.msitvaaaggi.mpaateti,tatthadaaruunipakhipantoaggi.mjaaletvaatthatatth
apaasaa.nepacitvaa,daarukkha.n.dakenapava.t.tetvaakhuddakaso.n.diya.mkhipati.
Tatohattha.motaaretvaudakassatattabhaava.mjaanitvaagantvaasatthaara.mvandati.Sattha
atthagantvaa.nahaayati.Athanaanaavidhaaniphalaaniaaharivaadeti.

*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.

Yadaapanasatthaagaama.mpi.n.daayapavisati,tadaasatthupattacii varamaadaayakumbh
e.thapetvaasatthaaraasaddhi.m
yevagacchati;ratti.mvaa.lamiganivaara.nattha.mmahanta.mda.n.da.mso.n.daayagahetvaay
aavaaru.n'uggamanaavanasa.n.devicarati.

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. UdanaIV.5 NagaSutta

<http://www.accesstoinsight.org/canon/sutta/khuddaka/udana/ud4-05.html>)

2.

Atiitekirabaaraa.nasiya.msaalittakasippenipphatti.mpattoekopii.thasappiahosi.Sonaga
radvaareekassava.tarukkhassahe.t.thaanisinnosakkharaanikhipitvaatassapa.n.naanichinda
nto«hatthiruupaka.mnodassehi,assaruupaka.mnodassehii»tigaamadaarakehivuccamaanoic
chiticchitaaniruupaanidassetvaatesa.msantikaakhaadaniiyaadiinilabhati.

*Inthepast, itissaid,
inBenarestherewasacertaincripplewhohadattainedexcellenceintheartofslingingstones.
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'ekadivasa.mraajaauyyaana.mgacchantota.mpadesa.mpaapu.ni.Daarakaapii.thasa
ppi.mpaaroh'antarekatvaapalaayi.msu.Raño.thitamajjhantikerukkhamuula.mpavi.t.thass
achiddacchaayaasariira.mphari.So«ki.mnukhoetan»tiuddha.molokentorukkha.n.nesuhat
thiruupakaadiinidivaa«kass'eta.mkamman»tipucchitvaa«pii.thasappino»tisutvaata.mpak
kosaapetvaaaaha:
«mayha.mpurohitoatimukharoappamattake'pivuttebahu.mbha.nantoma.mupaddavati,sakk
hissasitassamukhena.limattaajala.n.dikaakhipitun»ti?«Sakkhissaami,deva.Ajala.n.dika
aaharaapetvaapurohitenasaddhi.mtumheantosaa.niya.mnisiidatha,
ahametthakattabba.mjaanissaamii»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”.*

Raajaatathaakaaresi.Itaro'pikattariy'aggenasaa.niya.mchidda.mkatvaa,
purohitassarañoasaddhi.mkathentassamukheviva.tamatteek'eka.majala.n.dika.mkhipi.Pu
rohitomukha.mpavi.t.tha.mpavi.t.tha.mgili.Pii.thasappiikhii.naasuajala.n.dikaasusaa.ni.mc

aalesi.Raajaataayasaññaayaajala.n.dikaana.mkhii.nabhaava.mñatvaaaaha:«aacariya,aha.m tumhehisaddhi.mkathentokatha.mnittharitu.mnasakkhissaami.Tumheatimukharataayanaa.limattaaajala.n.dikaagilantaapitu.nhiibhaava.mnaapajjathaa»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”.

Braahma.noma.mkubhaava.maapajjitvaatatopa.t.thaayamukha.mvivaritvaaraññaasad dhi.msallapitu.mnaasakkhi.Raajaapii.thasappigu.na.mpakkosaapetvaa«ta.mnissaayamesu kha.mladdhan»titu.t.thotassasabba.t.thaka.m naamadhana.mdatvaanagarassacatuusudisaasucattaarovaragaameadaasi.

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, Sa.t.thikuu.tapetavattu)

3.

Yathaagaara.mducchanna.m -vu.t.thiisamativijjhati;
eva.mabhaavita.mcitta.m -raagosamativijjhati.

Asrainpoursintoanill-thatchedhouse;

So passion pierces an undeveloped mind.

Yathaagaara.m suchanna.m - vu.t.thii na samativijjhati;
eva.m subhaavita.m citta.m - raago 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 - paapakaarii ubhayattha socati;
so socati so vihaññati - disvaa kammakili.t.thamattano.

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 - disvaa 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 - paapakaarii ubhayattha tappati;

«paapa.m me katan»ti tappati - bhiyyo tappati duggati.m 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;
«puñña.m me katan»ti nandati - bhiyyo nandati suggati.m 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’ekomakka.tota.mhatthi.mdivasedivasetathaagatassaupa.t.thaana.mkaronta.mdisv
aa«ahampikiñcidevakarissaamii»tivicarantokadivasa.mnimmakkhika.mda.n.dakamadhu.
mdisvaada.n.daka.mbhañjitvaada.n.daken’evasaddhi.mmadhupa.tala.msatthusantika.maa
haritvaakadalipatta.mchinditvaatatha.thapetvaaadaasi.Satthaaga.nhi.Makka.to«karissatin
ukhoparibhoga.m,
nakarissatii»tiolokentogahetvaanisinna.mdisvaa«kinnukho»ticintetvaada.n.dako.tiya.mga
hetvaaparivattetvaaolokentoa.n.dakaanidivsaataanisa.nika.mapanetvaaadaasi.Satthaaparib
hogamakaasi.Sotu.t.thamaanasota.mta.msaakha.mgahetvaanaccantoa.t.thaasi.Tassagahita
-saakhaa’piakkanta-
saakhaa’pibhijji.Soekasmi.mkhaa.numatthakepatitvaanibiddhagattosattharipasannenacitt
enakaala.mkatvaataavati.msabhavanenibbatti.

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 took it. 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] grabbed a branch, and stood dancing. Then, the branch he was holding and the branch he was standing up on both broke. He then fell on top of a 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.

Atiiteekovejjogaamanigamesucaritvaavejjakamma.mkarontoeka.mcakkhudubbala.mi
tthi.mdisvaapucchi:

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:

«Ki.mteaphaasukan»ti?

“What disease do you have?”

«Akkhihinapassaamii»ti.

“I don’t see with my eyes.”

«Bhesajja.mtekaromii»ti?

“I will make a medicine for you.”

«Karohe,saamii»ti.

“Make it, sir.”

«Ki.mmedassasii»ti?

“What will you give me?”

«Sacemeakkhiinipaakatikaanikaatu.msakkhissasi,aha.mteputtadhiitaahisaddhi.mdaasi
ibhavissaamii»ti.

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

Sobhesajja.msa.mvidahi. Ekabhesajjene’vaakkhiinipaakatikaaniahesu.m.Saacintesi:
«aha.metassaputtadhiitaahi
saddhi.mdaasiibhavissaamii»tipa.tijaani.m,«vañcessaaminan»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.”*

Saavejjena«kiidisa.m,bhadde?»tipu.t.thaa«pubbemeakkhiinithoka.mruji.msu,idaania
tirekatara.mrujantii»tiaaha.

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

(RasV., Cakkhupaalatheravatthu)

3.

Atiitekir’ekovejjovejjakammatthaayaagaama.mvicaritvaakiñcikamma.malabhitvaacha
atajjhattonikkhamitvaagaamadvaaresambahulekumaarakekii.lantedisvaa«imesappena.das
aapetvaatikicchitvaahaara.mlabhissaamii»ti ekasmi.mrukkhabilesiisa.mniharitvaanipann
a.msappa.mdassetvaa,«ambho,kumaaraka,esosaa.likapotako,ga.nhathanan»tiaaha.Ath’ek
okumaarakosappa.mgii vaaya.mda.lha.mgahetvaaniharitvaatassasappabhaava.mñatvaavir
avantoaviduure.thitassavejjassamatthakekhipi.Sappovejjassakhandha.t.thika.mparikkhipit
vaada.lha.m.dasitvaatath’evajjivitakkhaya.mpaapesi.

*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 the offspring of a
mynah bird, pick it up”, he said. Then one of the young boys grabbed the snake tightly
by the neck, took it out, and knowing it was a snake, he shouted, and 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 his death.*

(DhAk., Kokasunakhaluddakavatthu)

4.

AtiiteBaaraa.nasiya.mBrahmadatterajja.mkaarentebodhisattoBaaraa.nasiya.mvaa.nija
kulenibbatti.
Naamaggaha.nadivaseca’ssa«Pa.n.dito»tinaama.maka.msu.Sovayappattoaññenavaa.nijen
asaddhi.mekatohutvaava.nijja.mkaroti,tassa«atipa.n.dito»tinaama.mahosi.TeBaaraa.nasito
pañcahisaka.tasatehibha.n.da.maadaayanapada.mgantvaava.nijja.mkatvaaladdha-
laabhaapunaBaaraa.nasi.maagami.msu.Athatesa.mbha.n.da-
bhaajanakaaleAtipa.n.ditoaha«Mayaadveko.t.thaasaaladdhabbaa»ti.

Once upon a time, in Benares when Brahmadata was king, the Bodhisatta was born into a Benares merchant clan. On his christening day, they gave him the name “Pandita (wise one)”. On coming of age, he traded 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 when it was time to divide the goods, Atipandita said, “Two shares are to be received by me”.

«Ki.m kaara.naa»ti?

“Why?”

«Tva.mPa.n.dito,aha.mAtipa.n.dito.Pa.n.ditoeaka.mladdhu.marahati,atipa.n.ditodve»ti.

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

«Nanuamhaaka.mdvinna.mbha.n.damuulakam’pigo.naadayo’pisama-samaa yeva,kasmaatva.mdveko.t.thaaseladdhu.marahasii»ti?

“Didn’t we two equally bring an ox and capital? Why do you deserve to receive two shares?”

«Atipa.n.ditabhaavenaa»ti.

“By the fact that I am Atipandita”.

Eva.mtekatha.mva.d.dhetvaakalaha.maka.msu.

Thus they spoke much and argued.

Tatoatipa.n.dito«atth’ekoupaayo»ticintetvaaattanopitara.mekasmi.msusirarukkhepave setvaa«tva.mamhesuaagatesu ‘atipa.n.ditodveko.t.thaaseladdhu.marahatii’tivadeyyaasii»tivatvaabodhisatta.mupasa.mka mitvaa“samma,mayha.mdvinna.mko.t.thaasaana.myuttabhaava.mvaaayuttabhaava.mvae saarukkadevataajaanaati,ehi,ta.mpucchissaamaa»tita.mtatthanetvaa«ayyerukkadevate,a mhaaka.ma.t.ta.mpacchindaa»tiaaha.Ath’assapitaasara.mparivattetvaa«tenahikathethaa»ti aaha.

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 deity 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 deity, decide our question”. Then his father, having changed his voice, said, “Tell me about it”.

«Ayye,aya.mPa.n.dito,aha.mAtipa.n.dito.Amhehiekatovohaarakato,tatthakenaki.mlad dhabban»ti.

“Worthy one, this is Pandita, I am Atipandita. How should this trade that has been made by us be divided up?”

«Pa.n.ditenaekoko.t.thaaso,Atipa.n.ditenadveladdhabbaa»ti.

“One share is to be received by Pandita, and two by Atipandita”.

Bodhisattoeva.mvinicchita.ma.t.ta.msutvaa«idaanidevataabhaava.mvaaadevataabhaava.mvaaajaanissaamii»tipalaala.maaharivaasusira.mpuuretvaagga.madaasi,atipa.n.ditassa pitaajaalaayaphu.t.thakaalea.d.dhajjhaamenasariirenaupariaaruyhasaakha.mgahetvaaolam bantobhumiya.mpatitvaaima.mgaatha.maaha:

The bodhisatta on hearing the matter thus decided thought to himself, “Now I will know the divinity or nondivinity 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:

«SaadhukhoPa.n.ditonaama,
natvevaatipa.n.dito ...»ti.

*“Good is the one who is called Pandita (wise one),
and not good is the one called Atipandita (exceedingly wise one)”*

(Jataka-Atthakatha1.1.98.Kuu.tavaa.nijajaatakava.n.nanaa)

CHAPTER 11

Readings 11

1.

AtiiteJambudiipeAjitara.t.theekogopaalakovasi.TassageheekoPaccekabuddhonibaddh
a.mbhuñjati.Tasmi.mgehe eko kukkurocaahosi. Paccekabuddhobhuñjanto
tassanibaddha.meka.mbhattapi.n.da.madaasi.SotenanissaayaPaccekabuddhesineha.m
akaasi.GopaalakodivasassadvevaarePaccekabuddhass’upa.t.thaana.mgacchi.Sunakho’pite
nasaddhi.mgacchi.

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.

Gopaalokadivasa.mPaccekabuddha.maaha:

«bhante,yadaameokaasonabhavissati,tadaaima.msunakha.mpesessaami,tenasañña.nenaa
agaccheyyaatha»ti.Tatopa.t.thaayaanokaasadivasesunakha.mpesesi.Soekavacanen’evapa
kkhanditvaaPaccekabuddhassavasana.t.thaana.mgantvaatikkhattu.mbhussitvaaattanoagat
abhaava.mjaanaapetvaaekamanta.mnipajji.Paccekabuddhevela.msallakkhetvaanikkhanteb
hussantopuratogacchi. Paccekabuddhota.mviima.msanto ekadivasa.m
añña.mmagga.mpa.tipajji.Atha sunakho
puratotiriya.m.thatvaabhussitvaaitaramaggamevana.maaropesi.

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”. 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’ekadivasa.mañña.mmagga.mpa.tipajjitvaasunakhenatiriya.m.thatvaavaariyamaan
opianivattitvaata.mpaadenaapanetvaapaayaasi.Sunakhotassaanivattanabhaava.mñiatvaaniv
aasanaka.n.ne.dasitvaaaka.d.dhantogantabbamaggam’eva paapesi.Eva.mso sunakho
tasmi.mPaccekabuddhebalavasineha.muppaadesi.

Then one day he entered upon another path, and though being prevented by the dog standing across the path, he did not turn back, but 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 the path that was supposed to be taken. Thus the

dog gave rise to powerful affection towards this Solitary Buddha.

AparabhaagePaccekabuddhassaciivara.mjiiri.Ath'assagopaalakociivaravatthaaniadaa
si. Paccekabuddho«phaasuka.t.thaana.mgantvaaciivara.mkaaressaamii»ti.
gopaalaka.maaha.So'pi«bhante,maacira.mbahivasitthaa»ti avadi.

At a later time, the Solitary Buddha's robe was decayed. Then the cowherd gave him some robe cloth. The Solitary Buddha said to the cowherd "I will go to a comfortable place and will have a robe made." And the cowherd said, "Venerable sir, do not dwell outside too long."

Sunakho'pitesa.mkatha.msu.nantoa.t.thaasi.Paccekabuddhe
vehaasa.mabbhuggantvaagacchantebhu.mkaritvaa.thitassa sunakhassa hadaya.mphali.

As the dog stood by listening to their talk, he barked at the Solitary Buddha, who had risen up into the sky and was going away. And the heart of the dog standing by broke.

Tiracchaanaanaam'etejujaatikaahontiaku.tilaa.

Manussaapanaañña.mcintenti,añña.mvadanti.

Animals are truly honest, not crooked. But men think one thing, then say another.

(RasV.)

2.

Eva.mmesuta.m:eka.msamaya.mBhagavaaAa.laviya.mviharatiAa.lavakassayakkhass
abhavane.AthakhoAa.lavakoyakkhoyenaBhagavaaten'upasa"nkami;upasa"nkamitvaaBha
gavanta.metadavoca:

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,sama.naa»ti.

"Go out, recluse".

«Saadhaavuso»tiBhagavaanikkhami.

"Yes, friend", and the Blessed One left.

«Pavisa,sama.naa»ti.

"Enter, recluse".

«Saadhaavuso»tiBhagavaapaavisi.

"Yes, friend", and the Blessed One came in.

Dutiya.mpikhoAa.lavakoyakkhoBhagavanta.metadavoca:

A second time, the demon Alavaka said thus to the Blessed One:

«Nikkhama,sama.naa»ti.

"Go out, recluse".

«Saadhaavuso»tiBhagavaanikkhami.

"Yes, friend", and the Blessed One left.

«Pavisa,sama.naa»ti.

"Enter, recluse".

«Saadhaavuso»tiBhagavaapaavisi.

"Yes, friend", and the Blessed One came in.

Tatiya.mpikhoAa.lavakoyakkhoBhagavanta.metadavoca:

A third time, the demon Alavaka said thus to the Blessed One:

«Nikkhama,sama.naa»ti.

“Go out, recluse”.

«Saadhaavuso»tiBhagavaanikkhami.

“Yes, friend”, and the Blessed One left.

«Pavisa,sama.naa»ti.

“Enter, recluse”.

«Saadhaavuso»tiBhagavaapaavisi.

“Yes, friend”, and the Blessed One came in.

Catuttha.mpikhoAa.lavakoyakkhoBhagavanta.metadavoca:

«Nikkhama,sama.naa»ti.

A fourth time, the demon Alavaka said thus to the Blessed One:

“Go out, recluse”.

«Nakhvaaha.mta.m,aavuso,nikkhamissaami.Yantekara.niyya.m,ta.mkarohii»ti.

“Indeed I will not leave here, friend. Do what you will”.

«Pañha.mta.m,sama.na,pucchissaami.Sacemenabyaakarissasi,citta.mvaatekhipissaam
i,hadaya.mvaatephaalessaami,paadesuvaagahetvaapaaraga”ngaayakhipissaamii»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”.*

«Nakhvaaha.mta.m,aavuso,passaamisadevake lokesabrahmake sassama.na-
brahma.niyaapajaayasadevamanussaayayomecitta.mvaakhipeyyahadaya.mvaaphaaleyya
paadesuvaagahetvaapaaraga”ngaayakhipeyya.Apicatva.m,aavuso,puchayadaaka”nkhasii
»ti.

*“Indeed I do not see, friend, anyone in this world with its Brahma and devas, in this
generation with its ascetics and Brahmins, devas and humans, who 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”.*

AthakhoAa.lavakoyakkhoBhagavanta.mgaathaayaajjhabhaasi:

Then the demon Alavaka addressed the Blessed One in the following verses:

«Ki.msuu’dhavitta.mpurisassase.t.tha.m?

Ki.msusuci.n.na.msukhamaavahaati?

Ki.msuhavesaadutara.mrasaana.m?

Katha.mjiiivi.mjiiivitamaahuse.t.tha.m?»

“What wealth here is best for a person?

What practiced well brings happiness?

What indeed is the sweetest of tastes?

How does one live so they say one’s life is best?”

«Saddhiidhavitta.mpurisassase.t.tha.m,

Dhammosuci.n.nosukhamaavahaati;

Sacca.mhavesaadutara.mrasaana.m,

Paññaajiiivi.mjiiivitamaahuse.t.tha.m».

“Here faith is the property best for a person,

The Dhamma practiced well brings happiness;

Truth indeed is the sweetest of tastes,

One living by wisdom, they say, (is the one whose) life is the best”.

3.

Naantalikkhenasamuddamajjhe –napabbataana.mvivara.mpavissa

Navijjatiisojagatippadeso –yattha.t.thitomuḍḍeyyapaapakammaa.

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.

Naantalikkhenasamuddamajjhe –napabbataana.mvivara.mpavissa.

Navijjatiisojagatippadeso –yattha.t.thita.mnappasaheyyamaccu.

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 not be subdued by death.

(Dhp 9.127-128)

Sukhakaamaanibhuutaani –yoda.n.denavihi.msati;

Attanosukhamesaano – peccasonalabhatesukha.m.

He who harms with a stick a living being desiring happiness,

Oneself eager for happiness, after death will not attain it.

Sukhakaamaanibhuutaani –yoda.n.denanahi.msati;

Attanosukhamesaano –peccasolabhatesukha.m.

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)

Pariji.n.namida.mruupa.m -roganii.la.mpabha”ngura.m.

Bhijjatipuutisandeho –mara.nanta.m hijiivita.m.

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.

AthakhoBhagavaapañcavaggiyebhikkhūaamantesi:«Ruupa.m,bhikkhave,anattaa.Ru
upa.m

cah’ida.m,bhikkhave,attaaabhavissa,nayida.mruupa.maabaadhaayasa.mvatteyya,labbeth
acarupe:

‘eva.mmeruupa.mhotu,eva.mmeruupa.mmaaahosii’ti.Yasmaacakho,bhikkhave,ruupa.man
attaa,tasmaaruupa.maabaadhaayasa.mvattati,nacalabbhatirupe:

‘eva.mmeruupa.mhotu,eva.mmeruupa.mmaaahosii’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’. But 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’”.

Vedanaa,bhikkhave,anattaa.Vedanaacah’ida.m,bhikkhave,attaaabhavissa,nayida.mve

danaaaabaadhaayasa.mvatteyya,labbhetthacavedanaaya:

‘eva.mmevedanaahotu,eva.mmevedanaamaaahosii’ti.Yasmaacakho,bhikkhave,vedanaaan
attaa,tasmaavedanaaaabaadhaayasa.mvattati,nacalabbhativedanaaya:

‘eva.mmevedanaahotu,eva.mmevedanaamaaahosii’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’. But since, monks, feelings are not self, then feelings are conducive to disease, and one can not have it of feelings: ‘May my feelings be thus, may my feelings be not thus’”.

Sañña,bhikkhave,anattaa.Saññaacah’ida.m,bhikkhave,attaaabhavissa,nayida.msañña
aabaadhaayasa.mvatteyya,labbhetthacasaññaaya:

‘eva.mmesaññaahotu,eva.mmesaññaamaaahosii’ti.Yasmaacakho,bhikkhave,saññaanatta
a,tasmaasaññaabaadhaayasa.mvattati,nacalabbhatisaññaaya:

‘eva.mmesaññaahotu,eva.mmesaññaamaaahosii’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’. But 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’”.

Sa”nkhaaraa,bhikkhave,anattaa.Sa”nkhaaraacah’ida.m,bhikkhave,attaaabhavissa.msu
,nayida.msa”nkhaaraabaadhaayasa.mvatteyyu.m,labbhetthacasa”nkhaaresu:

‘eva.mmesa”nkhaaraahontu,eva.mmesa”nkhaaraamaaahesun’ti.Yasmaacakho,bhikkhave,
sa”nkhaaraanattaa,tasmaasa”nkhaaraabaadhaayasa.mvattanti,nacalabbhatisa”nkhaares
u: ‘eva.mmesa”nkhaaraahontu,eva.mmesa”nkhaaraamaaahesun’ti.

“Volitional formations, monks, are not self. And if volitional formations were self, monks, then volitional formations would not be conducive to disease, and one could have it of volitional formations: ‘May my volitional formations be thus, may my volitional formations be not thus’. But since, monks, volitional formations are not self, then volitional formations are conducive to disease, and one can not have it of volitional formations: ‘May my volitional formations be thus, may my volitional formations be not thus’”.

Viñña.na.m,bhikkhave,anattaa.Viñña.nañcah’ida.m,bhikkhave,attaaabhavissa,nayid
a.mviñña.na.maabaadhaayasa.mvatteyya,labbhetthacaviñña.ne:

‘eva.mmeviñña.na.mhotu,eva.mmeviñña.na.mmaaahosii’ti.Yasmaacakho,bhikkhave,vi
ñña.na.manattaa,tasmaaviñña.na.maabaadhaayasa.mvattati,nacalabbhativiñña.ne:

‘eva.mmeviñña.na.mhotu,eva.mmeviñña.na.mmaaahosii’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’. But 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’”.

(VinayaMahaavagga1.6.Pañcavaggiyakathaa
cf. Anatta-lakkhana Sutta

<http://www.accesstoinight.org/canon/sutta/samyutta/sn22-059.html>)

Further Readings 11

1.

‘Natva.maddasaamanussesuitthi.mvaapurisa.mvaaaasiitika.mvaanaavutika.mvaavass
asatika.mvaajaatiyaa,
ji.n.na.mgopaanasiva”nka.mbhogga.mda.n.daparaaya.na.mpavedhamaana.mgacchanta.m
aatura.mgatayobbana.mkha.n.dadanta.mpalitakesa.mviluuna.mkhalita.msirovalita.mtilak
aahatagattan’ti?

*“Have you not seen in the world, a woman or a man, eighty, ninety, or a hundred
years from birth, 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?”*

Tassateviññussasatomahallakassanaetadahosi:

‘Ahampikho’mhijaraadhammojara.manatiito.

Handaaha.mkalyaa.na.mkaromi,kaayenavaacaayamanasaa’ti?

*“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, let me do good by body, speech, and
mind’?”*

‘Natva.maddasaamanussesuitthi.mvaapurisa.mvaaaabaadhika.mdukkhita.mbaa.lhagil
aana.m,sakemuttakariisePALIPANNA.msemaana.m,aññehivu.t.thaapiyamaana.m,aññehisa.m
vesiyamaanan’ti?

*“Have you not seen 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?”*

Tassateviññussasatomahallakassanaetadahosi:

‘Ahampikho’mhivyaadhidhammovyaadhi.manatiito.

Handaaha.mkalyaa.na.mkaromikaayenavaacaayamanasaa’ti?

*“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, let me do good by body, speech, and
mind’?”*

‘Natva.maddasaamanussesuitthi.mvaapurisa.mvaaekaahamata.mvaadviihamata.mvaa
tiihamata.mvaauddhumaataka.mviniilaka.mvipubbakajaatan’ti?

*“Have you not seen in the world, a woman or a man, one day, two days, or three
days after death, bloated, discolored, and festering?”*

Tassateviññussasatomahallakassanaetadahosi:

‘Ahampikho’mhimara.nadhammomara.na.manatiito.Handaaha.mkalyaa.na.mkaromikaay
enavaacaayamanasaa’ti?

*“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, let me do good by body, speech, and mind’?”*

(A.N. 3.36 Devaduutasutta.m)

2.

‘Katamaaca,bhikkhave,sammaadi.t.thi?

Ya.mkho,bhikkhave,dukkheñaa.na.m,dukkhasamudayeñaa.na.m,dukkhanirodheñaa.n
a.m,dukkhanirodha-

gaaminiyaapa.tipadaayañaa.na.m.Aya.mvuccati,bhikkhave,sammaadi.t.thi’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. Mahaasatipa.t.thaanasutta.m,M.N.141. Saccavibhangasutta.m
<http://www.accesstoinight.org/canon/sutta/digha/dn22.html>,
<http://www.accesstoinight.org/canon/sutta/majjhima/mn141.html>)

‘Yatokho,aavuso,ariyasaavakoakusalañcapajaanaati,akusalamuulañcapajaanaati,kusal
añcapajaanaati,kusalamuulañcapajaanaati:ettaavataapikho,aavuso,ariyasaavakosammaadi.
t.thihoti,dhammeaveccappasaadenasannaagato,aagatoima.msaddhamma.m.

*“When, friends, a noble disciple knows unwholesomeness and the root of
unwholesomeness, and knows wholesomeness and the root of wholesomeness; to that
extent, friends, a noble disciple is of right view, he is endowed with unshakable faith in
the Dhamma, he has come to this true Dhamma”.*

Katama.mpanaavuso,akusala.m,katama.makusalamuula.m,katama.mkusala.m,katama
.mkusalamuulan’ti?

*And what then, friend, is unwholesomeness and the root of unwholesomeness,
wholesomeness and the root of wholesomeness?”*

Paa.naatipaatokho,aavuso,akusala.m,
adinnaadaana.makusala.m,
kaamesumicchacaaroakusala.m,
musaavaadoakusala.m,
pisu.naavaacaakusala.m,
pharusaavaacaakusala.m,
samphappalaapoakusala.m,
abhijjhaakusala.m,
byapaadoakusala.m,
micchaadi.t.thiakusala.m:

*Indeed, friend, the killing of living beings is unwholesomeness,
Taking what is not given is unwholesomeness,
Sexual misconduct is unwholesomeness,
False speech is unwholesomeness,
Malicious speech is unwholesomeness,
Harsh speech is unwholesomeness,
Idle prattle is unwholesomeness,
Covetousness is unwholesomeness,
Ill will is unwholesomeness,
Wrong view is unwholesomeness.*

Ida.mvuccataavusoakusala.m.

Imedasadhammaa“akusalakammaphaa”tinaamenapiñaatabbaa.

This, friend, is called unwholesomeness.

These ten things should be known by the appellation ‘unwholesome way of action’.

Katamañcaavuso,akusalamuula.m?

And what, friend, is the root of unwholesomeness?

Lobhoakusalamuula.m,
dosoakusalamuula.m,

mohoakusalamuula.m:
ida.mvuccataavuso,akusalamuula.m.
*Greed is the root of unwholesomeness,
Hatred is the root of unwholesomeness,
Delusion is the root of unwholesomeness.
This, friend, is called the root of unwholesomeness.*

Katamañcaavuso,kusala.m?
And what, friend, is wholesomeness?
Paa.naatipaataaverama.niikusala.m,
adinnaadaanaaverama.niikusala.m,
kaamesumicchacaaraaverama.niikusala.m,
musaavaadaaverama.niikusala.m,
pisu.naayavaacaayaverama.niikusala.m,
pharusaayavaacaayaverama.niikusala.m,
samphappalaapaaverama.niikusala.m,
anabhijjhaakusala.m,
abyapaadokusala.m,
sammaadi.t.thikusala.m:

*Refraining from the killing of living beings is wholesomeness,
Refraining from taking what is not given is wholesomeness,
Refraining from sexual misconduct is wholesomeness,
Refraining from false speech is wholesomeness,
Refraining from malicious speech is wholesomeness,
Refraining from harsh speech is wholesomeness,
Refraining from idle prattle is wholesomeness,
Non-covetousness is wholesomeness,
Non-ill will is wholesomeness,
Right view is wholesomeness.*

Ida.mvuccataavusokusala.m.
Imedasadhammaa“kusalakammaphaa”tinaamenapiñaatabbaa.
*This, friend, is called wholesomeness.
These ten things should be known by the appellation ‘wholesome way of action’.*

Katamañcaavuso,kusalamuula.m?
And what, friend, is the root of wholesomeness?
Alobhokusalamuula.m,
adosokusalamuula.m,
amohokusalamuula.m.
Ida.mvuccataavuso,kusalamuula.m.
*Non-greed is the root of wholesomeness,
Non-hatred is the root of wholesomeness,
Non-delusion is the root of wholesomeness.
This, friend, is called the root of wholesomeness.*

(M.N. 9 Sammaadi.t.thisutta.m

<http://www.accesstoinight.org/canon/sutta/majjhima/mn009.html>)

3.

Pañcahi,bhikkhave,a”ngehisamannaagatomaatugaamoekantaamanaapohotipurisassa.
Monks, a woman endowed with five factors is completely disagreeable to a man.

Katamehipañcahi?

With what five?

Nacaruupavaahoti,nacabhogavaahoti,nacasiilavaahoti,alasocahoti,pajañcassanalabhat
i:imehikho,bhikkhave,pañcahia”ngehisamannaagatomaatugaamoekantaamanaapohotipuri
sassa.

*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,a”ngehisamannaagatomaatugaamoekantamanaapohotipurisassa.

Monks, a woman endowed with five factors is completely agreeable to a man.

Katamehipañcahi?

With what five?

Ruupavaacahoti,bhogavaacahoti,siilavaacahoti,dakkhocahotianalaso,pajañcassalabhat
i:imehikho,bhikkhave,pañcahia”ngehisamannaagatomaatugaamoekantamanaapohotipuris
assaa.

*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.Maatugaamasutta.m)

Pañcahi,bhikkhave,a”ngehisamannaagatopurisoekantaamanaapohotimaatugaamassa.
Monks, a man endowed with five factors is completely disagreeable to a woman.

Katamehipañcahi?

With what five?

Nacaruupavaahoti,nacabhogavaahoti,nacasiilavaahoti,alasocahoti,pajañcassanalabhat
i:imehikho,bhikkhave,pañcahia”ngehisamannaagatopurisoekantaamanaapohotimaatuga
amassa.

*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,a”ngehisamannaagatopurisoekantamanaapohotimaatugaamassa.

Monks, a man endowed with five factors is completely agreeable to a woman.

Katamehipañcahi?

With what five?

Ruupavaacahoti,bhogavaacahoti,siilavaacahoti,dakkhocahotianalaso,pajañcassalabhat
i:imehikho,bhikkhave,pañcahia”ngehisamannaagatopurisoekantamanaapohotimaatuga
amassa’ti.

*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.Purisasutta.m)

4.

Pañcīmaāni, bhikkhave, maātugaamassāaave. nikaanidukkhaani, yaanīmaātugaamopaccanubhoti, aññātr' evapurisehi.

Monks, there are these five sufferings particular to a woman that a woman undergoes, exclusive of men.

Katamaanipañca?

What are these five?

Idha, bhikkhave, maātugaamodaharo' vasamaanopatikula. mgacchati, ñaatakehivinaahoti. Ida. m, bhikkhave, maātugaamassapa. thama. maave. nika. mdukkha. m, ya. mmaātugaamopaccanubhoti, aññātr' evapurisehi.

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.

Punacapara. m, bhikkhave, maātugaamoutunīhoti. Ida. m, bhikkhave, maātugaamassadutiya. maave. nika. mdukkha. m, ya. mmaātugaamopaccanubhoti, aññātr' evapurisehi.

Then again, monks, a woman menstruates. This, monks, is the second suffering particular to a woman that a woman undergoes, exclusive of men.

Punacapara. m, bhikkhave, maātugaamogabbhinīhoti. Ida. m, bhikkhave, maātugaamassatīya. maave. nika. mdukkha. m, ya. mmaātugaamopaccanubhoti, aññātr' evapurisehi.

Then again, monks, a woman becomes pregnant. This, monks, is the third suffering particular to a woman that a woman undergoes, exclusive of men.

Punacapara. m, bhikkhave, maātugaamovijāyati. Ida. m, bhikkhave, maātugaamassacatutha. maave. nika. mdukkha. m, ya. mmaātugaamopaccanubhoti, aññātr' evapurisehi.

Then again, monks, a woman gives birth. This, monks, is the fourth suffering particular to a woman that a woman undergoes, exclusive of men.

Punacapara. m, bhikkhave, maātugaamopurisassapaarīcariya. mupeti. Ida. mkho, bhikkhave, maātugaamassapañcama. maave. nika. mdukkha. m, ya. mmaātugaamopaccanubhoti, aññātr' evapurisehi.

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.

Imaanikho, bhikkhave, pañcamaātugaamassāaave. nikaanidukkhaani, yaanīmaātugaamopaccanubhoti, aññātr' evapurisehi»ti.

Indeed these, monks, are the five sufferings particular to a woman that a woman undergoes, exclusive of men.

(S.N.37.3.Aave.nikadukkhasutta.m)

5.

Athakhorājjāpasenadikosalo yena Bhagavaaten' upasa' nkami; upasa' nkamitvaa Bhagavanta. mabhivaadetvāekamanta. mnisīdi. Athakhoaññātaropurisoyenarājjāpasenadikosaloten' upasa' nkami; upasa' nkamitvaarañño pasenadiikosalassaupaka. n. nakearocesi: «Mallīka, deva, devīdhitāra. mvijātaa»ti. Eva. mvutte, rājjāpasenadikosaloanattamanoahosi.

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.

Athakho Bhagavaaraājāna. m pasenadikosala. manattamanata. mviditvaatāya. mvelāya. a. mīmaagaathaayoabhaasi:

«Itthiipihiekacciyaa –seyyaaposajanaadhipa;
medhaaviniisiilavatii –sassudevaapatibbataa.
Tassaayojaayatiposo –suurohotidisampati;
taadisaasubhariyaaputto –rajjampianusaasatii»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.Mallikaasutta.m

<http://groups.yahoo.com/message/Tipitaka/147>)

CHAPTER 12

Readings 12

1.

Eva.mmesuta.m:eka.msamaya.mBhagavaaSaavatthiya.mviharatiJetavaneAnaathapi.n .dikassaaaraame.AthakhoBhagavaapubba.nhasamaya.mnivaasetvaapattaciivaramaadaaya Saavatthi.mpi.n.daayapaavisi.TenakhopanasamayenaAggikabhaaradvajassabraahma.nas sanivesaneaggipajjalitohotiahutipaggahitaa.AthakhoBhagavaaSaavatthiya.msapadaana.mpi.n.daayacaramaanoyenaAggikabhaaradvajassabraahma.nassanivesana.mtenupasa”nk ami.

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.

AddasaakhoAggikabhaaradvajobraahma.noBhagavanta.mduurato’vaaagacchanta.m. DisvaanaBhagavanta.metadavoca:«Tatr’eva,mu.n.daka;tatr’eva,sama.naka;tatr’eva,vasala kati.t.thaahii»ti.Eva.mvutte,BhagavaaAggikabhaaradvaja.mbraahma.na.metadavoca:«Ja anaasipanatva.m,braahma.na,vasala.mvaavasalakara.nevaadhamme»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?”

“Nakhvaaha.m,bhoGotama,jaanaamivasala.mvaavasalakara.nevaadhamme;saadhume bhava.mGotamotathaadhamma.mdesetu,yathaaha.mjaaneyya.mvasala.mvaavasalakara.ne vaadhamme»ti.«Tenahi,braahma.na,su.naahi,saadhuka.mmanasikarohi;bhaasissaamii»ti.« Eva.m,bho»tikhoAggikabhaaradvajobraahma.noBhagavatopaccassosi.Bhagavaaetadavo ca:

“Indeed, master Gotama, I do not know an outcast or the qualities that make an

outcast. It would be good if the honourable Gotama would preach to me the doctrine so that I might know an outcast or the qualities that make an outcast”. “Well then, Brahmin, listen to this, pay careful attention and I will tell you”. “Yes, master”, the Brahmin, Aggikabharadvaja replied to the Blessed One. The Blessed One spoke thus:

«Kodhanoupanaahiica,paapamakkhiiicayonaro;
vipannadi.t.thimaayaavii,ta.mjañña ‘vasalo’iti.

Ekaja.mvaadvija.mvaa’pi,yo’dhapaa.na.mvihi.msati;
yassapaa.nedayaanatthi,ta.mjañña ‘vasalo’iti.

Yo hanti parirundhati, gaamaani nigamaani ca;
niggaahako samaññaato, ta.m jañña ‘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 maatara.m pitara.m vaa, ji.n.naka.m gatayobbana.m;
pahu santo na bharati, ta.m jañña ‘vasalo’ iti.

Yo maatara.m pitara.m vaa, bhaatara.m bhagini.m sasum;
hanti roseti vaacaaya, ta.m jañña ‘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, paapiccho maccharii sa.tho;
ahiriko anottappii, ta.m jañña ‘vasalo’ iti.

Na jaccaa vasalo hoti, na jaccaa hoti braahma.no;
kammanaa vasalo hoti, kammanaa hoti braahma.no»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”.*

Eva.mvutte,Aggikabhaaradvajaajjobraahma.noBhagavanta.metadavoca:
«abhikkanta.m,bhoGotama, abhikkanta.m, bho Gotama. Seyyathaapi, bho Gotama,
nikkujjita.m va ukkujjeyya, pa.ticchanna.m vaa vivareyya, muu.lhassa vaa
magga.maacikkheyya, andhakaare vaa telapajjota.m dhaareyya ‘cakkhumanto ruupaani
dakkhintii’ti; - evameva bhootaa Gotamena anekapariyaayena dhammo pakaasito.
Esaaha.m bhavanta.m Gotama.m sara.na.m gacchaami dhammañca bhikkhusaghañca;
upaasaka.m ma.m bhava.m Gotamo dhaaretu ajjat’agge paa.n’upeta.m sara.na.m 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 honourable Gotama, to the Dhamma, and the
community of monks. May the honourable Gotama accept me as a lay disciple gone for*

refuge, from today onwards for the rest of my life”.

(Snp1.7.Vasalasutta.m

<http://www.accesstoinight.org/canon/sutta/khuddaka/suttanipata/snp1-07.html>)

2.

«Kacci abhi.nhasa.mvaasaa, naavajaanaasi pa.n.dita.m?
ukkaadhaaro manussaana.m, kacci apacito tayaa?»

*“Would you, from repeated association, not disrespect a wise person?
Is the torchbearer of mankind honoured by you?”*

«Naaha.m abhi.nhasa.mvaasaa, avajaanaami pa.n.dita.m;
ukkaadhaaro manussaana.m, nicca.m apacito mayaa».

*“From repeated association, I do not disrespect a wise person.
The torchbearer of mankind is always honoured by me.”*

«Pañca kaamagu.ne hitvaa, piyarupe manorame;
saddhaaya gharaa nikkhamma, dukkhass’antakaro bhava.
Mittebhajassukalyaa.ne.pantañcasayanaasana.m;
vivitta.m appanigghosa.m, mattaññuu hohi bhojane.

*“Having abandoned the five cords of the senses, seemingly pleasant,
delightful to the mind;*

Having 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.*

Ciivare pi.n.dapaate ca, paccaye sayanaasane;
etesu ta.nha.m maakaasi, maa loka.m punaraagami.

Sa.mvuto paatimokkhasmi.m, indriyesu ca pañcasu;
satii kaayagataa ty’atthu,² nibbidaabahulo bhava.

Robes, alms food, requisites and lodging;

do not crave for these, do not 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.*

Nimitta.m parivajjehi, subha.m raagûpasa.mhita.m;
asubhaaya citta.m bhaavehi, ekagga.m susamaahita.m.

Animittañca bhaavehi, maanaanusayamujjaha;
tato maanaabhisamayaa, upasanto carissasii»ti.

Shun the sign of beauty connected with passion;

Cultivate a mind in foulness, one-pointed and concentrated.

Cultivate the signless, and abandon the tendency to conceit;

*Then by complete overcoming of conceit, you will live in the utmost
tranquillity”.*

Ittha.msuda.mBhagavaaaayasmanta.mraahula.mimaahigaathaahiabhi.nha.m ovadati.
In this way the Blessed one repeatedly exhorted the venerable Rahula by these verses.

(Snp2.11.Raahulasutta.m

Cf.<http://www.accesstoinight.org/canon/sutta/khuddaka/suttanipata/snp2-11.html>)

3.

²te + atthu

AthakhoayasmaaAanandoyenaBhagavaaten'upasa'nkami;upasa'nkamitvaaBhagavanta.mabhivaadetvaaekamanta.mnisiidi.Ekamanta.mnisinnokhoayasmaaAanandoBhagavanta.metadvoca:

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:

«Tii.n'imaani,bhante,gandhajaataani,yesa.manuvaatañña³gandhogacchati,nopa.tivaata.m.

Katamaanitii.ni?

“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?”

Muulagandho,saaragandho,pupphagandho:
imaanikho,bhante,tii.niigandhajaataani,yesa.manuvaataññevagandhogacchati,nopa.tivaata.m.Atthinukho,bhante,kiñcigandhajaata.myassaanuvaatampigandhogacchati,pa.tivaatampigandhogacchati,anuvataapa.tivaatampigandhogacchati»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, goes against it and goes both with and against the wind?”

«Atth'Aananda,kiñcigandhajaata.myassaanuvaatampigandhogacchati,pa.tivaatampigandhogacchati,anuvataapa.tivaatampigandhogacchati»ti.

“There is, Ananda, a type of scent, in which a scent goes in the direction of the wind, goes against it, and goes both with and against the wind.”

«Katamañcapana,bhante,gandhajaata.myassaanuvaatampigandhogacchati,pa.tivaatampigandhogacchati,anuvataapa.tivaatampigandhogacchati»ti?

“Then what, venerable sir, is the type of scent, in which a scent goes in the direction of the wind, goes against it, and goes both with and against the wind?”

«Idh'Aananda,yasmi.mgaamevaanigamevaaitthiivaapurisovaabuddha.msara.na.mgatohoti,dhamma.msara.na.mgatohoti,sa.mgha.msara.na.mgatohoti,paa.naatipaataapa.tiviratohoti,adinnaadaanaapa.tiviratohoti,kaamesu micchaacaaraapa.tiviratohoti,musaavaadaapa.tiviratohoti,suraamerayamajjapamaada.t.thaanaapa.tiviratohoti,siilavaahotikalyaa.nadhammo,vigatamalamaccherenacetasaagaara.m ajjhaavasati ...

“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 ...

Tassadisaasusama.nabraahma.naava.n.na.mbhaasanti:

‘asukasmi.mnaamagaamevaanigamevaaitthiivaapurisovaabuddha.msara.na.mgatohoti,dhamma.msara.na.mgatohoti,sa.mgha.m sara.na.mgatohoti,paa.naatipaataapa.tiviratohoti,adinnaadaanaapa.tiviratohoti,kaamesumicchacaaraapa.tiviratohoti,musaavaadaapa.tiviratohoti,suraamerayamajjapamaada.t.thaanaapa.tiviratohoti,siilavaahotikalyaa.nadhammo,vigatamalamaccharenacetasaagaara.majj

³ m + emay becomeñ in sandhi

haavasati ...'ti.

“Recluses and Brahmins speak well of him in all directions: ‘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 ... ’

Devataapissava.n.na.mbhaasanti:

‘asukasmi.mnaamagaamevaanigamevaaitthiivaapurisovaabuddha.msara.na.mgatothoti,dhamma.msara.na.mgatothoti ... pe ...

siilavaahotikalyaa.nadhammo,vigatamalamaccherenacetasaagaara.majjhaavasati ...'ti.Ida.mkhota.m,Aananda,gandhajaata.myassaanuvaatampigandhogacchati,pa.tivaatampi gandhogacchati,anuvaatapa.tivaatampigandhogacchati»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, goes against it and goes both with and against the wind.”

«Napupphagandhopa.tivaatam'eti,
nacandana.mtagaramallikaavaa.
satañcagandhopa.tivaatam'eti,
sabbaa disaa sappuriso pavaatii».

*“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.3.80Gandhajaatasutta.m)

4.

Saavatthiya.mAdinnapubbakonaamabraahma.noahosi.Tenakassacikiñcinadinnapubba .m.Tassaeko'va

puttoahosi,piyomanaapo.Braahma.noputtassapilandhana.mdaatukaamo«sacesuva.n.nakaa rassaaacikkhissaami,vetana.mdaatabba.mbhavissatii»tisayam'evasuva.n.na.mko.t.tetvaam a.t.taanicu.n.dalaanikatvaaadaasi;ten'assaputto 'Ma.t.taku.n.dalii'tipaññaayi.

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 only one 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)”.

Tassaso.lasavassakaalepa.n.durogoudapaadi.

Braahma.novejjaana.msantika.mgantvaa«tumheasukarogassaki.mbhesajja.mkarothaa»tip ucchi.Teassaya.mvaata.mvaarukkhatataadi.maacikkhi.msu.Sota.maaharivaabhesajja.mka ri.Tathaakarontass'eva tassarogobalavaahosi.Braahma.notassadubbalabhaava.mñatvaeka.mvejja.mpakkosi.Sot

a.moloketvaa«amhaaka.meka.mkicca.matthi;añña.mvejja.mpakkositvaatikicchaapehii»tiv
atvaanikkhami.

When he was 16, he fell ill with jaundice. The Brahmin went to doctors and asked 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.

Braahma.notassamara.nasamaya.mñatvaa«imassadassan’atthaayaaagataagataaantoge
hesaapateyya.mpassissantī, tasmaana.mbahikarissaamii»tiputta.mniiharitvaabahi
aa.lindenipajjaapesi. Tasmī.m kaalakate braahma.no
tassasariira.mjhaapetvaa,devasika.maa.laahana.mgantvaa:
«kaha.mekaputtaka!kaha.mekaputtakaa»ti rodi.

The Brahmin, knowing his son was dying, thought to himself, “Those who come to see him, they will see the wealth inside my house, thus I will take him outside”. He had his son taken outside and had him laid down on the veranda. When he was dead, 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. Ma.t.thaku.n.daliivatthu

Cf.<http://web.ukonline.co.uk/buddhism/dmpada2a.htm#Matthakundali>)

Further Readings 12

1.

DHAMMACAKKAPPAVATTANA SUTTA

DISCOURSE ON THE SETTING IN MOTION OF THE WHEEL OF THE DHAMMA

Eva.m me suta.m. Eka.m samaya.m BhagavaaBaaraa.nasiya.m viharati Isipatane Migadaaye. Tatra kho Bhagavaa pañcavaggiye bhikkhuuamantesi –

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, antaapabbajitenanasevitabbaa. Katamedve?

“Monks, these two extremes are not to be practiced by one who has gone forth.

What are the two?

Yocaaya.mkaamesukaamasukhallikaanuyogo – hiino, gammo, pothujjaniko, anariyo, anatthasa.mhito, yocaaya.mattakilamathanuyogo – dukkho, anariyo, anatthasa.mhito.

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.

Etekho, bhikkhave,

ubhoanteanupagammamajjhimaapa.tipadaaTathaagatenaabhisambuddhaacakkhukara.nii, ñaa.nakara.nii, upasamaaya, abhiññaaya, sambodhaaya, nibbaanaayasa.mvattati.

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.

Katamaacasaa, bhikkhave,

majjhimaapa.tipadaaTathaagatenaabhisambuddhaacakkhukara.nii, ñaa.nakara.nii, upasamaaya, abhiññaaya, sambodhaaya, nibbaanaayasa.mvattati?

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’evaariyoa.t.tha’ngikomaggo, seyyathida.m – sammaadi.t.thi, sammaasa’nkappo, sammaavaacaa, sammaakammanto, sammaa-aajjiivo, sammaavaayaamo, sammaasati, sammaasamaadhi.

Just this noble eightfold path, that is – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Aya.mkhosaa, bhikkhave,

majjhimaapa.tipadaaTathaagatenaabhisambuddhaacakkhukara.nii, ñaa.nakara.nii, upasamaaya, abhiññaaya, sambodhaaya, nibbaanaayasa.mvattati.

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.

Ida.mkhopana, bhikkhave, dukkha.mariyasacca.m – jaati’pidukkhaa, jaraa’pidukkhaa, byaadhi’pidukkho, mara.nam’pidukkha.m, appiyehisampayogodukkho, piyehivippayogodukkho, yam’p’iccha.mnalabhatitam’pidukkha.m –

sa’⁴nkhittenapañcupaadaanakkhandhaadukkhā.

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.

Ida.mkhopana, bhikkhave, dukkhasamudaya.mariyasacca.m –
yaaya.m⁴ta.nhaaponobbhavikā, nandiraagasahagataatratatraabhinandini,
seyyathida.m, – kaamata.nhaa, bhavata.nhaa, vibhavata.nhaa.

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.

Ida.mkhopana, bhikkhave, dukkhanirodha.mariyasacca.m –
yotassaayevata.nhaayaasesaviraaganirodho, caago, pa.tinissaggo, mutti, anaalayo.

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.

Ida.mkhopana, bhikkhave, dukkhanirodhagaaminiipa.tipadaariyasacca.m –
ayamevaariyoa.t.tha’ngikomaggo, seyyathida.m – sammaadi.t.thi, sammaasa’nkappo,
sammaavaacaa, sammaakammanto, sammaa-aajjivo, sammaavaayaamo, sammaasati,
sammaasamaadhi.

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.

‘Ida.mdukkha.mariyasaccan’time, bhikkhave,
pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi,
vijjaaudapaadi, aalokoudapaadi.

‘This is the noble truth of suffering’: thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Ta.mkhopan’ida.mdukkha.mariyasacca.mpariññeyyan’time, bhikkhave,
pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi,
vijjaaudapaadi, aalokoudapaadi.

‘Now this noble truth of suffering ought to be fully understood’: thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Ta.mkhopan’ida.mdukkha.mariyasacca.mpariññaatan’time, bhikkhave,
pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi,
vijjaaudapaadi, aalokoudapaadi.

‘Now this noble truth of suffering has been fully understood’: thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Ida.mdukkhasamudaya.mariyasaccan’time, bhikkhave,
pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi,

⁴yo + ayam = “just this”

vijjaaudapaadi, aalokoudapaadi.

'This is the noble truth of the origin of suffering': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

'Ta.mkhohan'ida.mdukkhasamudaya.mariyasacca.mpahaatabban'time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi, vijjaaudapaadi, aalokoudapaadi.

'Now this noble truth of the origin of suffering ought to be abandoned': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

'Ta.mkhohan'ida.mdukkhasamudaya.mariyasacca.mpahiinan'time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi, vijjaaudapaadi, aalokoudapaadi.

'Now this noble truth of the origin of suffering has been abandoned': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

'Ida.mdukkhanirodha.mariyasaccan'time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi, vijjaaudapaadi, aalokoudapaadi.

'This is the noble truth of the cessation of suffering': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

'Ta.mkhohan'ida.mdukkhanirodha.mariyasacca.msacchikaatabban'time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi, vijjaaudapaadi, aalokoudapaadi.

'Now this noble truth of the cessation of suffering ought to be realized': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

'Ta.mkhohan'ida.mdukkhanirodha.mariyasacca.msacchikatan'time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi, vijjaaudapaadi, aalokoudapaadi.

'Now this noble truth of the cessation of suffering has been realized': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

'Ida.mdukkhanirodhagaaminiipa.tipadaariyasaccan'time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi, vijjaaudapaadi, aalokoudapaadi.

'This is the noble truth of the way leading to the cessation of suffering': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

'Ta.mkhohan'ida.mdukkhanirodhagaaminiipa.tipadaariyasacca.mbhaavetabban'time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaaudapaadi, vijjaaudapaadi, aalokoudapaadi.

'Now this noble truth of the way leading to the cessation of suffering ought to be developed': thus, monks, in regard to teachings not heard by me before, insight,

knowledge, wisdom, revelation, and illumination arose.

‘Ta.mkhopan’ida.mdukkhanirodhagaaminiipa.tipadaariyasacca.mbhaavitan’time, bhikkhave, pubbeananussutesudhammesucakkhu.mudapaadi, ñaa.na.mudapaadi, paññaudapaadi, vijjaudapaadi, aalokoudapaadi.

‘Now this noble truth of the way leading to the cessation of suffering has been developed’: thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

Yaavakiivañcame, bhikkhave, imesucatuusuariyasaccesueva.mtipariva.t.ta.mdvaadasaakaara.myathaabhuuta.mñaa.nada ssana.mnasuvisuddha.mahosi, n’evataavaaha.m, bhikkhave, sadevakesamaarakesabrahmasesassama.nabraahma.niyaapajaayasadevamanussaaya ‘anuttara.msammaasambodhi.mabhisambuddho’tipaccaññaasi.m.

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 claim, in this world with its devas, Mara, and Brahma, in this generation with its recluses and Brahmins, devas and humans: “I have completely realized unsurpassed perfect enlightenment”.

Yatocakhome, bhikkhave, imesucatuusuariyasaccesueva.mtipariva.t.ta.mdvaadasaakaara.myathaabhuuta.mñaa.nada ssana.msuvisuddha.mahosi, athaaha.m, bhikkhave, sadevakesamaarakesabrahmasesassama.nabraahma.niyaapajaayasadevamanussaaya ‘anuttara.msammaasambodhi.mabhisambuddho’tipaccaññaasi.m.

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 claim, in this world with its devas, Mara, and Brahma, in this generation with its recluses and Brahmins, devas and humans: “I have completely realized unsurpassed perfect enlightenment”.

Ñaa.nañcapanamedassana.mudapaadi – ‘akuppaamevimutti, aya.mantimaajaati, natth’idaanipunabbhavo’’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’.

IdamavocaBhagavaa.

AttamanaapañcavaggiyaabhikkhuuBhagavatobhaasita.mabhinandunti.

Thus said the Blessed One. Delighted, the monks of the group of five rejoiced in the Blessed One’s words.

Imasmiñcapanaveyyaakara.nasmi.mbhaññaamaaneayasmatoKo.n.daññassaviraja.mvi itamala.mdhammacakkhu.mudapaadi – “ya.mkiñcisamudayadhamma.m, sabba.mta.mnirodhadhamman’’ti.

Then when this explication was being spoken, there arose in the venerable Kondañña the vision of the Dhamma, free from defilement or stain – “Whatever is subject to arising, all that is subject to cessation”.

PavattitecapanaBhagavataadhammacakkeBhummaadevasaddamanussaavesu.m – “eta.mBhagavataaBaaraa.nasiya.mIsipataneMigadaayeanuttara.mdhammacakka.mpavatti

ta.mappa.tivattiya.msama.nenavaabraahma.nenavaadevenavaamaarenaavaabrahmunaavaa kenacivaalokasmin”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”.

Bhummaana.mdevaana.msadda.msutvaaCaatumahaaraajikaadevaasaddamanussaaves u.m –

“eta.mBhagavataaBaaraa.nasiya.mIsipataneMigadaayeanuttara.mdhammacakka.mpavatti ta.m,

appa.tivattiya.msama.nenavaabraahma.nenavaadevenavaamaarenaavaabrahmunaavaakena civaalokasmin”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”.

Caatumahaaraajikaana.mdevaana.msadda.msutvaaTaavati.msaadevaa ...pe...

Yaamaadevaa ...pe... Tusitaa devaa ...pe... Nimmaanaratii devaa ...pe...

Paranimmitavasavattii devaa ...pe... Brahmakaayikaa devaa saddamanussaavesu.m–

“eta.m Bhagavataa Baaraa.nasiya.m Isipatane Migadaaye anuttara.m dhammacakka.m pavattita.m appa.tivattiya.m sama.nena vaa braahma.nena vaa devena vaa maarena vaa brahmuna vaa kenaci vaa 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”.

Itiha tena kha.nena, tena layena, tena muhuttana yaava Brahmaloaka saddo abhuggacchi. Ayañca dasasahassi lokadhaatu sa”nkampi sampakampi sampavedhi.

Appamaa.no ca u.laaro obhaaso loke paaturahosi atikkamma devaana.m

devaanubhaava.m.

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 Bhagavaa udaana.m udaanesi – “Aññaasi vata, bho Ko.n.dañño, aññaasi vata, bho Ko.n.dañño”ti! Iti h’ida.maayasmato Ko.n.daññaassa ‘Aññaasi-Ko.n.dañño’ tv’eva naama.m ahosii’ti.

Then the Blessed One uttered a paean of joy – “Kondañña indeedhas understood! Kondañña indeedhas understood! In this way “Kondañña-who-has-understood” became the name of the venerable Kondañña.

(S.N. 56.11 Dhammacakkappavattanasutta.m

<http://www.accesstoinight.org/canon/sutta/samyutta/sn56-011.html>)

