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


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CHAPTER 1

Readings 1

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

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

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

(Khp. 1, Sāraṇāttayaṃ
http://www.accesstoinsight.org/canon/khuddaka/khp/khp-b.html#1)

2. ... Cittaṃ, bhikkhave, adantaṃ mahato anathāya saṃvattatīti.
   ... Monks, an untamed mind leads to great misery.
   ... Cittaṃ, bhikkhave, dantaṃ mahato athāya saṃvattatīti.
   ... Monks, a tamed mind leads to great well-being.
   ... Cittaṃ, bhikkhave, aguttaṃ mahato anathāya saṃvattatīti.
   ... Monks, an unguarded mind leads to great misery.
   ... Cittaṃ, bhikkhave, guttaṃ mahato athāya saṃvattatīti.
   ... Monks, a guarded mind leads to great well-being.
   ... Cittaṃ, bhikkhave, arakkhaṃ mahato anathāya saṃvattatīti.
   ... Monks, an unwatched mind leads to great misery.
... Cittaṃ, bhikkhave, rakkhitam mahato aththāya saṃvatattīti.
... Monks, a watched mind leads to great well-being.
... Cittaṃ, bhikkhave, asaṃvutaṃ mahato anaththāya saṃvatattīti.
... Monks, an unrestrained mind leads to great misery.
... Cittaṃ, bhikkhave, saṃvutaṃ mahato aththāya saṃvatattīti.
... Monks, a restrained mind leads to great well-being.

Nāhaṃ, bhikkhave, aṭṭha ekadhamaṃ pi samanupassāmi, yaṃ evaṃ dantaṃ aguttaṃ arakkhitam asaṃvutam mahato anaththāya saṃvatatti, yathayidam cittaṃ.

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

Cittaṃ, bhikkhave, dantaṃ guttaṃ rakkhitam saṃvutam mahato aththāya saṃvatatti.

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

(A.N. 1.4 [1.31-40] Adantavaggo
A.N. 1.21-26, Abhavita sutta

3.

Nāhaṃ, bhikkhave, aṭṭha ekadhamaṃ pi samanupassāmi, yena anuppanna vā akusalā dhammā uppajjanti, uppannā vā akusalā dhammā bhīyyobhāvāya vepullāya saṃvatatti, yathayidam, bhikkhave, micchādīṭṭhi. Micchādīṭṭhi kassa, bhikkhave, anuppanna ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhīyyobhāvāya vepullāya saṃvatatti.

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

Nāhaṃ, bhikkhave, aṭṭha ekadhamaṃ pi samanupassāmi, yena anuppanna vā kusalā dhammā uppajjanti, uppannā vā kusalā dhammā bhīyyobhāvāya vepullāya saṃvatatti, yathayidam, bhikkhave, sammādīṭṭhi. Sammādīṭṭhi kassa, bhikkhave, anuppanna ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhīyyobhāvāya vepullāya saṃvatatti.

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

Nāhaṃ, bhikkhave, aṭṭha ekadhamaṃ pi samanupassāmi, yena anuppanna vā
kusalā dharmā nūppajjanti, uppannā vā kusalā dharmā parihāyanti, yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhi kassa, bhikkhave, anuppannā ceva kusalā dharmā n’ūppajjanti, uppannā ca kusalā dharmā parihāyanti.

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

Nāhaṃ, bhikkhave, añña ekadhammaṃ pi samanupassāmi, yena anuppannā vā akusalā dharmā nūppajjanti, uppannā vā akusalā dharmā parihāyanti, yathayidaṃ, bhikkhave, sammādiṭṭhi. Sammādiṭṭhi kassa, bhikkhave, anuppannā ceva akusalā dharmā n’ūppajjanti, uppannā ca akusalā dharmā parihāyanti.

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

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

4.

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

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

… bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammaṅāmanāṃ pahānāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggahāti; padahati.

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

… bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ upādāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggahāti; padahati.

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

… bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīvyobhāvāya veppullāya bhāvanāya pāripūriyā chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggahāti; 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-accharāsaṅghātavaggo)

Further Readings 1

1.

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

Monks, indeed I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, other than negligence. Negligence, monks, leads to the confusion and disappearance of the true doctrine.
Nāhaṃ, bhikkhave, aaññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa ṭhitiyā asammosāya antaradāhānāya saṃvattati, yathayidaṃ, bhikkhave, appamādo. Appamādo, bhikkhave, saddhammassa ṭhitiyā asammosāya antaradāhānāya saṃvattatīti.

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

Nāhaṃ, bhikkhave, aaññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ saddhammassa sammosāya antaradāhānāya saṃvattati, yathayidaṃ, bhikkhave, kosajjaṃ. Kosajjaṃ, bhikkhave, saddhammassa sammosāya antaradāhānāya saṃvattatīti.

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

Nāhaṃ, bhikkhave, aaññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa ṭhitiyā asammosāya antaradāhānāya saṃvattati, yathayidaṃ, bhikkhave, viriyārambho. Viriyārambho, bhikkhave, saddhammassa ṭhitiyā asammosāya antaradāhānāya saṃvattatīti.

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

Nāhaṃ, bhikkhave, aaññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa sammosāya antaradāhānāya saṃvattati, yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānāṃ, ananuyogo kusalānaṃ dhammānāṃ. Anuyogo, bhikkhave, akusalānaṃ dhammānāṃ, ananuyogo kusalānaṃ dhammānāṃ saddhammassa sammosāya antaradāhānāya saṃvattatīti.

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

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

2.

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

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

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

Monks, indeed I do not perceive another single sound that so overpowers the mind of a man and persists, as does the sound of a woman. The sound of a woman, monks, overpowers the mind of a man and persists.
Nāhaṃ, bhikkhave, aññaṃ ekagandhaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyāḍāya tiṭṭhati, yathayidaṃ, bhikkhave, itthigandho. Itthigandho, bhikkhave, purisassa cittaṃ pariyāḍāya tiṭṭhatīti.

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

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

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

Nāhaṃ, bhikkhave, aññaṃ ekapithhabbaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyāḍāya tiṭṭhati, yathayidaṃ, bhikkhave, itthipithhabbo. Itthipithhabbo, bhikkhave, purisassa cittaṃ pariyāḍāya tiṭṭhatīti.

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

Nāhaṃ, bhikkhave, aññaṃ ekarupsaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyāḍāya tiṭṭhati, yathayidaṃ, bhikkhave, purisarupsaṃ. Purisarupsaṃ, bhikkhave, itthiyā cittaṃ pariyāḍāya tiṭṭhatīti.

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

Nāhaṃ, bhikkhave, aññaṃ ekasaddaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyāḍāya tiṭṭhati, yathayidaṃ, bhikkhave, purisasando. Purisasando, bhikkhave, itthiyā cittaṃ pariyāḍāya tiṭṭhatīti.

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

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

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

Nāhaṃ, bhikkhave, aññaṃ ekarasaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyāḍāya tiṭṭhati, yathayidaṃ, bhikkhave, purisaphoṭṭhabbo. Purisaphoṭṭhabbo, bhikkhave, itthiyā cittaṃ pariyāḍāya tiṭṭhatīti.

Monks, indeed I do not perceive another single touch that so overpowers the mind of a woman and persists.
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] Cittaparyādānavaggo

http://www.accesstoinsight.org/canon/anguttara/an1-1.html)

CHAPTER 2

Readings 2

1.

Kiccho manussapātīlābhbo
kicchaṃ maccānaṃ jīvitam
kicchaṃ saddhammasavanaṃ
ciccho buddhānaṃ uppādo.
Difficult it is to be born human,
difficult is the life of a man,
difficult it is listening to the true doctrine,
difficult is the arising of enlightened ones.

Sabbapāpassa akaraṇaṃ
kusalassa upasampadā
saccittapariyodapanam
etam buddhāna(m) sāsanaṃ.
The non-doing of all evil,
the attainment of the good,
the purification of one’s own mind;
this is the teaching of the enlightened ones.

(Dhp. 14:182-183)

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

(Dhp. 1:5

http://www.accesstoinsight.org/canon/khuddaka/dhp/index.html)

2.

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 afternoon, and does not attend carefully to his business in the evening. Endowed with these three attributes, a merchant is not able to obtain unattained wealth, nor increase wealth already attained.

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 afternoon, and does not attend carefully to his business in the evening. Endowed with these three attributes, a merchant is not able to obtain unattained wealth, nor increase wealth already attained.

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 afternoon, and does not attend carefully to his business in the evening. Endowed with these three attributes, a merchant is not able to obtain unattained wealth, nor increase wealth already attained.

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 afternoon, and does not attend carefully to his business in the evening. Endowed with these three attributes, a merchant is not able to obtain unattained wealth, nor increase wealth already attained.

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 afternoon, and does not attend carefully to his object of meditation in the evening. Endowed with these three attributes, a monk is not able to obtain an unattained good mental state, nor develop a good mental state already attained.

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 afternoon, and does not attend carefully to his object of meditation in the evening. Endowed with these three attributes, a monk is not able to obtain an unattained good mental state, nor develop a good mental state already attained.

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 afternoon, and does not attend carefully to his object of meditation in the evening. Endowed with these three attributes, a monk is not able to obtain an unattained good mental state, nor develop a good mental state already attained.
3.

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

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

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

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

...Evameva kho, bhikkhave, appakā te sattā ye paññavanto, ajalā, aneḷamūgā paṭibalā subhāsitadubbhāsitassa athamaññātuṁ; atha kho eteva sattā bahutarā ye duppañña jaḷā ēḷamūgā na paṭibalā subhāsitadubbhāsitassa athamaññātuṁ.

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

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

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

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

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

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditaṁ dhammavinayaṁ savanāya; atha kho eteva sattā bahutarā, ye na labhanti tathāgatappaveditaṁ dhammavinayaṁ savanāya.

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

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

Further Readings 2

1.

Ṭīṭṭhaṁ, bhikkhave, nidānāṁ kammaṁnaṁ samudayāya.

There are these three causes for the arising of kamma.

Lobhọ nidānaṁ kammaṁnaṁ samudayāya, doso nidānaṁ kammaṁnaṁ samudayāya, moho nidānaṁ kammaṁnaṁ samudayāya.

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


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

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

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

Imañi kho bhikkhave tiṇī niddhāni kammānaṁ samudayāya.

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

Tīnīmāni bhikkhave niddhāni kammānaṁ samudayāya.

There are these three causes for the arising of kamma.

Katamāni tiṇī?

What are the three?

Alobho niddhānaṁ kammānaṁ samudayāya, adoso niddhānaṁ kammānaṁ samudayāya, amoho niddhānaṁ kammānaṁ samudayāya.

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

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

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

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

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāyāti.

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

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

2.

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

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

Katamehi pañcahi?

With what five?

Assaddho, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

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

Ahiriko, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a shameless monk falls away, and does not stand firmly in the true doctrine. Anottappī, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a remorseless monk falls away, and does not stand firmly in the true doctrine. Kusīto, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a lazy monk falls away, and does not stand firmly in the true doctrine. Duppañño, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, an unwise monk falls away, and does not stand firmly in the true doctrine. Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.

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

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

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

Katamehi pañcahi?

With what five?

Saddho, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, a devoted monk does not fall away, and stands firmly in the true doctrine. Hirimā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a modest monk does not fall away, and stands firmly in the true doctrine. Ottappī, bhikkhave, bhikkhū na cavati patiṭṭhāti saddhamme.

Monks, a scrupulous monk does not fall away, and stands firmly in the true doctrine. Āraddhavirīyo, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, an energetic monk does not fall away, and stands firmly in the true doctrine. Paññavā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a wise monk does not fall away, and stands firmly in the true doctrine.
Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhū na cavati, patiţhāti saddhamme.

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

(A.N. 5.1.8, [5.8] Cavanassaţuttaţam)

CHAPTER 3

Readings 3

1. «Bhante Nāgasena, atthi koci satto, yo imamhā kāyā aţnaţ kāyaţ samkamati?» ti.
   “Venerable Nāgasena, is there any being which transmigrates from one body to another?”
   «Na hi, mahārājā» ti.
   “Indeed not, great king.”
   «Yadi, bhante Nāgasena, imamhā kāyā aţnaţ kāyaţ samkamanto natthi, nanu mutto bhavissati pāpakehi kammehi?»ti.
   “If, venerable Nāgasena, there is nobody who transmigrates from one body to another, then will not one be released from bad deeds?”
   «Āma, mahārājā. Yadi na paţisandaheyya, mutto bhavissati pāpakehi kammehi. Yasmā ca kho, mahārājā, paţisandahati, tasmā na parimutto pāpakehi kammehi» ti.
   “Yes, great king. If one is not reborn, then one is released from bad deeds. But indeed because one is reborn, great king, then one is not fully released from bad deeds.”
   (Miln. III.5.7. Buddhavaggo, Aţnakāyasaţkamanapaţho)

   «Bhante Nāgasena, na ca saţkamati, paţisandahati câ?» ti.
   “Venerable Nāgasena, one does not transmigrate and one is reborn?”
   «Āma, mahārājā, na ca saţkamati paţisandahati câ»ti.
   “Yes, great king, one does not transmigrate and one is reborn.”
   “How, venerable Nāgasena, is it that one does not transmigrate and one is reborn? Give me an analogy.”
   «Yathā, mahārājā, kocideva puriso padipato padipamţ padipeyya, kinnu kho so, mahārājā, padīpo padipamţ saţkamanto?» 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, mahārājā, na ca saţkamati paţisandahati câ» ti.
   “Indeed just so, great king, one does not transmigrate and one is reborn.”
   (Miln. III.5.5. Buddhavaggo, Asaţkamanapaţisandahanapaţho)

2. “Taţ kim maţnatha, Sālţhā, atthi lobho” ti?
“So what do you think, Salha, does greed exist?”
“Evam, bhante.”
“Yes, venerable sir.”

“Indeed I call it covetousness, Salha. A greedy person is a covetous person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely … which will bring him a long time of harm and suffering.”
“Evam, bhante.”
“Yes, venerable sir.”
“Taṃ kim maññatha, Sālhā, atthi doso” ti?
“So what do you think, Salha, does hatred exist?”
“Evam, bhante.”
“Yes, venerable sir.”

“Indeed I call it malevolence, Salha. A hateful person is a malevolent person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely … which will bring him a long time of harm and suffering.”
“Evam, bhante.”
“Yes, venerable sir.”
“Taṃ kim maññatha, Sālhā, atthi moho” ti?
“So what do you think, Salha, does delusion exist?”
“Evam, bhante.”
“Yes, venerable sir.”

“Indeed I call it ignorance, Salha. A deluded person is an ignorant person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely … which will bring him a long time of harm and suffering.”
“Evam, bhante.”
“Yes, venerable sir.”
«Taṃ kim maññatha, Sālhā, ime dhammā kusala vā akusala vā» ti?
“So what do you think, Salha, are these mental qualities skillful or unskillful?”
«Akusala, bhante.»
“Unskillful, venerable sir.”
«Sāvajjā vā anavajjā vā» ti?
“Reprehensible or commendable?”
«Sāvajjā, bhante.»
“Reprehensible, venerable sir.”
«Viññūgarahitā vā viññuppasatthā vā» ti?
“Despised by the wise, or praised by the wise?”
«Viññūgarahitā, bhante.»
“Despised by the wise, venerable sir.”

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


3.


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”.  


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

(A.N. 2.2.19 Adhikaranaṇavaggo)

Further Readings 3

1. “Taṃ kim maññatha, Sālhā, atthi alohbo” ti?
   “So what do you think, Salha, does non-greed exist?”
   “Evam, bhante.”
   “Yes, venerable sir.”
   “I call it non-covetousness, Salha. A non-greedy person is a non-covetous person, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”
   “Evam, bhante.”
   “Yes, venerable sir.”
   “Taṃ kim maññatha, Sālhā, atthi adoso” ti?
   “So what do you think, Salha, does non-hatred exist?”
   “Evam, bhante.”
“Yes, venerable sir.”
“Abyāpaddo ti kho ahaṃ, Sālhā, etamatthaṃ vadāmi. Aduṭṭho kho ayaṃ, Sālhā, abyāpannacitto n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, param pi na tathattāya samādāpeti, yaṃ sa hoti dīgharatṭaṃ hitāya sukhāya” ti.
“I call it goodwill, Salha. A amiable person is a person of goodwill, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”
“Evam, bhante.”
“Yes, venerable sir.”
“Taṃ kim maññatha, Sālhā, aththi amoho” ti?
“So what do you think, Salha, does non-delusion exist?”
“Evam, bhante.”
“Yes, venerable sir.”
“I call it wisdom, Salha. A non-deluded person is a wise person, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”
“Evam, bhante.”
“Yes, venerable sir.”
“Taṃ kim maññatha, Sālhā, ime dhammā kusālā vā akusalā vā” ti?
“So what do you think, Salha, are these mental qualities skillful or unskillful?”
“Kusalā, bhante.”
“Skillful, venerable sir.”
“Sāvajjā vā anavajjā vā” ti?
“Reprehensible or commendable?”
“Anavajjā, bhante.”
“Commendable, venerable sir.”
“Viññūgarahitā vā viññūppassatthā vā” ti?
“Despised by the wise, or praised by the wise?”
“Viññūppassatthā, bhante.”
“Praised by the wise, venerable sir.”
“Samattā samādinnā hitāya sukhāya saṃvattanti, no vā ... ?”
“Grasped and accepted this leads to welfare and happiness, doesn’t it ...?”
“Samattā, bhante, samādinnā hitāya sukhāya saṃvattanti ...” ‘ti.
“Grasped, venerable sir, and accepted this leads to welfare and happiness ...”
“... Yadā tumhe, Sālhā, attanā’va jāneyyāthā: ‘ime dhammā kusālā, ime dhammā anavajjā, ime dhammā viññūppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṃvattanti’ ti, atha tumhe, Sālhā, upasampajja vihareyyāthā” ‘ti ...”
“... When you, Salha, know this for yourselves: ‘these qualities are wholesome, these qualities are commendable, these qualities are praised by the wise, these qualities when accomplished and undertaken lead to welfare and happiness, then, Salha, you will have taken them upon yourselves and will live accordingly’ ...”
2. “Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ abhāvitaṁ
akammaniyāṁ hoti, yathayidaṁ, bhikkhave, cittāṁ.
Cittaṁ, bhikkhave, abhāvitaṁ akammaniyāṁ hoti” ti.
“Monks, indeed I do not perceive another single thing that when undeveloped is so
workable, monks, as is the mind. The mind, monks, when undeveloped is unworkable.”
“Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ bhāvitaṁ
kammaniyāṁ hoti, yathayidaṁ, bhikkhave, cittāṁ.
Cittaṁ, bhikkhave, bhāvitaṁ kammaniyāṁ hoti” ti.
“Monks, indeed I do not perceive another single thing that when developed is so
workable, monks, as is the mind. The mind, monks, when developed is workable.”
“Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ abhāvitaṁ
mahato atthāya saṁvattati, yathayidaṁ, bhikkhave, cittāṁ.
Cittaṁ, bhikkhave, abhāvitaṁ mahato atthāya saṁvattati” ti.
“Monks, indeed I do not perceive another single thing that when undeveloped leads
to such great misery, monks, as does the mind. The mind, monks, undeveloped leads to
great misery.”
“Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ bhāvitaṁ
mahato atthāya saṁvattati, yathayidaṁ, bhikkhave, cittāṁ.
Cittaṁ, bhikkhave, bhāvitaṁ mahato atthāya saṁvattatī” ti.
“Monks, indeed I do not perceive another single thing that when developed leads to
such great well-being, monks, as does the mind. The mind, monks, developed leads to
great well-being.”
“Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ abhāvitaṁ
apāṭubhūtaṁ mahato atthāya saṁvattati, yathayidaṁ, bhikkhave, cittāṁ.
Cittaṁ, bhikkhave, abhāvitaṁ apāṭubhūtaṁ mahato atthāya saṁvattati” ti.
“Monks, indeed I do not perceive another single thing that when undeveloped and
not manifested leads to such great misery, monks, as does the mind. The mind, monks,
undeveloped and not manifested leads to great misery.”
“Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ bhāvitaṁ
pāṭubhūtaṁ mahato atthāya saṁvattati, yathayidaṁ, bhikkhave, cittāṁ.
Cittaṁ, bhikkhave, bhāvitaṁ pāṭubhūtaṁ mahato atthāya saṁvattati” ti.
“Monks, indeed I do not perceive another single thing that when developed and
manifested leads to such great well-being, monks, as does the mind. The mind, monks,
developed and manifested leads to great well-being.”
“Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ abhāvitaṁ
abahulikatāṁ mahato atthāya saṁvattati, yathayidaṁ, bhikkhave, cittāṁ.
Cittaṁ, bhikkhave, abhāvitaṁ abahulikatāṁ mahato atthāya saṁvattati” ti.
“Monks, indeed I do not perceive another single thing that when undeveloped and
unexercised leads to such great misery, monks, as does the mind. The mind, monks,
undeveloped and unexercised leads to great misery.”
“Nāhaṁ, bhikkhave, aññaṁ ekadhammam pi samanupassāmi, yaṁ evaṁ bhāvitaṁ
bahulikatāṁ mahato atthāya saṁvattati, yathayidaṁ, bhikkhave, cittāṁ.
4. 

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

“Nāhaṁ, bhikkhave, aṇāṁ ekadhammam pi samanupassāmi, yaṁ evaṁ abhāvitaṁ abahulikataṁ dukkhaṁhivahaṁ hoti, yathayidaṁ, bhikkhave, cittaṁ.

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

“Nāhaṁ, bhikkhave, aṇāṁ ekadhammam pi samanupassāmi, yaṁ evaṁ bhāvitaṁ bahuḷikataṁ sukhāvahaṁ hoti, yathayidaṁ, bhikkhave, cittaṁ.

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

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

3. 

“Katamañca, bhikkhave, dukkhaṁ ariyasaccam?

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

Jāti pi dukkhā, jaṭā pi dukkhā, maraṇaṁ pi dukkham, … appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho, yaṁ p’icchaṁ na labhati tam pi dukkham, saṃkhittena paṇc’upaṭṭaṅkhandhā pi dukkhā.”

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

(D.N. 2.9. [22] Mahāsatipaṭṭhānasuttaṁ)

4. 

“Bhante Nāgasena, kiṁlakkhaṇaṁ viṁśaṇu? ti?

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

“Vijñānaṁlakkhaṇaṁ, mahārāja, viṁśaṇu” ti.

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

“Opammanṁ karohī” ti.

“Make a simile.”

“Yathā, mahārāja, nagaraguttiko majhe nagare sīmghāṭake nisinno passeyya purathmithadiso purisaṁ āgacchantaṁ, passeyya dakkhiṇadiso purisaṁ āgacchantaṁ, passeyya pacchimadiso purisaṁ āgacchantaṁ, passeyya uttaradiso purisaṁ āgacchantaṁ, evameva kho, mahārāja, yaṁca puriso cakkunā ruṁpaṁ passati, taṁ viṁśaṇENA viṁśaṇi, yaṁca sotena saddaṁ suṇāti, taṁ viṁśaṇena viṁśaṇi, yaṁca ghanena gandham ghāyati, taṁ viṁśaṇena viṁśaṇi, yaṁca jivhāya rasaṁ sāyati, taṁ viṁśaṇena viṁśaṇi, yaṁca käyena phoṭṭhabbaṁ phusati, taṁ viṁśaṇena viṁśaṇi, yaṁca manasaṁ dhammaṁ viṁśaṇi, taṁ viṁśaṇena viṁśaṇi.

“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.

Evaṃ kho, mahārāja, vijāṇanalakkhaṇam viññānaṃ ti.
“Indeed thus, great king, the distinguishing mark of consciousness is cognizing.”
«Kallo’si, bhante Nāgasena» ti.  
"You are clever, venerable Nāgasena."

(Miln. III.3.12. Vicāravaggo, Viññānalakkhaṇapañho)

CHAPTER 4

Readings 4

1.  
Evameva kho, bhikkhave, cattāro’me samañabrāhmaṇānaṃ upakkilesā, yehi
upakkilesehi upakkiliṭṭhā eke samañabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

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

Katame cattāro?
What are these four?

Santi, bhikkhave, eke samañabrāhmaṇā suraṃ pivanti merayaṃ, surāmerayaapāṇā
appaṭiviratā. Ayam, bhikkhave, paṭhama samañabrāhmaṇānaṃ upakkileso, yena
upakkilesena upakkiliṭṭhā eke samañabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

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

Santi, bhikkhave, eke samañabrāhmaṇā methunaṃ dhammaṃ paṭisevanti,
methunasmā dhammā appaṭiviratā. Ayam, bhikkhave, dutiyo samañabrāhmaṇānaṃ
upakkileso yena upakkilesena upakkiliṭṭhā eke samañabrāhmaṇā na tapanti, na bhāsanti,
navirocanti.

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

Santi, bhikkhave, eke samañabrāhmaṇā játarūparajataṃ sādiyanti,
jātarūparaṭapatiggaṇā appaṭiviratā. Ayam, bhikkhave, tatiyo samañabrāhmaṇānaṃ
upakkileso yena upakkilesena upakkiliṭṭhā eke samañabrāhmaṇā na tapanti, na bhāsanti,
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, eke samanabrāhmaṇā micchājīvena jīvanti, micchājīvā appaṭīviratā. Ayām, bhikkhave, catuttho samanabrāhmaṇānaṃ upakkilesa yena upakkilesena upakkiliṭṭhā eke samanabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

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

Ime kho, bhikkhave, cattāro samanabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samanabrāhmaṇā na tapanti, na bhāsanti, na virocantiṭṭhī.

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.

Suraṃ pivanti merayaṃ
paṭīsevanti methunaṃ
Rajataṃ jātarūpaṃ ca
sādiyanti aviddasu
Micchājīvena jīvanti
eke samanabrāhmaṇā.

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

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

2.
Bhojanaṃ, Suppavāse, dentī ariyasāvikā paṭigghahakānaṃ cattāri thānāni detī.
The noble female disciple who gives food, Suppavase, to recipients, provides four conditions.
Katamāni cattāri?
What four?
Āyuṃ detī, vaṃṣaṃ detī, sukhaṃ detī, balaṃ detī.
She gives long life, health, well-being, and strength.
Āyuṃ kho pana datvā āyussa bhāgīnī hoti dibbassa vā māṇusassa vā. Vaṃṣaṃ datvā vaṃṇassa bhāgīnī hoti dibbassa vā māṇusassa vā. Sukhaṃ datvā sukhaṃsa bhāgīnī hoti dibbassa vā māṇusassa vā. Balaṃ datvā balassa bhāgīnī hoti dibbassa vā māṇusassa vā.

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

Bhojanaṃ, Suppavāse, dentī ariyasāvikā paṭigghahakānaṃ imāni cattāri thānāni detīti.

Suppavase, the noble female disciple who gives food to those who need it, provides these four conditions.
3.

Na bhaje pāpake mitte - na bhaje purisādhame;
Bhajetha mitte kalyāṇe - bhajetha purisuttame.
*Do not associate with wicked friends, nor with unrighteous people.*
*Associate with virtuous friends, with the noblest people.*

(Dhp. 6:78)

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno;
Attānaṁ upamaṁ katvā - na haneyya na ghātaye.
*All fear punishment, and all fear death.
Having drawn an analogy to yourself, do not kill nor cause to be killed.*

(Dhp. 10:129-130)

Bahuṃ pi ce sahitaṁ bhāsamāno - na takkaro hoti naro pamatto
gopo’va gāvo gaṇayāmaṁ paresaṁ - na bhāgavā sāmaṅnassa hoti.
*Even if he recites much the scriptures, but does not practice them, a lazy man
Is like a cowherd counting the cattle of others, and is not a participant in the holy life.*

Appaṃ pi ce sahitaṁ bhāsamāno - dhammassa hoti anudhammacārī
rāgaṁ ca dosaṁ ca paḥaya moham - sammappajāno suvimuttacitto
anupādiyāno idha vā huraṁ vā - sa bhāgavā sāmaṅnassa hoti.
*Even if he recites little the scriptures, the one who acts in accordance with the Dhamma,
Having renounced greed, anger, and delusion, he is a fully comprehending one with a well-freed mind; he is freed from clinging in this world and the next; and he is a participant in the holy life.*

(Dhp. 1:19-20)

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

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

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

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

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

(Dhp. 16:212-216)

Further Readings 4
1.

Dve’mā, bhikkhave, parisā.
Monks, there are these two types of assemblies.
Katamā dve?
What two?
Uttānā ca parisā gambhīrā ca parisā.
There are shallow assemblies and deep assemblies.
Katamā ca, bhikkhave, uttānā parisā?
And what, monks, is a shallow assembly?
Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū uddhatā honti unnaḷā capalā mukhārā vikīṇṇavācā ... asampajānā asamāhitā vibbhantarātā pākat’indriyā.
Here, monks, in this type of assembly monks are agitated, proud, fickle, garrulous, loose-talking ... unmindful, uncollected, with wandering minds, and unbridled faculties.
Ayaṃ vuccati, bhikkhave, uttānā parisā.
This, monks, is called a shallow assembly.
Katamā ca, bhikkhave, gambhīrā parisā?
And what, monks, is a deep assembly?
Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū anuddhatā honti unanuṇṇā acapalā amukharā avikīṇṇavācā ... sampaṭṭānā samāhītā ekaggacittā samvut’indriyā.
Here, monks, in this type of assembly monks are balanced, humble, steadfast, quiet, not loose-talking ... mindful, collected, with one-pointed minds, and restrained faculties.
Ayaṃ vuccati, bhikkhave, gambhīrā parisā.
This, monks, is called a deep assembly.
Imā kho, bhikkhave, dve parisā.
Indeed, monks, these are two types of assemblies.

(A.N.2.5.1. [2.43] Parisavaggo)
Katamā ca, bhikkhave, vaggā parisā?
*And what, monks, is a dissentious assembly?*

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhu bhāṇḍanajātā kalahajātā vivādāpanṇā … viharanti.

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

Ayaṃ vuccati, bhikkhave, vaggā parisā.

*This, monks, is called a dissentious assembly.*

Katamā ca, bhikkhave, samaggā parisā?

*And what, monks, is a united assembly?*

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhu samaggā sammodamānā avivadamānā khīrodakībhūtā … viharanti.

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

Ayaṃ vuccati, bhikkhave, samaggā parisā.

*This, monks, is called a united assembly.*

Imā kho, bhikkhave, dve parisā.

*Indeed, monks, these are two types of assemblies.*

Dve‘mā, bhikkhave, parisā.

*Monks, there are these two types of assemblies.*

Katamā dve?

*What two?*

Visamā ca parisā samā ca parisā.

*There are unharmonious assemblies and harmonious assemblies.*

Katamā ca, bhikkhave, visamā parisā?

*And what, monks, is an unharmonious assembly?*

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

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

Ayaṃ vuccati, bhikkhave, visamā parisā.

*This, monks, is called an unharmonious assembly.*

Katamā ca, bhikkhave, samā parisā?

*And what, monks, is a harmonious assembly?*

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

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

(A.N.2.5.2. [2.44] Parisavaggo)
Ayaṃ vuccati, bhikkhave, samā parisā.  
This, monks, is called a harmonious assembly.
Imā kho, bhikkhave, dve parisā.  
Indeed, monks, these are two types of assemblies.  

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

2.

Appamādo amatapadaṃ - pamādo maccuno padaṃ;  
appamattā na mīyanti - ye pamattā yathā matā.  
Diligence is the path to the deathless – negligence the path to death;  
The diligent do not die – the negligent are as if dead already.

Evāṃ visesato āvatvā - appamādamhi paṇḍītā;  
appamāde pamoḍanti - ariyānaṃ go care raṭā.  
Having completely understood this about diligence, the wise  
Rejoice in diligence, delighting in the sphere of the nobles.

(Php. 2:21-22)

Ūdakaṃ hi nayanti nettikā - usukārā namayanti tejanaṃ.  
dārum namayanti tacchakā - attānaṃ damayanti paṇḍītā.  
Indeed irrigators direct water, fletchers fashion arrows,  
Carpenters shape wood, and the wise tame themselves.

Selo yathā ekaghano - vātena na saṃrati;  
evaṃ nindapasaṃsāsu - na saṃniṃjanti paṇḍītā.  
Just as a solid rock is not moved by the wind,  
So the wise are not shaken by blame or praise.

(Yathā pi rahado gambhirō - vippasanno anāvilo;  
evaṃ dhammāni sutvāna - vippasidanti paṇḍītā.  
Just as a deep and clear lake, is not stirred up,  
So the wise, having heard the teachings, are serene.

(Dhp. 6:80-82)

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

(Dhp. 13:174)

3.

Dve’māni, bhikkhave, sukhāni.  
Monks, there are these two types of happiness.  
Katamāni dve?  
What two?  
Gihisukham ca pabbajitasukham ca.  
There is the happiness of the householder and the happiness of one who has gone forth.
Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnāṃ sukhānaṃ yadidaṃ pabbajitasukham ti.

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

Dve’māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Kāmasukhaṃ ca nekkhammasukhaṃ ca.

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

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnāṃ sukhānaṃ yadidaṃ nekkhammasukhaṃ ti.

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

Dve’māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Upadhisukhaṃ ca nirupadhisukhaṃ ca.

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

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnāṃ sukhānaṃ yadidaṃ nirupadhisukhaṃ ti.

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

Dve’māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Sāsavasukhaṃ ca anāsavasukhaṅca.

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

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggaṃ, bhikkhave, imesaṃ dvinnāṃ sukhānaṃ yadidaṃ anāsavasukhaṃ ti.

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

Dve’māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Sāmisaṃ ca sukhāṃ nirāmisaṃ ca sukhāṃ.

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

Imāni kho, bhikkhave, dve sukhāni.
Indeed, monks, these are two types of happiness. 
Etadaggaṁ, bhikkhave, imesaṁ dvīnaṁ sukhānaṁ yadidaṁ nirāmisaṁ sukhaṁ ti.
The better, monks, of these two types of happiness is the happiness not of the flesh.

Dveṁāni, bhikkhave, sukhāni. 
Monks, there are these two types of happiness. 
Katamāni dve?
What two?
Ariyasukhaṁ ca anariyasukhaṁ ca. 
There is the happiness of the noble and the happiness of the ignoble.
Imāni kho, bhikkhave, dve sukhāni. 
Indeed, monks, these are two types of happiness.
Etadaggaṁ, bhikkhave, imesaṁ dvīnaṁ sukhānaṁ yadidaṁ ariyasukhaṁ ti.
The better, monks, of these two types of happiness is the happiness of the noble.

Dveṁāni, bhikkhave, sukhāni.
Monks, there are these two types of happiness.
Katamāni dve?
What two?
Kāyikaṁ ca sukhāṁ cetasikāṁ ca sukhaṁ. 
There is the happiness of the body and the happiness of the mind.
Imāni kho, bhikkhave, dve sukhāni.
Indeed, monks, these are two types of happiness.
Etadaggaṁ, bhikkhave, imesaṁ dvīnaṁ sukhānaṁ yadidaṁ cetasikāṁ sukhaṁ 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, amgehi samannāgato rājā cakkavattī dhammen’eva cakkam pavatteti, tam hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccathikena pāṇinā.
Endowed with five qualities, monks, a king who is a universal monarch righteously sets in motion the wheel; which wheel is irreversible by anyone, by any human being, by any opponent, by any living being.
Katamehi pañcahi?
What five?
Idha, bhikkhave, rājā cakkavattī atthaṅñū ca hoti, dhammaṅñū ca, mattaṅñū ca, kālaṅñū ca, parisaṅñū 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 amgehi samannāgato rājā cakkavattī dhammeneva cakkam pavatteti; tam hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccathikena pāṇinā.
Endowed with these five qualities, monks, a king who is a universal monarch righteously sets in motion the wheel; which wheel is irreversible by anyone, by any human being, by any opponent, by any living being.
Evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahāṃ
sammāsambuddho dhammeneva anuttaraṃ dharmacakkhaṃ pavatteti; taṃ hoti ca
appāṭivattiyāṃ samāṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā
kenaci vā lokasmiṃ.

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

Katamehi pañcahi?

What five?

Idha, bhikkhave, tathāgato arahāṃ sammāsambuddho atthaṅnū, dhammaṅnū,
mattaṅnū, kālaṅnū, paṇisaṅnū.

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

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahāṃ
sammāsambuddho dhammeneva anuttaraṃ dharmacakkhaṃ pavatteti; taṃ hoti
dharmacakkhaṃ appāṭivattiyāṃ samāṇena vā brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmiṃ ti.

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


CHAPTER 5

Readings 5

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

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

«Atṭhānaṃ kho etam, brāhmaṇa, anavakāso yaṃ asappuriso asappurisam jāneyya -
‘asappuriso ayaṃ bhavaṃ’»ti.

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

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

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

«Etam pi kho, brāhmaṇa, atṭhānaṃ anavakāso yaṃ asappuriso sappurisam jāneyya -
‘sappuriso ayaṃ bhavaṃ’»ti.

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

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

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

«Ehānaṃ kho etam, brāhmaṇa, vijjati yaṃ sappuriso sappurisam jāneyya - ‘sappuriso ayaṃ bhavam’»ti.

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

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

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

«Etampi kho, bha Gotama, sappuriso asappurisaṃ jāneyya - ‘asappuriso ayaṃ bhavam’»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] Vassakārasuttaṃ)

2.

Yo hi koci manussesu - gorakkhaṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi, - ‘kassako’ so, na brāhmaṇo.

Whoever among humans makes a living by cow-herding;
Thus, Vasettha, you should know – he is a farmer, not a Brahmin.

Yo hi koci manussesu - puthusippena jivati;
evaṃ, Vāseṭṭha, jānāhi - ‘sippiko’ so, na brāhmaṇo.

Whoever among humans makes a living by various crafts;
Thus, Vasettha, you should know – he is a craftsman, not a Brahmin.

Yo hi koci manussesu - vohāraṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘vāṇijo’ so, na brāhmaṇo.

Whoever among humans makes a living by trade;
Thus, Vasettha, you should know – he is a merchant, not a Brahmin.

Yo hi koci manussesu - parapessena jivati;
evaṃ, Vāseṭṭha, jānāhi - ‘pessiko’ so, na brāhmaṇo.

Whoever among humans makes a living by serving others;
Thus, Vasettha, you should know – he is a servant, not a Brahmin.

Yo hi koci manussesu - adinnanm upajīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘coro’ eso, na brāhmaṇo.

Whoever among humans makes a living from what is not given;
Thus, Vasettha, you should know – he is a thief, not a Brahmin.

Yo hi koci manussesu - issatthām upajīvati;

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

Yo hi koci manussesu - porohiccena jivati;
evaṃ, Vāseṭṭha, jānāhi - ‘yājako’ so, na brāhmaṇo.

Whoever among humans lives by the office of a family priest;
Thus, Vasettha, you should know – he is a priest, not a Brahmin.

Yo hi koci manussesu - gāmaṇi raṭṭhaṅca bhunjati;
evaṃ, Vāseṭṭha, jānāhi - ‘rājā’ eso, na brāhmaṇo.
Whoever among humans enjoys village and country;
Thus, Vasettha, you should know – he is a king, not a Brahmin.

Na câhaṃ ‘brāhmaṇaṃ’ brūmi - yonijāṃ māttisambhavaṃ;
‘Bhovādi’ nāma so hoti - sace hoti sākiṅcana.
akiṅcanaṃ anādānaṃ - tamahaṃ brūmi ‘brāhmaṇaṃ’.

And I don’t call someone ‘Brahmin’, according to the mother’s womb from which he is born,
Nor he who is addressed ‘Brahmin, if he is full of worldly attachment.
He who is not attached, not grasping
– him I call ‘Brahmin’.

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

3.

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

(Dhp. 2, 30)

Yathāpi ruciraṃ pupphaṃ - vaṇṇavantaṃ agandhakaṃ;
evaṃ subhāsītā vācā - aphalā hoti akubbato.
Indeed just like a beautiful flower – colorful but unscented;
Thus a well-spoken word is not fruitful to one who does not practice.

(Dhp. 4, 51-52)

Yathāpi ruciraṃ pupphaṃ - vaṇṇavantaṃ sugandhakaṃ.
evaṃ subhāsītā vācā - saphalā hoti kubbato.
Indeed just like a beautiful flower – colorful and well-scented;
Thus a well-spoken word is fruitful to one who does practice.

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

(Dhp. 5, 60)

4.

Asevanā ca bālānaṃ - paṇḍitānāca sevanā;
pūjā ca pūjaneyyaṇaṃ - etam māṃgamuttamaṃ.
Non-association with the foolish, and association with the wise;
And offerings to those worthy of respect – this is the highest blessing.
Bāhusaccam ca sippaṇca - vinayo ca susikkhito;

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subhāsitā ca yā vācā - etat maṃgalamuttamān.
Learning and arts – and discipline well-practiced;
And whatever words are well-spoken - this is the highest blessing.
Dāṇḍaka dhamaṃcāriyā ca - nātakānaṃ ca saṃghāho;
anavajjāni kamāṇi - etat maṃgalamuttamān.
Charity and righteous living – and caring for relatives;
Commendable deeds - this is the highest blessing.
Āraṭṭi viratī pāpā - majjapāṇa ca saṃyamo;
appamādo ca dhhammesu - etat maṃgalamuttamān.
The leaving off and complete abstention from evil – and restraint from
drinking intoxicants;
And diligence in the dhamma - this is the highest blessing.
Gāravo ca nivāto ca - santuttхи ca kataññutā;
kālāna dhamaṃsavanāṃ - etat maṃgalamuttamān.
Reverence and modesty – contentment and gratitude;
Timely hearing of the dhamma - this is the highest blessing.
Khantī ca sovacassāt - saṃnāṇaṃca dassanaṃ;
kālāna dhamaṃsākacchā - etat maṃgalamuttamān.
Patience and gentleness – the visiting of recluse;
Discussion of the doctrine at the right time - this is the highest blessing.
(Snp 2.4. Maṃgalasuttam

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

Further Readings 5
1.
«Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo
dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassa.
Endowed with six mental qualities, monks, a monk is venerable, worthy of hospitality,
offerings, and respectful salutation, and is an incomparable sphere of merit for the world.
Katamehī chahi?
What are these six?
Idha, bhikkhave, bhikkhu cakkhuṇā rūpaṃ disvā n’eva sumano hoti na dhammano,
upekkhako viharati sato sampajāno.
Here, monks, a monk having seen form with his eye, is not thus of a happy mind, nor
an unhappy mind, but abides equanimous, mindful, and fully aware.
Sotena saddaṃ sutvā n’eva sumano hoti na dhammano, upekkhako viharati sato
sampajāno.
Having heard a sound with his ear, he is not thus of a happy mind, nor an unhappy
mind, but abides equanimous, mindful, and fully aware.
Ghāṇena gandhaṃ ghāyiṭvā n’eva sumano hoti na dhammano, upekkhako viharati sato
sampajāno.
Having smelt a scent with his nose, he is not thus of a happy mind, nor an unhappy
mind, but abides equanimous, mindful, and fully aware.
Jivhāya rasaṃ sāyiṭvā n’eva sumano hoti na dhammano, upekkhako viharati sato
sampajāno.
Having savored a taste with his tongue, he is not thus of a happy mind, nor an
unhappy mind, but abides equanimous, mindful, and fully aware.
Kāyena phoṭṭhabbaṃ phusitvā neva sumano hoti na dummano, upekkhako viharati sato sampajāṇo.

Having felt a touch with his body, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.
Manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāṇo.

Having cognized an idea in his mind, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.
Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā»ti.

Endowed with these six mental qualities, monks, a monk is venerable, worthy of hospitality, offerings, and respectful salutation, and is an incomparable sphere of merit for the world.
(A.N. 6.1.1.1. Paṭhama-āhuneyyasuttaṃ)

2.

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

Taṁ kīṁ maṁñasi, Sīvaka, santāṃ vā ajhattaṁ lobhaṁ ‘atthi me ajhattaṁ lobho’ti pajānāsi, asantāṃ vā ajhattaṁ lobhaṁ ‘natthi me ajhattaṁ lobho’ti pajānāsi?’

“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’?”

«Evāṃ, bhante».

“Yes, venerable sir”.

«Yaṁ kho tvāṁ, Sīvaka, santāṃ vā ajhattaṁ lobhaṁ ‘atthi me ajhattaṁ lobho’ti pajānāsi, asantāṃ vā ajhattaṁ lobhaṁ ‘natthi me ajhattaṁ lobho’ti pajānāsi' – evampi kho, Sivaka, sandiṭṭhiko dhammo hoti … pe …

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

«Taṁ kīṁ maṁñasi, Sīvaka, santāṃ vā ajhattaṁ dosaṁ … pe …

… santāṃ vā ajhattaṁ moham … pe …
… santāṃ vā ajhattaṁ lobhadhammaṁ … pe …
… santāṃ vā ajhattaṁ dosadhammaṁ … pe …
… santāṃ vā ajhattaṁ mohadhammaṁ ‘atthi me ajhattaṁ mohadhammo’ti pajānāsi, asantāṃ vā ajhattaṁ mohadhammaṁ ‘natthi me ajhattaṁ mohadhammo’ti pajānāsi?’

“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'?"

"Evam, bhante".

"Yes, venerable sir".

"Yaṁ kho tvāṁ, Sīvaka, santāṁ vā ajjhattaṁ mohadhammaṁ ‘atthi me ajjhattaṁ mohadhammo’ti pajānāsi, asantaṁ vā ajjhattaṁ mohadhammaṁ ‘natthi me ajjhattaṁ mohadhammo’ti pajānāsi - evam kho, Sīvaka, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyiko paccattāṁ veditabbo viññūhi"ti.

"Indeed, Sīvaka, 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'"

"Abhikkantaṁ, bhante, abhikkantaṁ, bhante … pe … upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetāṁ saraṇaṁ gataṁ"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. Paṭhamasandiṭṭhikasuttaṁ)

3.

Rājā āha: "Bhante Nāgasena, yo jānanto pāpakammaṁ karoti, yo ajānanto pāpakammaṁ karoti, kassa bahutaram apuññan"ti?

Thero āha: "In that case, venerable Nagasena, for him who does evil not knowing is the greater demerit."

"Yo kho, bhante, ajānanto pāpakammaṁ karoti, tassa bahutaram apuññan"ti.

"Evameva kho, mahārāja, yo ajānanto pāpakammaṁ karoti, tassa bahutaram apuññan"ti.

"Evameva kho, mahārāja, yo ajānanto pāpakammaṁ karoti, tassa bahutaram apuññan"ti.

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

"Kallo’si, bhante Nāgasenā"ti.

"You are clever, venerable Nagasena.

(Miln. III.7.8. Jānantājānantapaṭpakaraṇapañho)

4.

"Taṁ kim maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā"ti?
“What do you think, monks, is form permanent or impermanent”? 
«Aniccaṁ, bhante».
“Impermanent, venerable sir”.
«Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā»ti?
"Then is that which is impermanent satisfactory or unsatisfactory”?
«Dukkhaṁ, bhante».
“Unsatisfactory, venerable sir”.
«Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassiṇuṁ -
‘etaṁ mama, eso’hamasmi, eso me attā’»ti?
"Then that which is impermanent, unsatisfactory, and of the nature to change, would
it be clever to perceive ‘this is mine, this I am, this is my self’”?
«No h’etaṁ, bhante».
“Certainly not, venerable sir”.
«Veda... saññā... saṁkhārā... viññāṇaṁ niccaṁ vā aniccaṁ vā»ti?
"Feeling... perception... mental formation... is consciousness permanent or
impermanent”? 
«Aniccaṁ, bhante».
“Impermanent, venerable sir”.
«Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā»ti?
"Then is that which is impermanent satisfactory or unsatisfactory”?
«Dukkhaṁ, bhante».
“Unsatisfactory, venerable sir”.
«Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassiṇuṁ -
‘etaṁ mama, eso’hamasmi, eso me attā’»ti?
"Then that which is impermanent, unsatisfactory, and of the nature to change, would
it be clever to perceive ‘this is mine, this I am, this is my self’”?
«No h’etaṁ, bhante».
“Certainly not, venerable sir”.

(S.N. 3.1.7. Anattalakkhanasuttaṃ 
Samyutta Nikaya XXII.59 Anatta-lakkhana Sutta 
http://www.accesstoinsight.org/canon/samyutta/sn22-59.html)

CHAPTER 6

Readings 6
1. 
Pañca-sikkhāpadāni:
The five training rules:
1. Paññātipātā veramaṇī sikkhāpadaṁ samādiyāmi.
I undertake the training rule to refrain from the destruction of life.
2. Adinnādānā veramaṇī sikkhāpadaṁ samādiyāmi.
I undertake the training rule to refrain from taking what is not given.
I undertake the training rule to refrain from sexual misconduct.

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I undertake the training rule to refrain from false speech.

5. Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādīyāmi.
   I undertake the training rule to refrain from alcohol and intoxicants leading to a state of indolence.

   (Khp.2 Dasasikkhāpadaṃ
   http://www.accesstoinsight.org/canon/khuddaka/khp/khp-b.html#2)

2. Yathāpi cando vimalo - gacchaṃ ākāsadhātuyā;
sabbe tārāgane loke - ābhāya atirocati.
   Just as the clear bright moon – gone into the sky
   Outshines all the galaxies of stars in the world with its luster.

   Tath’eva sīlasampanno - saddho purisapuggalo;
sabbe maccharino loke - cāgena atirocati.
   So too, an individual endowed with virtue, and faithful;
   Outshines all greedy people in the world with generosity.

   Yathāpi megho thanayaṃ - vijjumāli satakkaku;
thalam ninnaṃ ca pūreti - abhivassaṃ vasundharam.
   Just as a thundering rain cloud – ringed with lightning and with countless ledges;
   Fills the plateau and the lowland – and rains down on the earth.

   Evaṃ dassanasampanno - Sammāsambuddhasāvako;
maccharin adhigānḥāti - pañcattānānā panḍito.
   Thus, one endowed with perfect insight – a disciple of the fully-enlightened one;
   Surpasses the greedy person – and is a wise man for five reasons.

   Āyunā yasasā c’eva - vaṇṇena ca sukhena ca;
sa ve bhogaparibyūḥho - pecca sagge pamodati’ti.
   And thus, with longevity, fame, health, and happiness;
   And truly provided with wealth – he enjoys heaven after death.

   (A.N. 5.4.1. Sumanasuttaṃ)

3. Athā kho Selo brāhmaṇo tīhi māṇavakasatehi parivuto ... yena Keniyassa jatiḷassa assamo ten’upasamkami. Addasā kho Selo brāhmaṇo Keniyassa jatiḷassa assame app’ekacce uddhanāni khaṇante, app’ekacce kaṭṭhāni phālente, app’ekacce bhājanāni dhovante, app’ekacce udakamaṇikāṃ patiṭṭhāpente, app’ekacce āsanāni paññapente, Keniyāṃ pana jatiḷāṃ sāmaṇ yeva maṇḍalamāḷaṃ paṭiyādentāṃ.

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

Disvāna Keṇiyanā jaṭilam etadavoca: «Kiṃ nu kho bho Keṇiyassā āvāho vā bhavissati, vivāho vā bhavissati, mahāyañño vā paccupaṭṭhito, rājā vā Māgadho Seniya Bimbiśāro, nimantito svātanāya saddhiṃ balakāyenā»ti?

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

«Na me, bho Sela, āvāho vā bhavissati vivāho vā, n’āpi rājā Māgadho Seniya Bimbiśāro, nimantito svātanāya saddhiṃ balakāyenā; api ca kho me mahāyañño paccupaṭṭhito atthi. Samaṇo Gotamo Sakyaputto Sakyakulā pabbajito, Aṃguttarāpesu cārikam caramāno mahatā bhikkhusamghena ... Āpanaṃ anupatto. ... So me nimantito svātanāya ... saddhiṃ bhikkhusamghenā»ti.

“Not for me, master Sela, is there a bride-coming or a marriage, nor is Seniya Bimbasara the king of Magadha invited for tomorrow with his army; but indeed a great alms-giving is being presented by me. The reclus 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, kho Keṇiya, vadesi»?
“Do you say ‘the Buddha’, master Keṇiya?”
«Buddho’ti, kho Sela, vadāmi».
“I say ‘the Buddha’, master Sela”.
«Buddho’ti, kho Keṇiya, vadesi»?
“Do you say ‘the Buddha’, master Keṇiya?”
«Buddho’ti, kho Sela, vadāmi».
“I say ‘the Buddha’, master Sela”.

“Ghoso pi kho eso dullabhlo lokasmiṃ yadidam ‘buddho’»ti.
“And this sound is rare indeed in this world, that is ‘the Buddha’”.

(Snp 3.7. Selasutta
M.N. 92 Selasutta

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

4.

«Dve’mē, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujana hitāya bahujanasukhāya, bahuno janassa athāya hitāya sukhāya ....

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

Katame dve?
Which two?

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

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

«Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.

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

Katame dve?
Which two?

Tathāgato ca arahā sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjantī acchariyamanussāti.

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

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

“The passing away of two individuals, monks, born in this world are extraordinary people”.

Katamesaṃ dvinnāṃ?
Of which two?

Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa. Imesaṃ kho, bhikkhave, dvinnāṃ puggalānaṃ kālakiriyā bahuno janassa anutappā hotīti.

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

«Dve’me, bhikkhave, thūpārahā» ti.

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

(A.N. 2.5.6. Puggalavaggo)

5.

Tameva vācaṃ bhāseyya - yāy’attānaṃ na tāpaye;
pare ca na vīhīṃseyya - sā ve vācā subhāsitā.
Such speech should be spoken – that does not torment oneself;
And does not harm others – this indeed is well-spoken speech.

Piyavācameva bhāseyya - yā vācā paṭinanditā;
yāṃ anādāya pāpāni - paresaṃ bhāsate piyāṃ.
Thus pleasant speech should be spoken – words that are welcomed;
That do not bear evil – that is pleasant speech for others.

‘Saccam ve amatā vācā’ - esa dhammo sanantano;
‘sacce atthe ca dhamme ca’ - āhu, ‘santo patiṭṭhitā.’
‘Truthful speech is deathless’ – this is the eternal law;
‘In truth, welfare and doctrine’ – they say ‘good people are established’.

(Snp. 3.3. Subhāsitasuttaṃ
Sutta Nipata III.3 Subhasita Sutta
http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp3-3.html)

Further Readings 6

1.

”Nanu te, Soṇa, rahogatassa paṭīsallīnassa evaṃ cetaso parivitakko udapādi -‘ye kho
keci bhagavato sāvakā āraddhavīriyā viharanti, ahaṃ tesāṃ aṇñataro. Atha ca pana me na anupādāya āsavaihā cittamāṃ vimuccati, saṃvijjantii kho pana me kule bhogā, sakka bhogā ca bhuṇjituṃ puññāni ca kātuṃ. Yaṃ nūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattivā bhoge ca bhuṇjeyyaṃ puññāni ca kareyyaṃ’’’ti?

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

“Evaṃ, bhante”.

“Yes, venerable sir”.

“Tam kīṃ maṇṇasi, Sona, kusalo tvamī pavhe agāriyabhūto vīṇāya tantissare”’ti?

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

“Evaṃ, bhante”.

“Yes, venerable sir”.

“Tam kīṃ maṇṇasi, Sona, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaṇṇā vā”’ti?

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

“No h’etaṃ, bhante”.

“Indeed not, venerable sir”.

“Tam kīṃ maṇṇasi, Sona, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaṇṇā vā”’ti?

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

“No h’etaṃ, bhante”.

“Indeed not, venerable sir”.

“Yadā pana te, Sona, vīṇāya tantiyo na accāyatā honti nātisithilā same gūçe patiṭṭhitā, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaṇṇā vā”’ti?

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

“Evaṃ, bhante”.

“Yes, venerable sir”.

“Evaṃvaṃ kho, Sona, accāraddhavīriyaṃ uddhaccāya samvattati, atisithilavīriyaṃ kosajjāya samvattati. Tasmātiha tvamī, Sona, vīriyasamataṃ adhiṭṭhaha, indriyaṇaṃ ca samataṃ paṭivijjha, tatthe ca nimittaṃ gaṇhāhī”’ti.

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

(A.N. 6.6.1. Soṇasuttaṃ
Anguttara Nikāya VI.55 Soṇa Sutta
http://www.accesstoinsight.org/canon/anguttara/an6-55.html)

2.
Kodhano dubbaṅṇo hoti - atho dukkhaṁ pi seti so;
atho atthaṁ gaheṭvāna - anatthaṁ adhipajjati.

An angry person is ugly – and he sleeps badly;
Having gained well-being – he comes to disadvantage.
Tato kāyena vācāya - vadhāṁ katvāna kodhano;
kodhābhibhūto puriso - dhanajāṃṇīṁ nigacchati.

Further an angry person, having done harm by body or speech,
Overwhelmed with anger – he suffers loss of wealth.
Kodhasammadassammatto - āyasakyaṁ nigacchati;
ñātimittā suhajjā ca - parivajjanti kodhanam.

Overtaken by the intoxication of anger – he suffers dishonor;
Relatives and friends and colleagues shun an angry person.
Anatthajanano kodho - kodho cittappakopano;
bhayamantarato jātaṁ - taṁ jano nāvabujjhati.

Anger causes loss - anger upsets the mind;
He does not realize the fear born from within.
Kuddho atthaṁ na jānati - kuddho dhammaṁ na passati;
andhatamaṁ tadā hoti - yaṁ kodho sahate naraṁ.

The angry person does not know profit – he does not see the Dhamma;
Then he is in deep darkness - that man whom anger conquers.
Nāsasā hiri na ottappam - na vāco hoti garavo;
kodhena abhībhitassa - na dīpaṁ hoti kiñcanam.

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. Kodhanasuttaṁ
Anguttara Nikaya VII.60 Kodhana Sutta
http://www.accesstoinsight.org/canon/anguttara/an7-60.html)

3.
Rājā āha: »Kiṁlakkhaṇo, bhante Nāgasena, manasikāro, kiṁlakkhaṇā paññā»ti?
The king said: “Venerable Nagasena, what is the distinguishing mark of attention,
and what is the distinguishing mark of wisdom?”
»ōhanalakkhaṇo kho, mahārāja, manasikāro, chedanalakkhaṇā paññā»ti.
"Examination is the distinguishing mark of attention, and severing is the
distinguishing mark of wisdom?"
»Kathaṁ uhanalakkhaṇo manasikāro, kathaṁ chedanalakkhaṇā paññā, opammaṁ
karohi»ti.

"How is examination the distinguishing mark of attention, and how is severing the
distinguishing mark of wisdom? Make a simile."
»Jānāsi, tvam mahārāja, yavalāvake?» ti.
"Do you know barley-reapers, great king?"
»Āma, bhante, jānāmi» ti.
"Yes, venerable sir, I know them."
»Kathaṁ, mahārāja, yavalāvakaṁ yavaṁ lunantī» ti?
"How, great king, do barley-reapers reap barley?"
»Vāmena, bhante, hatthena yavakalāpaṁ gaheṭvā dakkhiṇena hatthena dāttam
A New Course in Reading Pali – Exercises

4.

Atha kho aññataro brāhmaṇo yena bhagavaṇa ten’upasamkami; upasamkamivā bhagavatā saddhiṁ sammodi. ... ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:

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

»Sanditthiko dhammo, sanditthiko dhammo’ti, bho gotama, vuccati. Kittāvatā nu kho, bho gotama, sanditthiko dhammo hoti ...»ti?

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

«Tena hi, brāhmaṇa, taṇṇevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi. Taṁ kiṁ maññasi, brāhmaṇa, sattaṁ vā ajjhatarā rāgaṁ ‘atthi me ajjhataṁ rāgo’ti pajānāsi, asattaṁ vā ajjhatarā rāgaṁ ‘natthi me ajjhataṁ rāgo’ti pajānāsi”?

“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’?”

«Evām, bho».

"Yes, sir."

«Yaṁ kho tvam, brāhmaṇa, sattaṁ vā ajjhatarā rāgaṁ ‘atthi me ajjhataṁ rāgo’ti pajānāsi, asattaṁ vā ajjhatarā rāgaṁ ‘natthi me ajjhataṁ rāgo’ti pajānāsi - evampi kho, brāhmaṇa, sanditthiko dhammo hoti ... ».

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

«Taṁ kiṁ maññasi, brāhmaṇa, sattaṁ vā ajjhatarā dosāṁ ... pe ... sattaṁ vā ajjhatarā mohaṁ ... pe ... sattaṁ vā ajjhatarā kāyasandoṣaṁ ... pe ...
santaṃ vā ajjhattaṃ vacisandosam... pe...
santaṃ vā ajjhattaṃ manosandosam ‘atthi me ajjhattaṃ manosandoso’ti pajānāsi,
asantaṃ vā ajjhattaṃ manosandosam ‘natthi me ajjhattaṃ manosandoso’ti pajānāsi’ti?

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

«Evaṃ, bho».  
“Yes, sir.”

«Yaṃ kho tvam, brāhmaṇa, santaṃ vā ajjhattaṃ manosandosaṃ ‘atthi me ajjhattaṃ manosandoso’ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosam ‘natthi me ajjhattaṃ manosandoso’ti pajānāsi - evaṃ kho, brāhmaṇa, sandīṭṭhiko dhammo hoti ...»ti.

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

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

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

(A.N. 6.5.6. Dutiyasandīṭhikasuttaṃ)

5.

Manujassa pamattacārino - taṇhā vaḍḍhati māluvā viya;  
so palavati hurāhuraṃ - phalamicchaṃ’va vanasmi vānaro.  
For a man who is lazy – craving increases like a maluva vine;  
He drifts from existence to existence – as the monkey in the forest desiring fruit.

Yaṃ esā sahāti jammī - taṇhā loke visattikā;  
sokā tassa pavaḍḍhanti - abhivaḍḍham’va bīraṇaṃ.  
Whoever in the world is overcome by this wretched craving and attachment;  
His sorrows increase – as birana grass grows.¹

Yo c’etaṃ sahāti jammī - taṇhā loke duraccayaṃ;  
sokā tamhā papatanti - udabindu’va pokkharā.  
Whoever in the world overcomes this wretched craving that is hard to remove;  
Sorrow falls from him – like a drop of water from a lotus leaf.

(Dhp, 24, 334-336)

CHAPTER 7

Readings 7

1.

¹ Some versions of Dhp have abhivattham – well-watered.
«Etha tumhe, Kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā pitakasampadānena, ... mā sameño no garūti. Yadā tumhe, Kālāmā, attanā’va jāneyyātha - ‘ime dhammā ākusalā, ime dhammā sāvajjā, ime dhammā viññugaraḥitā, ime dhammā samattā samādinnā ahiṭṭāya dukkhaṇā saṃvattantā’ti, atha tumhe, Kālāmā, pajaheyyātha.

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

«Taṃ kiṃ maññatha, Kālāmā, lobho purisassa ajjhattaṃ uppaḷjamanā uppaḷjati hitāya vā ahiṭṭāya vā? ti?

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

«Ahiṭṭāya, bhante».

“Harm, venerable sir”.

«Luddho panāyaṃ, Kālāmā, purisapuggalo lobhena abhībhūto pariyādinnacitto, pāṇaṃ pi hanati, adinnanāṃ pi ādīyati, paradārāṃ pi gacchati, musā pi bhāṇati, paraṃ pi tathattāya samādapi, yam’sa hoti digharattā ahiṭṭāya dukkhaṇā’ti.

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

«Evaṃ, bhante».

“Yes, venerable sir”.

«Taṃ kiṃ maññatha, Kālāmā, doso purisassa ajjhattaṃ uppaḷjamāno uppaḷjati hitāya vā ahiṭṭāya vā? ti?

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

«Ahiṭṭāya, bhante».

“Harm, venerable sir”.

«Duṭṭho panāyaṃ, Kālāmā, purisapuggalo dosena abhībhūto pariyādinnacitto, pāṇaṃ pi hanati, adinnanāṃ pi ādīyati, paradārāṃ pi gacchati, musā pi bhāṇati, paraṃ pi tathattāya samādapi, yam’sa hoti digharattā ahiṭṭāya dukkhaṇā’ti.

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

«Evaṃ, bhante».

“Yes, venerable sir”.

«Taṃ kiṃ maññatha, Kālāmā, mohā purisassa ajjhattaṃ uppaḷjamāno uppaḷjati hitāya vā ahiṭṭāya vā? ti?

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

«Ahiṭṭāya, bhante».

“Harm, venerable sir”.

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

“Yaṁ hi, brāhmaṇa, ditṭhaṁ bhāsato akusalā dhammā abhvāḍḍhanti, kusalā

(A.N. 3.7.5. Kesamuttisuttaṁ
Anguttara Nikaya III.65 Kalama Sutta
http://www.accesstoinsight.org/canon/anguttara/an3-65.html)
dhammā parihāyanti, evarūpaṃ diṭṭhaṃ na bhāsitabban ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, diṭṭhaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammāabhivaḍḍhanti, evarūpaṃ diṭṭhaṃ bhāsitabban ti vadāmi.

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

«Yaṃ hi, brāhmaṇa, sutaṃ bhāsato akusalā dhammāabhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ sutaṃ na bhāsitabban ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, sutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammāabhivaḍḍhanti, evarūpaṃ sutaṃ bhāsitabban ti vadāmi.

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

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

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

«Yaṃ hi, brāhmaṇa, viññātāṃ bhāsato akusalā dhammāabhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ viññātāṃ na bhāsitabban ti vadāmi. Yaṃ ca khvassa, brāhmaṇa, viññātāṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammāabhivaḍḍhanti, evarūpaṃ viññātāṃ bhāsitabban ti vadāmi

“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. Sutasuttaṃ
Anguttara Nikaya IV.183 Suta Sutta
http://www.accesstoinsight.org/canon/anguttara/an4-183.html)

3.

Saccaṃ bhaṇe na kujjheyya - dajjā’ppasmin pi yācito.
etehi tihi thānehi - gacche devāna santike.
Speak the truth, do not be angry – give what is asked for from the little you have.
By these three things – you would go in the vicinity of the gods.

(Dhp 17, 224)

Kāyappakopam rakheyya - kāyena saṃvuto siyā;
kāyaduccaritaṃ hitvā - kāyena sucaritaṃ care.

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

Vacāpakopaṃ rakkheyya - vācāya saṃvuto siyā;
vaciduccaritaṃ hitvā - vācāya sucaritaṃ care.

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

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

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

(Yo pāṇamatipāteti - musāvādaṃ ca bhāsati;  
loke adinnāṃ ādiyati - paradāraṃ ca gacchati.  
Surāmerayapānaṃ ca - yo naro anuyuñjati;  
idh’evameso lokasmīṃ - mūlam khaṇati attano.
One who kills living beings – and speaks falsely;  
Takes what is not given – and commits adultery;  
And drinks wine and liquor – the man who thus engages himself;
Here in this world – he digs up the very root of himself.

(Dhp 17, 231-233)

4.

Sace labhetha nipakaṃ sahāyaṃ,  
saddhiṃ caraṃ sādhuvihaṃ sādhīraṃ;  
Abhibhuyya sabbāni parissayāni,  
careyya tenattamano satīmā.

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

No ce labhetha nipakaṃ sahāyaṃ,  
saddhiṃ caraṃ sādhuvihaṃ sādhīraṃ;  
Rājā’va raṭṭhaṃ vijitaṃ pahāya,  
eko care mātaṃg’araṇe’va nāgo.

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

(Dhp 18, 246-247)

Further Readings 7

1. “Tayo’me, brāhmaṇā, aggī pahātabbā parivajjetabbā, na sevitabbā. Katame tayo?
Rāgaggi, dosaggi, mohaggi.

“Brahmins, there are these three fires that are to be renounced, and avoided, and not
2. Rājā āha: «Blante Nāgasena, kimlakkhaṇā paññā»ti?

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

«Pubbeva kho, mahārāja, mayā vuttaṃ 'chedanakkaṇā paññā' ti, api ca obhāsana-kākāṇā paññā».
"Previously, great king, I said 'severing is a distinguishing mark of wisdom', and now furthermore shining forth is a distinguishing mark of wisdom."

«Kathan, bhante, obhāsana lakkhaṇā paññātīti?
“How, venerable sir, is shining forth a distinguishing mark of wisdom?”

«Paññā, mahārāja, uppajjamāna avijjandhakāraṃ vidhameti, vijjobhāsaṃ janeti, nānālokaṃ vidamseti, ariyasaccāni pākaṇī karoti; tato yogāvacaro ‘aniccan’ti vā ‘dukkhan’ti vā ‘anatta’ti vā sammappaññāya passati»ti.

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

«Opammatā karotīti.
"Give me an analogy."

«Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, paviṇṭho padīpo andhakāraṃ vidhameti, obhāsaṃ janeti, ālokaṃ vidamseti, rūpāni pakaṭāni karoti, evameva kho, mahārāja, paññā uppajjamāna avijjandhakāraṃ vidhameti, vijjobhāsaṃ janeti, nānālokaṃ vidamseti, ariyasaccāni pakaṭāni karoti; tato yogāvacaro ‘aniccan’ti vā ‘dukkhan’ti vā ‘anatta’ti vā sammappaññāya passati. Evaṃ kho, mahārāja, obhāsana lakkhaṇā paññātīti.

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

«Kallosi, bhante Nagasenātīti.
"You are clever, venerable Nagasena.”

(Miln. III.1.14. Paññālakkhaṇapañho)

3.


"Venerable Nagasena, there are these nine types of people who disclose and do not keep secret counsel. What are the nine? A person characterized by lust, a person characterized by anger, a person characterized by delusion, a fearful person, a person attached to sensual things, a woman, a drunkard, a weakling, and a child."

Thero āha «Tesāṃ ko doso»ti?
The elder monk said: “What is the fault with these?”

«Rāgacarito, bhante Nagasena, rāgavasena mantītan guhyaṃ vivarati na dhāretri, dosacarito, bhante, dosavasena mantītan guhyaṃ vivarati na dhāretri, mūlo mohavasena mantītan guhyaṃ vivarati na dhāretri, bhīruko bhayavasena mantītan guhyaṃ vivarati na dhāretri, āmisagaruko āmisahetu mantītan guhyaṃ vivarati na dhāretri, itthī … ittaratāya mantītan guhyaṃ vivarati na dhāretri, soṇḍiko surālolatāya mantītan guhyaṃ vivarati na dhāretri, paṇḍako anekāmsikatāya mantītan guhyaṃ vivarati na dhāretri, dārako capalatāya mantītan guhyaṃ vivarati na dhāretri.
“A person characterized by lust, Venerable Nagasena, discloses and does not keep secret counsel, on account of passion; a person characterized by anger, venerable sir, discloses and does not keep secret counsel on account of ill-will; a person characterized by delusion discloses and does not keep secret counsel on account of delusion; a fearful person discloses and does not keep secret counsel on account of fear; a person attached to sensual things discloses and does not keep secret counsel for the sake of material pleasures; a woman discloses and does not keep secret counsel due to changeableness; a drunkard discloses and does not keep secret counsel because of addiction to drink; a weakling discloses and does not keep secret counsel due to uncertainty; and a child discloses and does not keep secret counsel due to fickleness.”

Bhavatīha:
It is said:

«Ratto duṭṭho ca mūḷho ca - bhīru āmisagaruko
ithī sōndo paṇḍako ca - navamo bhavati dārako.

“An infatuated person, a malicious one, a deluded one, a coward, a materialist, A woman, a drunkard, a weakling, and a child make nine.
Nav’ete puggalā loke - ittarā calitā calā;
etehi mantitāṃ guyhaṃ - khippaṃ bhavati pākaṭan»ti.

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

(Mīl. IV.intro Navaguyhamantavidhāṃsakaṃ)

4.

Middhī yadā hoti mahagghaso ca,
niddāyitā samparivattasāyi;
Mahāvarāhova nivāpapuṭṭho,
punappunaṃ gabbhamupeti mando.

He who is slothful and a great glutton,
Or a sleepy person who tosses and turns in bed;
Or a great pig fed on fodder,
Again and again reaches the womb.

Appamādaratā hotha - sacittamanurakkhattha;
duggā uddharath’attānaṃ - paṃke sanno’va kuṇjaro.

Be attached to diligence – control well your mind;
Lift yourselves up from the rough ground – as the elephant does himself from the mud.

(Dhp 23, 325, 327)

CHAPTER 8

Readings 8

1.

Atha kho Venāgapurikā brāhmaṇaṇagahapatikā yena Bhagavā ten’upasaṃkamiṃsu; upasaṃkamitvā app’ekacce Bhagavantaṃ abhivādetvā ekamantāṃ nisīdiṃsu, app’ekacce Bhagavatā saddhiṃ sammodiṃsu ... ekamantāṃ nisīdiṃsu, app’ekacce nāmagottaṃ sāvetvā ekamantāṃ nisīdiṃsu, appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu. Ekamantaṃ
Then indeed the Brahmins and householders of Venagapura approached the Blessed One. Having approached some saluted the Blessed One and sat down on one side; some exchanged greetings with Blessed One and sat down on one side; some announced their full names and sat down on one side; some stayed silent and sat down on one side. Sitting on one side Venagapura Vacchagotta the Brahmin spoke thus to the Blessed One:

«Acchariya, bho Gotama, abhutam, bho Gotama! Yāvañc’idaṃ bho Gotamassa vippasannāni indriyāni, parisuddho chavīyaṇṭaṃ pariyoṭāto. Seyyathāpi, bho Gotama, sāradaṃ badarapāṇḍuṃ parisuddhāṃ hoti pariyoṭāṃ; evamevaṃ bho Gotamassa vippasannāni indriyāni parisuddho chavīyaṇṭaṃ. Seyyathāpi, bho Gotama, tālapakkaṃ sampati bandhanā pamuttaṃ parisuddhāṃ hoti pariyoṭāṃ; evamevaṃ bho Gotamassa vippasannāni indriyāni parisuddho chavīyaṇṭaṃ.»

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

(A.N. 3.7.3. Venāgapurasuttaṃ)

2.
Tenā kho pana samayena Uggatasarīrassa brahmanaṃsa mahāyaṇño upakkaṭho hoti. Pañca usabhāsatāni thūṃ pañītāni honti yaññatthāya, pañca vacchatarasatāni thūṃ pañītāni honti yaññatthāya, pañca vacchatarasatāni thūṃ pañītāni honti yaññatthāya, pañca ajasatāni thūṃ pañītāni honti yaññatthāya, pañca urabbhasatāni thūṃ pañītāni honti yaññatthāya. Atha kho Uggatasarīro brahmaṇaṃ yeṇa Bhagavā ten’ upasaṃkami; upasaṃkamitvā Bhagavatā saddhiṃ sammodi ... ekamantaṃ nisīdi. Ekamantaṃ nisino kho Uggatasarīro brahmaṇaṃ Bhagavantaṃ etadavoca:

Indeed then at this time the great sacrifice of Uggatasarīro the Brahmin is being prepared. Five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams are brought up to a post to be sacrificed. Then the Brahmin Uggatasarīra 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 Uggatasarīra said this to the Blessed One:

«Sutaṃ m’etaṃ, bho Gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahaphalam hoti mahānisaṃsasamti."

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

«Mayā pi kho etam, brahmaṇa, sutaṃ aggissa ādānaṃ yūpassa ussāpanaṃ mahaphalam hoti mahānisaṃsasamti."

“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”.

Dutiyaṃ pi kho Uggatasarīro brahmaṇaṃ ... pe ... tatiyampi kho Uggatasarīro brahmaṇaṃ Bhagavantaṃ etadavoca:

A second time the Brahmin Uggatasarīra ... etc. ... and for a third time the Brahmin Uggatasarīra said this to the Blessed One:
“Sutaṃ m’etaṃ, bho Gotama, aggissa ādānaṃ yūpassaussāpanaṃ mahapphalaṃ hoti mahāniṇisamṣaṃ”ti.

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

“Mayā pi kho etam, brāhmaṇa, sutaṃ aggissa ādānaṃ yūpassaussāpanaṃ mahapphalaṃ hoti mahāniṇisamṣaṃ”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, bhante, ‘Would the Blessed One instruct me, Lord? So that I might have well-being and happiness for a long time?’”

(A.N. 7.5.4. Dutiya-aggisuttaṃ)

3.

Dunniṃghassalahuno - yatthakāmanipatino;
cittassadamathosādhu - cittaṃ dantaṃ sukha vaham.

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.

Sududdasam sunipuṣam - yatthakāmanipatinaṃ;
cittaṃ rakkhetha medhāvī - cittaṃ guttaṃ sukha vaham.

The mind is difficult to grasp, subtle and clings wherever it wishes
Let the wise person guard it - a mind guarded is conducive to happiness.

Anavaṭṭhitacittassa - saddhammaṃ avijñāto;
pariplavapādassasa - paññā na paripūrati.

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

(Dhp 3, 35-36, 38)

Yāvajīvaṃ pi ce bālo - paṇḍitaṃ pavirupasati;
na so dhammaṃ vijnāti - dabbī sūparasaṃ yathā.

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

Muhuttamapi ce viññū - pañditam payirupāsati;
kuhippan dhammaṁ vijānāti - jivhā sūparaśaṁ yathā.
If a sage associates with a wise man for only an instant
He knows the Dhamma, just as a tongue knows the taste of soup.

Na taṁ kammaṁ kataṁ sādhu - yaṁ katvā anutappati;
yassa assumukho rodaṁ - vipākaṁ paṭisevati.
That deed is not done well, when having done it, one repents;
And weeping bears the fruit from it with a tearful face.

Taṁ ca kammaṁ kataṁ sādhu - yaṁ katvā nānutappati;
yassa paṭīto sumano - vipākaṁ paṭisevati.
That deed is done well, when having done it, one does not repent;
And delighted one bears the fruit from it with a joyful mind.

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

Attānameva paṭhamamṇ - patirūpe nivesaye;
athaṁ añām anussāseyya - na kilisseyya paṇḍito.
Let one establish oneself in what is proper first;
Then one may instruct others. Such a wise person would not be defiled.

(Dhp 12, 158)

Further Readings 8
1.
Ekam samayaṁ Bhagavā Vesāliyaṁ viharati Mahāvane Kūṭāgārasālayaṁ. Attha kho Sīho senāpati yena Bhagavā ten’ūpasamikami; upasamikamiv Bhagavantaṁ abhvādetvā ekamantaṁ nisidi. Ekamaṁ nisinno kho Sīho senāpati Bhagavantaṁ etadavoca - "Sakkā nu kho, bhante, Bhagavā sandiṭṭhiyaṁ dānapaṁ paṇñanaṭuṁ?"

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

“Sakkā, Sīhā! bhagavā avoca - «dāyako, Sīha, dānapati bahuno janassa piyo hoti manāpo, āyaṁ pi, Sīha, dāyako dānapati bahuno janassa piyo hoti manāpo, idaṁ pi sandiṭṭhiyaṁ dānapaṁ.

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

“Puna ca param, Sīha, āyakam dānapatiṁ santo sappurisā bhajanti. Āyaṁ pi, Sīha, āyakaṁ dānapatiṁ santo sappurisā bhajanti, idaṁ pi sandiṭṭhiyaṁ dānapaṁ.

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

“Puna ca param, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati. Āyaṁ
pi, Sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idampi sandīthikam dānapahalām.

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


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

“Puna caparāṃ, Sīha, dāyako dānapati kāyassa bhedā paraṃ maraṇā sugatīṃ saggam lokam upapajjati. Yam pi, Sīha, dāyako dānapati kāyasssa bhedā paraṃ maraṇā sugatīṃ saggam lokam upapajjati, idampi samparāyikaṃ dānapahalāṃ.”

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

(A.N. 5.4.4. Sīhasenāpatisuttaṃ
Anguttara Nikaya V.34 Siha Sutta
http://www.accesstoinsight.org/canon/anguttara/an5-34.html)

2.

Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭagārasālāyam. Atha kho Mahāli Licchavi yena Bhagavā ten’upaṣamkami; upasamkamitvā Bhagavantaṃ abhivādetvā ekamaṃtaṃ nīśidi. Ekamaṃtaṃ nīsinno kho Mahāli Licchavi Bhagavantaṃ etadavoca:

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

“Ko nu kho, bhante, hetu, ko paccayo pāpassa kammassa kiriya, pāpassa kammassa pavattiyāti?

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

kammassa kiriyāya pāpassa kammassa pavattiyā tī. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā»ti.

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

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

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


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

(A.N. 10.5.7. Mahālisuttaṃ)

3.

Akkodhano’nupanāhi - amāyo rittapesuṇo;
sa ve tādisako bhikkhu - evaṃ pecca na socati.
A person without ill-will, or grudges, non-deceitful, free from slander;
If a monk is of such quality, then after death he does not grieve.

Akkodhano’nupanāhi - amāyo rittapesuṇo;
guttadvāro sadā bhikkhu - evaṃ pecca na socati.
A person without ill-will, or grudges, non-deceitful, free from slander;
This monk guarding his senses always, after death he does not grieve.
A person without ill-will, or grudges, non-deceitful, free from slander;
This monk of good morals, after death he does not grieve.

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

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

(Theragāthā 8.2. Sirimittattheragāthā)

4.

Rājā āha: «Bhante Nāgasena, yo idha kālamkato Brahmaloke uppajjeyya, yo ca idha kālamkato Kāsmīre uppajjeyya, ko cirataram ko sīghataram»ti?
The king asked: “Venerable Nagasena, for he who having passed away is reborn in the Brahma world, or for he who having passed away is reborn in Kashmir, which one takes the longer time, and which the shorter?”

«Samakaṃ, mahārājā»ti.
“They are the same, great king.”

«Opanmaṃ karohî»ti.
“Give me an analogy.”

«Kuhiṃ pana, mahārāja, tava jātanagarān»ti?
“When where, great king, is your town of birth?”

«Atthi, bhante, Kalasigāmo nāma, tatthāhaṃ jāto»ti.
“There is a place called Kalasigama, there I was born.”

«Kīva dūro, mahārāja, ito Kalasigāmo hotî»ti.
“How far away, great king, is Kalasigama from here?”

«Dvimattāni, bhante, yojanasatānî»ti.
“About 200 yojana, venerable sir.”

«Kīva dūraṃ, mahārāja, ito Kāsmīraṃ hotî»ti?
“How far away, great king, is Kashmir from here?”

«Dvādasa, bhante, yojanānî»ti.
“About 12 yojana, venerable sir.”

«Īmgha, tvaṃ mahārāja, Kalasigāmaṃ cintehî»ti.
“Go on then, great king, think about Kalasigama.”

«Cintito, bhante»ti.
“I am thinking, venerable sir.”

«Īmgha, tvaṃ mahārāja, Kāsmīraṃ cintehî»ti.
“Go on then, great king, think about Kashmir.”

«Cintitaṃ bhante»ti.
“I am thinking, venerable sir.”

«Katamaṃ nu kho, mahārāja, cireṇa cintitaṃ, katamaṃ sīghataraṃ»ti?
“Which thinking took a long time, great king, and which a short time?”
«Samakaṃ bhante»ti.

“The same, venerable sir.”

«Evameva kho, mahārāja, yo idha kālamkato Brahmaloke uppaṭṭa, samakaṃ yeva uppaṭṭantī»ti.

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

«Bhiyyo opammanī karohī»ti.

“Give me another analogy.”

«Taṃ kiṃ maññasi, mahārāja, dve sakūnā ākāsa gaccheyya, tesu eko ucce rukkhe nisīdeyya, eko nīce rukkhe nisīdeyya, tesam samakaṃ patiṭṭhitānaṃ katamassa chaṭṭha paṭhamataram pathaviyam patiṭṭhaheyya, katamassa chaṭṭha cirena pathaviyam patiṭṭhaheyyā»ti?

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

«Samakaṃ, bhante»ti.

“At the same time, venerable sir.”

«Evameva kho, mahārāja, yo idha kālamkato Brahmaloke uppaṭṭa, samakaṃ yeva uppaṭṭantī»ti.

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

«Kallo’si, bhante»ti.

“You are clever, venerable Nagasena.”

(Miln. III.7.5. Dvinnam lokuppannānaṃ samakabhāvapāho)

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**CHAPTER 9**

**Readings 9**

1.


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

«Bhadante»ti te bhikkhū Bhagavato paccassosuṃ.

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

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

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

«Evam, bhante»ti kho te bhikkhū Bhagavato paccassosuṃ.

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

Bhagavā etadavoca:

*The Blessed One said thus:*

«Katame, bhikkhave, cattāro mahāpadesā? Idha, bhikkhave, bhikkhu evam vadeyya - ‘Sammukhā m’etaṃ, āvuso, Bhagavato sutam, sammukhā patīgahitaṃ - ayaṃ dhammo,
“And what, monks, are the four great statements? Here, monks, a monk should say this – ‘This has been heard by me face to face from the Blessed One, face to face it has been received – this doctrine, this discipline, this dispensation from the Teacher’. Monks, the speaking of this is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these phrases having been well learned, the discourses are to be brought forth, the rules of discipline are to be compared. If when the discourses are brought forth and the rules of discipline compared, these do not enter into the discourses, these do not agree with the discipline, then it is to be concluded here: ‘Verily, this is not the word of the Blessed One, the arahant, the fully enlightened one’. This, monks, is the first of the great statements”

(A.N. 4.18.10. Mahāpadesasuttam)

2.

“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.”
3. Pāṇimhi ce vaṇo nāssa - hareyya pāṇinā visaññ;
nābbāṇaṃ visamanaveti - natthi pāṇaṃ akubbato.
If there is no wound on a hand, then one may carry poison in it;
Just as poison does not enter when woundless, there is no evil for the non-doer.

(Dhp 9, 124)

Pāṇimhi ce vaṇo nāssa - hareyya pāṇinā visaññ;
nābbāṇaṃ visamanaveti - natthi pāṇaṃ akubbato.
If there is no wound on a hand, then one may carry poison in it;
Just as poison does not enter when woundless, there is no evil for the non-doer.

(Dhp 9, 126)

Further Readings 9

Thus have I heard. At one time the Blessed One was living at Rajagaha in the Bamboo Forest at the Squirrel’s Feeding Place. Then at that time the householder’s son Sigalaka, having arisen early in the morning and set forth from Rajagaha, with wet clothes, wet hair, and joined palms, was paying homage to the separate directions: east, south, west, north, below, and above.

Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaramādāya Rājagahāṃ piṇḍāya pāvisi. Addasā kho Bhagavā Sigālakam gahapatiputtaṃ kālass’eva vutṭhāya
Rājagahā nikkhāmitvā allavatthaṃ allakesaṃ pañjalikaṃ puthudisā namassāsaṃ: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttarāṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ. Disvā Sigālakaṃ gahapatiputtaṃ etadavoca: «kimu nho tvaṃ, gahapatiputta, kālaṃ ‘eva utṭhāya Rājagahā nikkhāmitvā allavattho allakeso pañjaliko puthudisā namassasi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttarāṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ»ti?


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

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

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

«Tena hi, gahapatiputta, snohi sādhukaṃ manasikarohi bhāsissāmi»ti.

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

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

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

Bhagavā etadavoca: «Yato kho, gahapatiputta, ariyasāvakassā cattāro kammakilesā pañīnā honti, catūhi ca tānhehi pāpakammāna na karoti, cha ca bhogānaṃ apāyamukhāni na sevatī, so evaṃ cuddasā pāpakāpagato chaddisā paṭiccādhī ubholokaviyāya paṭipanno hoti. Tassa ayaṅc’eva loko āraddho hoti paro ca loko. So kāyassa bhedā paraṃ maraṇaṃ sugatiṃ saggam lokaṃ upapajjati.

The Blessed One said thus: “Indeed when, householder’s son, for a noble disciple, the four defilements of action are abandoned, and he does not perform evil by means of the four causes, and he does not practice the six ways of squandering his wealth, thus desisting from the fourteen evils, then that is how the six directions are covered, and he is entered upon the triumph of both worlds. Thus he is established in this world and the
next. At the breaking up of the body and after death he will be reborn in a good
destination, a heavenly place.”

(D.N. 3.8. [31] Sigālakassuttaṃ
http://www.accesstoinsight.org/canon/digha/dn31.html)

2. Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassā etadahosi:
“yannūnāham dhammaṃ deseyyan”ti. Atha kho, bhikkhave, Vipassissa Bhagavato
arahato Sammāsambuddhassā etadahosi: “adhigato kho me āyaṃ dhammo gambhīro
duddaso duranubodho santo paññito atakkāvacaro nipuṇo paṇḍitavedaniyo. Ālayārāmā
kho paṇayaṃ paja ālayaratā ālayasammutīdī. Ālayārāmāya kho pana paja ālayaratāya
ālayasammutīdīya duddasāṃ idam thānaṃ yadicāṃ idappaccayata-paṭiccasamuppādo.
Idampi kho thānaṃ duddasāṃ yadicāṃ sabbasāṃkhārasamatho sabb padhipaṭinissaggo
tāṭhākkhāyā virāgo nirodho nibbānaṃ. Ahaṁ eva kho pana dhammaṃ deseyyaṃ, pare
cā me na ājāneyyum; so mam assa kilamatho, sā mam assa vihesā”ti.
“Then, monks, it occurred thus to Vipassi, the Blessed One, the arahant, the fully
enlightened one: “Well now, I should preach the doctrine.” Then again, monks, it
occurred thus to Vipassi, the Blessed One, the arahant, the fully enlightened one: “This
document attained by me is deep, difficult to see, hard to understand, tranquil, exalted,
profound, subtle, and to be understood by the wise. These people are clinging to lust,
devoted to lust, delighting in lust. Because of clinging to lust, being devoted to lust,
delighting in lust, this principle of causal connection or dependent origination is difficult
for people to see. And also difficult to see is the calming of all mental formations, the
renunciation of all clinging to rebirth, the waning of craving, 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] Mahāpadānasuttaṃ)

3. Ko imaṃ pathaviṃ vijessati,
yamalokaṃca imaṃ sadevakaṃ?
koso dhammapadāṃ sudesitaṃ,
kusalo pupphamiva paccasati?
Who will conquer this earth,
this world of yama, together with its gods?
Who will find the well-proclaimed path of the truth
Just as a skilful person finds the flower?
Sekho pathaviṃ vijessati,
yamalokaṃca imaṃ sadevakaṃ;
sekho dhammapadāṃ sudesitaṃ,
kusalo pupphamiva paccasati.
The disciple in training will conquer this earth,
this world of yama, together with its gods.
The disciple in training will find the well-proclaimed path of the truth
Just as a skilful person finds the flower?
Phenupamaṃ kāyamimāṃ vidītvā,
Having realized that this body is like foam,
Understanding the nature of a mirage,
And cutting the flowery arrows of Mara,
One may go out of sight of the king of death.

(Dhp 4, 44-46)

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

(Dhp 5, 63)

CHAPTER 10

Readings 10

1. Ekasmiṃ samaye satthā gaṇaṃ pahāya ekako’va ekaṃ vanaṃ pāvisi.
Pārileyyakanāmo eko hathhirajā’pi hathhigaṇaṃ pahāya taṃ vanaṃ pavisitvā,
bhagavantaṃ ekassa rukkhassa mule nisinnaṃ disvā, pādena paharanto rukkhālaṃ
sodhetvā sondāya sākhāṃ gahetvā samajjī. Tato paṭṭhāya divase divase gahetvā
gahetvā pāṇyaparibhojanīyaṃ udakaṃ āharati upaṭṭhapetī, uṇhodakena attā sati
unhodakānaṃ paṭiyaḍeti.

At one time the Teacher left the group and, thus being alone, entered a certain forest.
And an elephant king, named Parileyyaka, left the elephant herd and entered this f
orest.
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.

Kathom? Katṭhāni ghaṃsitvā aggiṃ pāteti, tattha dārūni pakkhipanto aggiṃ jāletvā
tattha tattha pāsāne pacitvā, dārakkanḍakena pavaṭṭetvā khuddakasonḍiyaṃ khipati.
Tato hatthāṃ otāretvā udakassa tattabhāvaṃ jānītva gantvā satthāraṃ vandati. Satṭhā
tattha gantvā nahāyati. Atha nānāvīdhāni phalāni āharitvā deti.

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

Yadā pana satthā gāmaṃ piṇḍāya pavisati, tadā satthu pattaṭvaramādaṭṭya kumbhe
ṭhapetvā satthāra saddhiṃ yeva gacchati; rattāṃ vālamignivāraṇatthāṃ mahantaṃ
Then when the Teacher was entering the village for alms, he would take the Teacher’s robe and bowl, place them on his forehead and accompany the Teacher there. At night, in order to keep away predators, he took with his trunk a large stick, and with that wandered about in the jungle until dawn.

(Rasv.)

(cf. Udana IV.5 Naga Sutta
http://www.accesstoinsight.org/canon/khuddaka/udana/ud4-5.html)

2.

Añña kāraṇaṇiyaṣā sāliṅtakasippe nipphattim paṭto eko pīṭhasappi ahosi. So nagaradvāre ekassa vaṭarukkhaṁ haṭṭhā nisinnā sakkharāṇī khipitvā tassa paññāni chindantō ḍhatthūpakaṇṇā no dassehi, asaṛūpakaṇṇā no dassehiōti gāmādārakehi vuccamāno icchitcitcitāni rūpāni dassetvā tesāni santikā khādaniyādīni labhati.

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

«Sakkhiṃsami, deva. Ajalaṇḍikā āharēpetvā purohitena saddhiṃ tumhe antosāṇiyaṃ niśadatha, ahamettha kattabbaṃ jānissamiōti.

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”.


The king did so. Then the other made a hole in the curtain with a scissors tip, and threw this goat dung, one piece after another, into the open mouth of the high priest while he was talking to the king. The high priest swallowed what had entered into his mouth. The cripple shook the curtain when the goat dung was spent. With this signal, the king
knew that the goat dung was exhausted and said: “Teacher, when conversing with you I
would not be able to conclude the conversation. You, because of your garrulousness, are
swallowing about a cupful of goat dung since you would not become silent”.

Brāhmaṇo manḍukubhāvaṁ āpajjiṁ tato paṭṭhāya mukham vivaritvā raṇṇā saddhiṁ
sallapitum nāsakkhi. Rāja pīṭhasappiṇuṁ pakkosāpetvā «taṁ nissāya me sukhaṁ
laddhan»ti tuṭṭho tassa sabbaṭṭhakamāṁ nāma dhanaṁ datvā nagarassa catūsu disāsu cattāro
varagāme adāsi.

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

(DhpAk, Saṭṭhikūṭapetavatthu)

3.

Yathāgāraṁ ducchannaṁ - vuṭṭhī samatīvijjhati;
evaṁ abhāvitaṁ cittaṁ - rāgo samatīvijjhati.
As rain pours into an ill-thatched house;
So passion pierces an undeveloped mind.

Yathāgāraṁ suchannaṁ - vuṭṭhī na samatīvijjhati;
evaṁ subhāvitaṁ cittaṁ - rāgo na samatīvijjhati.
As rain does not pour into a well-thatched house;
So passion does not pierce a well-developed mind.

Idha socati pecca socati - pāpakāri ubhayattha socati;
so socati so vihaṇṇati - disvā kammasiṭṭhamattano.
Here he grieves, after death he grieves, the evildoer grieves in both places;
He grieves, he suffers, having seen himself defiled by his actions.

Idha modati pecca modati - katapuñño ubhayattha modati;
so modati so pamodati - disvā kammavisuddhimattano.
Here he rejoices, after death he rejoices, the doer of good rejoices in both places;
He rejoices, he is happy, having seen himself purified by his actions.

Idha tappati pecca tappati - pāpakāri ubhayattha tappati;
«pāpaṁ me katan»ti tappati - bhiyyo tappati duggatiṁ 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;
«puññaṁ me katan»ti nandati - bhiyyo nandati sukkatim 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


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

(RasV., Kosambakavatthu)

2. Añña eko vejjio gāmanigamesu carītvā vejjakammaṁ karonto ekam cakkhusuddhbalam itthiṁ disvā pucchi:

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

«Kim te aphāsukam?»

“What disease do you have?”

«Akhihi na passāmi?»

“I don’t see with my eyes.”

«Bhesajiṁ te karom?»

“I will make a medicine for you.”

«Karohi, sāmi?»

“Make it, sir.”

«Kime dassasī?»

“What will you give me?”

«Sace me akkhiṁ pākatikāni kātuṁ sakhissasi, ahaṁ te putthāṭaṁ saddhiṁ dāsi bhavissāmi?»

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

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

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

Sā vejjēna “kīdisaṃ, bhadda?” ti puṭṭhā “pubbe me akkhīni thokaṃ rujiṃsu, idāni atirekatāraṃ rujantī” ti āha.

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

(RasV., Cakkhupālattātheravatthu)

3.

Aṭṭhe kir’eko vejjjo vejjjakammatthāyā gāmaṃ vicaritvā kiṃci kammaṃ alabhītvā chātajjhato nikkhāmitvā gāmadvāre sambahule kumārake kīlante dīsvā “ime sappena ḍasāpetvā tikiĉhitvā āhāraṃ labhissāmi” ti ekasmiṃ rukkhābile sīsaṃ niharitvā nipannaṃ sappam dassetvā, “āṃbho, kumārakā, eso sāḷikapotako, gānṭhaha nan” ti āha. Ath’eko kumārako sappam gīvīyaṃ dalhaṃ gahetvā niharitvā tassa sappabhāvam āṭvatvā viravanto avidūre ḍhittassa vejjassa matthake khipi. Sappo vejjassa khandhathhikam parikkhipītvā dalhaṃ ḍasitvā tatth’eva jīvitikkhayam pāpesi.

It is said that once a doctor wandered in the village practicing medicine, and not having received any work, he departed hungry and saw many young boys playing at the village gate. Thinking, “I will cause them to be bitten by a snake, treat them and thus get food”, he stretched his head into a tree hollow and found a snake sleeping. “Hello, boys, here is a mynah bird, pick it up”, he said. Then a certain young boy grabbed the snake tightly by the neck, took it out, and knowing its sambhāvam āṭvatvā viravanto avidūre ḍhittassa vejjassa matthake khipi. Sappo vejjassa khandhathhikam parikkhipītvā dalhaṃ ḍasitvā tatth’eva jīvitikkhayam pāpesi.

(DhAk., Kokusunakhaluddakavatthu)

4.


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

“Kīṃ kāraṇā” ti?

“Why?”

“Tvaṃ Paṇḍito, ahaṃ Atipaṇḍito. Paṇḍito ekam laddhum arahati, atipaṇḍito dve” ti.

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

“Namu amhākaṃ dvinnam bhāṇḍamūlakam’pi goṇādayo’pi sama-samā yeva, kasmā
“Didn’t we two equally bring an ox and capital? Why do you deserve to receive two shares?”

“By the fact that I am Atipandita”.

Evāṃ te kathāṃ vaṭṭhethvā kalahaṃ akaṃsū.

Thus they spoke much and argued.


Then Atipandita thought “There is a ruse”, and he got his own father to enter a certain hollow tree, and said to him, “When we come, you should say ‘Atipandita deserves to receive two shares’”. Then he approached the bodhisatta and said, “Friend, this tree god knows whether it is fitting or not fitting that I should receive two shares. Come on, we will ask it”. He led him there and said, “Worthy tree god, decide our question”. Then his father, having changed his voice, said, “Tell me about it”.


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

«Paṇḍitena eko koṭṭhāso, Atipāṇḍitena dve laddhabbā»ti.

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

Bodhisatto evāṃ vinicchitaṃ aṭṭhaṃ sutvā «idāni devatābhāvāṃ vā adevatābhāvāṃ vā jānissāmī»ti paḷāḷaṃ āharitvā susiṃ ṭāretvā upagīṃ adāsi, atipāṇḍitaṃ pitā jālāya phutṭhakāle aḍḍhajjhāmene sarīrena upari āruyaṃ sākham gahetvā olambanto bhūmiyam patitvā imaṃ gathāṃ āha:

The bodhisatta on hearing the matter thus decided thought to himself, “Now I will know the godliness or ungodliness of him”, and he brought straw, filled the hollow, and lit it. Atipandita’s father touched in time by the flames, with his body half-burnt, climbed up, grabbed a branch, and hanging from it fell to the ground, and said this verse:

«Sādhu kho Paṇḍito nāma, natveva atipāṇḍito ...»ti.

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

(Jataka-Atthakatha 1.1.98. Kūṭavāṇijajātakavaṇṇanā)

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**CHAPTER 11**

**Readings 11**

1.


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.


One day the cowherd said to the Solitary Buddha: “Venerable sir, when I am not able [to come], then I will send this dog, and by that sign please come”. Then from then on he sent the dog when he had no time. On a single word, the dog jumped up, went to the Solitary Buddha’s place of residence, announced his arrival by barking three times, then he lay down at one side. He observed the time of the Solitary Buddha’s departure, and barking he went in front. Testing him, the Solitary Buddha one day entered upon another path. Then the dog stood across in front of him, barked, and thus led him to the other path.

Then one day he entered upon another path, and being prevented by the dog standing across the path, he did not turn back, he removed him with his foot, and proceeded. The dog, on knowing that he wasn’t turning back, bit the hem of his robe, and dragging him, ensured he reached that path that should be taken. Thus the dog gave rise to powerful affection in this Solitary Buddha.


At a later time, the Solitary Buddha’s outer robe was decayed. Then the cowherd gave him robe cloth. The Solitary Buddha said to the cowherd “I will go to a comfortable condition, and will have a robe made.” And he said, “Venerable sir, do not dwell outside too long.”

Sunakho’pi tesāṃ kathaṃ suṇanto aṭṭhāsi. Paccekabuddhe vēhāsāṃ abhuggantvā gacchante bhūmkarītī thitassa sunakhassa hadayaṃ phali.

And the dog, hearing these words, stood up. He barked at the Solitary Buddha, who having risen up into the sky was going away, and the heart of the dog standing by broke.

Tirachānā nām’ete ujujātikā honti akuṭṭilā.
Manussā pana aṅnaṃ cintenti, aṅnaṃ vadanti.
Animals are truly honest, not crooked. Men think one thing, then say another.
2. Evaṃ me sutaṃ: ekam samayaṃ Bhagavaṃ Åḷaviyaṃ viharati Åḷavakassa yakkhassa bhavane. Atha kho Åḷavako yakkho yena Bhagavaṃ ten’upasaṅkami; upasaṅkamitvā Bhagavantaṃ etadavoca:

Thus have I heard: At one time the Blessed One was staying at Alvi in the abode of the demon Alavaka. Then the demon Alavaka approached the Blessed One, and said thus:

«Nikkhama, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā nikkhami.
«Pavisa, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā pāvisi.
“Go out, recluse”.
“Yes, friend”, and the Blessed One left.
“Enter, recluse”.
“Yes, friend”, and the Blessed One came in.

Dutiyaṃ pi kho Åḷavako yakkho Bhagavantaṃ etadavoca:
«Nikkhama, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā nikkhami.
«Pavisa, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā pāvisi.

For a second time, the demon Alavaka said thus to the Blessed One:
“Go out, recluse”.
“Yes, friend”, and the Blessed One left.
“Enter, recluse”.
“Yes, friend”, and the Blessed One came in.

Tatiyaṃ pi kho Åḷavako yakkho Bhagavantaṃ etadavoca:
«Nikkhama, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā nikkhami.
«Pavisa, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā pāvisi.

For a third time, the demon Alavaka said thus to the Blessed One:
“Go out, recluse”.
“Yes, friend”, and the Blessed One left.
“Enter, recluse”.
“Yes, friend”, and the Blessed One came in.

Catutthaṃ pi kho Åḷavako yakkho Bhagavantaṃ etadavoca:
«Nikkhama, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā nikkhami.
«Pavisa, samaṇâ»ti.
«Sādhāvuso»ti Bhagavā pāvisi.

For a fourth time, the demon Alavaka said thus to the Blessed One:
“Go out, recluse”.

«Na khvāhaṃ taṃ, āvuso, nikkhamissāmi. Yante karanīyaṃ, taṃ karohî»ti.

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

«Pañhaṃ taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittam vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragāgāya khipissāmi»ti.
“I will ask you a question, recluse. If you will not explain it to me, I will confuse your mind, I will rend your heart asunder, and picking you up by the feet, I will throw you to the other side of the Ganges”.

«Na khvāhām taṃ, āvuso, passāmi sadevake loke sabrahmake sassamaṇa-brāhmaṇīyā pājāya sadevamunussāya yo me cittaṃ vā khippeya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khippeya. Api ca tvāṃ, āvuso, puccha yad ākaṅkhasi»ti.

“Indeed I do not see, friend, anything in the world with its Brahma and gods, among the generation of ascetics and Brahmins, gods and men, that could confuse my mind, rend my heart asunder, and pick me up by the feet and throw me to the other side of the Gaṅges. Nevertheless, friend, ask what you wish”.

Atha kho Ālavako yakkhò Bhagavanta gāthāya ajjhabhāsi:
Then the demon Alavaka addressed the Blessed One in the following verses:

«Kiṃ sū’dha vittaṃ purisassa setṭhāṃ?
Kiṃ su suciṇṇaṃ sukhāvahāti?
Kiṃ su have sādutaraṃ rasānaṃ?
Kathāṃ ājīvīṃ jīvitamāhu setṭhāṃ?»

“What wealth here is best for a person?
What practiced well brings happiness?
What indeed is the sweetest of tastes?
What life is the best among lives?”

«Saddhīdha vittaṃ purisassa setṭhāṃ,
Dhammo suciṇṇo sukhāvahāti;
Saccaṃ have sādutaraṃ rasānaṃ,
Paññājīvīṃ jīvitamāhu setṭhāṃ».

“Here faith is the property best for a person,
The Dhamma practiced well brings happiness;
Truth indeed is the sweetest of tastes,
A life of wisdom is the best among lives”.

(Snp 1.10. Ālavakasuttaṃ
http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp1-10.html)

3.
Na antalikkhe na samuddamajjhe – na pabbatānaṃ vivaram pavissa
Na vijjati so jagatippadeso – yatthaṭṭhito mucceyya pāpakammā.
Not in the air, nor in the middle of the ocean,
Nor having entered a cave in the mountains,
Nor in any region of the world is a spot to be found,
Staying where, one would escape evil kamma.

Na antalikkhe na samuddamajjhe – na pabbatānaṃ vivaram pavissa.
Na vijjati so jagatippadeso – yatthaṭṭhitaṃ nappasaheyya maccu.
Not in the air, nor in the middle of the ocean,
Nor having entered a cave in the mountains,
Nor in any region of the world is a spot to be found,
Staying where, one not be subdued by death.

(Snp 1.10. Ālavakasuttaṃ
http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp1-10.html)

Sukhakāmāni bhūtāni – yo dāṇḍena vihiṃsatī;
He who harms with a stick a living being desiring happiness,
Oneself eager for happiness, after death will not attain it.
Sukhakāmāni bhūtāni – yo dāṇḍena na hiṃsati;
Attano sukhamāsāno – pecca so na labhate sukham.

He who does not harm with a stick a living being desiring happiness,
Oneself eager for happiness, after death will attain it.

Parijñānamidam rūpaṇ - roganilam pabhāṅguraṃ.
Bhijjati pūtisandho – maraṇantaṃ hi jīvitaṃ.
Decayed is this body, a fragile nest of diseases,
A mass of corruption, it disintegrates; for death is the end of life.

4.

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi: «Rūpaṇ, bhikkhave, anattā. Rūpaṇ ca h’idaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṇ ābādhāya saṃvatteyya, labbhetha ca rūpe: ‘evaṃ me rūpaṇ hotu, evaṃ me rūpaṇ mā ahosi’ti. Yasmā ca kho, bhikkhave, rūpaṇ anattā, tasmā rūpaṇ ābādhāya saṃvatteyya, na ca labbhati rūpe: ‘evaṃ me rūpaṇ hotu, evaṃ me rūpaṇ mā ahosi’ti.

Then the Blessed One addressed the group of five monks: “Form, monks, is not self. And if form were self, monks, then form would not be conducive to disease, and one could have it of form: ‘May my form be thus, may my form be not thus’. And since, monks, form is not self, then form is conducive to disease, and one can not have it of form: ‘May my form be thus, may my form be not thus’”.

Vedanā, bhikkhave, anattā. Vedanā ca h’idaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosi’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvatteyya, na ca labbhati vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosi’ti.

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

Saññā, bhikkhave, anattā. Saññā ca h’idaṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahosi’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvatteyya, na ca labbhati saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoso’ti.

“Perception, monks, is not self. And if perception were self, monks, then perception would not be conducive to disease, and one could have it of perception: ‘May my perception be thus, may my perception be not thus’. And since, monks, perception is not self, then perception is conducive to disease, and one can not have it of perception: ‘May my perception be thus, may my perception be not thus’”.

Saṅkhārā, bhikkhave, anattā. Saṅkhārā ca h’idaṃ, bhikkhave, attā abhavissamṣu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyum, labbhetha ca saṅkhāresu: ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā
saṅkhārā ābādhāya saṃvattantī, na ca labhāti saṅkhāresu: ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

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

Viññāṇaṃ, bhikkhave, anattā. Viññāṇaṅca h’idaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvattteyya, labbetha ca viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labhāti viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’ti.

“Consciousness, monks, is not self. And if consciousness were self, monks, then consciousness would not be conducive to disease, and one could have it of consciousness: ‘May my consciousness be thus, may my consciousness be not thus’. And since, monks, consciousness is not self, then consciousness is conducive to disease, and one can not have it of consciousness: ‘May my consciousness be thus, may my consciousness be not thus’”.

(Vinaya Mahāvagga 1.6. Pañcavaggyakathā cf. Anatta-lakkhana Sutta
http://www.accesstoinsight.org/canon/samyutta/sn22-59.html)

Further Readings 11

1. ‘Na tvāṃ addasā manussesu itthīṃ vā purisaṃ vā āśītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jinṇaṃ gopānasivāṇaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gachantaṃ ātuṛaṃ gatayobbanaṃ khanḍadantaṃ palitakesaṃ vilūnaṃ khallitaṃsiryo valitaṃ tilakāhatagattan’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’ṃhi jarāḥhammo jaraṃ anatīto. Handāham kalyāṇaṃ karomi, kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, eighty, ninety, or a hundred years old, decrepit, crooked like a gable, bent over, tottering on a stick, going along trembling, sick, aged, with broken teeth, gray and scanty hair, bald, wrinkled, and with blotchy limbs?”

“Being a wise and mature person, has it not occurred to you: ‘I too am of the nature to grow old, I am not free from old age. Well then, I shall do good by body, speech, and mind’?”

‘Na tvāṃ addasā manussesu itthīṃ vā purisaṃ vā ābādhikaṃ dukkhitaṃ bālhagilīnaṃ, sake muttakarīse palipannoṃ semānaṃ, aṁñehi vuttaḥāpiyānaṃ, aṁñehi saṃvesiyānan’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’ṃhi vyāḍhidhammo vyāḍhiṃ anatīto. Handāham kalyāṇaṃ karomi kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, sick, suffering, grievously ill, lying in and sinking into his own urine and excrement, lifted up by others, and put to bed by others?”

“Being a wise and mature person, has it not occurred to you: ‘I too am of the nature
to get sick, I am not free from sickness. Well then, I shall do good by body, speech, and mind’?”

‘Na tvāṁ addassā manussesu itthiṁ vā purisaṁ vā ekāhamataṁ vā dvīhamataṁ vā āhamataṁ vā uddhumātakaṁ vinilakaṁ vipubbakajātāṁ ti?

Tassa te viññussa sato mahālaṅkassa eva etadahosi: ‘Aham pi kho’ṁhi maraṇaṭṭhaṁ maraṇaṁ anatīto. Handāham kalyāṇaṁ karomi kāyena vācāya manasāṁ ti?

“And what, monks, is right view? It is, monk, 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. Mahāsatipaṭṭhānasuttaṁ, M.N.141. Saccavibhangasuttaṁ
http://www.accesstoinsight.org/canon/digha/dn22.html,
http://www.accesstoinsight.org/canon/majjhima/mn141.html)

‘Yato kho, āvuso, ariyasāvako akusalaṁca pājāṇāti, akusalamūlaṁca pājāṇāti, kusalaṁca pājāṇāti, kusalamūlaṁca pājāṇāti: ettāvaṁ pi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, dhamme aveccappasādena samannāgato, āgato imaṁ saddhammaṁ.

Katamāṁ panāvuso, akusalaṁ, katamaṁ akusalamūlaṁ, katamaṁ kusalaṁ, katamaṁ kusalamūlaṁ?’

“When, friend, a noble disciple knows unrighteousness and the root of unrighteousness, and knows righteousness and the root of righteousness: to that extent, friend, a noble disciple is of right view, he is endowed with unshakable faith in the Dhamma, he has come to this true Dhamma”.

And what then, friend, is unrighteousness and the root of unrighteousness, righteousness and the root of righteousness?”

Pāṇātipāto kho, āvuso, akusalaṁ, adinnādānaṁ akusalaṁ, kāmesu micchācāro akusalaṁ, musāvādo akusalaṁ, pīsuṇā vācā akusalaṁ, pharusā vācā akusalaṁ, samphappalāpo akusalaṁ, abhijjhā akusalaṁ, byāpādo akusalaṁ, micchādiṭṭhi akusalaṁ:
Indeed, friend, the killing of living beings is unrighteousness,
Taking what is not given is unrighteousness,
Sexual misconduct is unrighteousness,
False speech is unrighteousness,
Malicious speech is unrighteousness,
Harsh speech is unrighteousness,
Idle prattle is unrighteousness,
Covetousness is unrighteousness,
Ill will is unrighteousness,
Wrong view is unrighteousness.
Idaṃ vuccatāvuso akusalaṃ.
Ime dasa dharmā “akusalakammmapathā”ti nāmena pi ṇātabbā.
This, friend, is called unrighteousness.
These ten things should be known by the appellation ‘unrighteous way of action’.
Katamañcāvuso, akusalamūlaṃ?
And what, friend, is the root of unrighteousness?
Lobho akusalamūlaṃ,
doso akusalamūlaṃ,
moho akusalamūlaṃ:
idaṃ vuccatāvuso, akusalamūlaṃ.
Greed is the root of unrighteousness,
Hatred is the root of unrighteousness,
Delusion is the root of unrighteousness.
This, friend, is called the root of unrighteousness.
Katamañcāvuso, kusalaṃ?
And what, friend, is righteousness?
Pāṇātipāṭa veramaṇī kusalaṃ,
adinnādāṇa veramaṇī kusalaṃ,
kāmesu micchācārā veramaṇī kusalaṃ,
musāvādā veramaṇī kusalaṃ,
pisuṇāya vācāya veramaṇī kusalaṃ,
pharasāya vācāya veramaṇī kusalaṃ,
samphappalāpā veramaṇī kusalaṃ,
anabhijjhā kusalaṃ,
abyāpādo kusalaṃ,
sammadātiṭṭhi kusalaṃ:
Refraining from the killing of living beings is righteousness,
Refraining from taking what is not given is righteousness,
Refraining from sexual misconduct is righteousness,
Refraining from false speech is righteousness,
Refraining from malicious speech is righteousness,
Refraining from harsh speech is righteousness,
Refraining from idle prattle is righteousness,
Non-covetousness is righteousness,
Non-ill will is righteousness,
Right view is righteousness.
Idaṁ vuccatāvuso kusalaṁ.
Ime dasa dhammā “kusalakammāpathā”ti nāmena piṇātabbā.

This, friend, is called righteousness.
These ten things should be known by the appellation ‘righteous way of action’.
Katamaññcāvuso, kusalamūlaṁ?
And what, friend, is the root of righteousness?
Alobho kusalamūlaṁ,
adoso kusalamūlaṁ,
amoho kusalamūlaṁ.
Idaṁ vuccatāvuso, kusalamūlaṁ.
Non-greed is the root of righteousness,
Non-hatred is the root of righteousness,
Non-delusion is the root of righteousness.
This, friend, is called the root of righteousness.

(M.N. 9 Sammādiṭṭhisuttaṁ
http://www.accesstoinsight.org/canon/majjhima/mn009.html)

3.
Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.
Katamehi pañcahi?
Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

Monks, a woman endowed with five factors is completely disagreeable to a man.
With what five?
She is not beautiful, she is not wealthy, she is not virtuous, she is idle, and she is barren: a woman endowed with these five factors, monks, is completely disagreeable to a man.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.
Katamehi pañcahi?
Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassā.

Monks, a woman endowed with five factors is completely agreeable to a man.
With what five?
She is beautiful, she is wealthy, she is virtuous, she is clever and industrious, and she is fertile: a woman endowed with these five factors, monks, is completely agreeable to a man.

(S.N. 37.1. Mātugāmasuttaṁ)

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.
Katamehi pañcahi?
Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

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

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**With what five?**

*He is not beautiful, he is not wealthy, he is not virtuous, he is idle, and he is not fertile: a man endowed with these five factors, monks, is completely disagreeable to a woman.*

Paccahi, bhikkhave, aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassa.

Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassā labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassā’ti.

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

**What five?**

*He is beautiful, he is wealthy, he is virtuous, he is clever and industrious, and he is fertile: a man endowed with these five factors, monks, is completely agreeable to a woman.*

(S.N. 37.2. Purisasuttaṃ)

4. Pañcimāni, bhikkhave, mātugāmassa āvenikāni dukkhāni, yāni mātugāmo paccanubhoti, aṅṇatr’eva purisehi.

Katamāni pañca?

Idaṃ, bhikkhave, mātugāmo daharo’va samāno patikulaṃ gacchati, āṅtakehi vinā hoti. Idaṃ, bhikkhave, mātugāmassa paṭhamaṃ āvenikaṃ dukkhāṃ, yaṃ mātugāmo paccanubhoti, aṅṇatr’eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo utunī hoti. Idaṃ, bhikkhave, mātugāmassa dutiyaṃ āvenikaṃ dukkhāṃ, yaṃ mātugāmo paccanubhoti, aṅṇatr’eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo gabhini hoti. Idaṃ, bhikkhave, mātugāmassa tatiyaṃ āvenikaṃ dukkhāṃ, yaṃ mātugāmo paccanubhoti, aṅṇatr’eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo vijāyati. Idaṃ, bhikkhave, mātugāmassa catutthamaṃ āvenikaṃ dukkhāṃ, yaṃ mātugāmo paccanubhoti, aṅṇatr’eva purisehi.

Puna caparam, bhikkhave, mātugāmo purissasā pāricariyaṃ upeti. Idaṃ kho, bhikkhave, mātugāmassa pañcamaṃ āvenikaṃ dukkhāṃ, yaṃ mātugāmo paccanubhoti, aṅṇatr’eva purisehi.

Imāni kho, bhikkhave, pañca mātugāmassa āvenikāni dukkhāni, yāni mātugāmo paccanubhoti, accatr’eva puriseho’ti.

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

**What are these five?**

*Here, monks, a woman while young in years goes to her husband’s family, and is without relatives. This, monks, is the first suffering particular to a woman that a woman undergoes, exclusive of men.*

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

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

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

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

(S.N. 37.3. Āvāṇīkudakkhasuttaṃ)

5.


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.

Athā kho Bhagavā rājānaṃ Pasenadikasaḷaṃ anattamanatam viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsī:

«Itthīpi hi ekacciyā – seyyā posa janadhīpa;
medhāvinī sīlavaṇī – sassudevā patibbatā.
Tassā yo jāyati poso – sūro hoti disampatī;
tādisā subhāriyā putto – rajjampi anussatāti.»

Then the Blessed One, having seen that king Pasenadi of Kosala was displeased, uttered these verses at this time:

“These 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. Mallikāsuttaṃ
http://groups.yahoo.com/message/Tipitaka/147)

CHAPTER 12

Readings 12

1.


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, Aggikabhairadvaja.


The Brahmin, Aggikabhairadvaja 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, Aggikabhairadvaja: “Then do you know, Brahmin, who is an outcast or what qualities make one an outcast?”

«Na khvāhaṁ, bho Gotama, jānāmi vasalāṁ vā vasalakaraṇe vā dhamme; sādhu me bhavaṁ Gotamo tathā dhammaṁ desetu, yathāhaṁ jāneyyaṁ vasalāṁ vā vasalakaraṇe vā dhamme»ti. «Tena hi, brāhmaṇa, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmi»ti. «Evaṁ, bhuo»ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

“Indeed, master Gotama, I do not know an outcast or the qualities that make an outcast. It would be good if the person Gotama would preach to me the doctrine so that I might know an outcast or the qualities that make an outcast”. “Listen to this, Brahmin, pay careful attention and I will tell you”. “Yes, master”, the Brahmin, Aggikabhairadvaja replied to the Blessed One. The Blessed One spoke thus:

«Kodhano upanāhi ca, pāpamakkhi ca yo naro; vipannadīṭṭhi māyāvī, taṁ jaññā ‘vasalo’ iti. Ekajaṁ vā dvijaṁ vā’pi, yo’dha pānaṁ vihiṁsati; yassa pāṇe dayā naṭṭhi, taṁ jaññā ‘vasalo’ iti.
Yo hanti parirundhati, gāmāni nigaṃāni ca; niggāhako samaṇñāto, taṁ jaññā ‘vasalo’ iti.

“That man who is angry, bears a grudge, conceals sin, has wrong views, and is deceitful; know him as an ‘outcast’.

He who harms a once or twice born living being; in whom there is no compassion towards a living being; know him as an ‘outcast’.

He that besieges and completely restrains villages and towns; a notorious oppressor; know him as an ‘outcast’.

Yo mātaraṁ pitaraṁ vā, jinṇakaṁ gatayoobanaṁ; pahu santo na bhārati, taṁ jaññā ‘vasalo’ iti. Yo mātaraṁ pitaraṁ vā, bhātaram bhaginniṁ saṣum; hanti roseti vācaya, taṁ jaññā ‘vasalo’ iti.

He that, being able, does not support mother or father, when frail and aged; know him as an ‘outcast’.

He that harms and annoys with words mother or father, brother, sister, father-in-law; know him as an ‘outcast’.

Rosako kadariyo ca, pāpiĉcho macchari saṭho; ahiro ko anottappi, taṁ jaññā ‘vasalo’ iti.
Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo; kammanā vasalo hoti, kammanā hoti brāhmaṇo»ti.

He that is wrathful, stingy, with bad intentions, avaricious, fraudulent,
shameless, and without a conscience; know him as an ‘outcast’.
One is not an outcast by birth, nor by birth is one a Brahmin;
One is an outcast by deeds, by deeds is one a Brahmin”.


When this was said, the Brahmin, Aggikabharadvaja spoke thus to the Blessed One:
“Wonderful, master Gotama; wonderful, master Gotama. Just as, master Gotama, one would set upright that which has been turned upside down, reveal that which is covered, show the way to one who has strayed, hold an oil lamp in the darkness so that one with eyes may see forms, then even so the doctrine has been made known in various ways by master Gotama. Thus I go for refuge to the blessed Gotama, to the Dhamma, and the community of monks. May the blessed Gotama accept me as a lay disciple gone for refuge, from today onwards for the rest of my life”.

(Snp 1.7. Vasalasuttaṃ http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp1-07.html)

2. «Kacci abhiṇhasaṁvāsā, nāvajānāsi paṇḍitaṁ?
ukkādhāro manussānaṁ, kacci apacito tayā?»
“Would you, from repeated association, not disrespect a wise person?
Is the torchbearer of mankind honoured by you?”
«Nāhaṁ abhiṇhasaṁvāsā, avajānāmi paṇḍitaṁ;
ukkādhāro manussānaṁ, niccaṁ apacito mayā».
“From repeated association, I do not disrespect a wise person.
The torchbearer of mankind is always honoured by me.”
«Pañca kāmaguṇe hitvā, piyarūpe manorama;
saddhāya gharā nikkhamma, dukkhass’antakaro bhava.
Mitte bhajassu kalyāṇe, pantaṁca sayanānanaṁ;
vivittam appanigghosam, mattaṁhū hohi bhojane.
Cīvare piṇḍapāte ca, paccaye sayanāsane;
etusu taṇhāṁ māki, mā lokam punarāgami.
Saṁvuto pātimokkhasāṁ, indriyesu ca paṇcasu;
satī kāyagātā ty’atthu,2 nibbidābahu lo bhava.
Nimittaṁ parivajjhe, subhaṁ rāgūpasamhitam;
asubhāya cittaṁ bhāvehi, ekaggaṁ susamāhitam.
Animittaṁca bhāvehi, māṇuṇasayamujjha; 
tato mānābhisaṁyā, upasanto carissas»ti.
“Abandon the five cords of the senses, seemingly pleasant, delightful to the mind;
Set forth from home out of faith, put an end to suffering.”
Keep company with good friends, and maintain a solitary lodging, secluded and quiet, and be moderate in eating.

Robes, alms food, requisites and lodging;
do not crave for these, do not be one that has come again into the world.
Be restrained according to the Discipline, and in the five faculties;
Be mindful relating to the body, and develop great dispassion to it.
Shun the sign of beauty connected with passion;
By means of the foul, cultivate a one-pointed and concentrated mind.
Cultivate the signless, and abandon the tendency to conceit;
Since by complete comprehension of conceit, you will live in the utmost tranquillity”.

Itthaṃ sudāṃ Bhagavā āyasantaṃ rāhulaṃ imāḥi gāthāhi abhīnhaṃ ovaḍati.
In this way the Blessed one repeatedly exhorted the venerable Rahula by these verses.
(Snp 2.11. Rāhulasuttaṃ)

3.
Atha kho āyasā Ānando yena Bhagavā ten’upasāṅkami; upasāṅkamitvā Bhagavantaṃ abhīvādettā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasā Ānando Bhagavantaṃ etadavoca:

Then the venerable Ananda approached the Blessed One; having approached, he greeted him and sat down at one side. Sitting on one side the venerable Ananda said thus to the Blessed One:

«Tīṇ’imāni, bhante, gandhajātāni, yesāṃ anuvātāṅneva gandho gacchati, no paṭīvātaṃ.
Katamāni tīṇi?

“There are three types of scent, in which a scent goes in the direction of the wind, but not against it. What are the three?
Mūlagandho, sāragandho, pupphagandho: imāni kho, bhante, tīṇī gandhajātāni, yesāṃ anuvātāṅneva gandho gacchati, no paṭīvātaṃ. Atthi nu kho, bhante, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭīvātampi gandho gacchati, anuvātapaṭīvātampi gandho gacchati»ti?

“Root scent, essence scent, and flower scent: these are the three types of scent, in which a scent goes in the direction of the wind, but not against it. Is there, venerable sir, any type of scent whatever, in which a scent goes in the direction of the wind, and goes against it, that is a scent that goes both with and against the wind?”

«Atth’Ānanda, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭīvātampi gandho gacchati, anuvātapaṭīvātampi gandho gacchati»ti.

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

«Katamāṇca pana, bhante, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭīvātampi gandho gacchati, anuvātapaṭīvātampi gandho gacchati»ti?

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

3 m + e may become ŋn in sandhi
«Idh’ Ānanda, yasmiṁ gāme vā nigame vā itthī vā puriso vā buddham saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṁghaṁ saraṇaṁ gato hoti, pāṇātipātā paṭīvirato hoti, adinnādāna paṭīvirato hoti, kāmesu micchācārā paṭīvirato hoti, musāvādā paṭīvirato hoti, surāmerayamajjapamādaṭṭhāna paṭīvirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṁ ajjhāvasati ...

“Here, Ānanda, in that village or town, where a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge, is restrained from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from liquor and intoxicants that cloud the mind, is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...”

Tassa disāsu sanāabrāhmaṇā vaṇṇaṁ bhāsanti: ‘asukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṁghaṁ saraṇaṁ gato hoti, pāṇātipātā paṭīvirato hoti, adinnādāna paṭīvirato hoti, kāmesumicchācārā paṭīvirato hoti, musāvādā paṭīvirato hoti, surāmerayamajjapamādaṭṭhāna paṭīvirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṁ ajjhāvasati ...’

“Recluses and Brahmins speak well in that direction: ‘In such-named village or town, a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge, is restrained from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from liquor and intoxicants that cloud the mind, is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...’

Devatapissa vaṇṇaṁ bhāsanti: ‘asukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti ... pe ... sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṁ ajjhāvasati ...’

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

“Na pupphagandho paṭīvātam’eti, na candanaṁ tagaramallikā vā. sataṁca gandho paṭīvātam’eti, sabbā disā sappuriso pavāti».

“The scent of a flower does not go against the wind, Nor does that of sandalwood or jasmine. The scent of a good person goes against the wind, A virtuous person diffuses it in all directions.”

(A.N. 3.80 Gandhajātasuttaṁ)

4. Sāvatthiyaṁ Adinnapubbako nāma brāhmaṇo ahosi. Tena kassaci kiṁci na
In Savatthi there was a Brahmin named Adinnapubbaka (“he that has not given before”). There was nothing given to anyone before by him. He had a son who was dear and delightful to him. The Brahmin, wanting to give his son an ornament, thought “If I ask the goldsmith, fees would have to be paid”. He pounded the gold himself, made polished earrings and gave them to him. Because of this his son was known as “Mattakundali (polished earrings)

When he was 16, he fell ill with jaundice. The Brahmin went to doctors’ places and requested them, “What medicine do you make for such a disease”. They informed him of such and such tree-bark, etc. He fetched it and made the medicine. Despite him making it, the disease became strong. The Brahmin, knowing how feeble he was, summoned a doctor. He looked at him, and said, “We have one specialization; call another doctor and get him to cure this”, then he departed.

The Brahmin, knowing his son was dying, thought to himself, “Due to the comings and goings to see him, they will see the wealth inside my house, thus I will take him outside”. He took his son out and laid him down outside on the veranda. At his death, the Brahmin had his body burned, and went to the cremation ground daily, and cried, “Where has my only little son gone! Where has my only little son gone!”

(RasV. Maṭṭhakundali)
Further Readings 12

1. **DHAMMACAKKAPPAVATTANA SUTTA**

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

   Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi –

   *Thus have I heard. On one occasion, the Blessed one was staying at Benares in the Deer Sanctuary at Isipatana. There the Blessed One addressed the monks of the group of five thus:*

   “Dve’me, bhikkhave, antā pabbajitena na sevitabbā.

   Katame dve?

   Yo cāyaṃ kāmesu kāmasukhallikānuyogo – hīno, gammo, pothujjaniko, anariyo, anathasamphito, yo cāyaṃ attakilamathānuyogo – dukkho, anariyo, anathasamphito.

   “Monks, these two extremes are not to be practiced by one who has gone forth.

   What are the two?

   Just this, devotion to a life of luxury among sensual pleasures, which is low, vulgar, common, ignoble, and disadvantageous; and just this, devotion to self-mortification, which is painful, ignoble, and disadvantageous.

   Ete kho, bhikkhave, ubho ante anupagamma majjhīma paṭipadā Tathāgatena abhisambuddhā cakkhukaranī, nānakaranī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

   **Monks, not approaching either of these extremes, the middle way, perfectly realized by the Tathagata, produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana.**

   Katamā ca sā, bhikkhave, majjhīma paṭipadā Tathāgatena abhisambuddhā cakkhukaranī, nānakaranī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati?

   **And what, monks, is this middle way, perfectly realized by the Tathagata, which produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana?**

   Ayam’eva ariyo attaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

   Ayam kho sā, bhikkhave, majjhīma paṭipadā Tathāgatena abhisambuddhā cakkhukaranī, nānakaranī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

   **Just this noble eightfold path, that is – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.**

   **This, monks, is the middle way, perfectly realized by the Tathagata, which produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana.**

   Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ – jāti’pi dukkha, jarā’pi dukkha, byādhi’pi dukkho, maranam’pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’icchaṃ na labhati tam’pi dukkhaṃ – saṅkhittena pañcupādānakkhandhā dukkha.

   **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.

Idāṁ kho pana, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ – yāyaṁ⁴ taṁhā ponobbhavikā, nandīrāgasahagatā tatratrābhinandī, seyyathidaṁ, – kāmataṁhā, bhavataṁhā, vibhavataṁhā.

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.

Idāṁ kho pana, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ – yo tassāyeva taṁhāya asesavirāganirodho, cāgo, paṭīnissaggo, mutti, anālayo.

Now this, monks, is the noble truth of the cessation of suffering: the complete fading away and cessation of this very craving, the giving up and forsaking of it, freedom from it, and non-attachment to it.

Idāṁ kho pana, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ – ayameva ariyo ṛṭhaṁgiko maggo, seyyathidaṁ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsaṁādhi.

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.

‘Idāṁ dukkhaṁ ariyasaccaṁ’ti me, bhikkhave, pubbe ananussutesu dhāmme cakkhuṁ udapādi, ṇānaṁ udapādi, paṁṇā udapādi, vījā udapādi, ālōko udapādi.

‘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.

‘Taṁ kho pan’idaṁ dukkhaṁ ariyasaccaṁ pariṁneyyan’ti me, bhikkhave, pubbe ananussutesu dhāmme cakkhuṁ udapādi, ṇānaṁ udapādi, paṁṇā udapādi, vījā udapādi, ālōko udapādi.

‘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.

‘Taṁ kho pan’idaṁ dukkhaṁ ariyasaccaṁ pariṁnātān’ti me, bhikkhave, pubbe ananussutesu dhāmme cakkhuṁ udapādi, ṇānaṁ udapādi, paṁṇā udapādi, vījā udapādi, ālōko udapādi.

‘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.

‘Idāṁ dukkhasamudayaṁ ariyasaccaṁ’ti me, bhikkhave, pubbe ananussutesu dhāmme cakkhuṁ udapādi, ṇānaṁ udapādi, paṁṇā udapādi, vījā udapādi, ālōko udapādi.

‘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.

‘Taṁ kho pan’idaṁ dukkhasamudayaṁ ariyasaccaṁ paṁtabban’ti me, bhikkhave,

⁴ yo + ayaṁ = “just this”
pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

‘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.

‘Taṁ kho pan’idaṁ dukkhaniratthaṁ ariyasaṅgāṁ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

‘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.

‘Idaṁ dukkhaniratthaṁ ariyasaṅgāṁ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

‘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.

‘Taṁ kho pan’idaṁ dukkhaniratthaṁ ariyasaṅgāṁ sacchikātthaṁ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

‘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.

‘Taṁ kho pan’idaṁ dukkhaniratthaṁ ariyasaṅgāṁ sacchikatthan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

‘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.

‘Idaṁ dukkhaniratthagamīṁi paṭipadā ariyasaṅgāṁ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

‘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.

‘Taṁ kho pan’idaṁ dukkhaniratthagamīṁi paṭipadā ariyasaṅgāṁ bhāvetabbaṁ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.

‘Now this noble truth of the way leading to the cessation of suffering ought to be developed’: thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Taṁ kho pan’idaṁ dukkhaniratthagamīṁi paṭipadā ariyasaṅgāṁ bhāvītan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñanaṁ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi.
‘Now this noble truth of the way leading to the cessation of suffering has been developed’: thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

Yāvakīvaṇa, bhikkhave, imesu catūsu ariyasaccasu evaṃ tipiṟivaṭṭam dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ na suvisuddhaṃ ahosi, Ṉeva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajaṃyā sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ṭi paccaññaṇāsiṃ.

So long as, monks, my knowledge and vision just as it is of these four noble truths was not well-purified, in three rounds and twelve ways thus, then, monks, I did not promise, in this world with its gods, Mara, and Brahma, in this generation of recluses and Brahmins, devas and humans: “I have completely realized unsurpassed perfect enlightenment”.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccasu evaṃ tipiṟivaṭṭam dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajaṃyā sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ṭi paccaññaṇāsiṃ.

And since, monks, my knowledge and vision just as it is of these four noble truths was indeed well-purified, in three rounds and twelve ways thus, then, monks, I did promise, in this world with its gods, Mara, and Brahma, in this generation of recluses and Brahmins, devas and humans: ‘I have completely realized unsurpassed perfect enlightenment’.

Nāṇaṅca pana me dassanaṃ udapādi – ‘akuppā me vimutti, ayaṃ antimā jāti, natth‘idāni punabbhavo’ṭi.

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’.

Idamavocā Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāṣitaṃ abhinanduni.

Thus said the Blessed One. Delighted, the monks of the group of five rejoiced in the Blessed One’s words.

Imasmiṇca pana veyyākaranasmiṃ bhaṇṇamāne āyasmato Koṇḍaññassa virajaṃ vitamalaṃ dhammadakkhum udapādi – “yaṃ kiṃci samudayadhamaṃ, sabbaṃ taṃ nirodhaḥdhamman’ṭi.

Then when this explication was spoken, there arose in the venerable Koṇḍañña the vision of the Dhamma, free from defilement or stain – “Whatever subject to arising, all that is subject to cessation”.

Pavattite ca pana Bhagavatā dhammadakke Bhummā devā saddamanussāvesuṃ – “etaṃ Bhagavatā Bārāṇasiyāṃ Isipatane Migadāye anuttaraṃ dhammadakkmā pavattitaṃ appaṭivattiyaṃ samānena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kacī vā lokasmin’ṭi.

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”.

Bhummanāṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddamanussāvesuṃ – “etaṃ Bhagavatā Bārāṇasiyāṃ Isipatane Migadāye anuttaraṃ dhammadakkmā
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”.


Having heard the shout of the Four Great Kings, the Tavatimsa devas…etc…the Yama devas…etc…the Tusita devas…etc…the Nimmanaratī devas…etc…the Paranimmitavasavatti devas…etc…the devas of Brahma’s body raised a shout—“The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or Brahmin or deva or Mara or Brahma or by anyone in the world”.

Itiḥa tena khaṇena, tena layena, tena muḥuttena yāva Brahmalokā saddo abbhuggacchi. Ayaṅca dasasahassi lokadhātu saṅkampi sampakampi sampavedhi. Appamāṅca ca ulāro obhāso loke pāturahosi atikkamma devānaṁ devanubhāvaṁ.

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.


Then the Blessed One uttered a paean of joy—“Oh indeed, friend Kondanna, you have understood! Oh indeed, friend Kondanna, you have understood! In this way “Kondanna-who-has-understood” became the name of the venerable Kondanna.

(S.N. 56.11 Dhammacakkappavattanasuttaṁ