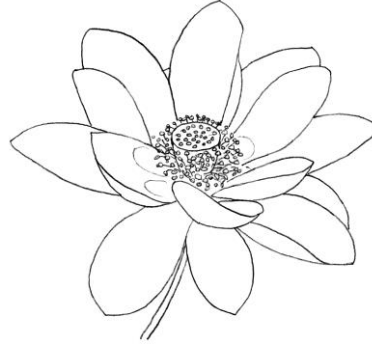


A New Course in Reading Pali

Exercise Book



Sabbe sattā averā hontu, abyāpajjā hontu, anighā hontu, sukhī hontu!

May all beings be free from enmity, free from affliction, free from distress. May they be happy!

LESSON 1

INITIAL READINGS

1.1.1 Khuddaka Nikāya - Khuddakapāṭha 1: Saraṇagamana Small Collection Small passage Refuge going

Buddhaṃ saraṇaṃ gacchāmi

Buddha (who is) a refuge I go to

dhammaṃ saraṇaṃ gacchāmi

Dhamma (which is) a refuge I go to

saṅghaṃ saraṇaṃ gacchāmi.

Sangha (which is) a refuge I go to.

Dutiyaṃ pi buddhaṃ saraṇaṃ gacchāmi

Second time also ...

dutiyaṃ pi dhammaṃ saraṇaṃ gacchāmi

dutiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi.

Tatiyaṃ pi buddhaṃ saraṇaṃ gacchāmi

Third time also ...

tatiyaṃ pi dhammaṃ saraṇaṃ gacchāmi

tatiyaṃ pi saṅghaṃ saraṇaṃ gacchāmi.

Khuddakapāṭha 1: Going for Refuge

I go for refuge to the Buddha

I go for refuge to the Dhamma

I go for refuge to the Sangha

For the second time I go for refuge to the Buddha...

For the third time I go for refuge to the Buddha ...

1.1.2 Aṅguttara Nikāya 1: 31-39 Adantavagga

Numerical Collection

Untamed division

... Cittaṃ, bhikkhave, adantaṃ mahato anattāya saṃvattati.

The mind, monks/bhikkhus, untamed great harm leads to.

... Cittaṃ, bhikkhave, dantaṃ mahato atthāya saṃvattati.

The mind, monks, tamed great welfare/good leads to.

... Cittaṃ, bhikkhave, aguttaṃ mahato anattāya saṃvattati.

The mind, monks, unguarded great harm leads to.

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

The mind, monks, guarded great good leads to.

... Cittam, bhikkhave, arakkhitam mahato anattaya samvattati.

The mind, monks, unprotected great harm leads to.

... Cittam, bhikkhave, rakkhitam mahato atthaya samvattati.

The mind, monks protected great good leads to.

... Cittam, bhikkhave, asamvutam mahato anattaya samvattati.

The mind, monks unrestrained great harm leads to.

... Cittam, bhikkhave, samvutam mahato atthaya samvattatiti.

The mind, monks, restrained great good leads to.

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

Not I, monks, other one thing even I perceive/see that when untamed

aguttaṃ arakkhitam asamvutam mahato anattaya samvattati, yathayidaṃ cittaṃ.

unguarded unprotected unrestrained great harm leads to as this the mind.

Cittam, bhikkhave, adantaṃ aguttaṃ arakkhitam asamvutam mahato anattaya

Mind, monks, untamed unguarded unprotected unrestrained great harm

samvattatiti.

leads to.

AN 1: 31-39 Untamed

“Bhikkhus, ... An untamed mind leads to great harm.”

“Bhikkhus, ... A tamed mind leads to great good.”

“Bhikkhus, ... An unguarded mind leads to great harm.”

“Bhikkhus, ... A guarded mind leads to great good.”

“Bhikkhus, ... An unprotected mind leads to great harm.”

“Bhikkhus, ... A protected mind leads to great good.”

“Bhikkhus, ... An unrestrained mind leads to great harm.”

“Bhikkhus, ... A restrained mind leads to great good.”

“Bhikkhus, I do not see even one other thing that, when untamed, unguarded, unprotected, and unrestrained, leads to such great harm as the mind. The mind, when untamed, unguarded, unprotected, and unrestrained, leads to great harm.”

1.1.3 AN 1: 306, 308-309 Ekadhammavagga

One thing/quality division

... Micchādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti,

For one with wrong view, monks, unarisen and indeed unwholesome qualities arise

uppannā ca akusalā dhammā vepullāya samvattanti.

arisen and unwholesome qualities abundance/fulness lead to.

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

Not I, monks other one thing even I perceive/see by which unarisen or/and

kusalā dhammā nūppajjanti, uppannā vā kusala dhammā parihāyanti, yathayidaṃ,

wholesome qualities do not arise, arisen or wholesome qualities decrease, as this,

bhikkhave, micchādiṭṭhi. Micchādiṭṭhikassa, bhikkhave, anuppannā ceva kusala

monks, wrong view. For one with wrong view, monks, unarisen and indeed wholesome

dhammā nūppajjanti, uppannā ca kusala dhammā parihāyanti.

qualities do not arise, arisen and wholesome qualities decrease.

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

Not I monks other one thing even I perceive by which unarisen or

akusalā dhammā nūppajjanti, uppannā vā akusalā dhammā parihāyanti, yathayidaṃ,

unwholesome qualities do not arise, arisen or unwholesome qualities decrease, as this,

bhikkhave, sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā

monks, right view. For one with right view, monks, unarisen and indeed unwholesome

dhammā nūppajjanti, uppannā ca akusalā dhammā parihāyanti.

qualities do not arise, arisen and unwholesome qualities decrease.

AN 1: 306, 308-309 One Thing

“Bhikkhus, ... For one of wrong view, unarisen unwholesome qualities arise and arisen unwholesome qualities increase and expand.”

“Bhikkhus, I do not see even a single thing on account of which unarisen wholesome qualities do not arise and arisen wholesome qualities decline so much as wrong view. For one of wrong view, unarisen wholesome qualities do not arise and arisen wholesome qualities decline.”

“Bhikkhus, I do not see even a single thing on account of which unarisen unwholesome qualities do not arise and arisen unwholesome qualities decline so much as right view. For one of right view, unarisen unwholesome qualities do not arise and arisen unwholesome qualities decline.”

1.1.4 AN 1:406-409 Accharāsaṅghātavagga

Snapping of fingers division

Bhikkhu*...anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya

A monk of un-arisen bad unwholesome mental qualities for non-arising

chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggaṇhāti; padahati.

desire generates; makes effort; energy arouses, mind applies; strives.

*** ... uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti;**

... of arisen bad unwholesome qualities for abandoning desire generates;

vāyamati; viriyaṃ ārabhati, cittaṃ paggaṇhāti; padahati.

makes effort; energy arouses, mind applies; strives.

***... anuppannānaṃ kusalaṃ dhammānaṃ uppādāya chandaṃ janeti; vāyamati;**

... of not-arisen wholesome qualities for arising desire generates; makes effort;

viriyaṃ ārabhati, cittaṃ paggaṇhāti; padahati.

energy arouses, mind applies; strives.

***... uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammosāya bhīyyobhāvāya vepullāya**
... of arisen good qualities for continuation, non-confusion, increase, expansion,
bhāvanāya pāripūriyā chandaṃ janeti; vāyamati; viriyaṃ ārabhati, cittaṃ paggaṇhāti;
development, fulfillment desire generates; makes effort; energy arouses, mind applies;
padahati....
strives.

AN 1:406-409 Finger Snap

“... generates desire for the non-arising of unarisen bad unwholesome qualities; makes an effort, arouses energy, applies his mind, and strives

... generates desire for the abandoning of arisen bad unwholesome qualities; makes an effort, arouses energy, applies his mind, and strives

... generates desire for the arising of unarisen wholesome qualities; makes an effort, arouses energy, applies his mind, and strives

... generates desire for the maintenance of arisen wholesome qualities, for their non-decline, increase, expansion, and fulfillment by development; makes an effort, arouses energy, applies his mind, and strives ...”

FURTHER READINGS

1.2.1 AN 1:114-117, 129 Dutiyapamādādivagga Second negligence double-division

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa
Not I, monks, other one thing even I perceive/recognise which thus of the good Dhamma
sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave, pamādo. Pamādo,
to decline disappearance leads, namely/as this, monks, heedlessness. Heedlessness
bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatīti.
monks, of the good Dhamma to decline to disappearance leads.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa
Not I monks other single thing even I perceive which thus of the good Dhamma
t̥hitiyā asammosāya anantaradhānāya saṃvattati, yathayidaṃ, bhikkhave, appamādo
to continuation non-decline non-disappearance leads, namely, monks, heedfulness.
Appamādo, bhikkhave, saddhammassa t̥hitiyā asammosāya anantaradhānāya
Heedfulness, monks, of the good Dhamma to continuation non-decline non-disappearance
saṃvattatīti.
leads.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ
Not I, monks, other one thing even I perceive which thus
saddhammassa sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave,
of the true Dhamma to decline disappearance leads, namely, monks,
kosajjaṃ. Kosajjaṃ, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatīti.
laziness. Laziness, monks, of the good dhamma to decline to disappearance leads.

Nâhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa
Not I, monks, other one thing even I perceive which thus of the good Dhamma
ṭhitiyā asammosāya anantaradhānāya saṃvattati, yathayidaṃ, bhikkhave,
to continuation non-decline non-disappearance leads, namely, monks,
viriyārambho. Viriyārambho, bhikkhave, saddhammassa ṭhitiyā asammosāya
arousal of energy. Arousal of energy, monks, of the good Dhamma to continuation non-decline
anantaradhānāya saṃvattatīti.
non-disappearance leads.

Nâhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa
Not I monks other one thing even I perceive which thus of the good Dhamma
ṭhitiyā asammosāya anantaradhānāya saṃvattati, yathayidaṃ, bhikkhave, anuyogo
to continuation non-decline non-disappearance leads, namely, monks, application/devotion to
kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ. Anuyogo, bhikkhave,
wholesome qualities, not application to unwholesome qualities. Application to, monks,
kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ saddhammassa
to wholesome qualities, not application to unwholesome qualities of the good Dhamma
ṭhitiyā asammosāya anantaradhānāya saṃvattatīti.
to continuation non-confusion non-disappearance leads.

AN 1:114-117, 129 Internal

“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as heedlessness. Heedlessness leads to the decline and disappearance of the good Dhamma.”

“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as heedfulness. Heedfulness leads to the continuation, non-decline, and non-disappearance of the good Dhamma.”

“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as laziness ...

... that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as arousal of energy ...”

... the pursuit of wholesome qualities and the non-pursuit of unwholesome qualities. The pursuit of wholesome qualities and the non-pursuit of unwholesome qualities leads to the continuation, non-decline, and non-disappearance of the good Dhamma.”

1.2.2 AN 1:1-10 Chittapariyādānavagga

Mind obsessions division

Nâhaṃ, bhikkhave, aññaṃ ekarūpaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ
Not I, monks, other one visible form also I perceive/see, which thus man's mind
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthirūpaṃ. Itthirūpaṃ, bhikkhave,
having overcome persists, namely, monks, form of a woman. Form of a woman, monks,
purisassa cittaṃ pariyādāya tiṭṭhatīti.
man's mind having overcome/overpowered persists.

Nâhaṃ, bhikkhave, aññaṃ ekasaddaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ
Not I, monks, other one sound also I perceive, which thus man's mind
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthisaddo. Itthisaddo, bhikkhave,
having overcome persists, namely, monks, sound of a woman. Sound of a woman, monks,
purisassa cittaṃ pariyādāya tiṭṭhatīti.
man's mind having overcome persists.

Nâhaṃ, bhikkhave, aññaṃ ekagandhaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ
Not I, monks, other one scent also I perceive rightly, which thus man's mind
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthigandho. Itthigandho, bhikkhave,
having overcome persists, namely, monks, scent of a woman. Scent of a woman, monks,
purisassa cittaṃ pariyādāya tiṭṭhatīti.
man's mind having overcome persists.

Nâhaṃ, bhikkhave, aññaṃ ekarasaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ
Not I, monks, other one taste also I perceive rightly, which thus man's mind
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthiraso. Itthiraso, bhikkhave,
having overcome persists, namely, monks, taste of a woman. Taste of a woman, monks,
purisassa cittaṃ pariyādāya tiṭṭhatīti.
man's mind having overcome persists.

Nâhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbaṃ pi samanupassāmi, yaṃ evaṃ purisassa
Not I, monks, other one touch also I perceive rightly, which thus man's mind
cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthiphoṭṭhabbo. Itthiphoṭṭhabbo,
mind having overcome persists, namely, monks, touch of a woman. Touch of a woman,
bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.
monks, man's mind having overcome persists.

Nâhaṃ, bhikkhave, aññaṃ ekarūpaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ
Not I, monks, other one visible form also I perceive rightly, which thus woman's mind
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisarūpaṃ. Purisarūpaṃ, bhikkhave,
having overcome persists, namely, monks, form of a man. Form of a man, monks,
itthiyā cittaṃ pariyādāya tiṭṭhatīti.
woman's mind having overcome/overpowered persists/remains.

Nâhaṃ, bhikkhave, aññaṃ ekasaddaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ
Not I, monks, other one sound also I perceive rightly, which thus woman's mind
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisasaddo. Purisasaddo, bhikkhave,
having overcome persists, namely, monks, sound of a man. Sound of a man, monks,
itthiyā cittaṃ pariyādāya tiṭṭhatīti.
woman's mind having overcome persists.

Nâhaṃ, bhikkhave, aññaṃ ekagandhaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ
Not I, monks, other one scent also I perceive rightly, which thus woman's mind
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisagandho. Purisagandho, bhikkhave,
having overcome persists, namely, monks, scent of a man. Scent of a man, monks,
itthiyā cittaṃ pariyādāya tiṭṭhatīti.
woman's mind having overcome persists.

Nâhaṃ, bhikkhave, aññaṃ ekarasaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ

Not I, monks, other one taste also I perceive rightly, which thus woman's mind **pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisaraso. Purisaraso, bhikkhave,** having overcome persists, namely, monks, taste of a man. Taste of a man, monks, **itthiyā cittaṃ pariyādāya tiṭṭhatīti.** woman's mind having overcome persists.

Nâhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ Not I, monks, other one touch also I perceive rightly, which thus woman's mind **pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisaphoṭṭhabbaṃ. Purisaphoṭṭhabbaṃ,** having overcome persists, namely, monks, touch of a man. Touch of a man, **bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.** monks, woman's mind having overcome persists.

AN 1:1-10 Obsessions of the Mind

"Bhikkhus, I do not see even one other form that so obsesses the mind of a man as the form of a woman. The form of a woman obsesses the mind of a man."

"Bhikkhus, I do not see even one other sound that so obsesses the mind of a man as the sound of a woman. The sound of a woman obsesses the mind of a man."

"Bhikkhus, I do not see even one other odor that so obsesses the mind of a man as the odor of a woman. The odor of a woman obsesses the mind of a man."

"Bhikkhus, I do not see even one other taste that so obsesses the mind of a man as the taste of a woman. The taste of a woman obsesses the mind of a man."

"Bhikkhus, I do not see even one other touch that so obsesses the mind of a man as the touch of a woman. The touch of a woman obsesses the mind of a man."

"Bhikkhus, I do not see even one other form that so obsesses the mind of a woman as the form of a man. The form of a man obsesses the mind of a woman."

"Bhikkhus, I do not see even one other sound that so obsesses the mind of a woman as the sound of a man. The sound of a man obsesses the mind of a woman."

"Bhikkhus, I do not see even one other odor that so obsesses the mind of a woman as the odor of a man. The odor of a man obsesses the mind of a woman."

"Bhikkhus, I do not see even one other taste that so obsesses the mind of a woman as the taste of a man. The taste of a man obsesses the mind of a woman."

"Bhikkhus, I do not see even one other touch that so obsesses the mind of a woman as the touch of a man. The touch of a man obsesses the mind of a woman."

LESSON 2

INITIAL READINGS

2.1.1 Dhammapada Dhamma word/line/foot-step

Dhp 14:182 Buddhavagga Buddha chapter

Kiccho manussapaṭilābho
Difficult/rare (is) human state/existence obtaining/gaining
kicchaṃ maccānaṃ jīvitam
difficult/rare of mortals life
kicchaṃ saddhammasavanaṃ
difficult/rare the good Dhamma hearing
kiccho buddhānaṃ uppādo.
difficult/rare of the Buddhas arising.

Dhp 14:182 Buddha

Hard is it to be born a man,
hard is the life of mortals,
hard is it to gain the opportunity of hearing the Sublime Truth,
hard to encounter is the arising of the Buddhas.

Dhp 14:183 Buddhavagga

Sabbapāpassa akaraṇaṃ
Of all bad not-doing
kusalassa upasampadā
of good/wholesome acquiring/undertaking/cultivating
sacittapariyodapanam
one's own mind purifying
etaṃ buddhāna(ṃ) sāsanaṃ.
this of Buddhas the teaching.

Dhp 14:183 Buddha

To avoid all evil,
to cultivate good,
and to cleanse one's mind -
this is the teaching of the Buddhas.

Dhp 1:5 Yamakavagga Pairs chapter

Na hi verena verāni

Not indeed by enmity enmities
sammantīdha kudācanaṃ
pacified/stilled/calmed ever (here at an time)
averena ca sammanti
and by non-enmity they are calmed
esa dhammo sanantano.
this is law/principle eternal (everlasting).

Dhp 1:5 Pairs

Hatred is never appeased
by hatred in this world.
By non-hatred alone is hatred appeased.
This is a law eternal.

2.1.2 AN 3:19 Paṭhamapāpaṇikasutta First merchant/shopkeeper discourse

Tīhi, bhikkhave, aṅgehi samannāgato pāpaṇiko abhabbo anadhigataṃ vā bhogaṃ
With three, monks, factors possessed/endowed merchant unable unacquired (or) wealth
adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Katamehi tīhi? idha, bhikkhave,
to acquire, acquired wealth to increase make. With what three? Here, monks,
pāpaṇiko pubbaṇhasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti,
the merchant in the morning not carefully/diligently work undertakes.
majjhaṇhikasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti, sāyaṇhasamayaṃ na
in the middle of the day not deligently work undertakes, in the evening not
sakkaccaṃ kammantaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi aṅgehi samannāgato
diligently work undertakes. With these, monks, three facors possessed
pāpaṇiko abhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ
the merchant incapable unacquired wealth to acquire, acquired wealth
phātiṃ kātuṃ.
to increase make.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ
So too/even so, monks, with three qualities possessed monk unable unacquired
vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.
or wholesome qualities to acquire, acquired wholesome qualities to increase make.
Katamehi tīhi? Idha, bhikkhave, bhikkhu pubbaṇhasamayaṃ na sakkaccaṃ
With what three? Here, monks, a monk in the morning not diligently
samādhinimittaṃ adhiṭṭhāti, majjhaṇhikasamayaṃ na sakkaccaṃ samādhinimittaṃ
concentration object undertakes, in the middle of the day not deligently concentration object
adhiṭṭhāti, sāyaṇhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. Imehi kho,
undertakes, in the evening not deligently concentration object undertakes. With these,
bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ
monks, with three qualiites possessed a monk unable unacquired wholesome
dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.
qualities to acquire, acquired wholesome qualities to increase make.

Tīhi, bhikkhave, aṅgehi samannāgato pāpaṇiko bhabbo anadhigataṃ vā bhogaṃ
With three, monks, factors possessed merchant able unacquired (or) wealth

adhigantum, adhigatam vā bhogaṃ phātiṃ kātum. Katamehi tīhi? Idha, bhikkhave,
to acquire, acquired wealth to increase make. With what three? Here, monks,
pāpaṇiko pubbaṇhasamayaṃ sakkaccaṃ kammantaṃ adhiṭṭhāti,
the merchant in the morning diligently work undertakes.
majjhaṇhikasamayaṃ... pe... sāyaṇhasamayaṃ sakkaccaṃ kammantaṃ adhiṭṭhāti.
in the middle of the day diligently work undertakes, in the evening diligently work undertakes.
Imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāpaṇiko bhabbo anadhigatam vā
With these, monks, three factors possessed the merchant able unacquired
bhogaṃ adhigantum, adhigatam vā bhogaṃ phātiṃ kātum.
wealth to acquire, acquired wealth to increase make.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigatam
So too, monks, with three qualities possessed a monk able unacquired
vā kusalam dhammaṃ adhigantum, adhigatam vā kusalam dhammaṃ phātiṃ kātum.
wholesome qualities to acquire, acquired wholesome qualities to increase make.
Katamehi tīhi? Idha, bhikkhave, bhikkhu pubbaṇhasamayaṃ sakkaccaṃ
With what three? Here, monks, a monk in the morning diligently
samādhinimittam adhiṭṭhāti, majjhaṇhikasamayaṃ... pe... sāyaṇhasamayaṃ
concentration object undertakes, in the middle of the day in the evening
sakkaccaṃ samādhinimittam adhiṭṭhāti. Imehi kho, bhikkhave, tīhi dhammehi
diligently concentration object undertakes. With these, monks, three qualities
samannāgato bhikkhu bhabbo anadhigatam vā kusalam dhammaṃ adhigantum,
possessed a monk able unacquired wholesome qualities to acquire,
adhigatam vā kusalam dhammaṃ phātiṃ kātum'ti.
acquired wholesome qualities to increase make.

AN 3:19 Shopkeeper

“Bhikkhus, possessing three factors, a shopkeeper is incapable of acquiring wealth not yet acquired or of increasing wealth already acquired. What three? Here, a shopkeeper does not diligently apply himself to his work in the morning, in the middle of the day, or in the evening. Possessing these three factors, a shopkeeper is incapable of acquiring wealth not yet acquired or of increasing wealth already acquired.

“So too, possessing three factors, a bhikkhu is incapable of achieving a wholesome state not yet attained or of increasing a wholesome state already attained. What three? Here, a bhikkhu does not diligently apply himself to an object of concentration in the morning, in the middle of the day, or in the evening. Possessing these three factors, a bhikkhu is incapable of achieving a wholesome state not yet attained or of increasing a wholesome state already attained.

“Bhikkhus, possessing three factors, a shopkeeper is capable of acquiring wealth not yet acquired and of increasing wealth already acquired. What three? Here, a shopkeeper diligently applies himself to his work in the morning, in the middle of the day, and in the evening. Possessing these three factors, a shopkeeper is capable of acquiring wealth not yet acquired and of increasing wealth already acquired.

“So too, possessing three factors, a bhikkhu is capable of achieving a wholesome state not yet attained and of increasing a wholesome state already attained. What three? Here, a bhikkhu diligently applies himself to an object of concentration in the morning, in the middle of the day, and in the evening. Possessing these three factors, a bhikkhu is capable of achieving a wholesome state not yet attained and of increasing a wholesome state already attained.”

2.1.3 AN 1:334-339 Ekadhamma Catutthavagga One thing/dhamma Fourth division

...Evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti; atha kho
...In the same way, bhikkhus, few those beings who among humans are reborn; but rather/however
eteva sattā bahutarā ye aññatra manussehi paccājāyanti.
these beings more who elsewhere from humans are reborn.

...Evameva kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti;
... In the same way, bhikkhus, few those beings who in middle regions/provinces are reborn;
atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti ...
but rather those beings more who in frontier regions are reborn...

...Evameva kho, bhikkhave, appakā te sattā ye paññavanto, ajaḷā,
... In the same way, bhikkhus, few those beings who (are) wise, not dull,
aneḷamūgā paṭibalā subhāsītadubbhāsītassa atthamaññātum;
not stupid able of what is well-spoken and badly-spoken to understand meaning;
atha kho eteva sattā bahutarā ye duppaññā jaḷā eḷamūgā na paṭibalā
but rather these beings more who not-wise dull stupid not able
subhāsītadubbhāsītassa atthamaññātum.
of what is well-spoken and badly-spoken to understand meaning.

...Evameva kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā samannāgatā;
... In the same way, bhikkhus, few those beings who with noble eye of wisdom (are) possessed
atha kho eteva sattā bahutarā ye avijjāgatā sammūḷhā.
but rather these beings more who gone to ignorance deluded/confused.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgataṃ dassanāya;
... In the same way, bhikkhus, few those beings who get the Tathagata to seeing/ see;
atha kho eteva sattā bahutarā ye na labhanti tathāgataṃ dassanāya.
but rather these beings more who not get Tathagata to seeing /see.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditaṃ
... In the same way, bhikkhus, few those beings who get by Tathagata expounded
dhammavinayaṃ savaṇāya; atha kho eteva sattā bahutarā, ye na labhanti
Dhamma-Vinaya to hearing/hear; but rather these beings more who not get
tathāgatappaveditaṃ dhammavinayaṃ savaṇāya.
by Tathagata expounded Dhamma-Vinaya to hearing/hear.

AN 1:334-339 One Thing, Jambudīpa Repetition Series

“... so too those beings are few who are reborn among human beings; more numerous are those beings who have been reborn elsewhere than among human beings.”

“... so too those beings are few who are reborn in the middle provinces; more numerous are those who have been reborn in the outlying provinces among the uncouth foreigners.”

“... so too those beings are few who are wise, intelligent, astute, able to understand the meaning of what has been well stated and badly stated; more numerous are those who are unwise, stupid, obtuse, unable to understand the meaning of what has been well stated and badly stated.”

“... so too those beings are few who are endowed with the noble eye of wisdom; more numerous are those beings who are confused and immersed in ignorance.”

“... so too those beings are few who get to see the Tathāgata; more numerous are those beings who do not get to see him.”

“... so too those beings are few who get to hear the Dhamma and discipline expounded by the Tathāgata; more numerous are those who do not get to hear it.”

FURTHER READINGS

2.2.1 AN 3:111 Paṭhamanidāna sutta

First cause discourse

Tīṇi’ māni, bhikkhave, nidānāni kammānaṃ samudayāya. Katamāni tīṇi?

Three these, monks, causes of kamma(s) for origination. What three?

Lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya,

Greed cause of kamma(s) for origination, hatreded cause of kammās for origination,

moho nidānaṃ kammānaṃ samudayāya.

delusion cause of kamma for origination.

Yaṃ, bhikkhave, lobhakatamaṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ,

Which, monks, greed-done kamma greed-born greed-caused greed-originating

taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ

that kamma unwholesome, that kamma blameworthy, that kamma suffering-resulting, that

kammaṃ kammāsamudayāya saṃvattati; na taṃ kammaṃ kammanirodhāya

kamma to kamma-origination leads; not that kamma to kamma-cessation

saṃvattati.

leads.

Yaṃ, bhikkhave, dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ,

Which, monks, hatreded-done kamma hatreded-born hatreded-caused hatreded-originated

taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ

that kamma unwholesome, that kamma blameworthy, that kamma in suffering-resulting, that

kammaṃ kammāsamudayāya saṃvattati; na taṃ kammaṃ kammanirodhāya

kamma to kamma-origination leads; not that kamma to kamma-cessation

saṃvattati.

leads.

Yaṃ, bhikkhave, mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ,

Which, monks, delusion-done kamma delusion-born delusion-caused delusion-originated

taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ

that kamma unwholesome, that kamma blameworthy, that kamma suffering-resulting, that

kammaṃ kammāsamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya

kamma to kamma-origination leads; not that kamma to kamma-cessation

saṃvattati.

leads.

Imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāya.

These, monks, three causes for kamma origination.

Tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi?

Three these monks, causes for kamma origination. What three?

Alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya,

Non-greed cause of kamma(s) for origination, non-hated cause of kamma for origination

amoho nidānaṃ kammānaṃ samudayāya.

non-delusion cause of kamma for origination.

Yaṃ, bhikkhave, alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ

Which, monks, non-greed done kamma non-greed born non-greed caused

alobhasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ

non-greed originated, that kamma wholesome, that kamma blameless, that kamma

sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati; na taṃ kammaṃ

happiness-resulting, that kamma to kamma-cessation leads; not that kamma

kammasamudayāya saṃvattati.

to kamma-origination leads.

Yaṃ, bhikkhave, adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ

Which, monks, non-hated done kamma non-hatred born non-hatred caused

adosasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ

non-hated originated, that kamma wholesome, that kamma blameless, that kamma

sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati; na taṃ kammaṃ

happiness-resulting, that kamma to kamma-cessation leads; not that kamma

kammasamudayāya saṃvattati.

to kamma-origination leads.

Yaṃ, bhikkhave, amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ

Which, monks, non-delusion done kamma non-delusion born non-delusion caused

amohasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ

non-delusion originated, that kamma wholesome, that kamma blameless, that kamma

sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati; na taṃ kammaṃ

happiness-resulting, that kamma to kamma-cessation leads; not that kamma

kammasamudayāya saṃvattati.

to kamma-origination leads.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyāti.

These, monks, three causes of kamma for origination".

AN 3:111 Causes

"Monks, there are these three causes for the origination of kamma. What three? Greed is a cause for the origination of kamma; hatred is a cause for the origination of kamma; delusion is a cause for the origination of kamma.

(1) "Any kamma fashioned by greed, born of greed, caused by greed, originating from greed, is unwholesome and blameworthy and results in suffering. That kamma leads to the origination of kamma, not to the cessation of kamma.

(2) "Any kamma fashioned by hatred, born of hatred, caused by hatred, originating from hatred, is unwholesome and blameworthy and results in suffering. That kamma leads to the origination of kamma, not to the cessation of kamma.

(3) Any kamma fashioned by delusion, born of delusion, caused by delusion, originating from delusion, is unwholesome and blameworthy and results in suffering. That kamma leads to the origination of kamma, not to the cessation of kamma.

"These are the three causes for the origination of kamma.

"There are, monks, these three [other] causes for the origination of kamma. What three? Non-greed is a cause for the origination of kamma; non-hatred is a cause for the origination of kamma; non-delusion is a cause for the origination of kamma.

(1) "Any kamma fashioned by non-greed, born of non-greed, caused by non-greed, originating from non-greed, is wholesome and blameless and results in happiness. That kamma leads to the cessation of kamma, not to the origination of kamma.

(2) "Any kamma fashioned by non-hatred, born of non-hatred, caused by non-hatred, originating from non-hatred, is wholesome and blameless and results in happiness. That kamma leads to the cessation of kamma, not to the origination of kamma.

(3) Any kamma fashioned by non-delusion, born of non-delusion, caused by non-delusion, originating from non-delusion, is wholesome and blameless and results in happiness. That kamma leads to the cessation of kamma, not to the origination of kamma.

"These are the three [other] causes for the origination of kamma."

2.2.2 AN 5:8 Cavanasutta Falling-away discourse

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti

With five, monks, qualities possessed/endowed monk falls away, not established
saddhamme. Katamehi pañcahi?
in the good Dhamma. With what five?

Assaddho, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme. Ahiriko,
Without faith, monks, monk falls away, not established in the good Dhamma. Morally shameless,
bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme. Anottappī, bhikkhave,
monks, monk falls away, not established in the good Dhamma. Morally reckless, monks,
bhikkhu cavati, nappatiṭṭhāti saddhamme. Kusīto, bhikkhave, bhikkhu cavati
monk falls away, not established in the good Dhamma. Lazy, monks, monk falls away,
nappatiṭṭhāti saddhamme. Duppañño, bhikkhave, bhikkhu cavati, nappatiṭṭhāti
not established in the good Dhamma. Unwise, monks, monk falls away, not established
saddhamme.
in the good Dhamma.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cavati,
With these, monks, five qualities possessed monk falls away
nappatiṭṭhāti saddhamme.
not established in the good Dhamma.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu na cavati, patiṭṭhāti
With five, monks, qualities possessed monk does not fall away, is established
saddhamme. Katamehi pañcahi?

in the good Dhamma. With what five?

Saddho, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Who has faith, monks, monk does not fall away, is established in the good Dhamma.

Hirimā, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Who has moral shame, monks, monk does not fall away, is established in the good Dhamma.

Ottappī, bhikkhave, bhikkhu na cavati patiṭṭhāti saddhamme.

Who has moral dread, monks, monk does not fall away, is established in the good Dhamma.

Āraddhaviriyo, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Who is energetic, monks, monk does not fall away, is established in the good Dhamma.

Paññavā, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Who is wise, monks, monk does not fall away, is established in the good Dhamma.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu na cavati,

With these, monks, five qualities possessed monk does not fall away

patiṭṭhāti saddhamme.

is established in the good Dhamma.

AN 5:8 Falling Away

“Bhikkhus, possessing five qualities a bhikkhu falls away and is not established in the good Dhamma. What five?”

(1) A bhikkhu devoid of faith falls away and is not established [7] in the good Dhamma. (2) A morally shameless bhikkhu ... (3) A morally reckless bhikkhu ... (4) A lazy bhikkhu ... (5) An unwise bhikkhu falls away and is not established in the good Dhamma.

Possessing these five qualities, a bhikkhu falls away and is not established in the good Dhamma.

“Bhikkhus, possessing five [other] qualities a bhikkhu does not fall away but is established in the good Dhamma. What five? (1) A bhikkhu endowed with faith does not fall away but is established in the good Dhamma. (2) A bhikkhu who has a sense of moral shame ... (3) A bhikkhu who has moral dread ... (4) An energetic bhikkhu ... (5) A wise bhikkhu does not fall away but is established in the good Dhamma.

Possessing these five qualities, a bhikkhu does not fall away but is established in the good Dhamma.”

LESSON 3

INITIAL READINGS

3.1.1 Milindapañha III:5.7 Buddhavagga Milinda's question Buddha Chapter

“Bhante Nāgasena, atthi koci satto, yo imamhā kāyā aññaṃ kāyaṃ saṅkamati?” ti.

“Na hi, mahārājā” ti.

“Yadi, bhante Nāgasena, imamhā kāyā aññaṃ kāyaṃ saṅkamanto natthi, nanu mutto bhavissati pāpakehi kammehi?”ti.

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

Miln III: 5.7 (Ref.1)

“Is there any being, Bhante Nāgasena, who transmigrates from this body to another?”

“No, there is not.”

“But if, Bhante Nāgasena, there is no being who transmigrates from this body to another, would one not get free from evil deeds?”

“Yes, if one were not reborn, one would get free from evil deeds. But since one is reborn, one is not freed from evil deeds.”

3.1.1 Milindapañha III: 5.5 Buddhavagga

“Bhante Nāgasena, na ca saṅkamati, paṭisandahati cā?” ti.

“Āma, mahārāja, na ca saṅkamati paṭisandahati cā”ti.

“Katham, bhante Nāgasena, na ca saṅkamati paṭisandahati ca?

Opammaṃ karohi”ti.

“Yathā, mahārāja, kocideva puriso padīpato padīpaṃ padīpeyya,

kinnu kho so, mahārāja, padīpo padīpamhā saṅkamanto?”ti.

“Na hi bhante” ti.

“Evameva kho, mahārāja, na ca saṅkamati paṭisandahati cā”ti.

Miln III: 5.5 (Ref.1)

“Bhante Nāgasena, is it that one does not transmigrate but one is reborn?”

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

“But how is it, Bhante Nāgasena, that one does not transmigrate yet one is reborn? Give me an illustration.”

“Suppose, great king, a man would light a lamp from another lamp, can it be said that the lamp [light] transmigrates from the [first] lamp?”

“Certainly not.”

“Just so, great king, one does not transmigrate but one is reborn.”

3.1.2 AN 3:66 Sāḷhasutta

“Taṃ kiṃ maññaṭha, Sāḷhā, atthi lobho” ti?

“Evaṃ, bhante.”

“Abhijjhā ti kho ahaṃ, Sāḷhā, etamatthaṃ*1 vadāmi. Luddho kho ayaṃ, Sāḷhā, abhijjhālu pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati ... yaṃsa*2 hoti dīgharattaṃ ahitāya dukkhāyā” ti.

“Evaṃ, bhante.”

(*1 etaṃ + atthaṃ)

(*2 yaṃ'sa = yaṃ + assa (ayaṃ/ idaṃ))

“Taṃ kim maññaṭha, Sāḷhā, atthi doso” ti?

“Evaṃ, bhante.”

“Byāpādo ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Duṭṭho kho ayaṃ, Sāḷhā,

byāpannacitto pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi

bhaṇati ... yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā” ti.

“Evaṃ, bhante.”

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

“Evaṃ, bhante.”

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

“Evaṃ, bhante.”

“Taṃ kim maññaṭṭha, Sāḷhā, ime dhammā kusalā vā akusalā vā” ti? “Akusalā, bhante.”

“Sāvajjā vā anavajjā vā” ti? “Sāvajjā, bhante.” “Viññūgarahitā vā viññuppasatthā vā” ti?

“Viññūgarahitā, bhante.”

AN 3:66 Sāḷha

(1) "What do you think, Sāḷha, is there greed?"

"Yes, bhante."

"I say its meaning is longing. This greedy person, full of longing, destroys life, takes what is not given, goes to another's wife, and speaks falsely, which will lead to his harm and suffering for a long time."

"Yes, bhante."

(2) "What do you think, Sāḷha, is there hatred?"

"Yes, bhante."

"I say its meaning is ill will. This hating one, with a mind of ill will, destroys life, takes what is not given, goes to another's wife, and speaks falsely, which will lead to his harm and suffering for a long time."

"Yes, bhante."

(3) "What do you think, Sāḷha, is there delusion?"

"Yes, bhante."

"I say its meaning is ignorance. A deluded one, immersed in ignorance, destroys life, takes what is not given, goes to another's wife, and speaks falsely, which will lead to his harm and suffering for a long time."

"Yes, bhante."

"What do you think, Sāḷha? Are these things wholesome or unwholesome?" – "Unwholesome, bhante." – "Blameworthy or blameless?" – "Blameworthy, bhante." – "Censured by the wise or praised by the wise?" – "Censured by the wise, bhante."

3.1.3 AN 2:19 Adhikaraṇavagga

"Akusalaṃ, bhikkhave, pajahatha. Sakkā, bhikkhave, akusalaṃ pajahituṃ.* ... Yasmā ca kho, bhikkhave, sakkā akusalaṃ pajahituṃ, tasmāhaṃ evaṃ vadāmi - "akusalaṃ, bhikkhave, pajahathā" ti. Akusalaṃ ca hi'daṃ, bhikkhave, pahīnaṃ ahitāya, dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ - "akusalaṃ, bhikkhave, pajahathā" ti. Yasmā ca kho, bhikkhave, akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi - "akusalaṃ, bhikkhave, pajahathā" ti.

*** This sentence is not in the book, but it should be included.**

Kusalaṃ, bhikkhave, bhāvettha. Sakkā, bhikkhave, kusalaṃ bhāvetuṃ. ... Yasmā ca kho, bhikkhave, sakkā kusalaṃ bhāvetuṃ, tasmāhaṃ evaṃ vadāmi - "kusalaṃ, bhikkhave, bhāvetthā" ti. Kusalaṃ ca hi'daṃ, bhikkhave, bhāvitaṃ ahitāya, dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ - "kusalaṃ, bhikkhave, bhāvetthā" ti. Yasmā ca kho, bhikkhave, kusalaṃ bhāvitaṃ hitāya, sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi "kusalaṃ, bhikkhave, bhāvetthā" ti."

AN 2:19 Abandon the Unwholesome

"Monks, abandon the unwholesome! It is possible to abandon the unwholesome ... But because it is possible to abandon the unwholesome, therefore I say: 'Monks, abandon the unwholesome!' If this abandoning of the unwholesome led to harm and suffering, I would not say thus, 'Monks, abandon the unwholesome!' But because the abandoning of the unwholesome leads to welfare and happiness, therefore I say: 'Monks, abandon the unwholesome!'

"Monks, develop the wholesome! It is possible to develop the wholesome.... But because it is possible to develop the wholesome, I say: 'Monks, develop the wholesome!' If this developing of the wholesome led to harm and suffering, I would not say thus, 'Monks, develop the wholesome!' But because the developing of the wholesome leads to welfare and happiness, therefore I say: 'Monks, develop the wholesome!'"

FURTHER READINGS

3.2.1 AN 3:66 Sāḷhasutta

“Taṃ kiṃ maññaṭha, Sāḷhā, atthi alobho” ti ? - “Evam, bhante.”

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

(* yaṃ’sa = yaṃ + assa (ayaṃ/ idaṃ))

“Taṃ kiṃ maññaṭha, Sāḷhā, atthi adoso” ti ? - “Evam, bhante.”

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

“Taṃ kim maññaṭha, Sāḷhā, atthi amoho” ti ? - “Evam, bhante.”

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

“Evam, bhante.”

“Taṃ kiṃ maññaṭha, Sāḷhā, ime dhammā kusalā vā akusalā vā” ti ? - “Kusalā, bhante.” -

“Sāvajjā vā anavajjā vā” ti ? - “Anavajjā, bhante.” - “Viññugarahitā vā viññuppasatthā vā” ti ? - “Viññuppasatthā, bhante.” - “Samattā samādinnā hitāya sukhāya saṃvattanti, no vā.. ?” - “Samattā, bhante, samādinnā hitāya sukhāya saṃvattantī..” ti.

“... Yadā tumhe, Sāḷhā, attanā’va jāneyyātha: ‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññūppasatthā, ime dhammā samattā samādinnā hitāya

sukhāya saṃvattantī'ti, atha tumhe, Sāḷhā, upasampajja vihareyyāthā" ti ...

AN 3:66 Sāḷha

(1) "What do you think, Sāḷha, is there non-greed?" - "Yes, Bhante."

"I say the meaning of this is absence of longing. One without greed, without longing, does not destroy life, take what is not given, go to another's wife, or speak falsely; nor does he encourage others to do likewise, which will lead to his welfare and happiness for a long time." - "Yes, Bhante."

(2) "What do you think, Sāḷha, is there non-hatred?" - "Yes, Bhante."

"I say the meaning of this is good will. A non-hater, with a mind of good will, does not destroy life, take what is not given, go to another's wife, or speak falsely; nor does he encourage others to do likewise, which will lead to his welfare and happiness for a long time." - "Yes, Bhante."

(3) "What do you think, Sāḷha, is there non-delusion?" - "Yes, Bhante."

"I say the meaning of this is true knowledge. An undeluded one, who has arrived at true knowledge, does not destroy life, take what is not given, go to another's wife, or speak falsely; nor does he encourage others to do likewise, which will lead to his welfare and happiness for a long time." - "Yes, Bhante."

"What do you think, Sāḷha? Are these things wholesome or unwholesome?" – "Wholesome, Bhante." – "Blameworthy or blameless?" – "Blameless, Bhante." – "Censured by the wise or praised by the wise?" – "Praised by the wise, Bhante." – "Accepted and undertaken, do they lead to welfare and happiness or not, or how do you take it?" – "Accepted and undertaken, these things lead to welfare and happiness"

"When, Sāḷha, you know for yourselves: "These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness," then you should live in accordance with them."

3.2.2 AN 1:21-30 Akammaniyavagga

**"Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṃ
akammaniyaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāviṃ
akammaniyaṃ hoti" ti.**

**"Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṃ
kammaniyaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāviṃ
kammaniyaṃ hoti" ti.**

**"Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṃ
mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave,**

abhāviṭaṃ mahato anattāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṭaṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāviṭaṃ mahato atthāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṭaṃ apātubhūtaṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāviṭaṃ apātubhūtaṃ mahato anattāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṭaṃ pātubhūtaṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāviṭaṃ pātubhūtaṃ mahato atthāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṭaṃ abahulīkataṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāviṭaṃ abahulīkataṃ mahato anattāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṭaṃ bahulīkataṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāviṭaṃ bahulīkataṃ mahato atthāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṭaṃ abahulīkataṃ dukkhādhivāhaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, abhāviṭaṃ abahulīkataṃ dukkhādhivāhaṃ hotī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṭaṃ bahulīkataṃ sukhādhivāhaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ. Cittaṃ, bhikkhave, bhāviṭaṃ bahulīkataṃ sukhādhivāhaṃ hotī” ti.

AN 1:21-30 Unwieldy

“Bhikkhus, I do not see even one other thing that when undeveloped is so unwieldy as the mind. An undeveloped mind is unwieldy.”

“Bhikkhus, I do not see even one other thing that when developed is so wieldy as the mind. A developed mind is wieldy.”

“Bhikkhus, I do not see even one other thing that when undeveloped leads to such great harm as the mind. An undeveloped mind leads to great harm.”

“Bhikkhus, I do not see even one other thing that when developed leads to such great good as the mind. A developed mind leads to great good.”

“Bhikkhus, I do not see even one other thing that, when undeveloped and unmanifested, leads to such great harm as the mind. The mind, when undeveloped and unmanifested, leads to great harm.”

“Bhikkhus, I do not see even one other thing that, when developed and manifested, leads to such great good as the mind. The mind, when developed and manifested, leads to great good.”

“Bhikkhus, I do not see even one other thing that, when undeveloped and uncultivated, leads to such great harm as the mind. The mind, when undeveloped and uncultivated, leads to great harm.”

“Bhikkhus, I do not see even one other thing that, when developed and cultivated, leads to such great good as the mind. The mind, when developed and cultivated, leads to great good.”

“Bhikkhus, I do not see even one other thing that, when undeveloped and uncultivated, brings such suffering as the mind. The mind, when undeveloped and uncultivated, brings suffering.”

“Bhikkhus, I do not see even one other thing that, when developed and cultivated, brings such happiness as the mind. The mind, when developed and cultivated, brings happiness.”

3.2.3 Dīgha Nikāya 22: Mahāsatipaṭṭhānasutta; SN 56.11

Idam kho pana bhikkhave, dukkhaṃ ariyasaccaṃ: “Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhaṃ, appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho, yaṃ p’icchaṃ na labhati tam pi dukkhaṃ, saṅkhittena pañc’upādānakkhandhā pi dukkhā.”

DN 22 The Great Discourse on the Foundations of Mindfulness - The Noble Truth of Suffering

“Now this, monks, is the noble truth of suffering: birth is suffering, aging is suffering, death is suffering; union with what is displeasing is suffering; separation from what is

pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

3.2.4 Milindapañha II: 3.12

“Bhante Nāgasena, kiṃlakkaṇaṃ viññāṇaṃ” ti ?

“Vijānanalakkaṇaṃ, mahārāja, viññāṇaṃ” ti.

“Opammaṃ karohi” ti.

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

“Evaṃ kho, mahārāja, vijānanalakkaṇaṃ viññāṇaṃ” ti.

“Kallo’si*, bhante Nāgasenā” ti.

(* kallo + asi)

Miln II:3.12 (Ref. 2)

“Bhante Nāgasena what is the characteristic mark of consciousness?”

“Consciousness has knowing as its characteristic mark, great king.”

“Give me an illustration.”

“As, great king, a city-watchman, sitting in the middle, in the city square, would see a man coming from the eastern direction, he would see a man coming from the southern direction; he would see a man coming from western direction; he would see a man coming from the northern direction; so, great king, when a man sees a form with the eye, he knows it by consciousness; when he hears a

sound with the ear, he knows it by consciousness; when he smells an odour with the nose, he knows it by consciousness; when he tastes a taste with the tongue, he knows it by consciousness; when he feels a touch with the body, he knows it by consciousness; and when he knows a mental object with the mind, he knows it by consciousness.

“It is in this way that consciousness has knowing as its characteristic mark, great king.”

“You are clever, Bhante Nāgasena.”

LESSON 4

INITIAL READINGS

4.1.1 AN 4:50 Upakkilesasutta

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

Katame cattāro?

(* cattāro'me = cattāro + ime)

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

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

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

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

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

**Suramaṃ pivanti merayaṃ,
paṭisevanti methunaṃ;
Rajataṃ jātarūpaṃ ca,
sādiyanti aviddasū;
Micchājīvena jīvanti,
eke samaṇabrāhmaṇā.**

AN 4:50 Defilements

“So too, bhikkhus, there are these four defilements of ascetics and brahmins defiled by which some ascetics and brahmins do not shine, blaze, and radiate. What four?”

(1) “There are, bhikkhus, some ascetics and brahmins who drink liquor and wine and do not refrain from drinking liquor and wine. This is the first defilement of ascetics and brahmins defiled by which some ascetics and brahmins do not shine, blaze, and radiate.

(2) “There are some ascetics and brahmins who indulge in sexual intercourse and do not refrain from sexual intercourse. This is the second defilement of ascetics and brahmins defiled by which some ascetics and brahmins do not shine, blaze, and radiate.

(3) “There are some ascetics and brahmins who accept gold and silver and do not refrain from receiving gold and silver. This is the third defilement of ascetics and brahmins defiled by which some ascetics and brahmins do not shine, blaze, and radiate.

(4) “There are some ascetics and brahmins who earn their living by wrong livelihood and do not refrain from wrong livelihood. This is the fourth defilement of ascetics and brahmins defiled by which some ascetics and brahmins do not shine, blaze, and radiate.

“These, bhikkhus, are the four defilements of ascetics and brahmins defiled by which some ascetics and brahmins do not shine, blaze, and radiate.”

They drink liquor and wines,
indulge in sex;
the ignorant accept
silver and gold.
Some ascetics and brahmins
live by wrong livelihood.

4.1.2 AN 4:57 Puññabhisandavaggo - Suppavāsāsutta

Bhojanaṃ, Suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ cattāri ṭhānāni deti.

Katamāni cattāri?

Āyumuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti. Āyumuṃ kho pana datvā āyussa bhāginī hoti dibbassa vā mānussa vā. Vaṇṇaṃ datvā vaṇṇassa bhāginī hoti dibbassa vā mānussa vā. Sukhaṃ datvā sukhaṃ bhāginī hoti dibbassa vā mānussa vā. Balaṃ datvā balassa bhāginī hoti dibbassa vā mānussa vā. Bhojanaṃ, Suppavāse, denti ariyasāvika paṭiggāhakānaṃ imāni cattāri tṭhānāni detīti.

AN 4:57 Suppavāsā

“Suppavāsā, a female noble disciple, giving food, gives the recipients four things.

What four? She gives life, she gives beauty, she gives happiness, she gives strength. (1) Having given life, she is a partaker of life, whether celestial or human. (2) Having given beauty, she is a partaker of beauty, whether celestial or human. (3) Having given happiness, she is a partaker of happiness, whether celestial or human. (4) Having given strength, she is a partaker of strength, whether celestial or human. Suppavāsā, a female noble disciple, giving food, gives the recipients these four things.”

4.1.3 Dhammapada

Dhp 6:78 Paṇḍitavagga

Na bhaje pāpake mitte, na bhaje purisādhame;

Bhajetha mitte kalyāṇe, bhajetha purisuttame.

Dhp 6:78 The Wise

One should not associate with evil companions;
one should not associate with low persons.
Associate with good friends;
associate with the supreme persons.

Dhp 10:129-130 Daṇḍavagga

Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;

Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ;

Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

Dhp 10:129-130

All tremble at violence; all are afraid of death.
Having made an example of oneself,
one should not kill or cause [others] to kill.

All tremble at violence; life is dear to all.
Having made an example of oneself,
one should not kill or cause [others] to kill.

Dhp 1:14 Yamakavagga

**Bahuṃ pi ce sahitaṃ bhāsamāno, na takkaro hoti naro pamatto,
gopo'va gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmaññaṃ hoti.**

Dhp 1:14 Pairs

Even if one is reciting much scripture,
[but] the heedless man is not one who acts upon it,
Like a cowherd counting the cows of others,
He is not one who partakes of the spiritual life.

Dhp 1:20 Yamakavagga

**Appaṃ pi ce sahitaṃ bhāsamāno, dhammassa hoti anudhammacārī,
rāgañ ca dosañ ca pahāya mohaṃ, sammappajāno suvimuttacitto,
anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmaññaṃ hoti.**

Dhp 1:20 Pairs

Even if one is reciting little scripture,
[but] he is a practitioner of Dhamma in accordance with Dhamma,
having abandoned lust and hate and delusion,
one of right understanding, well liberated in mind,
not clinging [to anything] here or beyond,
he is one who partakes of the spiritual life.

Dhp 16:212-216 Piyavagga

Piyato jāyatī soko, piyato jāyatī bhayaṃ;

Piyato vippamuttassa, n'atthi soko, kuto bhayaṃ?

Pemato jāyatī soko, pemato jāyatī bhayaṃ;

Pemato vippamuttassa, n'atthi soko, kuto bhayaṃ?

Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ;

Ratiyā vippamuttassa, n'atthi soko, kuto bhayaṃ?

Kāmato jāyatī soko, kāmato jāyatī bhayaṃ;

Kāmato vippamuttassa, n'atthi soko, kuto bhayaṃ?

Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ;

Taṇhāya vippamuttassa, n'atthi soko, kuto bhayaṃ?

Dhp 16:212-216 Affection

From endearment arises sorrow, from endearment arises fear. For one who is wholly free from endearment there is no sorrow, whence then fear?

From affection arises sorrow, from affection arises fear. For one who is wholly free from affection there is no sorrow, whence then fear?

From attachment arises sorrow, from attachment arises fear. For one who is wholly free from attachment there is no sorrow, whence then fear?

From lust arises sorrow, from lust arises fear. For one who is wholly free from craving there is no sorrow; whence then fear?

From craving arises sorrow, from craving arises fear. For one who is wholly free from craving there is no sorrow; whence then fear?

FURTHER READINGS

4.2.1 Anguttara Nikāya

AN 2:42 Parisavagga

Dve'mā, bhikkhave, parisā. Katamā dve? Uttānā ca parisā gambhīrā ca parisā.

Katamā ca, bhikkhave, uttānā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū

uddhatā honti unnaḷā capalā mukharā vikiṇṇavācā ... asampajānā asamāhitā

vibbhantacittā pākat'indriyā. Ayaṃ vuccati, bhikkhave, uttānā parisā.

Katamā ca, bhikkhave, gambhīrā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū

anuddhatā honti anunnaḷā acapalā amukharā avikiṇṇavācā...sampajānā samāhitā

ekaggacittā saṃvut'indriyā. Ayaṃ vuccati, bhikkhave, gambhīrā parisā.

Imā kho, bhikkhave, dve parisā. (Etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ

yadidaṃ gambhīrā parisā"ti.)

AN 2:42 Assembly

"Bhikkhus, there are these two kinds of assemblies. What two? The shallow assembly and the deep assembly.

"And what is the shallow assembly? Here, bhikkhus, the assembly in which the bhikkhus are restless, puffed up, vain, talkative, rambling in their talk ... lacking in clear comprehension, unconcentrated, with wandering minds, with loose sense faculties—this is called the shallow assembly.

"And what is the deep assembly? The assembly in which the bhikkhus are not restless, puffed up, vain, talkative, and rambling in their talk ... are clearly comprehending, concentrated, with one-pointed minds, with restrained sense faculties—this is called the deep assembly.

"These, bhikkhus, are the two kinds of assemblies. (The foremost of these two kinds of assemblies, bhikkhus, is the deep assembly.")

AN 2:43 Parisavagga

Dve'mā, bhikkhave, parisā. Katamā dve? Vaggā ca parisā samaggā ca parisā.

Katamā ca, bhikkhave, vaggā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū

bhaṇḍanajātā kalahajātā vivādāpannā (aññamaññaṃ mukhasattihi vitudentā) viharanti.

Ayaṃ vuccati, bhikkhave, vaggā parisā.

Katamā ca, bhikkhave, samaggā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū

samaggā sammodamānā avivadamānā khīrodakībhūtā (aññamaññaṃ piyacakkhūhi

sampassantā) viharanti. Ayaṃ vuccati, bhikkhave, samaggā parisā.

Imā kho, bhikkhave, dve parisā.

AN 2:43 Assembly

“Bhikkhus, there are these two kinds of assemblies. What two? The divided assembly and the harmonious assembly.

“And what is the divided assembly? Here, bhikkhus, the assembly in which the bhikkhus dwell argumentative, quarrelsome, involved in disputes, (stabbing each other with the knives of their mouths)—this is called the divided assembly.

“And what is the harmonious assembly? Here, bhikkhus, the assembly in which the bhikkhus dwell in concord, harmonizing, not disputing, [blending like] milk and water, (viewing each other with eyes of affection)—this is called the harmonious assembly.

“These, bhikkhus, are the two kinds of assemblies...”

AN 2:49 Parisavagga

Dve’ mā, bhikkhave, parisā. Katamā dve? Visamā ca parisā samā ca parisā.

**Katamā ca, bhikkhave, visamā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ
adhammakammāni pavattanti dhammakammāni nappavattanti, avinayakammāni
pavattanti vinayakammāni nappavattanti, adhammakammāni dippanti dhammakammāni
na dippanti, avinayakammāni dippanti vinayakammāni na dippanti. Ayaṃ vuccati,
bhikkhave, visamā parisā.**

**Katamā ca, bhikkhave, samā parisā? Idha, bhikkhave, yassaṃ parisāyaṃ
dhammakammāni pavattanti adhammakammāni nappavattanti, vinayakammāni
pavattanti avinayakammāni nappavattanti, dhammakammāni dippanti
adhammakammāni na dippanti, vinayakammāni dippanti avinayakammāni na dippanti.
Ayaṃ vuccati, bhikkhave, samā parisā.**

Imā kho, bhikkhave, dve parisā.

AN 2:49 Assembly

“Bhikkhus, there are these two kinds of assemblies. What two? The unrighteous assembly and the righteous assembly.

“And what is the unrighteous assembly? Here, in this assembly disciplinary acts contrary to the Dhamma are enacted and disciplinary acts in accordance with the Dhamma are not enacted; disciplinary acts contrary to the discipline are enacted and disciplinary acts in accordance with the discipline are not enacted. Disciplinary acts contrary to the Dhamma are explained and disciplinary acts in accordance with the Dhamma are not explained; disciplinary acts contrary to the discipline are explained and disciplinary acts in accordance with the discipline are not explained. This, bhikkhus, is called the unrighteous assembly.

“And what is the righteous assembly? Here, in this assembly disciplinary acts that accord with the Dhamma are enacted and disciplinary acts contrary to the Dhamma are not enacted; disciplinary acts that accord with the discipline are enacted and disciplinary acts contrary to the discipline are not enacted. Disciplinary acts that accord with the Dhamma are explained and disciplinary acts contrary to the Dhamma are not explained; disciplinary acts that accord with the discipline are explained and disciplinary acts contrary to the discipline are not explained. This, bhikkhus, is called the righteous assembly.

“These, bhikkhus, are the two kinds of assemblies.”

4.2.2 Dhammapada

Dhp 2:21-22 Appamādavagga

Appamādo amatapadaṃ, pamādo maccuno padaṃ;

appamattā na miyanti, ye pamattā yathā matā.

Etaṃ visesato ñatvā, appamādamhi paṇḍitā;

appamāde pamodanti, ariyānaṃ gocare ratā.

Dhp 2:21-22 Heedfulness

Heedfulness is the path to the Deathless. Heedlessness is the path to death. The heedful do not die. The heedless are as if dead.

Clearly understanding this as a distinction,
the wise [remain] in heedfulness;
they exult in heedfulness, delighted in the resort of the Noble Ones.

Dhp 6:82 Paṇḍitavagga

**Yathā pi rahado gambhīro, vippasanno anāvilo;
evaṃ dhammāni sutvāna, vippasīdanti paṇḍitā.**

Dhp 6:82 The Wise

Like a lake deep, clear and still,
so, having heard the teachings,
the wise become clarified (purified).

Dhp 6:81 Paṇḍitavagga

**Selo yathā ekaghano, vātena na samīrati;
evaṃ nindāpasamsāsu, na samiñjanti paṇḍitā.**

Dhp 6:81 The Wise

Just as a mountain, one mass [of stone],
is not shaken by the wind,
even so amid blame and praises,
the wise are not agitated.

Dhp 13:174 Lokavagga

**Andhabhūto ayaṃ loko, tanuk'ettha vipassati;
sakunto jālamutto'va, appo saggāya gacchati.**

Dhp 13:174 The World

Blind is this world; few here see clearly.
Like birds freed from the net, few go to heaven.

Dhp 6:80 Paṇḍitavagga

**Udakaṃ hi nayanti nettikā, usukārā namayanti tejanaṃ;
dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.**

Dhp 6:80 The Wise

Irrigators regulate the water; arrow-makers straighten the arrow shaft;
carpenters bend the wood; the wise tame themselves.

4.2.3 Anguttara Nikāya - Sukhavagga

AN 2:64

Dve'māni, bhikkhave, sukhāni. Katamāni dve? Gihisukhaṃ ca pabbajitasukhaṃ ca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ pabbajitasukhaṃ ti.

AN 2:64

“Bhikkhus, there are these two kinds of happiness. What two? The happiness of a layperson and the happiness of one who has gone forth [into homelessness]. These are the two kinds of happiness. Of these two kinds of happiness, the happiness of one who has gone forth is foremost.”

AN 2:65

Dve'māni, bhikkhave, sukhāni. Katamāni dve? Kāmasukhaṃ ca nekkhammasukhaṃ ca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nekkhammasukhaṃ ti.

AN 2:65

“Bhikkhus, there are these two kinds of happiness. What two? Sensual happiness and the happiness of renunciation. These are the two kinds of happiness. Of these two kinds of happiness, the happiness of renunciation is foremost.”

AN 2:66

Dve'māni, bhikkhave, sukhāni. Katamāni dve? Upadhisukhaṃ ca nirupadhisukhaṃ ca. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirupadhisukhaṃ ti.

AN 2:66

“Bhikkhus, there are these two kinds of happiness. What two? The happiness bound up with acquisitions and the happiness without acquisitions. These are the two kinds of happiness. Of these two kinds of happiness, the happiness without acquisitions is foremost.”

AN 2:67

Dve’ māni, bhikkhave, sukhāni. Katamāni dve? Sāsavasukhañca anāsavasukhañca.

Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ anāsavasukhaṃ ti.

AN 2:67

“Bhikkhus, there are these two kinds of happiness. What two? The happiness with taints and the happiness without taints. These are the two kinds of happiness. Of these two kinds of happiness, the happiness without taints is foremost.”

AN 2:68

Dve’ māni, bhikkhave, sukhāni. Katamāni dve? Sāmisaṃ ca sukhaṃ nirāmisaṃ ca

sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirāmisaṃ sukhaṃ ti.

AN 2:68

“Bhikkhus, there are these two kinds of happiness. What two? Material happiness and spiritual happiness. These are the two kinds of happiness. Of these two kinds of happiness, spiritual happiness is foremost.”

AN 2:69

Dve’ māni, bhikkhave, sukhāni. Katamāni dve? Ariyasukhaṃ ca anariyasukhaṃ ca.

Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ ariyasukhaṃ ti.

AN 2:69

“Bhikkhus, there are these two kinds of happiness. What two? Noble happiness and ignoble happiness. These are the two kinds of happiness. Of these two kinds of happiness, noble happiness is foremost.”

AN 2:70

Dve'māni, bhikkhave, sukhāni. Katamāni dve? Kāyikaṃ ca sukhaṃ cetasikaṃ ca sukhaṃ. Imāni kho, bhikkhave, dve sukhāni. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ cetasikaṃ sukhaṃ ti.

AN 2:70

“Bhikkhus, there are these two kinds of happiness. What two? Bodily happiness and mental happiness. These are the two kinds of happiness. Of these two kinds of happiness, mental happiness is foremost.”

4.2.4 AN 5:131 Rājavagga - Paṭhamacakkānuvattanasutta

Pañcahi, bhikkhave, aṅgehi samannāgato rājā cakkavattī dhammen'eva cakkaṃ pavatteti, taṃ hoti cakkaṃ appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā. Katamehi pañcahi?

Idha, bhikkhave, rājā cakkavattī atthaññū ca hoti, dhammaññū ca, mattaññū ca, kālaññū ca, parisaññū ca. Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rājā cakkavattī dhammeneva cakkaṃ pavatteti; taṃ hoti cakkaṃ appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.

Evameva kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṃ sammāsambuddho dhammen'eva anuttaraṃ dhammacakkaṃ pavatteti; taṃ hoti cakkaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Katamehi pañcahi?

Idha, bhikkhave, tathāgato arahaṃ sammāsambuddho atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū. Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṃ sammāsambuddho dhammen'eva anuttaraṃ dhammacakkaṃ pavatteti; taṃ hoti dhammacakkaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena

vā mārena vā brahmunā vā kenaci vā lokasmiṃ ti.

AN 5:131 Continuing to Turn the Wheel

“Bhikkhus, possessing five factors, a wheel-turning monarch sets the wheel in motion solely through the Dhamma, a wheel that cannot be turned back by any hostile creature in human form. What five?”

Here, a wheel-turning monarch is one who knows what is good, who knows the Dhamma, who knows the right measure, who knows the proper time, and who knows the assembly. Possessing these five factors, a wheel-turning monarch sets the wheel in motion solely through the Dhamma, a wheel that cannot be turned back by any hostile creature in human form.

“So too, bhikkhus, possessing five qualities, the Tathāgata, the Arahant, the Perfectly Enlightened One sets in motion the unsurpassed wheel of the Dhamma solely through the Dhamma, a wheel that cannot be turned back by any ascetic, brahmin, deva, Māra, or Brahmā, or by anyone in the world. What five?”

Here, the Tathāgata, the Arahant, the Perfectly Enlightened One is one who knows what is good, who knows the Dhamma, who knows the right measure, who knows the proper time, and who knows the assembly. Possessing these five qualities, the Tathāgata ... sets in motion the unsurpassed wheel of the Dhamma solely through the Dhamma, a wheel that cannot be turned back ... by anyone in the world.

LESSON 5

INITIAL READINGS

5.1.1 AN 4:187 Vassakārasutta

“Jāneyya nu kho, bho Gotama, asappuriso asappurisaṃ - `asappuriso ayaṃ bhavaṃ””ti?

“Aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya –
`asappuriso ayaṃ bhavaṃ””ti.

“Jāneyya pana, bho Gotama, asappuriso sappurisaṃ - `sappuriso ayaṃ bhavaṃ””ti?

“Etaṃ pi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya –
`sappuriso ayaṃ bhavaṃ””ti.

“Jāneyya nu kho, bho Gotama, sappuriso sappurisaṃ - `sappuriso ayaṃ bhavaṃ””ti?

“Ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya - `sappuriso
ayaṃ bhavaṃ””ti.

“Jāneyya pana, bho Gotama, sappuriso asappurisaṃ - `asappuriso ayaṃ bhavaṃ””ti?

“Etaṃ pi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya - asappuriso
ayaṃ bhavaṃ””ti.

AN 4:187 Vassakāra

“(1) “Master Gotama, can a bad person know a bad person [thus]: ‘This fellow is a bad person?’”
“It is, brahmin, impossible, there is no chance, that a bad person can know a bad person [thus]:
‘This fellow is a bad person.’”

(2) “Then can a bad person know a good person [thus]: ‘This fellow is a good person?’”
“It is also impossible, there is no chance, that a bad person can know a good person [thus]: ‘This
fellow is a good person.’”

(3) “Then can a good person know a good person [thus]: ‘This fellow is a good person?’”
“It is possible that a good person can know a good person [thus]: ‘This fellow is a good person.’”

(4) “Then can a good person know a bad person [thus]: ‘This fellow is a bad person?’”
“It is also possible that a good person can know a bad person [thus]: ‘This fellow is a bad person.’”

5.1.2 Suttanipāta 3:9; MN 98: Vāseṭṭhasutta

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

Yo hi koci manussesu, puthusippena jīvati;
evaṃ, Vāseṭṭha, jānāhi, 'sippiko' so, na brāhmaṇo.

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

Yo hi koci manussesu, parapessena jīvati;
evaṃ, Vāseṭṭha, jānāhi, 'pessiko' so, na brāhmaṇo.

Yo hi koci manussesu, adinnaṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi, 'coro' eso, na brāhmaṇo.

Yo hi koci manussesu, issatthaṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi, 'yodhājīvo', na brāhmaṇo.

Yo hi koci manussesu, porohiccena jīvati;
evaṃ, Vāseṭṭha, jānāhi, 'yājako' so, na brāhmaṇo.

Yo hi koci manussesu, gāmaṃ raṭṭhañca bhuñjati;
evaṃ, Vāseṭṭha, jānāhi, 'rājā' eso, na brāhmaṇo.

Na câhaṃ 'brāhmaṇaṃ' brūmi, yonijaṃ mattisambhavaṃ;
'Bhovādi' nāma so hoti, sace hoti sakiñcano.
akiñcanaṃ anādānaṃ, tamahaṃ* brūmi 'brāhmaṇaṃ'.

Sabbasaṃyojanaṃ chetvā, so ve na paritassati;
saṅgâtigaṃ, viṣaṃyuttaṃ, taṃ ahaṃ brūmi 'brāhmaṇaṃ'.

MN 98.10-16,26-28: Vāsetṭha

“One who makes his living among men by cattle-keeping you should know thus, Vāsetṭha, is [called] a farmer; he is not a brahmin.

One who makes his living among men by varied crafts, you should know thus, Vāsetṭha, is [called] a craftsman; he is not a brahmin.

One who makes his living among men by trade, you should know thus, Vāsetṭha, is [called] a merchant; he is not a brahmin.

One who makes his living among men by serving others, you should know thus, Vāsetṭha, is [called] a servant; he is not a brahmin.

One who makes his living among men by stealing [“what is not given”], you should know thus, Vāsetṭha, is [called] a thief; he is not a brahmin.

One who makes his living among men by archery, you should know thus, Vāsetṭha, is [called] a soldier; he is not a brahmin.

One who makes his living among men by priestly craft, you should know thus, Vāsetṭha, is [called] a priest [sacrificer]; he is not a brahmin.

One who among men governs [lit. “eats, enjoys”] the village and realm, you should know thus, Vāsetṭha, is [called] a king; he is not a brahmin.

I call him not a brahmin because of his origin [“womb-born”] and maternal lineage. He is just a “sir-sayer” if he still has attachments. One without attachment, without grasping, is the one I call a brahmin.

Having cut off all fetters, he indeed is not excited [agitated, distressed]. One gone beyond the ties, detached: he is the one I call a brahmin.”

5.1.3 Dhammapada

Dhp 2:30 Appamādavagga

Appamādena maghavā, devānaṃ seṭṭhataṃ gato;

appamādaṃ pasaṃsanti, pamādo garahito sadā.

Dhp 2:27 Heedfulness

By heedfulness did Maghavā [Indra] become the foremost of the gods. They praise heedfulness, heedlessness is always blamed [despised, criticized].

Dhp 4:51-52 Pupphavagga

Yathâpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;

evaṃ subhāsītā vācā, aphaḷā hoti akubbato.

Yathâpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ.

evaṃ subhāsītā vācā, saphalā hoti kubbato.

Dhp 4:51-52 Flowers

Like a beautiful flower, full of color but without fragrance,
even so, fruitless is the good speech of one who does not act [who does not practice it].

Like a beautiful flower, full of color and fragrant,
even so, fruitful is the good speech of one who acts [who practices it].

Dhp 5: 60 Bālavagga

Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;

dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.

Dhp 5:60 The Fool

Long is the night to one who is awake; long is the league to the weary.
Long is saṃsāra to fools who do not understand the good Dhamma.

5.1.4 Suttanipāta 2:4 Mahamaṅgalasutta (= Khuddakapātha 5)

Asevanā ca bālānaṃ, paṇḍitānañca sevanā;

pūjā ca pūjanīyānaṃ, etaṃ maṅgalamuttamaṃ.

Bāhusaccaṃ¹ ca sippañca, vinayo ca susikkhito;

subhāsītā ca yā vācā, etaṃ maṅgalamuttamaṃ.

Dānañca dhammacariyā ca, ñātakānaṃ ca saṅgaho;

anavajjāni kammāni, etaṃ maṅgalamuttamaṃ.

Ārati virati pāpā, majjapānā ca saṃyamo;

appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ.

Gāravo ca nivāto ca, santuṭṭhi ca kataññutā;

kālena dhammasavanaṃ, etaṃ maṅgalamuttamaṃ.

Khantī ca sovacassatā, samaṇānañca dassanaṃ;

kālena dhammasākacchā, etaṃ maṅgalamuttamaṃ.

Khuddakapatha 5: Blessings (Ref.1)

"Non-association with fools, and association with the wise, and honoring those worthy of honor - this is the highest blessing.

"Much learning, and a craft, discipline well-trained in, and well-spoken words - this is the highest blessing.

"Giving, righteous conduct, and assistance to relatives, blameless deeds - this is the highest blessing.

"Ceasing and abstaining from evil, restraint from intoxicating drinks, heedfulness in righteous acts - this is the highest blessing.

"Reverence, and humility, contentment and gratitude, timely hearing of the Dhamma – this is the highest blessing.

"Patience, obedience, seeing of monastics, timely discussion on the Dhamma - this is the highest blessing.

FURTHER READINGS

5.2.1 AN 6:1 Paṭhama-āhuneyyasutta

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi?

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

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

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

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

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

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

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

AN 6:1 Worthy of Gifts

"Bhikkhus, possessing six qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What six?"

(1) Here, having seen a form with the eye, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending.

(2) Having heard a sound with the ear, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending.

(3) Having smelled an odor with the nose, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending. (

4) Having tasted a taste with the tongue, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending.

(5) Having touched a tactile object with the body, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending.

(6) Having cognized a mental phenomenon with the mind, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending.

Possessing these six qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

5.2.2 AN 6:47 Paṭhamasandiṭṭhikasutta

“Tena hi, Sīvaka, taññev’ettha paṭipucchāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, Sīvaka, santaṃ vā ajjhattaṃ lobhaṃ `atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ `natthi me ajjhattaṃ lobho’ti pajānāsi” ti?

“Evaṃ, bhante”.

“Yaṃ kho tvamaṃ, Sīvaka, santaṃ vā ajjhattaṃ lobhaṃ `atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ `natthi me ajjhattaṃ lobho’ti pajānāsi - evampi kho, Sīvaka, sandiṭṭhiko dhammo hoti ... pe

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

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

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

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

... santaṃ vā ajjhattaṃ mohadhammaṃ `atthi me ajjhattaṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ `natthi me ajjhattaṃ mohadhammo’ti pajānāsi” ti?

“Evaṃ, bhante”.

“Yaṃ kho tvamaṃ, Sīvaka, santaṃ vā ajjhattaṃ mohadhammaṃ `atthi me ajjhattaṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ `natthi me ajjhattaṃ mohadhammo’ti pajānāsi - evaṃ kho, Sīvaka, sandiṭṭhiko dhammo hoti.”

“Abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ... upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ” ti.

AN6:47 Directly Visible

“Well then, Sīvaka, I will question you in turn about this. As you see fit, so you should answer that. What do you think, Sīvaka? (1) When there is greed existing within you, do you know it: ‘There is greed within me,’ or when there is no greed existing within you, do you know it: ‘There is no greed within me?’”

“Yes, Bhante.”

“Since, Sīvaka, when there is greed existing within you, you know it: ‘There is greed within me,’ and when there is no greed existing within you, you know it: ‘There is no greed within me,’ in this way the Dhamma is directly visible....”

“What do you think, Sīvaka? (2) When there is hatred within you ... (3) ... delusion within you ... (4) ... a state connected with greed within you ... (5) ... a state connected with hatred within you ... (6) ... a state connected with delusion within you, do you know: ‘There is a state connected with delusion existing within me,’ and when there is no state connected with delusion existing within you, do you know: ‘There is no state connected with delusion existing within me?’”

“Yes, Bhante.”

“Since, Sīvaka, when there is a state connected with delusion existing within you, you know: ‘There is a state connected with delusion within me,’ and when there is no state connected with delusion existing within you, you know: ‘There is no state connected with delusion within me,’ in this way the Dhamma is directly visible....”

“Excellent, Bhante! ... Let the Blessed One consider me a lay follower who from today has gone for refuge for life.”

5.2.3 Milindapañha III: 7.8

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

Thero āha “yo kho, mahārāja, ajānanto pāpakammaṃ karoti, tassa bahutaraṃ apuññaṃ” ti.

“Tena hi, bhante Nāgasena, yo amhākaṃ rājaputto vā rājamahāmatto vā ajānanto pāpakammaṃ karoti, taṃ mayaṃ diguṇaṃ daṇḍemā” ti.

“Taṃ kiṃ maññasi, mahārāja, tattaṃ ayoguḷaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ eko jānanto gaṇheyya, eko ajānanto gaṇheyya, katamo balikataraṃ ḍayheyyā” ti.

“Yo kho, bhante, ajānanto gaṇheyya, so balikataraṃ ḍayheyyā” ti.

“Evameva kho, mahārāja, yo ajānanto pāpakammaṃ karoti, tassa bahutaraṃ apuññaṃ” ti.

“Kallo’si, bhante Nāgasenā” ti.

Miln III:7.8 (Ref.2)

“Bhante Nāgasena, one who does an evil deed knowingly, or one who does an evil deed unknowingly, for whom is there greater demerit?”

The Elder said: “Great king, one who does an evil deed unknowingly, for him there is greater demerit.”

“Then, Bhante Nāgasena, when our prince or royal minister does an evil deed unknowingly, we should doubly punish him.”

“What do you think, great king, suppose one man would seize a red-hot iron ball knowingly, and one would seize it unknowingly, which one would be burned more [severely]?”

“One who would seize it unknowingly would be burned more [severely].”

“Just so, great king, one who does an evil deed unknowingly, for him there is greater demerit.”

“You are clever, Bhante Nāgasena.”

5.2.4 SN 22:59 Anattalakkhaṇasutta

“Taṃ kiṃ maññaṭha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā” ti? “Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā” ti? “Dukkhaṃ, bhante”.

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ -
’etaṃ mama, eso’hamasmi, eso me attā’?” ti “No h’etaṃ, bhante.”**

“Vedanā ... saññā ... saṅkhārā ... viññāṇaṃ niccaṃ vā aniccaṃ vā” ti? “Aniccaṃ, bhante.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti “Dukkhaṃ, bhante.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ,
’etaṃ mama, eso’hamasmi, eso me attā’?” ti “No h’etaṃ, bhante.”**

SN 22:59 The Characteristic of Nonself

“What do you think, bhikkhus, is form permanent or impermanent?” – “Impermanent, Bhante.” – “Is what is impermanent suffering or happiness?” – “Suffering, Bhante.”

“Is what is impermanent, suffering, subject to change, fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, Bhante.”

“Is feeling ... perception ... volitional formations ... consciousness permanent or impermanent?” – “Impermanent, Bhante.” – “Is what is impermanent suffering or happiness?” – “Suffering, Bhante.”

“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” – “No, Bhante.”

LESSON 6

INITIAL READINGS

6.1.1 Khuddakapāṭha 2: Dasasikkhāpada

Pañca-sikkhāpadāni:

1. Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
3. Kāmesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
5. Surāmerayamajja-pamādaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

Five Training Rules:

1. I undertake the training rule of abstaining from killing living creatures
2. I undertake the training rule of abstaining from taking what has not been given
3. I undertake the training rule of abstaining from sensual misconduct
4. I undertake the training rule of abstaining from false speech
5. I undertake the training rule of abstaining from liquor, wines, or intoxicants which cause heedlessness.

6.1.2 AN 5:31 Sumanāsutta

Yathāpi cando vimalo,

gacchaṃ ākāsadhātuyā;

sabbe tārāgaṇe loke,

ābhāya atirocati.

Tath'eva sīlasampanno,

saddho purisapuggalo;

sabbe maccharino loke,

cāgena atirocati.

Yathāpi meggho thanayaṃ,

vijjumaḷī satakkaku

**thalaṃ ninnaṃ ca pūreti,
abhivassaṃ vasundharaṃ.**

**Evaṃ dassanasampanno,
sammāsambuddhasāvako;
macchariṃ adhigaṇhāti,
pañcaṭhānehi paṇḍito.**

**Āyunā yasaṃ c'eva,
vaṇṇena ca sukkena ca;
sa ve bhogaparibyūho,
pecca sagge pamodaṭṭi.**

AN 5:31 Sumanā

“As the stainless moon
moving through the space element
outshines with its radiance
all the multitude of stars in the world,

so one accomplished in virtuous behavior,
a person of faith,
outshines by generosity
all the misers in the world.

As the rain cloud, thundering
wreathed in lightning, hundred-peaked,
fills the highland and lowland,
raining upon the earth,

so the Perfectly Enlightened One’s disciple,
one accomplished in vision,
a wise person, in five respects
surpasses the miser:

in life span and glory,
in beauty and happiness.
He, indeed, possessed of wealth,
after death rejoices in heaven.”

6.1.3 Suttanipāta 3:7; MN: 92 Selasutta

Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti.*

Atha kho Selo brāhmaṇo tīhi māṇavakasatehi parivuto ... yena Keṇiyassa jaṭilassa

Assamo ten'upasaṅkami. Addasā kho Selo brāhmaṇo Keṇiyassa jaṭilassa assame

app'ekacce uddhanāni khaṇante, app'ekacce kaṭṭhāni phālente, app'ekacce bhājanāni

dhovante, app'ekacce udakamaṇikaṃ patiṭṭhāpente, app'ekacce āsanāni paññapente,

Keṇiyaṃ pana jaṭilaṃ sāmaṃ yeva maṇḍalamāḷaṃ paṭiyādentam.

Disvāna Keṇiyaṃ jaṭilaṃ etadavoca: "Kiṃ nu kho bhoto Keṇiyassa āvāho vā bhavissati,

vivāho vā bhavissati, mahāyañño vā paccupaṭṭhito, rājā vā Māgadho Seniyo Bimbisāro,

nimantito svātanāya saddhiṃ balakāyenā"ti?

"Na me, bho Sela, āvāho vā bhavissati vivāho vā, n'āpi rājā Māgadho Seniyo Bimbisāro,

nimantito svātanāya saddhiṃ balakāyena; api ca kho me mahāyañño paccupaṭṭhito atthi.

Samaṇo Gotamo Sakyaputto Sakyakulā pabbajito, Aṅguttarāpesu cārikaṃ caramāno

mahatā bhikkhusaṅghena ... Āpaṇaṃ anuppatto. So me nimantito svātanāya ...

saddhiṃ bhikkhusaṅghenā"ti.

"Buddho'ti, bho Keṇiya, vadesi"?

"Buddho'ti, bho Sela, vadāmi".

"Buddho'ti, bho Keṇiya, vadesi"?

"Buddho'ti, bho Sela, vadāmī"ti.

Atha kho selassa brāhmaṇassa etadahosi:* "Ghoso pi kho eso dullabho lokasmiṃ

yadidaṃ `buddho'"ti.

* Not in the selection in the book.

MN 92.6-9: To Sela

At the time the matted-hair ascetic Keṇiya had full confidence in the brahmin Sela. Then the brahmin Sela ... attended by three hundred brahmin students, came to the matted-hair ascetic Keṇiya's hermitage. There in the matted-hair ascetic Keṇiya's hermitage he saw some (men) digging out ovens, some chopping wood, some washing dishes, some setting up a water-pot, some preparing seats, and the matted-hair ascetic Keṇiya himself preparing the pavilion.

Having seen this, he asked the matted-hair ascetic Keṇiya: "What, is Master Keṇiya having a marriage or a giving in marriage? Or has a great sacrifice been arranged? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal along with his army?"

"I do not have a marriage or a giving in marriage, Master Sela, nor has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal along his army, but I have arranged a great sacrifice. The recluse Gotama, the son of the Sakyans, who went forth from a Sakyan clan, has been wandering on tour among the Anguttarāpans with a large Sangha of bhikkhus ... and has come to Āpaṇa.... He has been invited by me for tomorrow's meal along with the Sangha of bhikkhus."

9. "Do you say 'Buddha,' Keṇiya?"

"I say 'Buddha,' Sela."

"Do you say 'Buddha,' Keṇiya?"

"I say 'Buddha,' Sela."

Then it occurred to the brahmin Sela: "Even this sound is hard to encounter in the world, that is, 'Buddha'."

6.1.4 AN 2:52-55 Puggalavagga

"Dve'me, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katame dve? Tathāgato ca arahamaṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya ..."ti.

"Dve'me, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā. Katame dve? Tathāgato ca arahamaṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā"ti.

"Dvinnaṃ, bhikkhave, puggalānaṃ kālakiriyaṃ bahuno janassa anutappā hoti. Katamesaṃ dvinnaṃ? Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa.

Imesaṃ kho, bhikkhave, dvinnaṃ puggalānaṃ kālakiriyaṃ bahuno janassa anutappā hotī”ti.

“Dve’me, bhikkhave, thūpārahā. Katame dve? Tathāgato ca arahāṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve thūpārahā” ti.

AN 2:52-55 People

“Monks, these two people arising in the world arise for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of devas and humans. What two? The Tathāgata, the Arahant, the Perfectly Enlightened One and the king who is a wheel-turner. These, monks, are the two people arising in the world who arise for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of devas and humans.”

“Bhikkhus, there are these two people arising in the world who are extraordinary humans. What two? The Tathāgata, the Arahant, the Perfectly Enlightened One and the king who is a wheel-turner. These are the two people arising in the world who are extraordinary humans.”

“Bhikkhus, the passing away of two people is mourned by many people. What two? The Tathāgata, the Arahant, the Perfectly Enlightened One and the king who is a wheel-turner. The passing away of these two people is mourned by many people.”

“Bhikkhus, there are these two who are worthy of a stupa. What two? The Tathāgata, the Arahant, the Perfectly Enlightened One and the king who is a wheel-turner. These are the two who are worthy of a stupa.”

6.1.5 Suttanipāta 3:3 Subhāsitasutta

Tameva vācaṃ bhāseyya, yā’attānaṃ na tāpaye;

pare ca na vihiṃseyya, sā ve vācā subhāsītā.

Piyavācameva bhāseyya, yā vācā paṭinanditā;

yaṃ anādāya pāpāni, paresaṃ bhāsate piyaṃ.2

‘Saccaṃ ve amatā vācā, esa dhammo sanantano;

‘sacce atthe ca dhamme ca’, āhu santo ‘patiṭṭhitā.’

Suttanipāta 3:3 Well Spoken (Ref.2)

“One should speak only the speech that neither torments self nor does harm to others. That speech is truly well spoken.

One should speak only endearing speech, speech that is welcomed.
Speech that brings no evils is pleasant to others.

Truth, indeed, is deathless speech: This is an ancient principle.
The goal and the Dhamma, the good say, are established on truth.”

FURTHER READINGS

6.2.1 AN 6:55 Soṇasutta

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

“Evaṃ, bhante.”

“Taṃ kiṃ maññasi, Soṇa, kusalo tvaṃ pubbe agāriyabhūto vīṇāya tantissare”ti?

“Evaṃ, bhante.”

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

“No h’etaṃ, bhante.”

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

“No h’etaṃ, bhante.”

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

“Evaṃ, bhante.”

“Evamevaṃ kho, Soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atisithilavīriyaṃ kosajjāya saṃvattati. Tasmātiha* tvaṃ, Soṇa, vīriyasamataṃ adhiṭṭhaha, indriyānaṃ ca samataṃ paṭivijja, tattha ca nimittaṃ gaṇhāhi”ti.

(* tasmā + iha with t insterted in sandhi)

AN 6:55 Soṇa

“Soṇa, didn’t the following course of mental thought arise in you when you were alone in seclusion: ‘[As to] those who are the Blessed One’s energetic disciples, I am one of them. Yet my mind has not been liberated from the taints by non-clinging. Now there exist wealths in my family, and it is possible to enjoy wealth and do meritorious deeds. Shouldn’t I then, having given up the training, having returned to the lower [life], enjoy wealth and do meritorious deeds?’”

“Yes, Bhante.”

“What do you think, Soṇa, in the past, when you were at home, weren’t you skilled at playing the lute?”

“Yes, Bhante.”

“What do you think, Soṇa, when the strings of the lute were too tight, was your lute well tuned and easy to play?”

“No, Bhante.”

“What do you think, Soṇa, when the strings of the lute were too loose, was your lute well tuned and easy to play?”

“No, Bhante.”

“But, Soṇa, when the strings of the lute were not too tight, not too loose, but established in a balanced pitch, was your lute at that time well tuned and easy to play?”

“Yes, Bhante.”

“So too, Soṇa, energy that is aroused to excess leads to restlessness; energy that is too lax leads to laziness. Therefore, Soṇa, resolve on a balance of energy, establish evenness of the [spiritual] faculties, and take up the object there.”

6.2.2 AN 7:64 Kodhanasutta

Kodhano dubbaṇṇo hoti,

**atho dukkhaṃ pi seti so;
atho atthaṃ gahetvāna,
anattaṃ adhipajjati.**

**Tato kāyena vācāya,
vadhaṃ katvāna kodhano;
kodhābhibhūto puriso,
dhanajāniṃ nigacchati.**

**Kodhasammadasammatto,
āyasyaṃ nigacchati;
ñātimittā suhajjā ca,
parivajjanti kodhanaṃ.**

**Anatthajanano kodho,
kodho cittappakopano;
bhayam antarato jātaṃ,
taṃ jano nāvabujjhati.**

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

**Nāssa* hirī na ottappaṃ,
na vāco hoti gāravo;
kodhena abhibhūtassa,
na dīpaṃ hoti kiñcanaṃ.**

(* na + assa / ayam)

AN 7:64 Anger

The angry one is ugly;
he also sleeps badly;
having gained some benefit,
it turns out to be harmful.

The angry one,
a person overcome by anger,
having slain by body and speech,
undergoes the loss of wealth.

Maddened by the madness of anger
he acquires a bad reputation.
His relatives, friends, and loved ones
avoid the angry one.

Anger is a producer of harm;
anger [is] turmoil of mind.
People do not recognize
the peril arisen from within.

The angry person doesn't know the good;
the angry person doesn't see the Dhamma.
There is just blinding darkness
when anger overcomes a person.

For him [there is] no shame or moral dread,
his speech is not respectful;
for one overcome by anger
there is no island [of safety] at all.

6.2.3 Milindapañha II:1.8

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

"Ūhanalakkhaṇo kho, mahārāja, manasikāro, chedanalakkhaṇā paññā"ti.

**"Kathaṃ ūhanalakkhaṇo manasikāro, kathaṃ chedanalakkhaṇā paññā, opammaṃ
karohi"ti.**

"Jānāsi, tvaṃ mahārāja, yavalāvake?"ti.

"Āma, bhante, jānāmi"ti.

“Kathaṃ, mahārāja, yavalāvakā yavaṃ lunantī”ti?

“Vāmena, bhante, hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttaṃ gahetvā dāttena chindantī”ti.

“Yathā, mahārāja, yavalāvako vāmena hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttaṃ gahetvā yavaṃ chindati, evam’eva kho, mahārāja, yogāvacaro manasikārena mānasaṃ gahetvā paññāya kilese chindati.

Evaṃ kho, mahārāja, ūhanalakkhaṇo manasikāro, evaṃ chedanalakkhaṇā paññā”ti.

“Kallo’si, bhante Nāgasenā”ti.

Miln II:1.8 (Ref.3)

The king said: 'What does reflection have as its characteristic mark? 'What does wisdom have as its characteristic mark?'

'Reflection has comprehension as its characteristic mark, great king; wisdom has cutting off as its characteristic mark.'

'But how does reflection have comprehension as its characteristic mark? How does wisdom have cutting off as its characteristic mark? Give me an illustration.'

'You know, great king, the barley reapers?'

'Yes, Bhante, I know.'

'How do the barley reapers reap the barley?'

'With the left hand they grasp a stack of barley, and having taken a sickle with the right hand, they cut it off with the sickle.'

'As the barley reapers grasp a stack of barley with the left hand, and having taken a sickle with the right hand, they cut it off with the sickle, even, so, great king, the meditator by reflection grasps his mind, and by wisdom cuts off the defilements. In this way reflection has comprehension as its characteristic mark. In this way wisdom has cutting off as its characteristic mark.'

'You are clever, Nāgasena!'

6.2.4 AN 6:48 Dutiyasandiṭṭhikasutta

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi ... ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

“Sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, bho gotama, vuccati. Kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti?

“Tena hi, brāhmaṇa, taṃ yev’ettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ `atthi me ajjhattaṃ rāgo’ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ `natthi me ajjhattaṃ rāgo’ti pajānāsi”ti? – “Evaṃ, bho”.

“Yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ `atthi me ajjhattaṃ rāgo’ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ `natthi me ajjhattaṃ rāgo’ti pajānāsi - evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ... pe

Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ dosaṃ ... pe ... santaṃ vā ajjhattaṃ mohaṃ ... pe ... santaṃ vā ajjhattaṃ kāyasandosaṃ ... pe ... santaṃ vā ajjhattaṃ vacīsandosaṃ ... pe ... santaṃ vā ajjhattaṃ manosandosaṃ `atthi me ajjhattaṃ manosandoso’ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosaṃ `natthi me ajjhattaṃ manosandoso’ti pajānāsi”ti? – “Evaṃ, bho”.

“Yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhattaṃ manosandosaṃ `atthi me ajjhattaṃ manosandoso’ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosaṃ `natthi me ajjhattaṃ manosandoso’ti pajānāsi - evaṃ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti.

**“Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ... upāsakaṃ maṃ bhavaṃ
gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.**

AN 6:48 Second Directly Visible

Then a certain brahmin approached the Blessed One. Having approached, he exchanged greetings with the Blessed One ... and he sat down to one side. Seated to one side, that brahmin said this to the Blessed One: “It is said: ‘The directly visible Dhamma, the directly visible Dhamma,’ Master Gotama. In what way, Master Gotama, is the Dhamma directly visible, timeless, a ‘come and see’ matter, applicable, to be personally understood by the wise?”

“Well then, brahmin, I will question you about this. As you see fit, so you should answer. What do you think, brahmin? (1) When there is lust within you, do you know: ‘There is lust within me,’ and when there is no lust within you, do you know: ‘There is no lust within me?’” – “Yes, sir.”

“Since, brahmin, when there is lust within you, you know: ‘There is lust within me,’ and when there is no lust within you, you know: ‘There is no lust within me,’ in this way the Dhamma is directly visible ...

“What do you think, brahmin? (2) When there is hatred within you ... (3) ... When there is delusion within you ... (4) ... When there is a bodily fault within you... (5) ... When there is a verbal fault within you ... (6) ... When there is a mental fault within you, do you know: ‘There is a mental fault within me,’ and when there is no mental fault within you, do you know: ‘There is no mental fault within me?’” – “Yes, sir.”

“Since, brahmin, when there is a mental fault within you, you know: ‘There is a mental fault within me,’ and when there is no mental fault within you, you know: ‘There is no mental fault within me,’ in this way the Dhamma is directly visible, timeless, a ‘come and see’ matter, applicable, to be personally understood by the wise.”

“Excellent, Master Gotama! Excellent, Master Gotama! ... Let Master Gotama consider me a lay follower who from today has gone for refuge as long as I have life.”

6.2.5 Dhp 24: 334-336 Taṇhāvagga

Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;

so palavati hurāhuraṃ, phalamicchaṃ’va vanasmi vānaro.

Yaṃ esā sahatī jammī, taṇhā loke visattikā;

sokā tassa pavaddhanti, abhivaḍḍhaṃ’va bīraṇaṃ.

Yo c’etaṃ sahatī jammaṃ, taṇhaṃ loke duraccayaṃ;

sokā tamhā papatanti, udabindu’va pokkharā.

Dhp 24: 334-336 Craving

The craving of a human living heedlessly grows like a creeper.
He leaps here and there, like the monkey in the forest seeking fruits.

Whoever this wretched and sticky craving overcomes,
his sorrows increase, as birana grass has grown.

But whoever overcomes this wretched craving, so difficult to pass beyond in the world,
from him sorrows fall away like a drop of water from a lotus leaf.

LESSON 7

INITIAL READINGS

7.1.1 AN 3:65 Kesamuttisutta (Kālāmasutta)

“Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena ... mā samaṇo no* garūti. Yadā tumhe, kālāmā, attanāva jāneyyātha: `ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattanti`ti, atha tumhe, kālāmā, pajaheyyātha.

(* enclitic pronoun, 1st person genitive plural = amhākaṃ, pl)

“Taṃ kiṃ maññatha, Kālāmā, lobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante”.

“Luddho panāyaṃ, Kālāmā, purisapuggalo lobhena abhibhūto pariyādinnaṃcitto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ`sa* hoti dīgharattaṃ ahitāya dukkhāyā”ti.

(*yaṃ`sa = yaṃ + assa)

“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, Kālāmā, doso purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante”.

“Duṭṭho panāyaṃ, Kālāmā, purisapuggalo dosenā abhibhūto pariyādinnaṃcitto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya

samādapeti, yaṃ'sa hoti dīgharattaṃ ahitāya dukkhāyā"ti.

"Evaṃ, bhante".

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

"Ahitāya, bhante".

"Mūlho panāyaṃ, Kālāmā, purisapuggalo mohena abhibhūto pariyādinnaṃ, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ'sa hoti dīgharattaṃ ahitāya dukkhāyā"ti.

"Evaṃ, bhante".

"Taṃ kiṃ maññatha, Kālāmā, ime dhammā kusalā vā akusalā vā"ti? "Akusalā, bhante".

"Sāvajjā vā anavajjā vā"ti? "Sāvajjā, bhante". "Viññugarahitā vā viññuppasatthā vā"ti?

"Viññugarahitā, bhante". "Samattā samādinnaṃ ahitāya dukkhāya saṃvattanti, no vā?

Kathaṃ vā ettha hoti"ti? "Samattā, bhante, samādinnaṃ ahitāya dukkhāya saṃvattanti ti.

Evaṃ no ettha hoti"ti.

AN 3:65 Kesaputtiya

"Come, Kālāmas, do not go by oral tradition, by lineage [of teaching], by hearsay, by a collection of scriptures ... [because you think]: 'The ascetic is our guru.' When, Kālāmas, you know for yourselves: 'These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,' then. Kālāmas, you should abandon them.

(1) "What do you think, Kālāmas? When greed arises for a person, does it arise for welfare or for harm?"

"For harm, Bhante."

"Kālāmas, this greedy person, overcome by greed, with mind obsessed [by greed], destroys life, takes what is not given, goes to another's wife, and speaks falsely; and he encourages others, too, to the same. Will that lead to harm and suffering for a long time?"

“Yes, Bhante.”

(2) “What do you think, Kālāmas? When hatred arises in a person, does it arise for welfare or for harm?”

“For harm, Bhante.”

“Kālāmas, a hateful person, overcome by hatred, with mind obsessed [by hatred], destroys life ... and he encourages others to the same. Will that lead to harm and suffering for a long time?”

“Yes, Bhante.”

(3) “What do you think, Kālāmas? When delusion arises in a person, does it arise for welfare or for harm?”

“For harm, Bhante.”

“Kālāmas, a deluded person, overcome by delusion, with mind obsessed [by delusion], destroys life ... and he encourages others to the same. Will that lead to harm and suffering for a long time?”

“Yes, Bhante.”

“What do you think, Kālāmas? Are these things wholesome or unwholesome?” – “Unwholesome, Bhante.” – “Blameworthy or blameless?” – “Blameworthy, Bhante.” – “Censured or praised by the wise?” – “Censured by the wise, Bhante.” – “Accepted and undertaken, do they lead to harm and suffering, or not, or how is it here?” – “Accepted and undertaken, Bhante, these things lead to harm and suffering. So is it here for us.”

7.1.2 AN 4:183 Sutasutta

“Nâhaṃ, brāhmaṇa, sabbam diṭṭham bhāsitabbaṃ ti vadāmi; na panâhaṃ, brāhmaṇa, sabbam diṭṭham na bhāsitabbaṃ ti vadāmi; nâhaṃ, brāhmaṇa, sabbam sutam bhāsitabbaṃ ti vadāmi; na panâhaṃ, brāhmaṇa, sabbam sutam na bhāsitabbaṃ ti vadāmi; nâhaṃ, brāhmaṇa, sabbam mutaṃ bhāsitabbaṃ ti vadāmi; na panâhaṃ, brāhmaṇa, sabbam mutaṃ na bhāsitabbaṃ ti vadāmi; nâhaṃ, brāhmaṇa, sabbam viññātaṃ bhāsitabbaṃ ti vadāmi; na panâhaṃ, brāhmaṇa, sabbam viññātaṃ na bhāsitabbaṃ ti vadāmi.

“Yaṃ hi, brāhmaṇa, diṭṭham bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ diṭṭham na bhāsitabbaṃ ti vadāmi. Yaṃ ca khv’assa*, brāhmaṇa, diṭṭham abhāsato kusalā dhammā parihāyanti, akusalā dhammā

abhivaḍḍhanti, evarūpaṃ diṭṭhaṃ bhāsitaḅbaṃ ti vadāmi.

“Yaṃ hi, brāhmaṇa, sutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ sutaṃ na bhāsitaḅbaṃ ti vadāmi.

Yaṃ ca khv’assa, brāhmaṇa, sutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ sutaṃ bhāsitaḅbaṃ ti vadāmi.

(* kho + assa)

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

“Yaṃ hi, brāhmaṇa, viññātaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ viññātaṃ na bhāsitaḅbaṃ ti vadāmi. Yaṃ ca khvassa, brāhmaṇa, viññātaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ viññātaṃ bhāsitaḅbaṃ ti vadāmi”ti.

AN 4:183 Heard

(1) “I do not say, brahmin, that everything seen should be spoken about, nor do I say that nothing seen should be spoken about. (2) I do not say that everything heard should be spoken about, nor do I say that nothing heard should be spoken about. (3) I do not say that everything sensed should be spoken about, nor do I say that nothing sensed should be spoken about. (4) I do not say that everything cognized should be spoken about, nor do I say that nothing cognized should be spoken about.

(1) “For, brahmin, if, when one speaks about what one has seen, unwholesome qualities increase and wholesome qualities decline, I say ‘One should not speak about such a thing that one has seen.’ But if, when one does not speak about what one has seen, wholesome qualities decline and unwholesome qualities increase, I say ‘One should speak about such thing that one has seen.’

(2) “If, when one speaks about what one has heard, unwholesome qualities increase and wholesome qualities decline, I say ‘One should not speak about such thing that one has heard.’ But if, when one speaks about what one has heard, unwholesome qualities decline and wholesome qualities increase, I say ‘One should speak about such thing that one has heard.’

(3) “If, when one speaks about what one has sensed, unwholesome qualities increase and wholesome qualities decline, I say ‘One should not speak about such thing that one has sensed.’ But

if, when one speaks about what one has sensed, unwholesome qualities decline and wholesome qualities increase, I say 'One should speak about such thing that one has sensed.'

(4) "If, when one speaks about what one has cognized, unwholesome qualities increase and wholesome qualities decline, I say 'One should not speak about such thing that one has cognized.' But if, when one speaks about what one has cognized, unwholesome qualities decline and wholesome qualities increase, I say 'One should speak about such thing that one has cognized.'"

7.1.3 Dhammapada

Dhp 17: 224 Kodhavagga

Saccaṃ bhaṇe na kujjheyya, dajjā'ppasmiṃ*1 pi yācito.

eteḥi tīhi ṭhānehi, gacche devāna*2 santike.

(*1 dajjā + appasmiṃ)

(*2 devānaṃ)

Dhp 17:224 Anger

Speak the truth; do not get angry; when asked, one should give even [if you have] a little. By these three means can one go the presence of the gods.

Dhp 17:231-233 Kodhavagga

Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā;

kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.

Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā;

vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.

Manopakopaṃ rakkheyya, manasā saṃvuto siyā;

manoduccaritaṃ hitvā, manasā sucaritaṃ care.

Dhp 17:231-233 Anger

One should guard against bodily anger; one should be restrained by body. Having abandoned bodily misconduct, one should practice good conduct by body.

One should guard against speech anger; one should be restrained by speech. Having abandoned misconduct of speech, one should practice good conduct by speech.

One should guard against mental anger; one should be restrained by mind.
Having abandoned mental misconduct, one should practice good conduct by mind.

Dhp 18:246-247 Malavagga

Yo pāṇam atipāṭeti, musāvādaṃ ca bhāsati;

loke adinnaṃ ādiyati, paradāraṃ ca gacchati.

Surāmerayapānaṃ ca, yo naro anuyuñjati;

idh'evameso* lokasmiṃ, mūlaṃ khaṇati attano.

(*idha+ eva + m)

Dhp 18:246-247 Impurity

One who destroys life, utters false speech,
takes what is not given in the world, goes to another's wife,

And pursues drinks of liquor and wine –
this man, even here in this world, digs his own root.

7.1.4 Dhp 23:328-329 Nāgavagga

Sace labhetha nipakaṃ sahāyaṃ, saddhiṃcaram sādhuvihāridhīraṃ;

Abhibhuyya sabbāni parissayāni, careyya tenattamano satimā.

No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caram sādhuvihāridhīraṃ;

Rājā'va raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅg'araññe'va nāgo.

Dhp 23:328-329 The Elephant

If you can find a prudent friend, a wise companion who leads a good life,
Having overcome all impediments, you should travel with him, joyously and mindfully.

If you cannot find a prudent friend, a wise companion who leads a good life,
then, like a king who abandons a conquered kingdom, you should travel alone, like bull elephant in
the Mātanga forest.

FURTHER READINGS

7.2.1 AN 7:47 Dutiya Aggisutta

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

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

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

Kasmā cāyaṃ, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitabbo? Mūḷho kho,
brāhmaṇa, mohena abhibhūto pariyādinnaṅgāya kāyena duccharitaṃ carati, vācāya
duccaritaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya
duccaritaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ mohaggi pahātabbo parivajjetabbo,
na sevitabbo.

Ime kho tayo, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.”

AN 7:47 Sacrifice

“There are, brahmin, these three fires that should be abandoned and avoided, and should not be cultivated. What three? The fire of lust, the fire of hatred, and the fire of delusion.

(1) “And why, brahmin, should the fire of lust be abandoned and avoided, and not be cultivated? One excited by lust, overcome by lust, with mind obsessed by it, engages in misconduct by body, engages in misconduct by speech, engages in misconduct by mind. Having engaged in misconduct by body, engaged in misconduct by speech, engaged in misconduct by mind, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. Therefore this fire of lust should be abandoned and avoided, and should not be cultivated.

(2) “And why should the fire of hatred be abandoned and avoided, and not be cultivated?...

(3) “And why should the fire of delusion be abandoned and avoided, and not be cultivated? One who is deluded, overcome by delusion, with mind obsessed by it, engages in misconduct by body, speech, and mind. Having engaged in misconduct by body, engaged in misconduct by speech, engaged in misconduct by mind, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. Therefore this fire of delusion should be abandoned and avoided, and should not be cultivated.

“These, brahmin, are the three fires that should be abandoned and avoided and should not be cultivated.”

7.2.2 Milindapañha II:1.14

Rājā āha: “Bhante Nāgasena, kiṃlakkhaṇā paññā”ti?

“Pubb’eva kho, mahārāja, mayā vuttaṃ `chedanalakkhaṇā paññā’ti, api ca obhāsanalakkhaṇā paññā”ti.

“Kathaṃ, bhante, obhāsanalakkhaṇā paññā”ti?

“Paññā, mahārāja, uppajjamānā avijjandhakāraṃ vidhameti, vijjobhāsaṃ janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaro `aniccan’ti vā `dukkhan’ti vā `anattā’ti vā sammappaññāya passati”ti.

“Opammaṃ karohi”ti.

“Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, pavīṭṭho padīpo andhakāraṃ vidhameti, obhāsaṃ janeti, ālokaṃ vidamseti, rūpāni pākaṭāni karoti, evameva kho, mahārāja, paññā uppajjamānā avijjandhakāraṃ vidhameti, vijjobhāsaṃ janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaro `aniccan’ti vā `dukkhan’ti vā `anattā’ti vā sammappaññāya passati. Evaṃ kho, mahārāja,

obhāsanalakkhaṇā paññā”ti.

”Kallosi, bhante Nāgasenā”ti.

Miln II.1:14 (Ref.2)

”What, Nagasena, is does wisdom have as characteristic mark?”

”Previously, great king, by me it was said, ‘Wisdom has cutting off as characteristic mark.’ But wisdom also has illuminating as characteristic mark.”

”How, Bhante, does wisdom also has illuminating as characteristic mark.”

”Great king, when wisdom arises it dispels the darkness of ignorance, it produces the radiance of vision, it spreads out the light of knowledge, and makes the noble truths plain. Thus does the meditator see with clear wisdom impermanence, unsatisfactoriness, and non-self.”

”Give me an illustration.”

”It is as if, O king, a man would bring a lamp into a dark house. When the lamp has entered, it would dispel darkness, produce radiance, and spread light, and would make the objects there plainly visible. Just so, great king, when wisdom arises it dispels the darkness of ignorance, it produces the radiance of vision, it spreads out the light of knowledge, and makes the noble truths plain. Thus does the meditator see with clear wisdom impermanence, unsatisfactoriness, and non-self.”

7.2.3 Miln IV: 1.6

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

Thero āha ”Tesaṃ ko doso”ti?

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

vivarati na dhāreti, dārako capalatāya mantitaṃ guyhaṃ vivarati na dhāreti.

Bhavatīha:

“Ratto duṭṭho ca mūḷho ca - bhīru āmisagaruko

itthī soṇḍo paṇḍako ca - navamo bhavati dārako.

Nav’ete puggalā loke - ittarā calitā calā;

eteḥi mantitaṃ guyhaṃ - khippaṃ bhavati pākaṭaṃ”ti.

Miln IV:1.6 (Ref.3)

“Bhante Nāgasena, these nine kinds of people reveal a secret that has been discussed with them, and do not preserve it [for themselves]. What nine? The one of lustful character, the one of hating character, the one of deluded character, the coward, one greedy for gain, a woman, a drunkard, a eunuch, a child.”

The elder said: “Of these, what is the fault?”

“The lustful character, on account of lust, reveals a secret that has been discussed, and does not preserve it; the hating character, on account of hatred ... the deluded character, on account of delusion ... a coward, on account of fear ... the one greedy for material gain to get material goods ... a woman reveals it because of inconstancy [unreliability] ... a drunkard because of his desire for drink ... a eunuch because of his indeterminacy ... a child through fickleness.”

“Therefore is it said:

‘The lustful, hating, and deluded person,
The coward, and one who seeks material gain,
a woman, a drunkard, a eunuch, and the child as ninth--
These nine persons in the world are unreliable, changeable, fickle.
When secret things are discussed with them
They quickly become well known.’”

7.2.4 Dhp 23:325, 327 Nāgavagga

Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;

Mahāvarāho’va nivāpapuṭṭho, punappunaṃ gabbhamupeti mando.

Appamādaratā hotha, sacittam anurakkhatha;

duggā uddharath'attānaṃ, pañke sanno'va kuñjaro.

Dhp 23: 325, 327 Elephant

When one is sluggish and gluttonous, sleeping and rolling around in bed like a fat pig eating fodder, again and again that dullard goes to the womb.

Take delight in heedfulness! Guard well your own mind!
Draw yourself out from this swamp, like an elephant sunk in the mud.

LESSON 8

INITIAL READINGS

8.1.1 AN 3:63 Venāgapurasutta

Atha kho Venāgapurikā brāhmaṇagahapatikā yena Bhagavā ten'upasaṅkamiṃsu; upasaṅkamtivā app'ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, app'ekacce Bhagavatā saddhiṃ sammodiṃsu ... ekamantaṃ nisīdiṃsu, app'ekacce nāmagottaṃ sāvetaṃ ekamantaṃ nisīdiṃsu, appekacce tuṅhībhitā ekamantaṃ nisīdiṃsu.

Ekamantaṃ nisinno kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantaṃ etadavoca:

"Acchariyaṃ, bho Gotama, abbhutaṃ, bho Gotama· Yāvañc'idaṃ bho Gotamassa vipassannāni indriyāni, parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, sāradaṃ badarapaṇḍuṃ parisuddhaṃ hoti pariyodātaṃ; evameva bho Gotamassa vipassannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, tālapakkaṃ sampati bandhanā pamuttaṃ parisuddhaṃ hoti pariyodātaṃ; evameva bho Gotamassa vipassannāni indriyāni parisuddho chavivaṇṇo pariyodāto."

AN 3:63 Venāga

Then the brahmin householders of Venāgapura approached the Blessed One. Some paid homage to the Blessed One and sat down to one side; some exchanged greetings with him ... [and then] sat down to one side; ... some announced their name and clan and then sat down to one side; some

kept silent and sat down to one side. Seated to one side, the brahmin Vacchagotta of Venāgapura then said this to the Blessed One:

“It is astounding, Master Gotama! It is amazing, Master Gotama! How Master Gotama’s faculties are tranquil, and the color of his skin is pure and bright. Just as, Master Gotama, a yellow jujube fruit in the autumn is pure and bright, so Master Gotama’s faculties are tranquil and the color of his skin is pure and bright. Just as, Master Gotama, a palm fruit that has just been removed from its stalk is pure and bright, so Master Gotama’s faculties are tranquil and the color of his skin is pure and bright.

8.1.2 AN 7:47 Dutiya-aggisutta

**Tena kho pana samayena Uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṭo hoti.
Pañca usabhasatāni thūṇ’ūpanītāni honti yaññatthāya, pañca vacchatarasatāni
thūṇ’ūpanītāni honti yaññatthāya, pañca vacchatarisatāni thūṇ’ūpanītāni honti
yaññatthāya, pañca ajasatāni thūṇ’ūpanītāni honti yaññatthāya, pañca urabbhasatāni
thūṇ’ūpanītāni honti yaññatthāya.**

**Atha kho Uggatasarīro brāhmaṇo yena Bhagavā ten’upasaṅkami; upasaṅkamtivā
Bhagavatā saddhiṃ sammodi ... ekamantaṃ nisīdi. Ekamantaṃ nisinno
kho Uggatasarīro brāhmaṇo Bhagavantaṃ etadavoca:**

**“Sutaṃ m’etaṃ, bho Gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti
mahānisaṃsaṃ”ti.**

**“Mayā pi kho etaṃ, brāhmaṇa, sutaṃ aggissa ādānaṃ yūpassa ussāpanaṃ
mahapphalaṃ hoti mahānisaṃsaṃ”ti.**

**Dutiyampi kho Uggatasarīro brāhmaṇo ... pe ... tatiyampi kho Uggatasarīro brāhmaṇo
Bhagavantaṃ etadavoca: “Sutaṃ m’etaṃ, bho Gotama, aggissa ādānaṃ yūpassa
ussāpanaṃ mahapphalaṃ hoti mahānisaṃsaṃ”ti.**

**“Mayā pi kho etaṃ, brāhmaṇa, sutaṃ aggissa ādānaṃ yūpassa ussāpanaṃ
mahapphalaṃ hoti mahānisaṃsaṃ”ti.**

“Tayidaṃ*, bho Gotama, sameti bhoto c’eva Gotamassa amhākaṃ ca, yadidaṃ sabbena sabbam”.

(* tayidaṃ = tad idaṃ)

Evaṃ vutte āyasmā Ānando Uggatasarīraṃ brāhmaṇaṃ etadavoca: “Na kho, brāhmaṇa, Tathāgatā evaṃ pucchitabbā - ‘sutaṃ m’etaṃ, bho Gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisaṃsan’ti. Evaṃ kho, brāhmaṇa, tathāgatā pucchitabbā: ‘ahañhi, bhante, aggiṃ ādātukāmo, yūpaṃ ussāpetukāmo. Ovadatu maṃ, bhante, bhagavā. Anusāsatu maṃ, bhante, bhagavā yaṃ mama assa dīgharattaṃ hitāya sukhāyā”’ti.

AN 7:47 Sacrifice

Now on that occasion the brahmin Uggatasarīra had a great sacrifice arranged. Five hundred bulls had been brought to the post for the sacrifice. Five hundred bullocks ... Five hundred heifers ... Five hundred goats ... Five hundred rams had been brought to the post for the sacrifice.

Then the brahmin Uggatasarīra approached the Blessed One. Having approached, he exchanged greetings with the Blessed One ... [and] sat down to one side. Seated to one side, the brahmin Uggatasarīra said this to the Blessed One:

“I have heard, Master Gotama, that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and great benefit.”

“I too, brahmin, have heard that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and great benefit.”

A second time ... A third time the brahmin Uggatasarīra said to the Blessed One: “I have heard, Master Gotama, that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and benefit.”

“I too, brahmin, have heard that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and great benefit.”

“Then Master Gotama and I are in complete and total agreement.”

[Lit.: “That, Master Gotama, agrees for Master Gotama and for us, that is, all by all.”]

When this was said, the Venerable Ānanda said this to the brahmin Uggatasarīra: “Brahmin, Tathāgatas should not be asked thus: ‘I have heard, Master Gotama, that the kindling of the sacrificial fire and the raising of the sacrificial post are of great fruit and benefit.’ Tathāgatas should

be asked: `Bhante, I want to kindle the sacrificial fire and raise the sacrificial post. Let the Blessed One, Bhante, exhort me. Let the Blessed One, Bhante, instruct me in a way that will lead to my welfare and happiness for a long time.'”

8.1.3 Dhammapada

Dhp 3:35-36 Cittavagga

**Dunniggahassa lahuṇo, yatthakāmanipātino,
cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.**

**Suddasāṃ sunipuṇaṃ, yatthakāmanipātinaṃ,
cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.**

Dhp 3:35-36

Good is the taming of the mind, which is hard to subdue, swift, flopping around wherever it desires. A tamed mind brings happiness.

Let the wise person guard the mind, which is hard to see, very subtle, flopping around wherever it desires. A guarded mind brings happiness.

Dhp 3:38 Cittavagga

**Anavaṭṭhitacittassa, saddhammaṃ avijānato,
pariplavapasādassa, paññā na paripūrati.**

Dhp 3:38 The Mind

For one whose mind is unsteady, who does not understand the good Dhamma,
Whose faith floats around, wisdom is not fulfilled.

Dhp 5:64-65, 67-68 Bālavagga

**Yāvajīvam pi ce bālo, paṇḍitaṃ payirupāsati,
na so dhammaṃ vijānāti, dabbī sūparaṃ yathā.**

**Muhuttamapi ce viññū, paṇḍitaṃ payirupāsati,
khippaṃ dhammaṃ vijānāti, jivhā sūparaṃ yathā.**

Dhp 5:64-65 The Fool

Even if all his life a fool serves a wise man,
he does not understand the Dhamma, as a spoon [does not know] the taste of the soup.

Even if for a moment an intelligent person serves a wise man,
he quickly understands the Dhamma, as the tongue [knows] the taste of the soup.

Dhp 5: 67-68 Bālavagga

Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,

yassa assumukho rodaṃ, vipākaṃ paṭisevati.

Taṃ ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,

yassa patīto sumano, vipākaṃ paṭisevati.

Dhp 5:67-68 The Fool

That deed when done is not good, which having been done, one repents,
the fruit of which one reaps weeping, with tearful face.

But that deed when done is good, which having been done, one does not repent,
the fruit of which one reaps delighted and joyful.

Dhp 12:158 Attavagga

Attānameva paṭhamaṃ, patirūpe nivesaye,

atha'ññāmanusāseyya, na kilisseyya paṇḍito.

Dhp 12:158

One should first establish oneself in what is proper;
then only should one instruct another. [In this way] the wise person is not troubled.

FURTHER READINGS

8.2.1 AN 5:34 Sīhasenāpatisutta

Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Sīho senāpati yena Bhagavā ten'upasaṅkami; upasaṅkamtvā Bhagavantam abhivādetvā

ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sīho senāpati Bhagavantaṃ etadavoca:

“Sakkā nu kho, bhante, Bhagavā sandiṭṭhikaṃ dānaphalaṃ paññāpetuṃ”ti?

“Sakkā, Sīhā”ti bhagavā avoca.

“Dāyako, Sīha, dānapati bahuno janassa piyo hoti manāpo. Yaṃ pi, Sīha, dāyako dānapati bahuno janassa piyo hoti manāpo, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.

“Puna ca paraṃ, Sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti. Yaṃ pi, Sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.”

“Puna ca paraṃ, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati. Yaṃ pi, Sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idampi sandiṭṭhikaṃ dānaphalaṃ.”

“Puna ca paraṃ, Sīha, dāyako dānapati yaṃ yadeva paraṃ upasaṅkamati - yadi khattiyapariṃ yaṃ brāhmaṇapariṃ yaṃ gahapatipariṃ yaṃ samaṇapariṃ - visārado upasaṅkamati amaṅkubhūto. Yaṃ pi, Sīha, dāyako dānapati yaṃ yadeva paraṃ upasaṅkamati - yadi khattiyapariṃ yaṃ brāhmaṇapariṃ yaṃ gahapatipariṃ yaṃ samaṇapariṃ - visārado upasaṅkamati amaṅkubhūto, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.”

“Puna ca paraṃ, Sīha, dāyako dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. Yaṃ pi, Sīha, dāyako dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati, idaṃ samparāyikaṃ dānaphalaṃ”ti.

AN 5:34 Siha

On one occasion the Blessed One was dwelling at Vesālī, in the Great Wood, in the hall with the peaked roof. Then Siha the general approached the Blessed One. Having approached, he paid homage to the Blessed One and sat down to one side. Seated to one side, Siha the general said this to the Blessed One:

“Is it possible, Bhante, to point out a directly visible fruit of giving?”

“It is possible, Sīha,” the Blessed One said.

(1) “A donor, Sīha, a generous giver, is dear and agreeable to many people. Since, Sīha, a donor, a generous giver, is dear and agreeable to many people, this is a directly visible fruit of giving.

(2) “Again, Sīha, good persons resort to a donor, a generous giver. Since, Sīha, good persons resort to a donor, a generous giver, this, too, is a directly visible fruit of giving.

(3) “Again, Sīha, a good reputation spreads around about a donor, a generous giver. Since, Sīha, a good reputation spreads around about a donor, a generous giver, this, too, is a directly visible fruit of giving.

(4) “Again, Sīha, whatever assembly a donor, a generous giver, approaches—whether of khattiyas, brahmins, householders, or ascetics—he approaches it confidently, without embarrassment. Since, Sīha, whatever assembly a donor, a generous giver, approaches ... he approaches it confidently, without embarrassment, this too is a directly visible fruit of giving.

(5) “Again, Sīha, with the breakup of the body, after death, a donor, a generous giver, is reborn in a good destination, in a heavenly world. Since, Sīha, with the breakup of the body, after death, a donor, a generous giver, is reborn in a good destination, this too is a directly visible fruit of giving.

8.2.2 AN 10:47 Mahālisutta

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho

Mahāli Licchavi yena Bhagavā ten’upasaṅkami; upasaṅkamtivā Bhagavantaṃ

abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahāli Licchavi Bhagavantaṃ

etadavoca:

“Ko nu kho, bhante, hetu, ko paccayo pāpassa kammaṣṣa kiriyāya, pāpassa kammaṣṣa pavattiyā”ti?

“Lobho kho, Mahāli, hetu, lobho paccayo pāpassa kammaṣṣa kiriyāya, pāpassa

kammaṣṣa pavattiyā. Doso kho, Mahāli, hetu, doso paccayo pāpassa kammaṣṣa kiriyāya

pāpassa kammaṣṣa pavattiyā. Moho kho, Mahāli, hetu, moho paccayo pāpassa kammaṣṣa

kiriyāya pāpassa kammaṣṣa pavattiyā. Ayoniso manasikāro kho, Mahāli, hetu,

ayonisomanasikāro paccayo pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā.

Micchāpaṇihitaṃ kho, Mahāli, cittaṃ hetu, micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti.

AN 10:47 Mahāli

On one occasion the Blessed One was dwelling at Vesālī, in the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi approached the Blessed One. Having approached, he paid homage to the Blessed One and sat down to one side. Seated to one side, Mahāli the Licchavi said this to the Blessed One:

“Bhante, what is the cause, what is the condition, for the doing of bad kamma, for the occurrence of bad kamma?”

“Mahāli, (1) greed is a cause, greed is a condition, for the doing of bad kamma, for the occurrence of bad kamma. (2) Hatred is a cause, hatred is a condition, for the doing of bad kamma, for the occurrence of bad kamma. (3) Delusion is a cause, delusion is a condition, for the doing of bad kamma, for the occurrence of bad kamma. (4) Careless attention is a cause, careless attention is a condition, for the doing of bad kamma, for the occurrence of bad kamma. (5) A wrongly directed mind is a cause, a wrongly directed mind is a condition, for the doing of bad kamma, for the occurrence of bad kamma. This is the cause, this is the condition for the doing of bad kamma, for the occurrence of bad kamma.”

8.2.3 Theragāthā 8:2 Sirimittattheragāthā

Akkodhano’nupanāhī, amāyo rittapesuṇo;

sa ve tādisako bhikkhu, evaṃ pecca na socati.

Akkodhano’nupanāhī, amāyo rittapesuṇo;

guttadvāro sadā bhikkhu, evaṃ pecca na socati.

Akkodhano’nupanāhī, amāyo rittapesuṇo;

kalyāṇasīlo so bhikkhu, evaṃ pecca na socati.

Akkodhano’nupanāhī, amāyo rittapesuṇo;

kalyāṇamitto so bhikkhu, evaṃ pecca na socati.

Akkodhano’nupanāhī, amāyo rittapesuṇo;

kalyāṇapañño so bhikkhu, evaṃ pecca na socati.

Theragāthā 8:2 (Verses 502-506)

Without anger, without malice, without deceit, rid of slander;
A monk such as that, having passed away, does not sorrow.

Without anger, without malice, without deceit, rid of slander;
A monk who always guards the [sense] doors, having passed away, does not sorrow.

Without anger, without malice, without deceit, rid of slander;
A monk of good conduct, having passed away, does not sorrow.

Without anger, without malice, without deceit, rid of slander;
A monk who has good friends, having passed away, does not sorrow.

Without anger, without malice, without deceit, rid of slander;
A monk who has good wisdom, having passed away, does not sorrow.

8.2.4 Miln III:7.5

**Rājā āha: "Bhante Nāgasena, yo idha kālaṅkato Brahmaloce uppajjeyya, yo ca idha
kālaṅkato Kasmīre uppajjeyya, ko cirataraṃ ko sīghataran"ti?"**

"Samakaṃ, mahārājā"ti.

"Opammaṃ karohī"ti.

"Kuhiṃ pana, mahārāja, tava* jātanagaran"ti?

(* tvaṃ)

"Atthi, bhante, Kalasigāmo nāma, tatthāhaṃ jāto"ti.

"Kīva dūro, mahārāja, ito Kalasigāmo hotī"ti.

"Dvimattāni, bhante, yojanasatāni"ti.

"Kīva dūraṃ, mahārāja, ito Kasmīraṃ hotī"ti?

"Dvādasa, bhante, yojanāni"ti.

“Ingha, tvaṃ mahārāja, Kalasigāmaṃ cintehī”ti.

“Cintito, bhante”ti.

“Ingha, tvaṃ mahārāja, Kasmīraṃ cintehī”ti.

“Cintitaṃ bhante”ti.

“Katamaṃ nu kho, mahārāja, cirena cintitaṃ, katamaṃ sīghataran”ti?

“Samakaṃ bhante”ti.

“Evameva kho, mahārāja, yo idha kālaṅkato Brahmaloke uppajjeyya, yo ca idha kālaṅkato Kasmīre uppajjeyya, samakaṃ yeva uppajjantī”ti.

“Bhiyyo opammaṃ kar ohī”ti.

“Taṃ kiṃ maññasi, mahārāja, dve sakuṇā ākāsenā gaccheyyūṃ, tesu eko ucce rukkhe nisīdeyya, eko nice rukkhe nisīdeyya, tesam samakaṃ patiṭṭhitānaṃ katamassa chāyā paṭhamataraṃ pathaviyaṃ patiṭṭhaheyya, katamassa chāyā cirena pathaviyaṃ patiṭṭhaheyyā”ti?

“Samakaṃ, bhante”ti.

“Evameva kho, mahārāja, yo idha kālaṅkato Brahmaloke uppajjeyya, yo ca idha kālaṅkato Kasmīre uppajjeyya, samakaṃ yeva uppajjantī”ti.

“Kallo’si bhante Nāgasenā’ti.

Miln III:7.5 (Ref.3)

The king said: “If one person, Nāgasena, has died here and would arise in the Brahma world, and another has died here and would arise in Kashmir, who would take longer, who would be quicker [in taking rebirth]?”

“They would be the same, O king.”

“Give me an illustration.”

'In what town, O king, were you born?'

'There is, Bhante, a village named Kalasi. There I was born.'

'And how far, great king, from here is Kalasi village?'

'About two hundred leagues, Bhante.'

'How far from here, great king, is Kashmir?'

'Twelve leagues, Bhante.'

'Now, great king, think of Kalasi village.'

'I have thought of it, Bhante.'

'And now, great king, think of Kashmir.'

'I have thought of it, Bhante.'

'Well, great king, which took longer to think of, and which was quicker to think of?'

'They were the same, Bhante.'

“Just so, great king, the one who has died here and who would arise in the Brahma world, and the other who has died here and would arise in Kashmir, would arise in exactly the same time.”

“Give me another simile.”

“What do you think about this, great king. Suppose two birds would go through the sky, and of them, one would alight on a tall tree, the other would alight on a low tree. If they settled both at the same moment, of which one would the shadow first settle on the ground, and of which one would the shadow settle on the ground after a longer time?'

“Just so, great king, the one who has died here and who would arise in the Brahma world, and the other who has died here and would arise in Kashmir, would arise in exactly the same time.”

“You are clever, Bhante Nāgasena!”

LESSON 9

INITIAL READINGS

9.1.1 AN 4:180 Mahāpadesasutta

Ekam samayaṃ Bhagavā Bhoganagare viharati Ānandacetiye. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti.

“Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

“Cattāro’me, bhikkhave, mahāpadesa desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha; bhāssissāmi”ti.

“Evaṃ, bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

“Katame, bhikkhave, cattāro mahāpadesā?”

Idha, bhikkhave, bhikkhu evaṃ vadeyya - ‘Sammukhā m’etaṃ, āvuso, Bhagavato sutam, sammukhā paṭiggahitaṃ - ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanam’ ti. Tassa, bhikkhave, bhikkhuno bhāsitam n’eva abhinanditabbaṃ nappaṭikkositabbaṃ.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye

sandassiyamānāni na c’eva sutte otaranti na vinaye sandissanti, niṭṭhamettha*

gantabbaṃ: ‘Addhā, idaṃ na c’eva tassa Bhagavato vacanam Arahato

Sammāsambuddhassa; imassa ca bhikkhuno duggahitan’ti. Iti h’etaṃ, bhikkhave, chaḍḍeyyātha.”

(* niṭṭham + ettha)

“Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘Sammukhā m’etaṃ, āvuso, Bhagavato sutam, sammukhā paṭiggahitaṃ - ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanam’ti.

Tassa, bhikkhave, bhikkhuno bhāsitam n’eva abhinanditabbaṃ nappaṭikkositabbaṃ.

**Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte
otāretabbāni, vinaye sandassetabbāni. Tāni ce suttee otāriyamānāni vinaye
sandassiyamānāni sutte c’eva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:
’Addhā, idaṃ tassa Bhagavato vacanaṃ Arahato Sammāsambuddhassa; imassa ca
bhikkhuno suggahitaṃ’ti. Idaṃ, bhikkhave, paṭhamaṃ mahāpadesaṃ dhāreyyātha.”**

AN 4:180 The Great References

On one occasion the Blessed One was dwelling at Bhoganagara at the Ānanda Shrine. There the Blessed One addressed the bhikkhus: “Bhikkhus!”

“Bhante!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, I will teach you these four great references. Listen and attend closely; I will speak.”

“Yes, Bhante,” those bhikkhus replied. The Blessed One said this:

“What, bhikkhus, are the four great references?”

(1) “Here, bhikkhus, a bhikkhu might say: ‘In the presence of the Blessed One, friends, I heard this; in his presence I learned this: “This is the Dhamma; this is the discipline; this is the Teacher’s teaching!”’ The statement of that bhikkhu should neither be approved nor rejected. Without approving or rejecting it, having thoroughly learned those words and phrases, they should be checked for in the discourses and searched for in the discipline. If, when they are being checked for in the discourses and searched for in the discipline, [you find that] they are not included among the discourses and are not to be seen in the discipline, you should draw the conclusion: ‘Surely, this is not the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been badly learned by this bhikkhu.’ Thus you should discard this.

“But a bhikkhu might say: ‘In the presence of the Blessed One I heard this; in his presence I learned this: “This is the Dhamma; this is the discipline; this is the Teacher’s teaching!”’ That bhikkhu’s statement should neither be approved nor rejected. Without approving or rejecting it, having thoroughly learned those words and phrases, they should be checked for in the discourses and searched for in the discipline. If, when they are being checked for in the discourses and searched for in the discipline, [you find that] they are included among the discourses and are to be seen in the discipline, you should draw the conclusion: ‘Surely, this is the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been learned well by this bhikkhu.’ You should remember this first great reference.

9.1.2 MN 65: Bhaddālisutta

**’Ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ,
bhikkhave, bhuñjamāno appābādhaṃ ca sañjānāmi appātaṅkataṃ ca lahuṭṭhānaṃ ca**

**balaṃ ca phāsuvihāraṃ ca. Etha, tumhe’pi, bhikkhave, ekāsanabhojanaṃ bhuñjatha;
ekāsanabhojanaṃ kho, bhikkhave, tumhe’pi bhuñjamānā appābādhaṃ ca
sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihārañcā”ti.**

MN 65.2 To Bhaddāli - Eat at a Single Session

“Monks, I eat food at a single session. By eating food at a single session, I perceive freedom from illness and affliction, and lightness, strength, and a comfortable abiding. Come, monks, you too eat food at a single session. By eating food at a single session, you too will perceive freedom from illness and affliction, and lightness, strength, and a comfortable abiding.”

9.1.3 Dhammapada

Dhp 9:117-120 Pāpavagga

**Pāpañ ce puriso kayirā, na naṃ kayirā punappunaṃ;
na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo.**

**Puññaṃ ce puriso kayirā, kayirā naṃ punappunaṃ.
tamhi chandaṃ kayirātha, sukho puññassa uccayo.**

**Pāpo’pi passati bhadraṃ, yāva pāpaṃ na paccati;
yadā ca paccati pāpaṃ, atha pāpo pāpāni passati.**

**Bhadropi passati pāpaṃ, yāva bhadraṃ na paccati;
yadā ca paccati bhadraṃ, atha bhadro bhadrāni passati.**

Dhp 9:117-120 Evil

Should a person commit evil, let him not do it again and again.
He should not do desire in that; painful is the accumulation of evil.

Should a person do merit, let him do it again and again
He should not do desire in that; pleasant is the accumulation of merit.

A bad person sees good as long as the bad [deed] does not ripen.
But when the bad [deed] ripens, then the bad person sees bad [results].

A good person sees bad as long as the good [deed] does not ripen.
But when the good [deed] ripens, then the good person sees good [results].

Dhp 9:124 Pāpavagga

Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā viṣaṃ;

nābbaṇaṃ* viṣaṃ anveti, natthi pāpaṃ akubbato.

(* na + a + vaṇa)

Dhp 9:124 Evil

If on the hand there would not be a wound, one may take poison with the hand.
Poison does not affect one without a wound. There is no evil for him who does no [evil].

Dhp 9:126 Pāpavagga

Gabbhaṃ eke uppajjanti, nirayaṃ pāpakammino;

saggaṃ sugatino yanti, parinibbanti anāsavā.

Dhp 9:126 Evil

Some arise in the womb; the evil-doers in hell;
the good go to heaven; those without defilements attain nibbāna.

FURTHER READINGS

9.2.1 DN 31: Sigālakasutta

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe.

Tena kho pana samayena Sigālako gahapatiputto kālass'eva uṭṭhāya Rājagahā

nikkhamitvā allavattho allakeso pañjaliko puthudisā namassati: puratthimaṃ disaṃ

dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya Rājagahaṃ piṇḍāya

pāvisi. Addasā kho Bhagavā Sigālakaṃ gahapatiputtaṃ kālass'eva vuṭṭhāya Rājagahā

nikkhamitvā allavatthaṃ allakesaṃ pañjalikaṃ puthudisā namassantaṃ: puratthimaṃ

disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ

disaṃ. Disvā Sigālakaṃ gahapatiputtaṃ etadavoca: "kinnu kho tvaṃ,

gahapatiputta, kālass'eva uṭṭhāya Rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disanti?"

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

"Na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā namassitabbāti."

"Yathā kathaṃ pana, bhante, ariyassa vinaye cha disā namassitabbā? Sādhū me, bhante, Bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye cha disā namassitabbāti."

"Tena hi, gahapatiputta, suṇohi sādhukaṃ manasikarohi bhāsissāmīti."

"Evaṃ, bhante" ti kho Sigālako gahapatiputto Bhagavato paccassosi.

Bhagavā etadavoca: "Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahinā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogānaṃ apāyamukhāni na sevati, so evaṃ cuddasapāpakāpagato chaddisā paṭicchādī ubholokavijayāya paṭipanno hoti. Tassa ayañc'eva loko āraddho hoti paro ca loko. So kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapajjati.

DN 31: The Buddha's Advice to Sigālaka - Worshipping the Six Directions

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha, at the Bamboo Grove, in the Squirrels' Sanctuary. Then Sigālaka, the householder's son, having got up early and gone out from Rājagaha, with wet clothes and hair, with joined palms, was paying homage to the different directions: to the east, the south, the west, the north, the nadir, and the zenith.

Then the Blessed One, in the morning having dressed, having taken his bowl and robe, entered Rājagaha for alms. The Blessed One saw Sigālaka, the householder's son, having got up early and gone out from Rājagaha, with wet clothes and hair, with joined palms, was paying homage to the different directions: to the east, the south, the west, the north, the nadir, and the zenith. Having seen [him], he said: "Why, householder's son, have you got up early ... do you pay homage to the different directions ... the zenith?"

"My father, Bhante, when he was dying, told me thus: "Dear, pay homage to the directions." I, Bhante, honoring, respecting, esteeming, venerating my father's word, have got up early ... and pay homage to the different directions ... the zenith."

"But, householder's son, in the Noble One's Discipline it is not in such a way that the six directions should be given homage."

"But how, Bhante, in the Noble One's Discipline should the six directions be given homage? It would be good if the Blessed One would teach me the Dhamma as to how, in the Noble One's Discipline the six directions should be given homage."

"Then listen and attend carefully, householder's son, I will speak."

"Yes, Bhante," Sigālaka said. The Blessed One said this:

"When, householder's son, for a noble disciple four defilements of action are abandoned, and he does not do an evil deed in four cases, and he does not resort to the six gates for the loss of wealth, in this way he has departed from fourteen evils, he covers the six directions, and he is practicing for victory in both worlds. For him both this world and the next world are successful [that is, he succeeds in both this world and the next world]. With the breakup of the body, after death, he is reborn in a good destination, in the heaven world."

9.2.2 DN 14: Mahāpadānasutta

Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi:

"yannūnāhaṃ dhammaṃ deseyyan"ti. Atha kho, bhikkhave, Vipassissa Bhagavato

arahato Sammāsambuddhassa etadahosi: "adhigato kho me ayaṃ dhammo gambhīro

duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā

kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya

ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatā-paṭiccasamuppādo.

Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo

taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañc'eva kho pana dhammaṃ deseyyaṃ, pare

ca me na ājāneyyumaṃ; so mam'assa kilamatho, sā mam'assa vihesā"ti.

DN 14 (= MN 26.19, except in first person): The Dhamma Is Profound

“Then, O monks, this [thought] occurred to Vipassī, the Blessed One, Arahant, Perfectly Enlightened One: ‘I should now teach the Dhamma. Then this [thought] occurred to Vipassī, the Blessed One, Arahant, Perfectly Enlightened One: ‘This Dhamma that I have attained is profound, hard to see, hard to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this population delights in attachment, takes delight in attachment, rejoices in attachment. It is hard for such a population that delights in attachment, that takes delight in attachment, that rejoices in attachment, to see this thing, namely, specific conditionality, dependent origination. And this thing, too, is hard to see, namely, the stilling of all formations, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna. If I would teach the Dhamma, others would not understand me, and that would be wearying of me, that would be troublesome for me.’”

9.2.3 Dhammapada

Dhp 4:44-46 Pupphavagga

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

Dhp 4:44 Flowers

Who shall overcome this earth,
this world of Yama together with the gods?
Who will collect the well-taught path of dhamma
as a skillful one collects flowers?

Dhp 4: 45 Pupphavagga

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

Dhp 4:45 Flowers

A trainee shall overcome this earth,
this world of Yama together with the gods.
A trainee will collect the well-taught path of dhamma
as a skillful one collects flowers?

Dhp 4: 46 Pupphavagga

**Pheṇûpamaṃ kāyamimaṃ veditvā,
marīcidhammaṃ abhisambudhāno;
chetvāna mārassa papupphakāni,
adassanaṃ maccurājassa gacche.**

Dhp 4:46 Flowers

Having known that this body is like foam,
understanding its mirage-like nature,
having cut off Māra's flower-tipped arrows,
go out of sight of the King of Death!

Dhp 5:63 Bālavagga

**Yo bālo maññati bālyam, paṇḍito'vâpi* tena so;
bālo ca paṇḍitamānī, sa ve "bālo" ti vuccati.**

(* paṇḍito + eva +api)

Dhp 5:63 The Fool

A fool who knows his foolishness is wise at least to that extent,
but a fool who thinks himself wise, he is a fool indeed.

%%LESSON 10

INITIAL READINGS

10.1.1 Rasavāhini

Ekasmiṃ samaye satthā gaṇaṃ pahāya ekako'va ekaṃ vanaṃ pāvisi. Pārileyakanāmo eko hatthirājā'pi hatthigaṇaṃ pahāya taṃ vanaṃ pavisitvā, bhagavantaṃ ekassa rukkhassa mūle nisinnaṃ disvā, pādena paharanto rukkhamūlaṃ sodhetvā soṇḍāya sākhaṃ gahetvā sammajji. Tato paṭṭhāya divase divase soṇḍāya ghaṭaṃ gahetvā pāniyaparibhojaniyaṃ udakaṃ āharati upaṭṭhāpeti, uṇhodakena atthe sati1 uṇhodakaṃ paṭiyādeti. Kathaṃ? Kaṭṭhāni ghaṃsitvā aggim pātetī, tattha dārūni pakkipanto aggim jāletvā tattha tattha pāsāṇe pacitvā, dārukkhaṇḍakena pavaṭṭetvā khuddakasoṇḍiyaṃ khipati. Tato hatthaṃ otāretvā udakassa tattabhāvaṃ jānitvā gantvā satthāraṃ vandati. Satthā tattha gantvā nahāyati. Atha nānāvīdhāni phalāni āharitvā deti.

Yadā pana satthā gāmaṃ piṇḍāya pavisati, tadā satthu pattacivaramādāya kumbhe ṭhapetvā satthārā saddhiṃ yeva gacchati; rattiṃ vālamiganivāraṇatthaṃ mahantaṃ daṇḍaṃ soṇḍāya gahetvā yāva aruṇ'uggamaṇā vanasaṇḍe vicarati.

Rasavāhini

On one occasion the Teacher, having abandoned the group, all alone entered one forest. An elephant king named Pārileyaka too, having abandoned the group of elephants, having entered that forest, having seen the Blessed One sitting at the foot of a tree, with his foot hitting it, having cleaned the foot of the tree [= having cleaned the foot of the tree by hitting it with his foot], having taken a branch with his trunk, swept it. From then onwards, day by day, having taken a jug with his trunk, he brought to be drunk-to be used-water [= water for drinking and washing]. There being a need with warm water [= When there was a need for warm water] he prepared warm water. How? Having rubbed together sticks, he started a fire; throwing firewood therein, having made it blaze up, here and there having cooked stones, having rolled them with a piece of firewood, he threw them into a small pond. Then, having put in his trunk, having known the warmth of the water, having gone [to the Buddha], he worshipped the Teacher. The Teacher, having gone there, bathed. Then [the elephant], having brought fruits of various kinds, gave them [to the Buddha].

But when the Teacher entered the village for alms, then, having taken the Teacher's bowl and [outer] robe, having placed them on his frontal lobes, he went together with the Teacher. At night, for the purpose of warding off wild animals, having taken a large stick with his trunk, until the rising of dawn he roamed about in the jungle.

10.1.2 Rasavāhinī

Atīte kira bārāṇasiyaṃ sālittakasippe nipphattiṃ patto eko piṭhasappi ahoṣi. So nagaradvāre ekassa vaṭarukkhasa heṭṭhā nisinno sakkharā khipitvā tassa paṇṇāni chindanto "hatthirūpakaṃ no dassēhi, assarūpakaṃ no dassēhi"ti gāmadārakehi vuccamāno icchit'icchitāni rūpāni dassetvā tesam santikā khādanīyādīni labhati.

Ath'ekadivasam rājā uyyānam gacchanto tam padesaṃ pāpuṇi. Dārakā piṭhasappiṃ pārōh'antare katvā palāyimsu. Rañño ṭhitamajjhantike rukkhamaṃ pavittḥassa chiddacchāyā sarīraṃ phari. So "kiṃ nu kho etan"ti uddham olokento rukkhapaṇṇesu hatthirūpakādīni disvā "kass'etaṃ kamman"ti pucchitvā "piṭhasappino"ti sutvā tam pakkosāpetvā āha: "mayham purohito atimukharo appamattake'pi vutte bahum bhaṇanto mam upaddavati, sakkhissasi tassa mukhe nāḷimattā ajalaṇḍikā khipitun"ti? "Sakkhissāmi, deva, ajalaṇḍikā āharāpetvā purohitena saddhiṃ tumhe antosāṇiyam nisidatha, ahamettha kattabbaṃ jānissāmi"ti.

Rājā tathā kāresi. Itaro'pi kattariyaggena sāṇiyam chiddam katvā, purohitassa raññā saddhiṃ kathentassa mukhe vivaṭamatte ek'ekaṃ ajalaṇḍikaṃ khipi. Purohito mukham pavittḥam pavittḥam gili. Piṭhasappi khīṇāsu ajalaṇḍikāsu sāṇiṃ cālesi. Rājā tāya saññāya ajalaṇḍikānam khīṇabhāvaṃ ñatvā āha: "ācariya, aham tumhehi saddhiṃ kathento katham nittharituṃ na sakkhissāmi. Tumhe atimukharatāya nāḷimattā ajalaṇḍikā gilantā pi tuṇhibhāvaṃ nāpajjathā"ti.

Brāhmaṇo maṅkubhāvaṃ āpajjitvā tato paṭṭhāya mukham vivaritvā raññā saddhiṃ sallapituṃ nāsakkhi. Rājā piṭhasappiṃ pakkosāpetvā "tam nissāya me sukham laddhan"ti tuṭṭho tassa sabbaṭṭhakaṃ nāma dhanam datvā nagarassa catūsu disāsu cattāro varagāme adāsi.

In the past, it is said, in Baranasi there was one cripple who had achieved mastery in the art of slinging stones. Sitting below one banyan tree at the entrance to the city, having thrown pebbles, cutting its leaves, being spoken to by the village boys [with such words as] "Show us the form of an elephant, show us the form of a horse," having showed them whatever forms they desired [icchit'icchitāni = whatever desired], he gained things to eat, etc., in their presence [= he gained food and other things from them].

Then one day the king, going to the park, arrived at that place. The boys, having put the cripple inside the downward roots of the banyan tree, ran away. When, at the middle of the day [noontime], the king entered the foot of the tree [gen. absolute], the shadows cut [from the leaves] covered his body. He [thought] "What now is this?", and looking upwards, having seen in the leaves of the tree the forms of elephants, etc., having asked "Whose work is this?", having heard, "[The work] of a cripple," having had him called, he said: "My high priest is too talkative. When even a little bit is said, talking much, he annoys me. Are you able to throw a bowlful [?] of goat's dung into his mouth?" -- "I am able, your divine majesty. Having had the goat's dung brought, you sit down together with your high priest within the curtain. I will know what should be done here."

The king did thus. The other [= the cripple] too, having made a hole in the curtain with the edge of a scissor, threw one-by-one pieces of goat dung [= one piece of goat dung after another] into the opened mouth of the high priest while he was talking together with the king. The high priest swallowed [each piece] that entered his mouth. The cripple, when the pieces of goat dung were finished, shook the curtain. The king, by that sign, having known the finished state of the pieces of goat dung [= having known that the pieces of goat dung were finished], said: "Teacher, while speaking together with you, I am not able to finish the talk. You, because of your over-talkativeness, swallowing a bowlful amount of goat dung, did not reach silence [= did not shut up]."

The brahmin, having become embarrassed, from then on, was not able, having opened his mouth, to converse with the king. The king, having called the cripple, [said] "Because of you, I have gained happiness." Delighted, [the king] having given him the treasure named "eight-of-all," gave him four excellent villages in the four quarters of the city.

10.1.3 Dhammapada

Dhp 1:13-14 Yamakavagga

Yathâgāraṃ ducchannaṃ, vuṭṭhī samativijjhati;

evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.

Yathâgāraṃ suchannaṃ, vuṭṭhī na samativijjhati;

evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.

Dhp 1:13-14 Pairs

Just as rain breaks through an ill-thatched house,
so passion penetrates an undeveloped mind.

Just as rain does not break through a well-thatched house,
so passion never penetrates a well-developed mind.

Dhp 1:15-16 Yamakavagga

Idha socati pecca socati, pāpakārī ubhayattha socati;

so socati so vihaññati, disvā kammakiliṭṭhamattano.

Idha modati pecca modati, katapuñño ubhayattha modati;

so modati so pamodati, disvā kammavisuddhimattano.

Dhp 1:15-16

The evil-doer grieves here and hereafter; he grieves in both the worlds.
He laments and is afflicted, recollecting his own impure deeds.

The doer of good rejoices here and hereafter; he rejoices in both the worlds.
He rejoices and exults, recollecting his own pure deeds.

Dhp 1:17-18 Yamakavagga

Idha tappati pecca tappati, pāpakārī ubhayattha tappati;

“pāpaṃ me katan”ti tappati, bhiyyo tappati duggatiṃ gato.

Idha nandati pecca nandati, katapuñño ubhayattha nandati;

“puññaṃ me katan”ti nandati, bhiyyo nandati suggatiṃ gato.

Dhp 1:17-18 Pairs

The evil-doer suffers here and hereafter; he suffers in both the worlds.
The thought, “Evil have I done,” torments him, and he suffers even more when gone to realms of woe.

The doer of good delights here and hereafter; he delights in both the worlds.
The thought, “Good have I done,” delights him, and he delights even more when gone to realms of bliss.

FURTHER READINGS

10.2.1 Rasavāhinī: Kosambakavatthu

Ath'eko makkaṭo taṃ hatthiṃ divase divase tathāgatassa upaṭṭhānaṃ karontaṃ disvā "ahampi kiñciveva karissāmi"ti vicaranto ekadivasaṃ nimmakkhikaṃ daṇḍakamadhuṃ disvā daṇḍakaṃ bhañjitvā daṇḍaken'eva saddhiṃ madhupaṭalaṃ satthu santikaṃ āharitvā kadalipattaṃ chinditvā tattha ṭhapetvā adāsi. Satthā gaṇhi. Makkaṭo "karissati nu kho paribhogaṃ, na karissati"ti olokeno gahetvā nisinnaṃ disvā "kinnukho"ti cintetvā daṇḍakoṭiyaṃ gahetvā parivattetvā olokeno aṇḍakāni disvā tāni saṇikaṃ apanetvā adāsi. Satthā paribhogamakāsi. So tuṭṭhamānaso taṃ taṃ sākhaṃ gahetvā naccanto aṭṭhāsi. Tassa gahita-sākhā'pi akkanta-sākhā'pi bhijji. So ekasmiṃ khāṇumatthake pativā nibbidhagatto satthari pasannena cittaena kālaṅkatvā tāvatimsabhavane nibbatti.

Rasavāhinī

Then one monkey, having seen that elephant day by day doing service to the Tathāgata, [thought], "I too will do something." Wandering about, one day having seen a beehive without bees on a stick, having broken the branch, having brought the honeycomb together with the stick to the presence of the Teacher, having cut off a banana leaf, having placed it [i.e., the honeycomb] there, he gave it. The Teacher accepted [it]. The monkey, [thinking] "Will he make use of it or will he not make [use of it]?", looking on, having seen him [the Buddha] sitting there after having accepted it, having thought "What now?", having taken the tip of the stick, having turned it over, looking, having seen eggs, having gently removed them, gave it. The Teacher made use of it. He [the monkey], joyful in mind, having taken one branch and then another [taṃ taṃ sākhaṃ], dancing, stood. The branch that he had taken, and the branch that he stepped on, broke. Having fallen onto the top of a tree stump, with his body pierced, having died with a mind confident in the Teacher, he was reborn in the Tāvatiṃsa abode.

10.2.2 Rasavāhinī: Cakkhupālattheravatthu

Atīte eko vejjo gāmanigamesu caritvā vejjakammaṃ karonto ekaṃ cakkhudubbaṃ itthiṃ disvā pucchi: "Kiṃ te aphāsukaṃ"ti?

"Akkhīhi na passāmi"ti.

“Bhesajjaṃ te karomī”ti?

“Karoḥi, sāmī”ti.

“Kiṃme dassasī”ti?

“Sace me akkhini pākatikāni kātuṃ sakkhissasi, ahaṃ teputtadhītāhi saddhiṃ dāsī bhavissāmī”ti. So bhesajjaṃ saṃvidahi. Ekabhesajjene’va akkhini pākatikāni ahesuṃ. Sā cintesi: “ahaṃ etassa puttadhītāhi saddhiṃ dāsī bhavissāmīti paṭijāniṃ, vañcessāmi nan*”ti.

(* taṃ)

Sā vejjenā “kīdisaṃ, bhadde?”ti puṭṭhā “pubbe me akkhini thokaṃ rujiṃsu, idāni atirekataraṃ rujantī”ti āha.

Rasavāhinī

In the past, one doctor, having wandered in villages and towns, practicing his medical work, having seen one woman with weak eyes, asked her, "What is your disease?"

"My eyes do not see."

"Medicine for you I will make." [I will make medicine for you.]

"Make it, master."

"What will you give me?"

"If my eyes will be able to do normal [= If my eyes are able to function normally], I together with [my] son and daughter will be your slaves." He prepared medicine. With one [dose of] medicine, the eyes became normal. She thought, "I promised him: `Together with [my] son and daughter I will be his slave.' I will deceive him."

She, when asked by the doctor, "What is it like, madam?" [How are you, madam?], she said, "Previously my eyes hurt a little. Now they hurt exceedingly."

10.2.3 Rasavāhinī

Atīte kir’eko vejjo vejjakammatthāya gāmaṃ vicarivā kiñci kammaṃ alabhitvā

chātajjhatto nikkhamitvā gāmadvāre sambahule kumārake kīlante disvā “ime sappena

ḍasāpetvā tikicchitvā āhāraṃ labhissāmi”ti ekasmiṃ rukkhabile sīsaṃ nīharitvā
nipannaṃ sappaṃ dassetvā, “ambho, kumārakā, eso sālīkapotako, gaṇhatha nan”ti āha.
Ath’eko kumārako sappaṃ gīvāyaṃ daḷhaṃ gahetvā nīharitvā tassa sappabhāvaṃ ñatvā
viravanto avidūre ʘhitassa vejjassa matthake khipi. Sappo vejjassa khandhaʘṭṭhikaṃ
parikkhipitvā daḷhaṃ ḍasitvā tatth’eva jīvitakkhayaṃ pāpesi.

Rasavāhini

In the past, it is said, one doctor, for the sake of practicing medical work, having wandered to a village, not having found any work, having come out hungry, having seen several boys playing at the village gate, [thought], "Having had these bitten by a snake, having cured them, I will get food." Having removed the head at the hollow of a tree, having shown them a snake lying down, he said: "Good boys, this is a young myna bird. Grab it." Then one boy, having grabbed the snake tightly by the neck, having removed it, having known its snakesness [= having known it was a snake], crying out, threw it on the head of the doctor, who was standing not far away. The snake, having encircled the doctor's shoulder bone, having bit him, made him reach the destruction of life right there [caused his death right there].

10.2.4 Jātaka-Aʘṭṭhakathā I 404 foll.: Kūṭavāṇijajātakavaṇṇanā

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente bodhisatto Bārāṇasiyaṃ vāṇijakule
nibbatti. Nāmaggaḥaṇadivase ca’ssa “Paṇḍito”ti nāmaṃ akaṃsu. So vayappatto aññena
vāṇijena saddhiṃ ekato hutvā vaṇijjaṃ karoti, tassa “atipaṇḍito”ti nāmaṃ ahosi. Te
Bārāṇasito pañcahi sakaṭasatehi bhaṇḍaṃ ādāya janapadaṃ gantvā vaṇijjaṃ katvā
laddha-lābhā puna Bārāṇasiṃ āgamiṃsu. Atha tesam bhaṇḍa-bhājanakāle Atipaṇḍito
āha “Mayā dve koṭṭhāsā laddhabbā”ti.

“Kiṃ kāraṇā”ti?

“Tvam Paṇḍito, aham Atipaṇḍito. Paṇḍito ekaṃ laddhuṃ arahati, atipaṇḍito dve”ti.

“Nanu amhākaṃ dvinnaṃ bhaṇḍamūlakam’pi goṇādayo’pi sama-samā yeva, kasmā tvam
dve koṭṭhāse laddhuṃ arahasi”ti?

“Atipaṇḍitabhāvenā”ti.

Evam te katham vaḍḍhetvā kalahaṃ akaṃsu.

Tato atipaṇḍito "atth'eko upāyo"ti cintetvā attano pitaraṃ ekasmiṃ susirarukkhe pavesetvā "tvaṃ amhesu āgatesu 'atipaṇḍito dve koṭṭhāse laddhuṃ arahatī'ti vadeyyāsī'ti vatvā bodhisattaṃ upasaṅkamtivā "samma, mayhaṃ dvinnaṃ koṭṭhāsānaṃ yuttabhāvaṃ vā ayuttabhāvaṃ vā esā rukkhadevatā jānāti, ehi, taṃ pucchissāmā'ti taṃ tattha netvā "ayye rukkhadevate, amhākaṃ aṭṭaṃ pacchindā"ti āha. Ath'assa pitā saraṃ parivattetvā "tena hi kathethā"ti āha.

"Ayye, ayaṃ Paṇḍito, ahaṃ Atipaṇḍito. Amhehi ekato vohāro kato, tattha kena kiṃ laddhabban"ti.

"Paṇḍitena eko koṭṭhāso, Atipaṇḍitena dve laddhabbā"ti.

Bodhisatto evaṃ vinicchitaṃ aṭṭaṃ sutvā "idāni devatābhāvaṃ vā adevatābhāvaṃ vā jānissāmi"ti palālaṃ āharitvā susiraṃ pūretvā aggim adāsi, atipaṇḍitassa pitā jālāya phuṭṭhakāle aḍḍhajjhāmena sarīrena upari āruyha sākhaṃ gahetvā olambanto bhūmiyaṃ patitvā imaṃ gāthaṃ āha:

"Sādhu kho Paṇḍito nāma, natveva*5 atipaṇḍito ..."ti.

Jāaka Commentary

In the past, when Brahmadaṭṭa was exercising rulership over Baranasi, the Bodhisatta was reborn into a family of merchants in Baranasi. On the day of the name-giving, they gave him the name Pandita (Wise One). When he reached maturity, he did business together with another merchant. His name was Atipandita (Very Wise One). They took goods by five hundred carts from Baranasi, having gone to the countryside, having done business, with wealth gained again they came to Baranasi. Then, at the time of dividing the goods, Atipandita said: "I should get two portions."

"For what reason?"

"You are Pandita, I am Atipandita; a wise one deserves to get one; a very wise one [should get] two."

"Isn't it the case that our capital goods, such as oxen, etc., were exactly equal? So why do you deserve to get two portions?"

"Because of being Atipandita."

Thus, having increased their speech, they quarreled.

Then Atipandita, having thought, "There is a method," having made his father get into the hollow of a tree, said: "When we come, you should say: `Atipandita deserves to get two portions.' Having said this, he approached the Bodhisatta [and said]: "Friend, this tree-deity knows the rightness or wrongness of two portions for me [= whether it is right or wrong for me to get two portions]. Come, we will ask him." Having led him there, he said: "Sir, tree-deity, decide our case." Then his father, changing his voice, said, "Well then, speak."

"Sir, this is Pandita, I am Atipandita. We do business together. Therein, by whom what should be gained? [= Which of us should get what?]"

"Pandita [should get] one portion, Atipandita should get two."

The Bodhisatta, having heard the case decided thus, [thought] "Now I will know the deity-state or non-deity-state" [= "Now I will find out whether or not this is really a deity"]. So having brought straw, having filled the tree hollow, he set it on fire. Atipandita's father, at the time he was touched by the blaze, with body half-burnt, climbed up, having grabbed a branch, hanging it from it, having fallen to the ground, spoke this verse:

"Good has Pandita been named, but not Atipandita."

LESSON 11

INITIAL READINGS

11.1.1 Rasavāhinī

Atīte Jambudīpe Ajitaraṭṭhe eko gopālako vasi. Tassa gehe eko Paccekabuddho nibaddhaṃ bhuñjati. Tasmim̐ gehe eko kukkuro ca ahosi. Paccekabuddho bhuñjanto tassa nibaddhaṃ ekaṃ bhattapiṇḍaṃ adāsi. So tena Paccekabuddhe sinehaṃ akāsi.

Gopālako divasassa dve vāre Paccekabuddhass'upaṭṭhānaṃ gacchi. Sunakho'pi tena saddhiṃ gacchi. Gopālo ekadivasaṃ Paccekabuddhaṃ āha: "bhante, yadā me okāso na bhavissati, tadā imaṃ sunakhaṃ pesessāmi, tena saññāṇena āgaccheyyāthā"ti. Tato paṭṭhāya anokāsadivase sunakhaṃ pesesi. So ekavacanen'eva pakkhanditvā Paccekabuddhassa vasanaṭṭhānaṃ gantvā tikkhattuṃ bhussitvā attano āgatabhāvaṃ jānāpetvā ekamantaṃ nipajji. Paccekabuddhe velaṃ sallakkhetvā nikkhante bhussanto purato gacchi. Paccekabuddho taṃ vimaṃsanto ekadivasaṃ aññaṃ maggaṃ paṭipajji. Atha sunakho purato tiriyaṃ ṭhatvā bhussitvā itaramaggameva naṃ āropesi.

Ath'ekadivasaṃ aññaṃ maggaṃ paṭipajjitvā sunakhena tiriyaṃ ṭhatvā vāriyamānopi anivattitvā taṃ pādena apanetvā pāyāsi. Sunakho tassa anivattanabhāvaṃ ñatvā nivāsanakaṇṇe ḍasitvā ākaḍḍhanto gantabbamaggaṃ'eva pāpesi. Evaṃ so sunakho tasmim̐ Paccekabuddhe balavasinehaṃ uppādesi.

Aparabhāge Paccekabuddhassa cīvaraṃ jīri. Ath'assa gopālako cīvaravatthāni adāsi. Paccekabuddho "phāsukaṭṭhānaṃ gantvā cīvaraṃ kāressāmi"ti. gopālakaṃ āha. So'pi "bhante, mā ciraṃ bahi vasitthā"ti avadi. Sunakho'pi tesam̐ kathaṃ suṇanto aṭṭhāsi. Paccekabuddhe vehāsaṃ abbhuggantvā gacchante bhun̄karitvā ṭhitassa sunakhassa hadayaṃ phali.

Tiracchānā nām'ete ujujātikā honti akuṭilā.

Manussā pana aññaṃ cintenti, aññaṃ vadanti.

Rasavāhini

In the past, in Jambudīpa, in Ajitarattha, one cowherd lived. One paccekabuddha always ate at his home. In his home there was a dog. The paccekabuddha, while eating, always gave him a piece of food. Because of that (*tena*), he developed (lit. made) affection for the paccekabuddha. The cowherd went twice a day to attend on the paccekabuddha. The dog went along with him.

The cowherd one day said to the paccekabuddha: "Bhante, when I have no opportunity, then I will send this dog; by that signal you should come." From then on, on a day when he had no opportunity [to come], he sent the dog. He, having jumped up at just one command (lit. one word), having gone to the dwelling place of the paccekabuddha, having barked three times, having made his own arrival known (caus. of *jānāti*, to know), he would lie down on one side. When the paccekabuddha, having noticed the time, had gone out, he (the dog), barking, went in front [of him]. The paccekabuddha, testing him, one day entered a different path. Then the dog, having stood across it, having barked, made him get on to the other path only (that is, on to the right path).

Then one day, having entered a different path, though being obstructed (*vāriyamāno*, passive present pple) by the dog having stood across [the path], not having turned back [that is, the paccekabuddha doesn't turn back], having removed him [*apanetvā*; or: pushed him aside] with his foot, he [the paccekabuddha] went forward. The dog, having known his not-turning-back-ness [that is, having known that he was not going to turn back], having bit a corner of his lower robe, pulling it, brought him towards [*pāpesi*, caus. of *pappoti*, meaning "to cause to reach"] the to-be-gone path [i.e., the path that should be taken]. Thus that dog aroused strong affection for that paccekabuddha.

At a later time, the paccekabuddha's robe wore out. Then the cowherd gave to him robe-cloths. The paccekabuddha said to the cowherd, "Having gone to a comfortable place, I will have the robe made up." He too said, "Bhante, don't stay outside [away] for a long time." The dog too stood [sat] listening to their talk. While the paccekabuddha, having risen up into the air, was going, while the dog, having barked, remained, his [the dog's] heart split.

These called animals are straight and without crookedness.
But humans think one think and speak something else.

11.1.2 Suttanipāta 1:10 (= SN 10:12) Ālavakasutta

Evaṃ me suttaṃ: ekaṃ samayaṃ Bhagavā Ālavīyaṃ viharati Ālavakassa yakkhassa

bhavane. Atha kho Ālavako yakkho yena Bhagavā ten'upasaṅkami; upasaṅkamtivā

Bhagavantaṃ etadavoca: "Nikkhama, samaṇā"ti.

"Sādhāvuso"ti Bhagavā nikkhami.

"Pavisa, samaṇā"ti.

“Sādhāvuso”ti Bhagavā pāvīsi.

Dutiyam pi kho Āḷavako yakkho Bhagavantam etadavoca: “Nikkhama, samaṇā”ti.

“Sādhāvuso”ti Bhagavā nikkhami.

“Pavisa, samaṇā”ti.

“Sādhāvuso”ti Bhagavā pāvīsi.

Tatīyam pi kho Āḷavako yakkho Bhagavantam etadavoca: “Nikkhama, samaṇā”ti.

“Sādhāvuso”ti Bhagavā nikkhami.

“Pavisa, samaṇā”ti.

“Sādhāvuso”ti Bhagavā pāvīsi.

Catuttham pi kho Āḷavako yakkho Bhagavantam etadavoca: “Nikkhama, samaṇā”ti.

“Na khvāham tam, āvuso, nikkhamissāmi. Yante karaṇīyam, tam karohī”ti.

“Pañham tam, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi”ti.

“Na khvāham tam, āvuso, passāmi sadevake loke sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya. Api ca tvaṃ, āvuso, puccha yad ākaṅkhasī”ti.

Atha kho Āḷavako yakkho Bhagavantam gāthāya ajjhabhāsi:

“Kiṃ sū’ dha vittaṃ purisassa seṭṭhaṃ?

Kiṃ su suciṇṇaṃ sukhamāvahāti?

Kiṃ su have sādutaraṃ rasānaṃ?

Kathaṃjīviṃ jīvitamāhu seṭṭhaṃ?”

“Saddhīdha vittaṃ purisassa seṭṭhaṃ,

Dhammo suciṇṇo sukhamāvahāti;

Saccaṃ have sādutaraṃ rasānaṃ,

Paññājīviṃ jīvitamāhu seṭṭhaṃ”.

SN 10:12 Āḷavaka

Thus have I heard. On one occasion the Blessed One was dwelling at Āḷavī, the haunt of the yakkha Āḷavaka. Then the yakkha Āḷavaka approached the Blessed One and said to him: “Get out, ascetic!”

“All right, friend,” the Blessed One said, and he went out.

“Come in, ascetic.”

“All right, friend,” the Blessed One said, and he went in.

A second time ... A third time the yakkha Āḷavaka said to the Blessed One: “Get out, ascetic!”

“All right, friend,” the Blessed One said, and he went out.

“Come in, ascetic.”

“All right, friend,” the Blessed One said, and he went in.

A fourth time the yakkha Āḷavaka said to the Blessed One: “Get out, ascetic.”

“I won’t go out, friend. Do whatever you have to do.”

“I’ll ask you a question, ascetic. If you won’t answer me, I’ll drive you insane or I’ll split your heart or I’ll grab you by the feet and hurl you across the Ganges.”

“I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend.”

“What here is a man’s best treasure?
What practised well brings happiness?”

What is really the sweetest of tastes?
How lives the one who they say lives best?"

[The Blessed One:]

"Faith is here a man's best treasure;
Dhamma practised well brings happiness;
Truth is really the sweetest of tastes;
One living by wisdom they say lives best."

11.1.3 Dhammapada

Dhp 9:127-128 Pāpavagga

Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa

Na vijjati so jagatippadeso, yatthaṭṭhito mucceyya pāpakammā.

Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa.

Na vijjati so jagatippadeso, yatthaṭṭhitaṃ nappasaheyya maccu.

Dhp 9:127-128 Evil

Neither in the sky nor in mid-ocean, nor by entering into mountain clefts,
nowhere in the world is there a place where one may escape from the results of evil deeds.

Neither in the sky nor in mid-ocean, nor by entering into mountain clefts,
nowhere in the world is there a place where one will not be overcome by death.

Dhp 10:131-132 Daṇḍavagga

Sukhakāmāni bhūtāni - yo daṇḍena vihiṃsati;

Attano sukhamesāno - pecca so na labhate sukhaṃ.

Sukhakāmāni bhūtāni - yo daṇḍena na hiṃsati;

Attano sukhamesāno - pecca so labhate sukhaṃ.

Dhp 10:131-132 Violence

One who, while himself seeking happiness, oppresses with violence
other beings who also desire happiness, will not attain happiness hereafter.
One who, while himself seeking happiness, does not oppress with violence
other beings who also desire happiness, will find happiness hereafter.

Dhp 11:148 Jarāvagga

Parijñāmidam rūpaṃ, rogaññaṃ pabhaṅguraṃ.

Bhijjati pūṭisandeho - maraṇantaṃ hi jīvitaṃ.

Dhp 11:148 Old Age

Fully worn out is this body, a nest of disease, and fragile.
This foul mass breaks up, for death is the end of life.

11.1.4 Vināya I:7-8 Mahāvagga (=SN 22.59 Anattalakkhaṇasutta)

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: “Bhikkhavo”ti. “Bhante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:

“Rūpaṃ, bhikkhave, anattā. Rūpaṃ ca h’idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ³ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

Vedanā, bhikkhave, anattā. Vedanā ca h’idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Saññā, bhikkhave, anattā. Saññā ca h’idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti.

Saṅkhārā, bhikkhave, anattā. Saṅkhārā ca h’idaṃ, bhikkhave, attā abhaviṣṣaṃsu,

nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca saṅkhāresu: `evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: `evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.

Viññāṇaṃ, bhikkhave, anattā. Viññāṇaṅca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe: `evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣi'ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: `evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣi'ti.

SN 22:59

Then the Blessed One addressed the monks of the group of five thus: "Monks!" "Bhante!" those monks replied. The Blessed One said this:

"Monks, form is nonself. For if, monks, form were self, this form would not lead to affliction, and it would be possible to have it of form: 'Let my form be thus; let my form not be thus.' But because form is nonself, form leads to affliction, and it is not possible to have it of form: 'Let my form be thus; let my form not be thus.'

"Feeling is nonself... Perception is nonself... Volitional formations are nonself... Consciousness is nonself. For if, monks, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus.' But because consciousness is nonself, consciousness leads to affliction, and it is not possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus.'"

FURTHER READINGS

11.2.1 AN 3:36 Devadūtasutta

`Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jiṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantaṃ āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesaṃ vilūnaṃ khallitaṃsiraṃ valitaṃ tilakāhatagattan'ti?

Tassa te viññussa sato mahallakassa na etadahosi: `Aham pi kho`mhi jarādhhammo jaraṃ anatīto. Handāhaṃ kalyāṇaṃ karomi, kāyena vācāya manasā`ti?

`Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhitaṃ bāḷhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ`ti?

Tassa te viññussa sato mahallakassa na etadahosi: `Aham pi kho`mhi vyādhidhammo vyādhiṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā`ti?

`Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātan`ti?

Tassa te viññussa sato mahallakassa na etadahosi:

`Aham pi kho`mhi maraṇadhammo maraṇaṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā`ti?

“Did you not see among human beings a man or a woman, eighty or ninety or a hundred years from birth, old, bent like a roof bracket, crooked, wobbling as they go along leaning on a stick, weak, youth gone, with broken teeth, with grey hair, thin hair, or bald-headed, wrinkled, with blotched limbs?

“Being an intelligent and mature person, did you not think: `I too am subject to old age, I am not exempt from old age. Let me now do good by body, speech, and mind`?”

“Did you not see among human beings a man or a woman, sick, afflicted, gravely ill, lying in [his or her] own urine and excrement, being lifted up by some, being put down by others?

“Being an intelligent and mature person, didn’t you think: `I too am subject to illness, I am not exempt from illness. Let me now do good by body, speech, and mind`?”

“Did you not see among human beings a man or a woman, one day dead, two days dead, or three days dead, bloated, livid, and festering?

Being an intelligent and mature person, did you not think: `I too am subject to death, I am not exempt from death. Let me now do good by body, speech, and mind`?”

11.2.2 Dīgha Nikāya, Majjhima Nikāya

DN 22: Mahāsatiṭṭhānasuttaṃ, MN 141: Saccavibhangasutta

`Katamā ca, bhikkhave, sammādiṭṭhi?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ,

dukkhanirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi'ti.

MN 141.24 Right View

“And what, monks/friends, is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, and knowledge of the way leading to the cessation of suffering - this is called right view.”

MN 9: Sammādiṭṭhisutta

“Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti - ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ? Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, pisuṇā vācā akusalaṃ, pharusā vācā akusalaṃ, samphappalāpo akusalaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ - idaṃ vuccatāvuso* akusalaṃ.

(* = vuccati āvuso)

Katamañcāvuso, akusalamūlaṃ? Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ - idaṃ vuccatāvuso, akusalamūlaṃ.

Katamañcāvuso, kusalaṃ? Pāṇātipātā veramaṇi kusalaṃ, adinnādānā veramaṇi kusalaṃ, kāmesumicchācārā veramaṇi kusalaṃ, musāvādā veramaṇi kusalaṃ, pisuṇāya vācāya veramaṇi kusalaṃ, pharusāya vācāya veramaṇi kusalaṃ, samphappalāpā veramaṇi kusalaṃ, anabhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādiṭṭhi kusalaṃ— idaṃ vuccatāvuso, kusalaṃ.

Katamañcāvuso, kusalamūlaṃ? Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ - idaṃ vuccatāvuso, kusalamūlaṃ.

MN 9.3-7 Right View - The Unwholesome and the Wholesome

3. "When, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

4. "And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; uncovetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. "And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome."

11.2.3 Saṃyutta Nikāya

SN 37:1 Mātugāmasutta

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.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassa.

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

SN 37:1 Agreeable and Disagreeable

“Bhikkhus, when a woman possesses five factors she is extremely disagreeable to a man. What five? She is not beautiful, not wealthy, not virtuous; she is lazy; and she does not bear children. When a woman possesses these five factors she is extremely disagreeable to a man.

“Bhikkhus, when a woman possesses five factors she is extremely agreeable to a man. What five? She is beautiful, wealthy, and virtuous; she is clever and diligent; and she bears children. When a woman possesses these five factors she is extremely agreeable to a man.”

SN 37:2 Purisasutta

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.

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassa.

Katamehi pañcahi? Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassā'ti.

SN 37:2 Agreeable and Disagreeable

“Bhikkhus, when a man possesses five factors he is extremely disagreeable to a woman. What five? He is not handsome, not wealthy, not virtuous; he is lazy; and he does not beget children. When a man possesses these five factors he is extremely disagreeable to a woman.

“Bhikkhus, when a man possesses five factors he is extremely agreeable to a woman. What five? He is handsome, wealthy, and virtuous; he is clever and diligent; and he begets children. When a man possesses these five factors he is extremely agreeable to a woman.”

11.2.4 SN 37:3 Āveṇikadukkhassutta

Pañcimāni, bhikkhave, mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr'eva purisehi. Katamāni pañca?

Idha, bhikkhave, mātugāmo daharo'va samāno patikulaṃ gacchati, ñātakehi vinā hoti.

Idaṃ, bhikkhave, mātugāmassa paṭhamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo accanubhoti, aññatr'eva purisehi.

Puna ca paraṃ, bhikkhave, mātuḡāmo utunī hoti. Idaṃ, bhikkhave, mātuḡāmassa dutiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātuḡāmo paccanubhoti, aññatr'eva purisehi.

Puna ca paraṃ, bhikkhave, mātuḡāmo gabbhinī hoti. Idaṃ, bhikkhave, mātuḡāmassa tatiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātuḡāmo paccanubhoti, aññatr'eva purisehi.

Puna ca paraṃ, bhikkhave, mātuḡāmo vijāyati. Idaṃ, bhikkhave, mātuḡāmassa catutthaṃ āveṇikaṃ dukkhaṃ, yaṃ mātuḡāmo paccanubhoti, aññatr'eva purisehi.

Puna caparaṃ, bhikkhave, mātuḡāmo purisassa pāricariyaṃ upeti. Idaṃ kho, bhikkhave, mātuḡāmassa pañcamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātuḡāmo paccanubhoti, aññatr'eva purisehi.

Imāni kho, bhikkhave, pañca mātuḡāmassa āveṇikāni dukkhāni, yāni mātuḡāmo paccanubhoti, aññatr'eva purisehīti.

SN 37:3 Peculiar

“Bhikkhus, there are five kinds of suffering peculiar to women, which women experience but not men [lit. “apart from men”]. What five?”

“Here, bhikkhus, a woman even being young goes to her husband’s family, separated from her relatives. This is the first kind of suffering peculiar to women, which women experience but not men.

“Again, a woman is subject to menstruation. This is the second kind of suffering peculiar to women, which women experience but not men.

“Again, a woman becomes pregnant. This is the third kind of suffering peculiar to women, which women experience but not men.

“Again, a woman gives birth. This is the fourth kind of suffering peculiar to women, which women experience but not men.

“Again, a woman enters upon service to a man. This is the fifth kind of suffering peculiar to women, which women experience but not men.

“These, bhikkhus, are the five kinds of suffering peculiar to women, which women experience but not men.”

11.2.5 SN 3:16 Mallikāsutta

**Atha kho rājā Pasenadikosalo yena Bhagavā ten'upasaṅkami; upasaṅkamtivā
Bhagavantam abhivādetvā ekamantaṃ nisīdi. Atha kho aññataro puriso
yena rājā Pasenadikosalo ten'upasaṅkami; upasaṅkamtivā rañño Pasenadikosalassa
upakaṇṇake ārocesi: "Mallikā, deva, devī dhītaraṃ vijātā"ti. Evaṃ vutte, rājā
Pasenadikosalo anattamano ahoṣi. Atha kho Bhagavā rājānaṃ Pasenadikosalaṃ
anattamanataṃ viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:**

**Itthīpi hi ekacciyā,
seyyā posā janādhipa;
Medhāvinī sīlavatī,
sassudevā patibbatā.**

**Tassā yo jāyati poso,
sūro hoti disampati;
Tādisā subharyā putto,
rajjampi anusāsātī.**

SN 3:16

Then King Pasenadi of Kosala approached the Blessed One. Having approached, he paid homage to the Blessed One and sat down to one side. Then a certain man approached King Pasenadi. Having approached, he informed King Pasenadi in a whisper [lit. "close to his ear"]: "Lord, Mallikā the Queen has given birth to a daughter." When this was said, King Pasenadi was displeased. Then the Blessed One, having understood that King Pasenadi was displeased, on that occasion recited these verses:

"Some women,
may be better than a man, O lord of the people:
She may be wise, virtuous,
revering her mother-in-law, devoted to husband.

"The man who is born from her
may become a hero, O lord of the land.
The son of such a blessed woman
even rules the realm."

LESSON 12

INITIAL READINGS

12.1.1 Suttanipāta 1:7 Vasalasutta

Evam me sutam - ekam samayam bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacivaramādāya sāvattim piṇḍāya pāvisi. Tena kho pana samayena aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggaḥitā. Atha kho bhagavā sāvattiyam sapadānam piṇḍāya caramāno yena aggikabhāradvājassa brāhmaṇassa nivesanam tenupasaṅkami.

Addasā kho aggikabhāradvājo brāhmaṇo bhagavantam dūratova āgacchantam. Disvāna bhagavantam etadavoca: "tatreva, muṇḍaka; tatreva, samaṇaka; tatreva, vasalaka, tiṭṭhāhi"ti.

Evam vutte, bhagavā aggikabhāradvājam brāhmaṇam etadavoca: "jānāsi pana tvam, brāhmaṇa, vasalam vā vasalakaraṇe vā dhamme"ti? "Na khvāham, bho gotama, jānāmi vasalam vā vasalakaraṇe vā dhamme; sādhu me bhavam gotamo tathā dhammam desetu, yathāham jāneyyam vasalam vā vasalakaraṇe vā dhamme"ti.

"Tena hi, brāhmaṇa, suṇāhi, sādhu kam manasi karohi; bhāsissāmi"ti. "Evam, bho"ti kho aggikabhāradvājo brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca:

"Kodhano upanāhi ca, pāpamakkhī ca yo naro;
vipannadiṭṭhi māyāvī, tam jaññā 'vasalo' iti.

Ekajam vā dvijam vā'pi,1 yo'dha paṇam vihiṃsati;
yassa paṇe dayā natthi, tam jaññā 'vasalo' iti.

Yo hanti parirundhati, gāmāni nigamāni ca;

niggāhako samaññāto, taṃ jaññā 'vasalo' iti.

Yo mātaraṃ pitaraṃ vā, jiṇṇakaṃ gatayobbanam;

pahu santo na bharati, taṃ jaññā 'vasalo' iti.

Yo mātaraṃ pitaraṃ vā, bhātaraṃ bhaginiṃ sasum;

hanti roseti vācāya, taṃ jaññā 'vasalo' iti.

Rosako kadariyo ca, pāpiccho maccharī saṭho;

ahiriko anottappī, taṃ jaññā 'vasalo' iti.

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo;

kammanā vasalo hoti, kammanā hoti brāhmaṇo"ti.

Evaṃ vutte, Aggikabhāradvājo brāhmaṇo Bhagavantaṃ etadavoca: "abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama. Seyyathāpi, bho Gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhintī'ti; - evameva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca; upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjat'agge pāṇ'upetaṃ saraṇaṃ gatan"ti.

Suttanipāta 1:7 Discourse on Outcasts (Ref.1)

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at Anathapindika's monastery. Then in the forenoon the Blessed One having dressed himself, took bowl and (double) robe, and entered the city of Savatthi for alms. Now at that time a fire was burning, and an offering was being prepared in the house of the brahman Aggikabharadvaja. Then the Blessed One, while on his alms round, came to the brahman's residence.

The brahman seeing the Blessed One some way off, said this: "Stay there, you shaveling, stay there you wretched monk, stay there you outcast."

When he spoke thus the Blessed One said to the brahman: "Do you know, brahman, who an outcast is and what the conditions are that make an outcast?" "No, indeed, Venerable Gotama, I do not know who an outcast is nor the conditions that make an outcast. It is good if Venerable Gotama were to explain the Dhamma to me so that I may know who an outcast is and what the conditions are that make an outcast."

"Listen then, brahman, and pay attention, I will speak." "Yes, Bhante," replied the brahman.

1. "Whosoever is angry, harbors hatred, and is reluctant to speak well of others (discredits the good of others), perverted in views, deceitful — know him as an outcast.
2. "Whosoever in this world kills living beings, once born or twice born, in whom there is no sympathy for living beings — know him as an outcast.
3. "Whosoever destroys and besieges villages and hamlets and becomes notorious as an oppressor — know him as an outcast.
8. "Whosoever by force or with consent associates with the wives of relatives or friends — know him as an outcast.
9. "Whosoever being wealthy supports not his mother and father who have grown old — know him as an outcast.
17. "Whosoever debased by his pride, exalts himself and belittles other — know him as an outcast.
27. "Not by birth is one an outcast; not by birth is one a brahman. By deed one becomes an outcast, by deed one becomes a brahman."

When the Buddha had thus spoken, the Brahman Aggikabharadvaja said to the Blessed One: "Excellent, O Venerable Gotama, excellent! Just as, O Venerable Gotama, a man were to set upright what had been overturned, or were to reveal what had been hidden, or were to point the way to one who had gone astray, or were to hold an oil lamp in the dark so that those with eyes may see things, even so in many ways has the Venerable Gotama expounded the Dhamma, the doctrine. I take refuge in the Venerable Gotama, the Dhamma, and the Sangha, the Order. May the Venerable Gotama accept me as a lay follower who has taken refuge from this day onwards while life lasts."

12.1.2 Suttanipāta 2:11 Rāhulasutta

"Kacci abhiṅhasaṃvāsā, nāvajānāsi paṇḍitaṃ;

Ukkādhāro manussānaṃ, kacci apacito tayā".

"Nāhaṃ abhiṅhasaṃvāsā, avajānāmi paṇḍitaṃ;

Ukkādhāro manussānaṃ, niccaṃ apacito mayā".

"Pañca kāmagaṇe hitvā, piyarūpe manorame;

Saddhāya gharā nikkhamma, dukkhassantakaro bhava.

Mitte bhajassu kalyāṇe, pantañca sayanāsanam;

Vivittaṃ appanigghosaṃ, mattaññū hohi bhojane.

Cīvare piṇḍapāte ca, paccaye sayanāsane;

Etesu taṇhaṃ mākāsi, mā lokaṃ punarāgami.

Samvuto pātimokkhasmiṃ, indriyesu ca pañcasu;

Sati kāyagatā tyatthu*, nibbidābahulo bhava.

(* te + atthu)

Nimittaṃ parivajjehi, subhaṃ rāgūpasañhitaṃ;

Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.

Animittañca bhāvehi, mānānusayamujjaha;

Tato mānābhisamayā, upasanto carissati”ti.

Itthaṃ sudaṃ bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi abhiṇhaṃ ovadatīti.

Suttanipāta 2:11 Advice to Rahula (Incomplete excerpt, Ref.3)

“Because of constantly living with him, do you not despise the wise man?
The torchbearer of humankind, is he respected by you?”

“Because of constantly living with him, I do not despise the wise man.
The torchbearer of humankind is always respected by me.”

“Having renounced the five sense pleasures of sense pleasing and delightful to the mind, having departed from home out of faith, be an end-maker of suffering!

“Associate with friends who are good and [choose] a remote lodging, secluded, with little noise. Be moderate in eating.

“Robes and alms-food, remedies, a lodging - do not have craving for these; do not be one who comes again to the world.

“Be restrained in the Pātimokkha, and in the five sense faculties.

“Let your mindfulness be gone to the body, be full of disenchantment (towards it).

Avoid the sign of the beautiful connected with passion; on foulness cultivate a mind one-pointed and well concentrated.

"Cultivate the signless, get rid of the tendency to conceit. Then through penetration of conceit, you will live in peace."

In this manner the Lord repeatedly exhorted the Venerable Rahula.

12.1.3 AN 3:79 Gandhajātasutta

Atha kho āyasmā Ānando yena Bhagavā ten'upasaṅkami; upasaṅkamtvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etadavoca:

"Tīṇ'imāni, bhante, gandhajātāni, yesaṃ anuvātaññeva gandho gacchati, no paṭivātaṃ. Katamāni tīṇi? Mūlagandho, sāragandho, pupphagandho: imāni kho, bhante, tīṇi gandhajātāni, yesaṃ anuvātaññeva gandho gacchati, no paṭivātaṃ. Atthi nu kho, bhante, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānampi gandho gacchati"ti?

"Atth'Ānanda, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānampi gandho gacchati"ti.

"Katamañca pana, bhante, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānampi gandho gacchati"ti?

"Idh'Ānanda, yasmiṃ gāme vā nigame vā itthi vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti, paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṃ ajjhāvasati ... Tassa disāsu samaṇabrāhmaṇā vaṇṇaṃ bhāsanti: 'asukasmiṃ nāma gāme vā nigame vā itthi vā puriso vā buddhaṃ

**saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti,
pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti,
musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti
kalyāṇadhammo, vigatamalamaccharena cetasā agāraṃ ajjhāvasati ...’ti.**

**Devatāpissa vaṇṇaṃ bhāsanti: `asukasmiṃ nāma gāme vā nigame vā itthi vā puriso vā
buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti ... pe ... sīlavā hoti
kalyāṇadhammo, vigatamalamaccherena cetasā agāraṃ ajjhāvasati ...’ti.**

**Idaṃ kho taṃ, Ānanda, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi
gandho gacchati, anuvātaṭivātampi gandho gacchatī”ti.**

**“Na pupphagandho paṭivātameti,
na candanaṃ tagaramallikā vā.
satañca gandho paṭivātameti,
sabbā disā sappuriso pavāti”.**

AN 3:79 Fragrance

Then the Venerable Ānanda approached the Blessed One ... and said to him:

“Bhante, there are these three fragrances that spread with the wind but not against the wind. What three? The fragrance of roots, the fragrance of heartwood, and the fragrance of flowers. These three fragrances spread with the wind but not against the wind. Is there any fragrance that spreads with the wind, against the wind, and both with and against the wind?”

“There is, Ānanda, a fragrance that spreads with the wind, against the wind, and both with and against the wind.”

“But, Bhante, what is that fragrance?”

“Here, Ānanda, in whatever village or town a man or a woman has gone for refuge to the Buddha, the Dhamma, and the Saṅgha; he or she is virtuous and of good character, abstaining from the destruction of life, taking what is not given, sexual misconduct, false speech, and liquor, wine, and intoxicants, the basis for heedlessness; and he or she dwells at home with a heart devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing—in such a case, ascetics and brahmins in [all] quarters speak praise, saying: ‘In such and such a village or town a man or a woman has gone for refuge to the Buddha, the Dhamma, and the Saṅgha ... delighting in giving and sharing.’”

"The deities and the spirits, too, speak praise, saying: 'In such and such a village or town a man or a woman has gone for refuge to the Buddha, the Dhamma, and the Saṅgha ... is virtuous and of good character ... delighting in giving and sharing.'

"This, Ānanda, is the fragrance that spreads with the wind, against the wind, and both with and against the wind."

The fragrance of flowers does not spread against the wind,
nor the fragrance of sandal, tagara, or jasmine.
But the fragrance of good people spreads against the wind:
the good person's fragrance pervades all quarters.

12.1.4 Rasavāhini: Maṭṭhakuṇḍalīvattu

Sāvattiyaṃ Adinnapubbako nāma brāhmaṇo ahoṣi. Tena kassaci kiñci na dinnapubbaṃ.

Tassa eko'va putto ahoṣi, piyo manāpo. Brāhmaṇo puttassa pilandhanaṃ dātukāmo

"sace suvaṇṇakārassa ācikkhissāmi, vetanaṃ dātabbaṃ bhavissatī"ti sayameva

suvaṇṇaṃ koṭṭetvā maṭṭhāni kuṇḍalāni katvā adāsi; ten'assa putto 'Maṭṭhakuṇḍalī'ti

paññāyi.

Tassa soḷasavassakāle paṇḍurogo udapādi. Brāhmaṇo vejjānaṃ santikaṃ gantvā "tumhe

asukarogassa kiṃ bhesajjaṃ karoṭhā"ti pucchi. Te assa yaṃ vā taṃ vā rukkhatacādiṃ

ācikkhiṃsu. So taṃ āharitvā bhesajjaṃ kari. Tathā karontass'eva tassa rogo balavā

ahoṣi. Brāhmaṇo tassa dubbalabhāvaṃ ñatvā ekaṃ vejjaṃ pakkosi. So taṃ oloketvā

"amhākaṃ ekaṃ kiccaṃ atthi; aññaṃ vejjaṃ pakkositvā tikicchāpehī"ti vatvā nikkhami.

Brāhmaṇo tassa maraṇasamayaṃ ñatvā "imassa dassan'atthāya āgatāgatā antogehe

sāpateyyaṃ passissanti, tasmā naṃ bahi karissāmi"ti puttaṃ nīharitvā bhi āḷinde

nipajjāpesi. Tasmīṃ kālakate brāhmaṇo tassa sarīraṃ jhāpetvā, devasikaṃ āḷāhanaṃ

gantvā: "kahaṃ ekaputtaka! kahaṃ ekaputtakā"ti rodi.

Rasavāhini

In Sāvattihī there was a brahmin named "Adinnapubbako" [= "Not-given-before"]. By him to anyone anything not given-before [= He had never given anything to anyone before.] He had only one son who was dear and agreeable. The brahmin desired to give earrings to his son. He thought, "If I will

explain to a goldsmith, wages must be given." So he himself, having beaten the gold, having made burnished earrings, gave them. Therefore (*tena*) his son was known as "Burnished Earrings."

At the time of his sixteenth year [=When he was sixteen years of age] jaundice arose [he got jaundice]. The brahmin, having gone to the presence of physicians, asked: "What medicine do you make for such and such an illness?" They explained to him this or that tree-bark, etc. Having brought that, he made medicine. Thus, while he was making it, his illness became stronger [got worse]. The brahmin, having known his [son's] weakness, called one physician. He, having looked at him [at the son], having said, "We have some [other] job. Having called another physician, get him cured," left.

The brahmin, having known the time of his death, thinking, "Those [different people] who come ["different people" implied by the repetition *āgatāgatā = āgatā āgatā*] will see the family wealth inside the house; therefore I will make him [=take him] outside," having brought his son out, he made him lie down outside on the porch. When he [the son] had died, the brahmin, having cremated his body, having gone daily to the cemetery, cried, "Where, only son! Where, only son!"

FURTHER READINGS

12.2.1 SN 56:11 Dhammacakkappavattanasutta

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

"Dve'me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ* kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

(* yo + ca + ayaṃ)

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ— jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ— saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ— yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratrābhinandinī, seyyathidaṃ— kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ— yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ— ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi ... pe ... sammāsamādhī.

‘Idaṃ dukkhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ti me, bhikkhave, pubbe ... pe ... udapādi.

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ... pe ... udapādi.

`Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

`Idaṃ dukkhanirodhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

`Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me, bhikkhave, pubbe ...pe ... udapādi.

`Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

`Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

`Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, pubbe ... pe ... udapādi.

`Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiyā pajāya sadevamanussāya `anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya `anuttaraṃ sammāsambodhiṃ abhisambuddho`ti paccaññāsiṃ. Ñāṇaṅca pana me dassanaṃ udapādi: `akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo`ti. Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkuṃ udapādi: `yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ`ti.

Pavattite ca pana bhagavatā dhammacakke bhummā devā saddamanussāvesuṃ: `etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin`ti. Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ: `etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin`ti. Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ... pe ... yāmā devā ... pe ... tusitā devā ... pe ... nimmānaratī devā ... pe ... paranimmitavasavattī devā ... pe ... brahmakāyikā devā saddamanussāvesuṃ: `etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin`ti.

Itiha tena khaṇena tena layena tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayaṅca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro

obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

Atha kho bhagavā imaṃ udānaṃ udānesi: “aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍañño”ti. Iti hidaṃ āyasmato koṇḍaññassa “aññāsikoṇḍañño” tveva nāmaṃ ahoṣīti.

SN 56:11 Setting in Motion the Wheel of the Dhamma

On one occasion the Blessed One was dwelling at Bārāṇasī at Isipatana in the Deer Park. There the Blessed One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes by one who has gone forth should not be followed. What two? That which is the pursuit of sensual happiness in sensual pleasures—low, vulgar, the way of worldlings, ignoble, unbeneficial; and that which is the pursuit of self-mortification—painful, ignoble, unbeneficial. Not approaching either of these extremes, the middle way has been awakened to by the Tathāgata, making for vision, making for knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathāgata, making for vision, making for knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, making for vision, making for knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, old age too is suffering, illness too is suffering, death too is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is also suffering; in brief, the five clinging aggregates are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving, causing renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for non-existence.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is just this Noble Eightfold Path; that is, right view ... right concentration.

“‘This is the noble truth of suffering’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“‘This noble truth of suffering is to be fully understood’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“‘This noble truth of suffering has been fully understood’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This is the noble truth of the origin of suffering’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This noble truth of the origin of suffering is to be abandoned’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This noble truth of the origin of suffering has been abandoned’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This is the noble truth of the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This noble truth of the cessation of suffering is to be realized’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This noble truth of the cessation of suffering has been realized’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This is the noble truth of the way leading to the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This noble truth of the way leading to the cessation of suffering is to be developed’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“This noble truth of the way leading to the cessation of suffering has been developed’: thus, bhikkhus, in regard to things unheard before, for me vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

“So long, bhikkhus, as my knowledge and vision in three phases and twelve aspects of these four noble truths as they really are was not well purified in this way, for so long I did not claim, ‘I have awakened to the unsurpassed perfect enlightenment’ in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans. But when my knowledge and vision in three phases and twelve aspects of these four noble truths as they really are was well purified in this way, then I claimed, ‘I have awakened to the unsurpassed perfect enlightenment’ in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans. The knowledge and vision arose in me: ‘Unshakable is my liberation. This is [my] last birth. Now there is no renewed existence.’”

This is what the Blessed One said. Satisfied, the bhikkhus of the group of five delighted in the Blessed One’s statement.

And while this discourse was being spoken, there arose in the Venerable Kondañña the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination, all that is subject to cessation.”

And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the

Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.” Having heard the cry of the earth-dwelling devas, the devas of [the realm of] the Four Great Kings raised a cry: “At Bārāṇasī ... this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world.” Having heard the cry of the devas of [the realm of] the Four Great Kings, the Tāvatiṃsa devas ... the Yāma devas ... the Tusita devas ... the Nimmānaratī devas ... the Paranimmitavasavattī devas ... the devas of Brahmā’s company raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Thus at that moment, at that instant, at that second, as far as the brahmā world, the cry spread. And this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this joyous utterance: “Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!” In this way for the Venerable Koṇḍañña the name “Aññāsi Koṇḍañña (Koṇḍañña Who Has Understood) came to be.”

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**Ākāsaṭṭhā ca bhummaṭṭhā, devā nāgā mahiddhikā,
puññaṃ taṃ anumoditvā, ciraṃ rakkhantu desanaṃ.**

May all beings inhabiting Space and Earth, Devas and Nagas of mighty power,
share this merit and may they long protect the teaching of the Dhamma.

