

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

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

Exercises taken from:

*A New Course in Reading Pali: Entering the Word of the Buddha*  
*James W. Gair, WŚ. Karunatillake*  
*Motilal Banarsidass Publishers*  
*Private Limited*  
*Delhi 1998*  
© James W. Gair All Rights Reserved

I am very grateful for the very helpful feedback and insights that have been provided by Bhikkhu Bodhi, Henry Grossi and Dimitry Ivakhnenko. I am also deeply grateful to Dimitry Ivakhnenko for providing me with the Pali text and base references from his Russian translation of the above book, for converting the entire Pali text to the CN-Times Unicode font, and for proof-reading this document. However, I claim full responsibility for all errors of translation and of copying of the exercises.

*John Kelly (palistudent@yahoo.com)*

*For free distribution only.*

Version 2.0  
Last revised 10 June 2021

## **Table of Contents**

CHAPTER 1 .....	3
Readings 1 .....	3
Further Readings 1 .....	5
CHAPTER 2 .....	7
Readings 2 .....	7
Further Readings 2 .....	10
CHAPTER 3 .....	12
Readings 3 .....	12
Further Readings 3 .....	15
CHAPTER 4 .....	18
Readings 4 .....	18
Further Readings 4 .....	21
CHAPTER 5 .....	27
Readings 5 .....	27
Further Readings 5 .....	30
CHAPTER 6 .....	33
Readings 6 .....	33
Further Readings 6 .....	36
CHAPTER 7 .....	40
Readings 7 .....	40
Further Readings 7 .....	44
CHAPTER 8 .....	47
Readings 8 .....	47
Further Readings 8 .....	50
CHAPTER 9 .....	54
Readings 9 .....	54
Further Readings 9 .....	56
CHAPTER 10 .....	58
Readings 10 .....	59
Further Readings 10 .....	61
CHAPTER 11 .....	64
Readings 11 .....	64
Further Readings 11 .....	69
CHAPTER 12 .....	74
Readings 12 .....	74
Further Readings 12 .....	80

## CHAPTER 1

### Readings 1

1.

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

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

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

(Kp 1 Saraṇattaya <https://suttacentral.net/kp1>)

2.

- ... Cittaṃ, bhikkhave, adantaṃ mahato anathāya saṃvattatīti.  
*... Monks, an untamed mind leads to great misfortune.*
- ... Cittaṃ, bhikkhave, dantaṃ mahato atthāya saṃvattatīti.  
*... Monks, a tamed mind leads to great well-being.*
- ... Cittaṃ, bhikkhave, aguttaṃ mahato anathāya saṃvattatīti.  
*... Monks, an unguarded mind leads to great misfortune.*
- ... Cittaṃ, bhikkhave, guttaṃ mahato atthāya saṃvattatīti.  
*... Monks, a guarded mind leads to great well-being.*
- ... Cittaṃ, bhikkhave, arakkhitaṃ mahato anathāya saṃvattatīti.  
*... Monks, an unwatched mind leads to great misfortune.*
- ... Cittaṃ, bhikkhave, rakkhitaṃ mahato atthāya saṃvattatīti.  
*... Monks, a watched mind leads to great well-being.*
- ... Cittaṃ, bhikkhave, asaṃvutaṃ mahato anathāya saṃvattatīti.  
*... Monks, an unrestrained mind leads to great misfortune.*
- ... Cittaṃ, bhikkhave, saṃvutaṃ mahato atthāya saṃvattatīti.  
*... Monks, a restrained mind leads to great well-being.*

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anathāya saṃvattati, yathayidaṃ cittaṃ.

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

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

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

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

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

(AN 1.31-40 Adanta Vagga <https://suttacentral.net/an1.31-40>)

3.

... Micchādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhiyyobhāvāya vepullāya saṃvattanti.

*... Indeed, monks, for a person with wrong view unarisen unskillful mental qualities arise, and arisen unskillful mental qualities increase and grow full.*

...

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yena anuppannā vā kusalā dhammā nūppajjanti, uppannā vā kusalā dhammā parihāyanti, yathayidaṃ, bhikkhave, micchādiṭṭhi.

Micchādiṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā n'ūppajjanti, uppannā ca kusalā dhammā parihāyanti.

*Monks, I do not perceive another single mental state by which unarisen skillful mental qualities do not arise, or arisen skillful mental qualities decrease, as that of wrong view. Indeed, monks, for a person with wrong view unarisen skillful mental qualities do not arise, and arisen skillful mental qualities decrease.*

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yena anuppannā vā akusalā dhammā nūppajjanti, uppannā vā akusalā dhammā parihāyanti, yathayidaṃ, bhikkhave, sammādiṭṭhi.

Sammādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā n'ūppajjanti, uppannā ca akusalā dhammā parihāyanti.

*Monks, I do not perceive another single mental state by which unarisen unskillful mental qualities do not arise, or arisen unskillful mental qualities decrease, as that of right view. Indeed, monks, for a person with right view unarisen unskillful mental qualities do not arise, and existing unskillful mental qualities decrease.*

(AN 1.306 (part),308-309 Ekadhamma Vagga <https://suttacentral.net/an1.306-315>)

4.

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

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

... bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ

janeti; vāyamati; viriyam ārabhati, cittaṃ paggaṇhāti; padahati.

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

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

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

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

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

(AN 1.406-409 Aparāccharāsaṅghāta Vagga  
<https://suttacentral.net/an1-aparāccharasāṅghatavagga>)

### **Further Readings 1**

1.

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

*Moreover, monks, I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, as negligence. Negligence, monks, leads to the confusion and disappearance of the true doctrine.*

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

*Moreover, monks, I do not perceive another single mental quality that thus leads to the continuation, non-confusion, and non-disappearance of the true doctrine, as diligence. Diligence, monks, leads to the continuation, non-confusion, and non-disappearance of the true doctrine.*

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

*Moreover, monks, I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, as sloth. Sloth, monks, leads to the confusion and disappearance of the true doctrine.*

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

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

Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa

ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ. Anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattatīti.

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

(AN 1.114-117,129 Dutiyapamādādi Vagga  
<https://suttacentral.net/an1-dutiyapamadadivagga>)

2.

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

*Moreover, monks, I do not perceive another single form that so overpowers the mind of a man and persists, as does the form of a woman. The form of a woman, monks, overpowers the mind of a man and persists.*

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

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

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

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

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

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

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

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

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

*Moreover, monks, I do not perceive another single form that so overpowers the mind of a woman and persists, as does the form of a man. The form of a man, monks, overpowers the mind of a woman and persists.*

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

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

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

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

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

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

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

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

(AN 1.1-10 Cittapariyādāna Vagga <https://suttacentral.net/an1-cittapariyadanavagga>)

---

## CHAPTER 2

### Readings 2

1.

Kiccho manussapaṭilābho  
kicchaṃ maccānaṃ jīvitam  
kicchaṃ saddhammasavanaṃ  
kiccho buddhānaṃ uppādo.  
*Rare it is to be born human,  
rare is the life of a mortal,  
rare it is listening to the true doctrine,  
rare is the arising of enlightened ones.*

Sabbapāpassa akaraṇaṃ  
kusalassa upasampadā  
sacittapariyodapanam

etaṃ buddhāna(ṃ) sāsanaṃ.

*The non-doing of all evil,  
the attainment of the good,  
the purification of one's own mind;  
this is the teaching of the enlightened ones.*

(Dhp 14 / 182-183 Buddha Vagga <https://suttacentral.net/dhp179-196>)

Na hi verena verāni  
sammantīdha kudācanaṃ  
averena ca sammanti  
esa dhammo sanantano.

*Not from enmity do enmities  
ever cease in this world,  
but rather from non-enmity.  
This is the eternal doctrine.*

(Dhp 1 / 5 Yamaka Vagga <https://suttacentral.net/dhp1-20>)

2.

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

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

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

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

Tīhi, bhikkhave, aṅgehi samannāgato pāpaṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave,



pāpaṇiko pubbanhasamayam sakkaccam kammantaṃ adhiṭṭhāti, majjhaṇhikasamayam... pe... sāyanhasamayam sakkaccam kammantaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāpaṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

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

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalam dhammaṃ anadhigantaṃ, adhigataṃ vā kusalam dhammaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave, bhikkhu pubbanhasamayam sakkaccam samādhinimittam adhiṭṭhāti, majjhaṇhikasamayam... pe... sāyanhasamayam sakkaccam samādhinimittam adhiṭṭhāti. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalam dhammaṃ adhigantaṃ, adhigataṃ vā kusalam dhammaṃ phātiṃ kātuṃ'ti.

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

(AN 3.19 Paṭhamapāpaṇika Sutta <https://suttacentral.net/an3.19>)

3.

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

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

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

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

...Evameva kho, bhikkhave, appakā te sattā ye paññavanto, ajaḷā, aneḷamūgā paṭibalā subhāsitaḍḍubbhāsitassa atthamaññātuṃ; atha kho eteva sattā bahutarā ye duppaññā jaḷā eḷamūgā na paṭibalā subhāsitaḍḍubbhāsitassa atthamaññātuṃ.

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

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

*...Similarly, monks, few are those beings that are endowed with the noble eye of*

*wisdom; while many are those beings who are ignorant and confused.*

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

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

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

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

(AN 1.334-338 Ekaḍhamma Vagga Catuttha Vagga <https://suttacentral.net/an1.333-377>)

## **Further Readings 2**

1.

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

*There are these three causes for the arising of karma. What three?*

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

*Greed is a cause for the arising of karma, anger is a cause for the arising of karma, and delusion is a cause for the arising of karma.*

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

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

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

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

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

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

Imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāya.

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

Tīṇimāni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi?

*There are these three causes for the arising of karma. What three?*

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

*Non-greed is a cause for the arising of karma, non-anger is a cause for the arising of karma, and non-delusion is a cause for the arising of karma.*

Yaṃ, bhikkhave, alobhapakatam kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

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

Yaṃ, bhikkhave, adosapakatam kammaṃ adosajaṃ adosanidānaṃ adosasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammā kammasamudayāya saṃvattati.

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

Yaṃ, bhikkhave, amohapakatam kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

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

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyāti.

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

(AN 3.111 Paṭhamanidāna Sutta <https://suttacentral.net/an3.111>)

2.

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

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

Katamehi pañcahi?

*With what five?*

Assaddho, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

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

Ahiriko, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

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

Anottappī, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

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

*doctrine.*

Kusīto, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

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

Duppañño, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme

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

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

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

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

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

Katamehi pañcahi?

*With what five?*

Saddho, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

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

Hirimā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

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

Ottappī, bhikkhave, bhikkhū na cavati patiṭṭhāti saddhamme.

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

Āraddhaviriyo, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

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

Paññavā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

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

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

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

(AN 5.8 Cavana Sutta <https://suttacentral.net/an5.8>)

---

## CHAPTER 3

### **Readings 3**

1.

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

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

“Na hi, mahārājā” ti.

*“Indeed not, great king.”*

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

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

“Āma, mahārāja. Yadi na paṭisandaheyya, mutto bhavissati pāpakehi kammehi.

Yasmā ca kho, mahārāja, paṭisandahati, tasmā na parimutto pāpakehi kammehī” ti.

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

(Mil 3.5.7 Aññakāyasaṅkamanapañha, <https://suttacentral.net/mil3.5.7>)

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

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

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

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

“Katham, bhante Nāgasena, na ca saṅkamati paṭisandahati ca? Opammaṃ karohī” ti.

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

“Yathā, mahārāja, kocideva puriso padīpato padīpaṃ padīpeyya, kinnu kho so, mahārāja, padīpo padīpamhā saṅkamanto?” ti.

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

“Na hi bhante” ti.

*“Certainly not, venerable sir.”*

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

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

(Mil 3.5.5 Asaṅkamanapaṭisandahanapañha  
<https://suttacentral.net/mil3.5.5>)

2.

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

*“So what do you think, Sālha [and friend], does greed exist?”*

“Evaṃ, bhante.”

*“Yes, venerable sir.”*

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

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

“Evaṃ, bhante.”

*“Yes, venerable sir.”*

“Taṃ kiṃ maññatha, Sālha, atthi doso” ti?

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

“Evaṃ, bhante.”

*“Yes, venerable sir.”*

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

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

“Evaṃ, bhante.”

*“Yes, venerable sir.”*

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

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

“Evaṃ, bhante.”

*“Yes, venerable sir.”*

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

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

“Evaṃ, bhante.”

*“Yes, venerable sir.”*

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

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

“Akusalā, bhante.”

*“Unskillful, venerable sir.”*

“Sāvajjā vā anavajjā vā” ti?

*“Reprehensible or commendable?”*

“Sāvajjā, bhante.”

*“Reprehensible, venerable sir.”*

“Viññūgarahitā vā viññūppasatthā vā” ti?

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

“Viññūgarahitā, bhante.”

*“Despised by the wise, venerable sir.”*

(AN 3.66 Sāḷha Sutta <https://suttacentral.net/an3.66>)

3.

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

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

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.”

*Develop virtue, monks. It is possible, monks, to develop virtue. Because it is*

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

(AN 2.19 Adhikaraṇa Vagga <https://suttacentral.net/an2.11-20>)

### **Further Readings 3**

1.

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

“So what do you think, Sāḷha [and friend], does non-greed exist?”

“Evam, bhante.”

“Yes, venerable sir.”

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

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

“Evam, bhante.”

“Yes, venerable sir.”

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

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

“Evam, bhante.”

“Yes, venerable sir.”

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

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

“Evam, bhante.”

“Yes, venerable sir.”

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

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

“Evam, bhante.”

“Yes, venerable sir.”

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

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

“Evam, bhante.”

“Yes, venerable sir.”  
 “Taṃ kiṃ maññatha, Sāḷhā, ime dhammā kusalā vā akusalā vā” ti?  
 “So what do you think, Sāḷha, are these mental qualities skillful or unskillful?”  
 “Kusalā, bhante.”  
 “Skillful, venerable sir.”  
 “Sāvajjā vā anavajjā vā” ti?  
 “Reprehensible or commendable?”  
 “Anavajjā, bhante.”  
 “Commendable, venerable sir.”  
 “Viññūgarahitā vā viññūppasatthā vā” ti?  
 “Despised by the wise, or praised by the wise?”  
 “Viññūppasatthā, bhante.”  
 “Praised by the wise, venerable sir.”  
 “Samattā samādinnā hitāya sukhāya saṃvattanti, no vā ... ?”  
 “Grasped and accepted this leads to welfare and happiness, doesn’t it ...?”  
 “Samattā, bhante, samādinnā hitāya sukhāya saṃvattantī ...” ‘ti.  
 “Grasped and accepted, venerable sir, this leads to welfare and happiness ...”  
 “... 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 ...  
 “... When you, Sāḷha, know this for yourselves: ‘these qualities are wholesome, these qualities are commendable, these qualities are praised by the wise, these qualities when accomplished and undertaken lead to welfare and happiness, then, Sāḷha, you will have taken them upon yourselves and will live accordingly’ ...”  
 (AN 3.66 Sāḷha Sutta <https://suttacentral.net/an3.66>)

2.

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

Cittaṃ, bhikkhave, abhāvitam akammaniyaṃ hotī” ti.

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

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

Cittaṃ, bhikkhave, bhāvitam kammaniyaṃ hotī” ti.

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

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

Cittaṃ, bhikkhave, abhāvitam mahato anattāya saṃvattatī” ti.

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

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitam mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.



Cittam, bhikkhave, bhāvitam mahato atthāya samvattatī” ti.

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

“Nāham, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāvitam apātubhūtaṃ mahato anattāya samvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittam, bhikkhave, abhāvitam apātubhūtaṃ mahato anattāya samvattatī” ti.

*“Moreover, monks, I do not perceive another single thing that when undeveloped and not made lucid leads to such great misfortune, monks, as does the mind. The mind, monks, undeveloped and not made lucid leads to great misfortune.”*

“Nāham, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitam pātubhūtaṃ mahato atthāya samvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittam, bhikkhave, bhāvitam pātubhūtaṃ mahato atthāya samvattatī” ti.

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

“Nāham, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāvitam abahulīkataṃ mahato anattāya samvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittam, bhikkhave, abhāvitam abahulīkataṃ mahato anattāya samvattatī” ti.

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

“Nāham, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitam bahulīkataṃ mahato atthāya samvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittam, bhikkhave, bhāvitam bahulīkataṃ mahato atthāya samvattatī” ti.

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

“Nāham, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāvitam abahulīkataṃ dukkhādhivahaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittam, bhikkhave, abhāvitam abahulīkataṃ dukkhādhivahaṃ hotī” ti.

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

“Nāham, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitam bahulīkataṃ sukhāvahaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittam, bhikkhave, bhāvitam bahulīkataṃ sukhādhivahaṃ hotī” ti.

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

(AN 1.21-30 Akammaniya Vagga <https://suttacentral.net/an1.21-30>)

3.

“Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

*“And what, monks, is the noble truth of suffering?*

Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhaṃ, ... appiyehi sampayogo pi

dukkho, piyehi vippayogo pi dukkho, yamp'icchaṃ na labhati tampi dukkham, saṅkhittena pañc'upādānakkhandhā pi dukkhā.”

*Birth is suffering, old age is suffering, death is suffering, ... association with that which is unpleasant is suffering, separation from that which is pleasant is suffering, not getting one's desire is suffering; in short, the five clung-to aggregates are suffering.”*

(DN 22 Mahāsatipaṭṭhāna Sutta <https://suttacentral.net/dn22>)

4.

“Bhante Nāgasena, kiṃlakkhaṇaṃ viññāṇaṃ” ti?

*“Venerable Nāgasena, what is the characteristic of consciousness?”*

“Vijāṇanalakkhaṇaṃ, mahārāja, viññāṇaṃ” ti.

*“The characteristic of consciousness, great king, is cognizing.”*

“Opammaṃ karohī” ti.

*“Give me an analogy.”*

“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 vijāṇāti, yañca sotena saddaṃ suṇāti, taṃ viññāṇena vijāṇāti, yañca ghāṇena gandhaṃ ghāyati, taṃ viññāṇena vijāṇāti, yañca jivhāya rasaṃ sāyati, taṃ viññāṇena vijāṇāti, yañca kāyena phoṭṭhabbaṃ phusati, taṃ viññāṇena vijāṇāti, yañca manasā dhammaṃ vijāṇāti, taṃ viññāṇena vijāṇāti.

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

Evam kho, mahārāja, vijāṇanalakkhaṇaṃ viññāṇaṃ” ti.

*“Indeed thus, great king, the characteristic of consciousness is cognizing.”*

“Kallo'si, bhante Nāgasenā” ti.

*“You are clever, venerable Nāgasena.”*

(Mil 3.3.12 Viññāṇalakkhaṇapañha <https://suttacentral.net/mil3.3.12>)

---

## CHAPTER 4

### Readings 4

1.

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

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

Katame cattāro?

*What four?*

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

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

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

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

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

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

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

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

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

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

Surāṃ pivanti merayaṃ  
paṭisevanti methunaṃ  
Rajataṃ jātarūpaṃ ca  
sādiyanti aviddasu  
Micchājīvena jīvanti  
eke samaṇabrāhmaṇā.

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

(AN 4.50 Upakkilesa Sutta <https://suttacentral.net/an4.50>)

2.

Bhojanam, Suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ cattāri ṭhānāni deti.  
*The noble female disciple who gives food, Suppavāsā, to recipients, gives four things.*

Katamāni cattāri?

*What four?*

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

*She gives long life, health, happiness, and strength.*

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

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

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

*Suppavāsā, the noble female disciple who gives food to recipients, gives these four things.*

(AN 4.57 Suppavāsā Sutta <https://suttacentral.net/an4.57>)

3.

Na bhaje pāpake mitte - na bhaje purisādhamē;

Bhajetha mitte kalyāṇe - bhajetha purisuttame.

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

*Associate with virtuous friends, with the noblest people.*

(Dhp 6 / 78 Paṇḍita Vagga <https://suttacentral.net/dhp76-89>)

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno;

Attānaṃ upamaṃ katvā - na haneyya na ghātaye.

*All fear punishment, and all fear death.*

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

Sabbe tasanti daṇḍassa - sabbesaṃ jīvitaṃ piyaṃ;

Attānaṃ upamaṃ katvā - na haneyya na ghātaye.

*All fear punishment, life is dear to all.*

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

(Dhp 10 / 129-130 Daṇḍa Vagga <https://suttacentral.net/dhp129-145>)

Baḥuṃ pi ce sahitaṃ bhāsamāno - na takkarō hoti naro pamatto

gopo'va gāvo gaṇayaṃ paresaṃ - na bhāgavā sāmāññaṃ hoti.

*Even if he recites much the scriptures, but does not practice them, a lazy man*

*Is like a cowherd counting the cattle of others, and is not a participant in the holy life.*

Appaṃ pi ce sahitaṃ bhāsamāno - dhammassa hoti anudhammacārī

rāgañ ca dosañ ca pahāya mohaṃ - sammappajāno suvimuttacitto  
anupādiyāno idha vā huramañ vā - sa bhāgavā sāmāññassa hoti.

*Even if he recites little the scriptures, the one who acts in accordance with  
the Dhamma,*

*Having renounced greed, anger, and delusion, he is a fully comprehending  
one with a well-freed mind; he is freed from clinging in this world and the  
next; and he is a participant in the holy life.*

(Dhp 1 / 19-20 Yamaka Vagga <https://suttacentral.net/dhp1-20>)

Piyato jāyatī soko - piyato jāyatī bhayaṃ;

Piyato vippamuttassa - n'atthi soko, kuto bhayaṃ?

*From holding dear arises sorrow, as does fear;*

*For one freed from holding dear, there is no sorrow, and where is fear?*

Pemato jāyatī soko - pemato jāyatī bhayaṃ;

Pemato vippamuttassa - n'atthi soko, kuto bhayaṃ?

*From affection arises sorrow, as does fear;*

*For one freed from affection, there is no sorrow, and where is fear?*

Ratiyā jāyatī soko - ratiyā jāyatī bhayaṃ;

Ratiyā vippamuttassa - n'atthi soko, kuto bhayaṃ?

*From attachment arises sorrow, as does fear;*

*For one freed from attachment, there is no sorrow, and where is fear?*

Kāmato jāyatī soko - kāmato jāyatī bhayaṃ;

Kāmato vippamuttassa, n'atthi soko, kuto bhayaṃ?

*From lust arises sorrow, as does fear;*

*For one freed from lust, there is no sorrow, and where is fear?*

Taṇhāya jāyatī soko - taṇhāya jāyatī bhayaṃ;

Taṇhāya vippamuttassa - n'atthi soko, kuto bhayaṃ?

*From craving arises sorrow, as does fear;*

*For one who is freed from craving, there is no sorrow, and where is fear?*

(Dhp 16 / 212-216 Piya Vagga <https://suttacentral.net/dhp209-220>)

#### **Further Readings 4**

1.

Dve'mā, bhikkhave, parisā.

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

Katamā dve?

*What two?*

Uttānā ca parisā gambhīrā ca parisā.

*There are shallow assemblies and deep assemblies.*

Katamā ca, bhikkhave, uttānā parisā?

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

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū uddhatā honti unnaḷā capalā mukharā

vikiṇṇavācā ... asampajānā asamāhitā vibbhantacittā pākat'indriyā.

*Here, monks, in this type of assembly monks are agitated, proud, fickle, garrulous, loose-talking ... not clearly comprehending, uncollected, with wandering minds, and unbridled faculties.*

Ayaṃ vuccati, bhikkhave, uttānā parisā.

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

Katamā ca, bhikkhave, gambhīrā parisā?

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

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

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

Ayaṃ vuccati, bhikkhave, gambhīrā parisā.

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

Imā kho, bhikkhave, dve parisā.

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

Dve'mā, bhikkhave, parisā.

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

Katamā dve?

*What two?*

Vaggā ca parisā samaggā ca parisā.

*There are dissentious assemblies and united assemblies.*

Katamā ca, bhikkhave, vaggā parisā?

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

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

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

Ayaṃ vuccati, bhikkhave, vaggā parisā.

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

Katamā ca, bhikkhave, samaggā parisā?

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

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

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

Ayaṃ vuccati, bhikkhave, samaggā parisā.

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

Imā kho, bhikkhave, dve parisā.

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

(AN 2.42-43 Parisa Vagga <https://suttacentral.net/an2.42-51>)

Dve'mā, bhikkhave, parisā.

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

Katamā dve?

*What two?*

Visamā ca parisā samā ca parisā.

*There are unharmonious assemblies and harmonious assemblies.*

Katamā ca, bhikkhave, visamā parisā?

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

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

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

Ayaṃ vuccati, bhikkhave, visamā parisā.

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

Katamā ca, bhikkhave, samā parisā?

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

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

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

Ayaṃ vuccati, bhikkhave, samā parisā.

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

Imā kho, bhikkhave, dve parisā.

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

(AN 2.49 Parisa Vagga <https://suttacentral.net/an2.42-51>)

2.

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

*Diligence is the path to the deathless – negligence the path to death;*

*The diligent do not die – the negligent are as if dead already.*

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

*Having completely understood this about diligence, the wise*

*Rejoice in diligence, delighting in the sphere of the nobles.*

(Dhp 2 / 21-22 Appamāda Vagga <https://suttacentral.net/dhp21-32>)

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

*Irrigators direct water, fletchers fashion arrows,*

*Carpenters shape wood, and the wise tame themselves.*

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

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

(Dhp 6 / 80-82 Paṇḍita Vagga <https://suttacentral.net/dhp76-89>)

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

(Dhp 13 / 174 Loka Vagga <https://suttacentral.net/dhp167-178>)

3.

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

Katamāni dve?  
*What two?*

Gihisukhaṃ ca pabbajitasukhaṃ ca.  
*There is the happiness of the householder and the happiness of one who has gone forth.*

Imāni kho, bhikkhave, dve sukhāni.  
*Indeed, monks, these are two types of happiness.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ pabbajitasukhaṃ ti.  
*The better, monks, of these two types of happiness is the happiness of one who has gone forth.*

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

Katamāni dve?  
*What two?*

Kāmasukhaṃ ca nekkhammasukhaṃ ca.  
*There is the happiness of sense desire and the happiness of renunciation.*

Imāni kho, bhikkhave, dve sukhāni.  
*Indeed, monks, these are two types of happiness.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nekkhammasukhaṃ ti.  
*The better, monks, of these two types of happiness is the happiness of renunciation.*

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



Katamāni dve?

*What two?*

Upadhisukhaṃ ca nirupadhisukhaṃ ca.

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

Imāni kho, bhikkhave, dve sukhāni.

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

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirupadhisukhaṃ ti.

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

Dve'māni, bhikkhave, sukhāni.

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

Katamāni dve?

*What two?*

Sāsavasukhaṃ ca anāsavasukhañca.

*There is tainted happiness and untainted happiness.*

Imāni kho, bhikkhave, dve sukhāni.

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

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ anāsavasukhaṃ ti.

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

Dve'māni, bhikkhave, sukhāni.

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

Katamāni dve?

*What two?*

Sāmisam ca sukhaṃ nirāmisam ca sukhaṃ.

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

Imāni kho, bhikkhave, dve sukhāni.

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

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

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

Dve'māni, bhikkhave, sukhāni.

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

Katamāni dve?

*What two?*

Ariyasukhaṃ ca anariyasukhaṃ ca.

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

Imāni kho, bhikkhave, dve sukhāni.

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

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ ariyasukhaṃ ti.

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

Dve'māni, bhikkhave, sukhāni.

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

Katamāni dve?

*What two?*

Kāyikaṃ ca sukhaṃ cetasikaṃ ca sukhaṃ.

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

Imāni kho, bhikkhave, dve sukhāni.

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

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

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

(AN 2.64-70 Sukha Vagga <https://suttacentral.net/an2.64-76>)

4.

Pañcahi, bhikkhave, aṅgehi samannāgato rājā cakkavattī dhammen'eva cakkam pavatteti, taṃ hoti cakkam appaṭivattiyam kenaci manussabhūtena paccatthikena pāṇinā.

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

Katamehi pañcahi?

*With what five?*

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

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

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rājā cakkavattī dhammeneva cakkam pavatteti; taṃ hoti cakkam appaṭivattiyam kenaci manussabhūtena paccatthikena pāṇinā.

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

Evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammeneva anuttaram dhammacakkam pavatteti; taṃ hoti cakkam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim.

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

Katamehi pañcahi?

*With what five?*

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

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

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammeneva anuttaram dhammacakkam pavatteti; taṃ hoti dhammacakkam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā

brahmunā vā kenaci vā lokasmim ti.

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

(AN 5.131 Paṭhamacakkānuvattana Sutta <https://suttacentral.net/an5.131>)

## CHAPTER 5

### Readings 5

1.

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

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

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

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

“Jāneyya pana, bho Gotama, sappuriso sappurisaṃ - ‘sappuriso ayaṃ bhavaṃ’”ti?

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

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

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

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

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

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

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

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

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

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

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

(AN 4.187 Vassakāra Sutta <https://suttacentral.net/an4.187>)

2.

Yo hi koci manussesu - gorakkhaṃ upajīvati;

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

(Snp 3.9 Vāseṭṭha Sutta <https://suttacentral.net/snp3.9>  
 MN 98 Vāseṭṭha Sutta <https://suttacentral.net/mn98>)

3.

appamādena maghavā - devānaṃ seṭṭhatam gato;  
appamādam pasamsanti - pamādo garahito sadā.

*The king of the devas by diligence has gone to the foremost place of the devas;*

*They praise diligence – negligence is despised always.*

(Dhp 2 / 30 Appamāda Vagga <https://suttacentral.net/dhp21-32>)

yathāpi ruciram puppham - vaṇṇavantam agandhakam;  
evam subhāsītā vācā - aphaḷā hoti akubbato.

*Indeed just like a beautiful flower – colourful but unscented;*

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

yathāpi ruciram puppham - vaṇṇavantam sugandhakam.  
evam subhāsītā vācā - saphalā hoti kubbato.

*Indeed just like a beautiful flower – colourful and well-scented;*

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

(Dhp 4 / 51-52 Puppha Vagga <https://suttacentral.net/dhp44-59>)

dīghā jāgarato ratti - dīgham santassa yojanam;  
dīgho bālānaṃ saṃsāro - saddhammam avijānatam.

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

(Dhp 5 / 60 Bāla Vagga <https://suttacentral.net/dhp60-75>)

4.

Asevanā ca bālānaṃ - paṇḍitānaṃ sevanā;  
pūjā ca pūjaneyyānaṃ - etaṃ maṅgalamuttamaṃ.

*Non-association with the foolish, and association with the wise;*

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

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

*Learning and arts – and discipline well-practiced;*

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

Dānaṇca dhammacariyā ca - ñātakānaṃ ca saṅgaho;  
anavajjāni kammāni - etaṃ maṅgalamuttamaṃ.

*Giving and righteous living – and caring for relatives;*

*Non-reprehensible deeds - this is the highest blessing.*

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

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

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

Gāravo ca nivāto ca - santuṭṭhi ca kataññutā;

kālena dhammasavanam - etam maṅgalamuttamam.  
*Reverence and modesty – contentment and gratitude;*  
*Timely hearing of the dhamma - this is the highest blessing.*  
 Khantī ca sovacassatā - samaṇānañca dassanam;  
 kālena dhammasākacchā - etam maṅgalamuttamam.  
*Patience and gentleness – the visiting of recluses;*  
*Discussion of the doctrine at the right time - this is the highest blessing.*  
 (Kp 5 Maṅgala Sutta <https://suttacentral.net/kp5> verses 2, 4, 6-9  
 Snp 2.4. Maṅgala Sutta <https://suttacentral.net/snp2.4>)

### **Further Readings 5**

1.

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaram puññakkhettaṃ lokassa.

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

Katamehi chahi?

*With what six?*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

for the world.

(AN 6.1 Paṭhama-āhuneyya Sutta <https://suttacentral.net/an6.1>)

2.

“Tena hi, Sīvaka, taññev’ettha paṭipucchāmi. Yathā te khameyya tathā naṃ byākareyyāsi.

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

Taṃ kiṃ maññasi, Sīvaka, santaṃ vā ajjhataṃ lobhaṃ ‘atthi me ajjhataṃ lobho’ti pajānāsi, asantaṃ vā ajjhataṃ lobhaṃ ‘natthi me ajjhataṃ lobho’ti pajānāsi’ti?

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

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

“Yaṃ kho tvaṃ, Sīvaka, santaṃ vā ajjhataṃ lobhaṃ ‘atthi me ajjhataṃ lobho’ti pajānāsi, asantaṃ vā ajjhataṃ lobhaṃ ‘natthi me ajjhataṃ lobho’ti pajānāsi - evaṃ kho, Sīvaka, sandiṭṭhiko dhammo hoti ... pe ....

*“Indeed, Sivaka, with greed present internally, you would know ‘there is greed internally to me’, and with greed not present internally, you would know ‘there is no greed internally to me’ – and indeed thus, Sivaka, the Dhamma is visible in this life ...etc.*

...

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

... santaṃ vā ajjhataṃ moham ... pe ...

... santaṃ vā ajjhataṃ lobhadhammaṃ ... pe ...

... santaṃ vā ajjhataṃ dosadhammaṃ ... pe ...

... santaṃ vā ajjhataṃ mohadhammaṃ ‘atthi me ajjhataṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhataṃ mohadhammaṃ ‘natthi me ajjhataṃ mohadhammo’ti pajānāsi’ti?

*“What do you think, Sivaka, with anger present internally ... etc. ...delusion present internally ... etc. ...something of the nature of greed present internally ... etc.*

*...something of the nature of anger present internally ... etc. ...something of the nature of delusion present internally, would you know ‘there is something of the nature of delusion internally to me’, and nothing of the nature of delusion present internally, would you know ‘there is nothing of the nature of delusion internally to me’?”*

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

“Yaṃ kho tvaṃ, Sīvaka, santaṃ vā ajjhataṃ mohadhammaṃ ‘atthi me ajjhataṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhataṃ mohadhammaṃ ‘natthi me ajjhataṃ mohadhammo’ti pajānāsi - evaṃ kho, Sīvaka, sandiṭṭhiko dhammo hoti ... pe ...

*“Indeed, Sivaka, with something of the nature of delusion present internally, you would know ‘there is something of the nature of delusion internally to me’, and with something of the nature of delusion not present internally, you would know ‘there is nothing of the nature of delusion internally to me’ – and indeed thus, Sivaka, the Dhamma is visible in this life ...”.*

“Abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ... upāsakaṃ maṃ, bhante,

bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

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

(AN 6.47 Paṭhamasanditṭhika Sutta <https://suttacentral.net/an6.47>)

3.

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

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

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

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

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

*“In that case, venerable Nāgasena, he who is our prince or king’s chief minister who not knowing does evil, we would doubly punish him”.*

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

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

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

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

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

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

“Kallo’si, bhante Nāgasenā”ti.

*“You are clever, venerable Nāgasena.”*

(Mil 3.7.8 Jānantājānantapāpakaraṇapañha <https://suttacentral.net/mil3.7.8>)

4.

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

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

“Aniccaṃ, bhante”.

*“Impermanent, venerable sir”.*

“Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti?

*“Then is that which is impermanent satisfactory or unsatisfactory?”*

“Dukkhaṃ, bhante”.

*“Unsatisfactory, venerable sir”.*

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ - ‘etaṃ mama, eso’hamasmi, eso me attā”ti?

*“Then that which is impermanent, unsatisfactory, and of the nature to change, would it be clever to perceive ‘this is mine, this I am, this is my self’?”*

“No h’etaṃ, bhante”.



“*Certainly not, venerable sir*”.

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

“*Is feeling ... perception ... mental formations ... consciousness permanent or impermanent*”?

“Aniccaṃ, bhante”.

“*Impermanent, venerable sir*”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“*Then is that which is impermanent satisfactory or unsatisfactory*”?

“Dukkhaṃ, bhante”.

“*Unsatisfactory, venerable sir*”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum - ‘etaṃ mama, eso’hamasmi, eso me attā”ti?

“*Then that which is impermanent, unsatisfactory, and of the nature to change, would it be clever to perceive ‘this is mine, this I am, this is my self’*”?

“No h’etaṃ, bhante”.

“*Certainly not, venerable sir*”.

(SN 22.59 Anattalakkhaṇa Sutta <https://suttacentral.net/sn22.59>)

## CHAPTER 6

### **Readings 6**

1.

Pañca-sikkhāpadāni:

*The five training steps:*

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.  
*I undertake the training step to refrain from the destruction of life.*
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.  
*I undertake the training step to refrain from taking what is not given.*
3. Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.  
*I undertake the training step to refrain from sexual misconduct.*
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.  
*I undertake the training step to refrain from false speech.*
5. Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.  
*I undertake the training step to refrain from a state of heedlessness caused by alcohol and other intoxicants.*

(Khp 2 Dasasikkhāpadaṃ <https://suttacentral.net/kp2>)

2.

Yathāpi cando vimalo - gacchaṃ ākāsadhātuyā;

sabbe tārāgaṇe loke - ābhāya atirocati.

*Just as the clear bright moon – gone into the sky*

*Outshines all the galaxies of stars in the world with its luster,*

Tath’eva sīlasampanno - saddho purisapuggalo;

sabbe maccharino loke - cāgena atirocati.

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

Yathāpi megho thanayaṃ - vijjumālī satakkaku;  
thalaṃ ninnaṃ ca pūreti - abhivassaṃ vasundharaṃ.  
*Just as a thundering rain cloud – ringed with lightning and a hundred-  
peaked;  
Fills the plateau and the lowland – and rains down on the earth.*

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

Āyunā yasasā c’eva - vaṇṇena ca sukkena ca;  
sa ve bhogaparibyūḷho - pecca sagge pamodatī”ti.  
*And thus, with long life, fame, health, and happiness;  
And truly provided with wealth – he enjoys heaven after death.*

(AN 5.31 Sumana Sutta <https://suttacentral.net/an5.31>)

3.

Atha kho Selo brāhmaṇo tīhi mānavakasatehi parivuto ... yena Keṇiyassa jaṭilassa assamo ten’upasaṅkami. Addasā kho Selo brāhmaṇo Keṇiyassa jaṭilassa assame app’ekacce uddhanāni khaṇante, app’ekacce katthāni phārente, app’ekacce bhājanāni dhovante, app’ekacce udakamaṇikaṃ paṭiṭṭhāpente, app’ekacce āsanāni pañṇapente, Keṇiyaṃ pana jaṭilaṃ sāmam yeva maṇḍalamālaṃ paṭiyādentam.

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

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

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

“Na me, bho Sela, āvāho vā bhavissati vivāho vā, n’āpi rājā Māgadho Seniyo Bimbisāro, nimantito svātanāya saddhiṃ balakāyena; āpi 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.

*“Not for me, master Sela, is there a bride-coming or a marriage, nor is Seniya Bimbisāra the king of Māgadha invited for tomorrow with his army; but indeed a great alms-giving is being presented by me. The recluse Gotama Sakyaputta gone forth from*

*the Sakya clan, and going on alms-pilgrimage among the Aṅguttarāpans with his large community of monks ... has reached Āpana. ... He with his community of monks has been invited by me for tomorrow ...”.*

“Buddho’ti, bho Keṇiya, vadesi”?

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

“Buddho’ti, bho Sela, vadāmi”.

*“I say ‘the Buddha’, master Sela”.*

“Buddho’ti, bho Keṇiya, vadesi”?

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

“Buddho’ti, bho Sela, vadāmi”.

*“I say ‘the Buddha’, master Sela”.*

“Ghoso pi kho eso dullabho lokasmiṃ yadidaṃ ‘buddho’”ti.

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

(Snp 3.7 Sela Sutta <https://suttacentral.net/snp3.7>)

MN 92 Sela Sutta <https://suttacentral.net/mn92>)

4.

“Dve’me, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya ....

*“Monks, there are these two individuals arising in this world who are born for the benefit of many people, for the happiness of many people, for the well-being, benefit, and happiness of many people.*

Katame dve?

*Which two?*

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

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

(AN 2.52 Puggala Vagga <https://suttacentral.net/an2.52-63>)

“Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.

*“Monks, there are these two individuals arising in this world who are born extraordinary people.*

Katame dve?

*Which two?*

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

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

(AN 2.53 Puggala Vagga <https://suttacentral.net/an2.52-63>)

“Dvinnamṃ, bhikkhave, puggalānam kālakiriyā bahuno janassa anutappā hoti.

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

Katamesam dvinnamṃ?

*Of which two?*

Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa. Imesaṃ kho, bhikkhave, dvinnaṃ puggalānaṃ kālakiriyaṃ bahuno janassa anutappā hotī”ti.

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

(AN 2.54 Puggala Vagga <https://suttacentral.net/an2.52-63>)

“Dve’me, bhikkhave, thūpārahā.

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

Katame dve?

*Which two?*

Tathāgato ca arahamaṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve thūpārahā” ti.

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

(AN 2.55 Puggala Vagga <https://suttacentral.net/an2.52-63>)

5.

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

*Such speech should be spoken – that does not torment oneself;  
And does not harm others – these words are well-spoken.*

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

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

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

*‘Truthful speech is deathless’ – this is the eternal law;  
‘In truth, the good and doctrine’ – they say ‘good people are established’.*

(Snp 3.3 Subhāsita Sutta <https://suttacentral.net/snp3.3>)

## **Further Readings 6**

1.

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

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

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

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

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

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

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

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

“No h’etaṃ, bhante”.

*“Indeed not, venerable sir”.*

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

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

“No h’etaṃ, bhante”.

*“Indeed not, venerable sir”.*

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

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

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

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

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

(AN 6.55 Soṇa Sutta <https://suttacentral.net/an6.55>)

2.

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

*An angry person is ugly – and he sleeps badly;  
Having gained well-being – he comes to disadvantage.*

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

*Further an angry person, having done harm by body or speech,  
Overwhelmed with anger – he suffers loss of wealth.*

Kodhasammadasammatto - āyasakyaṃ nigacchati;  
ñātimittā suhajjā ca - parivajjanti kodhanaṃ.

*Overtaken by the intoxication of anger – he suffers dishonor;  
Relatives and friends and colleagues shun an angry person.*

Anatthajanano kodho - kodho cittappakopano;

bhayamantarato jātaṃ - taṃ jano nāvabujjhati.  
*Anger causes loss - anger upsets the mind;  
 He does not realize the fear born from within.*  
 Kuddho atthaṃ na jānāti - kuddho dhammaṃ na passati;  
 andhatamaṃ tadā hoti - yaṃ kodho sahate naraṃ.  
*The angry person does not know profit – he does not see the Dhamma;  
 Then he is in deep darkness - that man whom anger conquers.*  
 Nāssa hirī na ottappaṃ - na vāco hoti gāraṃ;  
 kodhena abhibhūtaṃ - na dīpaṃ hoti kiñcanaṃ.  
*For him there is no shame, no remorse – his speech is not respectful;  
 For one overcome by anger – there is no refuge.*  
 (AN 7.64 Kodhana Sutta <https://suttacentral.net/an7.64>)

3.

Rājā āha: “Kiṃlakkhaṇo, bhante Nāgasena, manasikāro, kiṃlakkhaṇā paññā”ti?  
*The king asked: “Venerable Nāgasena, what is the distinguishing characteristic of attention, and what is the distinguishing characteristic of wisdom?”*  
 “Ūhanalakkhaṇo kho, mahārāja, manasikāro, chedanalakkhaṇā paññā”ti.  
*“Examination is the distinguishing characteristic of attention, and severing is the distinguishing characteristic of wisdom?”*  
 “Kathaṃ ūhanalakkhaṇo manasikāro, kathaṃ chedanalakkhaṇā paññā, opammaṃ karohī”ti.  
*“How is examination the distinguishing characteristic of attention, and how is severing the distinguishing characteristic of wisdom? Give me an analogy.”*  
 “Jānāsi, tvaṃ mahārāja, yavalāvake?”ti.  
*“Do you know barley-reapers, great king?”*  
 “Āma, bhante, jānāmī”ti.  
*“Yes, venerable sir, I know them.”*  
 “Kathaṃ, mahārāja, yavalāvakā yavaṃ lunantī”ti?  
*“How, great king, do barley-reapers reap barley?”*  
 “Vāmena, bhante, hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttaṃ gahetvā dāttena chindantī”ti.  
*“Venerable sir, they take a sheaf of barley in the left hand, and take a sickle in the right hand, and they cut with the sickle.”*  
 “Yathā, mahārāja, yavalāvako vāmena hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttaṃ gahetvā yavaṃ chindati, evaṃ’eva kho, mahārāja, yogāvacarō manasikārena mānasāṃ gahetvā paññāya kilēse chindati.  
*“Just as, great king, a barley-reaper takes a sheaf of barley in the left hand, takes a sickle in the right hand, and cuts the barley, even so, great king, does the spiritual aspirant take hold of the mind with attention, and cut off the defilements with wisdom.”*  
 Evaṃ kho, mahārāja, ūhanalakkhaṇo manasikāro, evaṃ chedanalakkhaṇā paññā”ti.  
*“Indeed thus, great king, examination is the distinguishing characteristic of attention, and severing is the distinguishing characteristic of wisdom?”*  
 “Kallo’si, bhante Nāgasenā”ti.  
*“You are clever, venerable Nāgasena.”*  
 (Mil 3.1.8 Manasikāralakkhaṇapañña <https://suttacentral.net/mil3.1.8>)

4.

Atha kho aññataro brāhmaṇo yena bhagavā ten'upasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. ... ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantam etadavoca:

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

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

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

“Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ ‘atthi me ajjhattaṃ rāgo’ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ ‘natthi me ajjhattaṃ rāgo’ti pajānāsi”ti?

*“In that case, brahmin, I will ask you in response. Just as it is fitting to you, so you would explain it. What do you think, brahmin, with lust present internally, would you know ‘there is lust internally to me’, and with lust not present internally, would you know ‘there is no lust internally to me’?”*

“Evaṃ, bho”.

“Yes, sir.”

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

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

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

santaṃ vā ajjhattaṃ moham ... pe ...

santaṃ vā ajjhattaṃ kāyasandosam ... pe ...

santaṃ vā ajjhattaṃ vacīsandosaṃ ... pe ...

santaṃ vā ajjhattaṃ manosandosam ‘atthi me ajjhattaṃ manosandoso’ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosam ‘natthi me ajjhattaṃ manosandoso’ti pajānāsi”ti?

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

“Evaṃ, bho”.

“Yes, sir.”

“Yaṃ kho tvam, brāhmaṇa, santaṃ vā ajjhattaṃ manosandosam ‘atthi me ajjhattaṃ manosandoso’ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosam ‘natthi me ajjhattaṃ manosandoso’ti pajānāsi - evam kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ...”ti.

*“Indeed you, brahmin, with defilement of mind present internally, know ‘there is*

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

“Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama ... pe ... upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇ’upetaṃ saraṇaṃ gataṃ”ti.

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

(AN 6.48 Dutiyasandiṭṭhika Sutta <https://suttacentral.net/an6.48>)

5.

Manujassa pamattacārino - taṇhā vaḍḍhati māluvā viya;  
so palavaṭī hurāhuraṃ - phalamicchaṃ’va vanasmi vānaro.

*For a man who is lazy – craving increases like a maluva vine;  
He drifts from existence to existence – as the monkey in the forest desiring fruit.*

Yaṃ eṣā sahaṭī jammī - taṇhā loke visattikā;  
sokā tassa pavaḍḍhanti - abhivaḍḍhaṃ’va bīraṇaṃ.

*Whoever in the world is overcome by this wretched craving and attachment;  
His sorrows increase – as birana grass grows.<sup>1</sup>*

Yo c’etaṃ sahaṭī jammaṃ - taṇhaṃ loke duraccayaṃ;  
sokā tamhā papatanti - udabindu’va pokkharā.

*Whoever in the world overcomes this wretched craving that is hard to remove;  
Sorrow falls from him – like a drop of water from a lotus leaf.*

(Dhp 24 / 334-336 Taṇhā Vagga <https://suttacentral.net/dhp334-359>)

---

## CHAPTER 7

### Readings 7

1.

“Etha tumhe, Kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, ... mā samaṇo no garūti. Yadā tumhe, Kālāmā, attanā’va jāneyyātha - ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinā ahitāya dukkhāya saṃvattanti’ti, atha tumhe, Kālāmā, pajaheyyātha.

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

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

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

“Ahitāya, bhante”.

*“Harm, venerable sir”.*

---

<sup>1</sup> Some versions of Dhp have abhivattham – well-watered.



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

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

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

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

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

“Ahitāya, bhante”.

*“Harm, venerable sir”.*

“Duṭṭho panāyaṃ, Kālāmā, purisapuggalo dosena abhibhūto pariyādinnaṅcitto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ’sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

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

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

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

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

“Ahitāya, bhante”.

*“Harm, venerable sir”.*

“Mūlho panāyaṃ, Kālāmā, purisapuggalo mohena abhibhūto pariyādinnaṅcitto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ’sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

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

“Evaṃ, bhante”.

*“Yes, venerable sir”.*

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

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

“Akusalā, bhante”.

*“Unwholesome, venerable sir”.*

“Sāvajjā vā anavajjā vā”ti?

*“Reprehensible or commendable?”*

“Sāvajjā, bhante”.

*“Reprehensible, venerable sir”.*

“Viññugarahitā vā viññuppasatthā vā”ti?

*“Despised or praised by the wise?”*

“Viññugarahitā, bhante”.

*“Despised by the wise, venerable sir”.*

“Samattā samādinā ahitāya dukkhāya saṃvattanti, no vā? Kathaṃ vā ettha hotī”ti?

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

“Samattā, bhante, samādinā ahitāya dukkhāya saṃvattantī ti. Evaṃ no ettha hotī”ti.

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

(AN 3.65 Kesamutti Sutta [Kālāma] <https://suttacentral.net/an3.65>)

2.

“Nāhaṃ, brāhmaṇa, sabbam diṭṭhaṃ bhāsitaḥ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbam diṭṭhaṃ na bhāsitaḥ ti vadāmi; nāhaṃ, brāhmaṇa, sabbam sutam bhāsitaḥ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbam sutam na bhāsitaḥ ti vadāmi; nāhaṃ, brāhmaṇa, sabbam mutam bhāsitaḥ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbam mutam na bhāsitaḥ ti vadāmi; nāhaṃ, brāhmaṇa, sabbam viññātam bhāsitaḥ ti vadāmi; na panāhaṃ, brāhmaṇa, sabbam viññātam na bhāsitaḥ ti vadāmi.

*“I do not say, brahmins, that everything seen should be spoken about, nor do I say that everything seen should not be spoken about. I do not say, brahmins, that everything heard should be spoken about, nor do I say that everything heard should not be spoken about. I do not say, brahmins, that everything sensed should be spoken about, nor do I say that everything sensed should not be spoken about. I do not say, brahmins, that everything known should be spoken about, nor do I say that everything known should not be spoken about.”*

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

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

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

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

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

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

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

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

(AN 4.183 Suta Sutta <https://suttacentral.net/an4.183>)

3.

Saccaṃ bhāṇe na kujjheyya - dajjā’ppasmim pi yācito.  
eteḥi tīhi ṭhānehi - gacche devāna santike.

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

(Dhp 17 / 224 Kodha Vagga <https://suttacentral.net/dhp221-234>)

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

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

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

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

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

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

(Dhp 17 / 231-233 Kodha Vagga <https://suttacentral.net/dhp221-234>)

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

*One who kills living beings – and speaks falsely;*

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

(Dhp 18 / 246-247 Mala Vagga <https://suttacentral.net/dhp235-255>)

4.

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

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

No ce labhetha nipakaṃ saḥāyaṃ,  
saddhiṃ caraṃ sādhuviḥāridhīraṃ;  
Rājā’va raṭṭhaṃ vijitaṃ pahāya,  
eko care mātaṅg’araññe’va nāgo.

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

(Dhp 23 / 328-329 Nāga Vagga <https://suttacentral.net/dhp320-333>)

### **Further Readings 7**

1.

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

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

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

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

Kasmā cāyaṃ, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo? Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnaṅcitta kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya

duccaritaṃ caritvā, manasā ducaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ dosaggi pahātabbo parivajjetabbo, na sevitaṃ.

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

Kasmā cāyaṃ, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitaṃ? Mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnaṃ kāyena ducaritaṃ carati, vācāya ducaritaṃ carati, manasā ducaritaṃ carati. So kāyena ducaritaṃ caritvā, vācāya ducaritaṃ caritvā, manasā ducaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ mohaggi pahātabbo parivajjetabbo, na sevitaṃ. Ime kho tayo, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitaṃ.”

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

(AN 7.47 Dutiyaaggi Sutta <https://suttacentral.net/an7.47>)

2.

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

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

“Pubbeva kho, mahārāja, mayā vuttaṃ ‘chedanalakkaṇā paññā’ti, api ca obhāsanalakkaṇā paññā”ti.

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

“Kathaṃ, bhante, obhāsanalakkaṇā paññā”ti?

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

“Paññā, mahārāja, uppajjamānā avijjandhakāraṃ vidhameti, vijjobhāsaṃ janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaṃ ‘aniccaṃ’ti vā ‘dukkhaṃ’ti vā ‘anattā’ti vā sammappaññāya passatī”ti.

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

“Opammaṃ karohī”ti.

*“Give me an analogy.”*

“Yathā, mahārāja, purisa andhakāre gehe padīpaṃ paveseyya, pavittṭho 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 yogāvacaṛo ‘aniccan’ti vā ‘dukkhan’ti vā ‘anattā’ti vā sammappaññāya passati. Evaṃ kho, mahārāja, obhāsanalakkhaṇā paññā”ti.

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

“Kallosi, bhante Nāgasena”ti.

*“You are clever, venerable Nāgasena.”*

(Mil 3.1.15 Paññālakkhaṇapañha <https://suttacentral.net/mil3.1.15>)

3.

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

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

Thero āha “Tesaṃ ko doso”ti?

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

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

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

Bhavatīha:

*It is said:*

“Ratto dutṭho ca mūlho ca - bhīru āmisagaruko  
itthī soṇḍo paṇḍako ca - navamo bhavati dāraḅko.

*“An infatuated person, a malicious one, a deluded one, a coward, a materialist,*

*A woman, a drunkard, a eunuch, and a child make nine.*

Nav’ete puggalā loke - ittarā calitā calā;

etehi mantitaṃ guyhaṃ - khippaṃ bhavati pākaṭaṃ”ti.

*These nine types of people in the world – unsteady, fickle, wavering;*

*From these counsel that is hidden – quickly becomes revealed.”*

(Mil 4.3 Navaguyhamantavidhamsaka <https://suttacentral.net/mil4.3>)

4.

Middhī yadā hoti mahagghaso ca,

niddāyitā samparivattasāyī;

Mahāvarāhova nivāpapaṭṭho,

punappunaṃ gabbhamupeti mando.

*He who is slothful and a great glutton,*

*Or a sleepy person who tosses and turns in bed;*

*Like a great pig fed on fodder,*

*Again and again the idiot is reborn.*

Appamādaratā hotha - sacittamanurakkhatha;

duggā uddharath’attānaṃ - pañke sanno’va kuñjaro.

*Be attached to diligence – control well your mind;*

*Lift yourselves up from the rough ground – as does the elephant stuck in the mud.*

(Dhp 23 / 325, 327 Nāga Vagga <https://suttacentral.net/dhp320-333>)

---

## CHAPTER 8

### Readings 8

1.

Atha kho Venāgapurikā brāhmaṇagahapatikā yena Bhagavā ten’upasaṅkamimṣu; upasaṅkamtivā app’ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdimṣu, app’ekacce Bhagavatā saddhiṃ sammodimṣu ... ekamantaṃ nisīdimṣu, app’ekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimṣu, appekacce tuṅhībhūtā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinna kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantam etadavoca:

*Then indeed the brahmins and householders of Venāgapurika approached the Blessed one. Having approached some saluted the Blessed One and sat down on one side; some exchanged greetings with Blessed One ... and sat down on one side; some announced their name and clan and sat down on one side; some stayed silent and sat down on one side. Seated on one side Venāgapurika Vacchagotta the brahmin spoke thus to the Blessed One:*

“Acchariyaṃ, bho Gotama, abbhutaṃ, bho Gotama! Yāvañc’idaṃ bhoto Gotamassa vipasannāni indriyāni, parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, sāradaṃ badarapaṇḍum parisuddhaṃ hoti pariyodātaṃ; evamevaṃ bhoto Gotamassa vipasannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, tālapakkaṃ sampati bandhanā pamuttaṃ parisuddhaṃ hoti pariyodātaṃ; evamevaṃ bhoto Gotamassa vipasannāni indriyāni parisuddho chavivaṇṇo pariyodāto.”

*“It is wonderful, master Gotama, it is marvelous, master Gotama! That is, the faculties of master Gotama are tranquil, the complexion clean and unblemished. Just as, master Gotama, the fresh, light yellow jujube fruit is clean and unblemished, so too the*

*faculties of master Gotama are tranquil, the complexion clean and unblemished. Just as, master Gotama, the palm fruit freshly released from the stalk is clean and unblemished, so too the faculties of master Gotama are tranquil, the complexion clean and unblemished.*”

(AN 3.63 Venāgapura Sutta <https://suttacentral.net/an3.63>)

2.

Tena kho pana samayena Uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṭo hoti. Pañca usabhasatāni thūṇ’ūpanītāni honti yaññatthāya, pañca vacchatarasatāni thūṇ’ūpanītāni honti yaññatthāya, pañca vacchatarisatāni thūṇ’ūpanītāni honti yaññatthāya, pañca ajasatāni thūṇ’ūpanītāni honti yaññatthāya, pañca urabbhasatāni thūṇ’ūpanītāni honti yaññatthāya. Atha kho Uggatasarīro brāhmaṇo yena Bhagavā ten’upasaṅkami; upasaṅkamitvā Bhagavatā saddhiṃ sammodi ... ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Uggatasarīro brāhmaṇo Bhagavantaṃ etadavoca:

*Then indeed at this time the great sacrifice of Uggatasarīra the brahmin was being prepared. Five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams were brought up to a post to be sacrificed. Then the brahmin Uggatasarīra approached the Blessed One; having approached he exchanged greetings with the Blessed One ... and sat down on one side. Seated on one side the brahmin Uggatasarīra said this to the Blessed One:*

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

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

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

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

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

*A second time the brahmin Uggatasarīra ... etc. ... and a third time the brahmin Uggatasarīra said this to the Blessed One:*

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

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

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

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

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

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

Evam vutte āyasmā Ānando Uggatasarīraṃ brāhmaṇaṃ etadavoca:

*This being said, the venerable Ānanda said this to the brahmin Uggatasarīra:*

“Na kho, brāhmaṇa, Tathāgatā evaṃ pucchitabbā - ‘sutaṃ m’etaṃ, bho Gotama,



aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisamsaṃ'ti. Evaṃ kho, brāhmaṇa, tathāgatā pucchitabbā: ‘ahañhi, bhante, aggiṃ ādātukāmo, yūpaṃ ussāpetukāmo. Ovadatu maṃ, bhante, bhagavā. Anusāsatu maṃ, bhante, bhagavā yaṃ mama assa dīgharattaṃ hitāya sukhāyā'ti.”

*“One should not ask the Tathāgata thus – ‘I have heard, master Gotama, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage’. Instead, brahmin, one should ask the Tathāgata: ‘Lord, I wish to kindle a fire and erect a sacrificial post. Would the Blessed One advise me, Lord? Would the Blessed One instruct me, Lord, so that I might have well-being and happiness for a long time?’”.*

Atha kho Uggatasarīro brāhmaṇo Bhagavantaṃ etadavoca: “ahaṃ hi bho Gotama, aggiṃ ādātukāmo yūpaṃ ussāpetukāmo. Ovadatu maṃ bhavaṃ Gotamo. Anusāsatu maṃ bhavaṃ Gotamo yaṃ mama assa dīgharattaṃ hitāya sukhāyā'ti.

*“Then the brahmin Uggatasarīra said this to the Blessed One: “Master Gotama, I wish to kindle a fire and erect a sacrificial post. May Master Gotama please advise and instruct me, which would be for my well-being and happiness for a long time?”*

(AN 7.47 Dutiyaaggi Sutta <https://suttacentral.net/an7.47>)

3.

Dunniggahassa lahuṇo - yatthakāmanipātino;  
cittassa damatho sādhu - cittaṃ dantaṃ sukhāvahaṃ.

*The mind difficult to restrain, swift, and clinging wherever it wishes,  
Good is the taming of it – a mind tamed is conducive to happiness.*

Suddasam sunipunaṃ - yatthakāmanipātinaṃ;  
cittaṃ rakkhetha medhāvī - cittaṃ guttaṃ sukhāvahaṃ.

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

Anavaṭṭhitacittassa - saddhammaṃ avijānato;  
pariplavapasādassa - paññā na paripūrati.

*For one whose mind is not steady, who knows not the true doctrine;  
Whose faith is wavering – wisdom does not reach fullness.*

(Dhp 3 / 35-36, 38 Citta Vagga <https://suttacentral.net/dhp33-43>)

Yāvajīvaṃ pi ce bālo - paṇḍitaṃ payirupāsati;  
na so dhammaṃ vijānāti - dabbī sūparaṃ yathā.

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

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

*If a sage associates with a wise man for only an instant*

*Quickly he knows the Dhamma, just as a tongue knows the taste of soup.*  
(Dhp 5 / 64-65 Bāla Vagga <https://suttacentral.net/dhp60-75>)

Na taṃ kammaṃ kataṃ sādhu - yaṃ katvā anutappati;  
yassa assumukho rodaṃ - vipākaṃ paṭisevati.  
*That deed is not done well, which is repented after it has been done;  
And weeping one bears the fruit from it with a tearful face.*

Taṃ ca kammaṃ kataṃ sādhu - yaṃ katvā nānutappati;  
yassa patīto sumano - vipākaṃ paṭisevati.  
*That deed is done well, which is not repented after it has been done;  
And delighted one bears the fruit from it with a joyful mind.*  
(Dhp 5 / 67-68 Bāla Vagga <https://suttacentral.net/dhp60-75>)

Attānameva paṭhamaṃ - patirūpe nivesaye;  
atha'ññaṃ'anusāseyya - na kisseyya paṇḍito.  
*Let one establish oneself in what is proper first;  
Then one may instruct others. Such a wise person would not be defiled.*  
(Dhp 12 / 158 Atta Vagga <https://suttacentral.net/dhp157-166>)

## **Further Readings 8**

1.

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Sīho senāpati yena Bhagavā ten'upasaṅkami; upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sīho senāpati Bhagavantam etadavoca - "Sakkā nu kho, bhante, Bhagavā sandiṭṭhikaṃ dānaphalaṃ paññāpetuṃ"ti?

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

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

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

"Puna ca param, Sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti. Yaṃ pi, Sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti, idam pi sandiṭṭhikaṃ dānaphalaṃ.

*"And furthermore, Sīha, virtuous people associate with a generous lay donor. That virtuous people associate with a generous lay donor, this too is a visible fruit of generosity."*

"Puna ca param, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati. Yaṃ pi, Sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idam pi sandiṭṭhikaṃ dānaphalaṃ.

*"And furthermore, Sīha, excellent renown is spread forth about a generous lay*

*donor. That excellent renown is spread forth about a generous lay donor, this too is a visible fruit of generosity.”*

“Puna ca param, Sīha, dāyako dānapati yaṃ yadeva parisam upasaṅkamati - yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam - visārado upasaṅkamati amaṅkubhūto. Yaṃ pi, Sīha, dāyako dānapati yaṃ yadeva parisam upasaṅkamati - yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam - visārado upasaṅkamati amaṅkubhūto, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.

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

“Puna caparam, Sīha, dāyako dānapati kāyassa bhedaṃ param maraṇā sugatiṃ saggam lokam upapajjati. Yaṃ pi, Sīha, dāyako dānapati kāyassa bhedaṃ param maraṇā sugatiṃ saggam lokam upapajjati, idaṃ samparāyikaṃ dānaphalaṃ”ti.

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

(AN 5.34 Sīhasenāpati Sutta <https://suttacentral.net/an5.34>)

2.

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Mahāli Licchavi yena Bhagavā ten’ upasaṅkami; upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahāli Licchavi Bhagavantam etadavoca:

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

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

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

“Lobho kho, Mahāli, hetu, lobho paccayo pāpassa kammaṃ kiriyāya, pāpassa kammaṃ pavattiyā. Doso kho, Mahāli, hetu, doso paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. Moho kho, Mahāli, hetu, moho paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. Ayoniso manasikāro kho, Mahāli, hetu, ayoniso manasikāro paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ 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.

*“Greed, Mahāli, is the cause, greed is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Hatred, Mahāli, is the cause, hatred is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Delusion, Mahāli, is*

*the cause, delusion is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Lack of proper attention, Mahāli, is the cause, lack of proper attention is the condition for the doing of evil deeds, and for the manifestation of evil deeds. A wrongly directed mind, Mahāli, is the cause, a wrongly directed mind is the condition for the doing of evil deeds, and for the manifestation of evil deeds. This, Mahāli, is the cause, this is the condition for the doing of evil deeds, and for the manifestation of evil deeds.”*

(AN 10.47 Mahāli Sutta <https://suttacentral.net/an10.47>)

3.

Akkodhano'nupanāhī - amāyo rittapesuṇo;

sa ve tādisako bhikkhu - evaṃ pecca na socati.

*A person without anger or ill-will, non-deceitful, free from slander;*

*Thus this monk of such quality, after death does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;

guttadvāro sadā bhikkhu - evaṃ pecca na socati.

*A person without anger or ill-will, non-deceitful, free from slander;*

*Thus this monk guarding his senses always, after death does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;

kalyāṇasīlo so bhikkhu - evaṃ pecca na socati.

*A person without anger or ill-will, non-deceitful, free from slander;*

*Thus this monk of good morals, after death does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;

kalyāṇamitto so bhikkhu - evaṃ pecca na socati.

*A person without anger or ill-will, non-deceitful, free from slander;*

*Thus this monk, a noble companion, after death does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;

kalyāṇapaṇṇo so bhikkhu - evaṃ pecca na socati.

*A person without anger or ill-will, non-deceitful, free from slander;*

*Thus this monk of good wisdom, after death does not grieve.*

(Theragāthā 8.2. Sirimittattheragāthā <https://suttacentral.net/thag8.2>)

4.

Rājā āha: “Bhante Nāgasena, yo idha kālaṅkato Brahmaloce uppajjeyya, yo ca idha kālaṅkato Kasmīre uppajjeyya, ko cirataraṃ ko sīghataraṃ”ti?

*The king asked: “Venerable Nāgasena, for one who having passed away is reborn in the Brahma world, and for one who having passed away is reborn in Kashmir, which one takes the longer time, and which the shorter?”*

“Samakaṃ, mahārājā”ti.

“They are the same, great king.”

“Opammaṃ karohī”ti.

“Give me an analogy.”

“Kuhim̐ pana, mahārāja, tava jātanagaraṃ”ti?

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

“Atthi, bhante, Kalasigāmo nāma, tathāhaṃ jāto”ti.

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

“Kīva dūro, mahārāja, ito Kalasigāmo hotī”ti.

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

“Dvimattāni, bhante, yojanasatānī”ti.

*“About 200 yojana, venerable sir.”*

“Kīva dūraṃ, mahārāja, ito Kasmīraṃ hotī”ti?

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

“Dvādasa, bhante, yojanānī”ti.

*“Twelve yojana, venerable sir.”*

“Iṅha, tvaṃ mahārāja, Kalasigāmaṃ cintehī”ti.

*“Go on then, great king, think about Kalasigāma.”*

“Cintito, bhante”ti.

*“I have thought about it, venerable sir.”*

“Iṅha, tvaṃ mahārāja, Kasmīraṃ cintehī”ti.

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

“Cintitaṃ bhante”ti.

*“I have thought about it, venerable sir.”*

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

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

“Samakaṃ bhante”ti.

*“The same, venerable sir.”*

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

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

“Bhiyyo opammaṃ karohī”ti.

*“Give me another analogy.”*

“Taṃ kiṃ maññasi, mahārāja, dve sakuṇā ākāseṇa gaccheyyūṃ, tesu eko ucce rukkhe nisīdeyya, eko nīce rukkhe nisīdeyya, tesam samakaṃ patitṭhitānaṃ katamassa chāyā paṭhamataraṃ pathaviyaṃ patitṭhaheyya, katamassa chāyā cirena pathaviyaṃ patitṭhaheyyā”ti?

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

“Samakaṃ, bhante”ti.

*“At the same time, venerable sir.”*

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

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

“Kallo’si, bhante Nāgasenā”ti.

*“You are clever, venerable Nāgasena.”*

(Mil 3.7.5 Dvinnam lokuppannānam samakabhāvapaṇha <https://suttacentral.net/mil3.7.5>)

## CHAPTER 9

### Readings 9

1.

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

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

“Bhadante”ti te bhikkhū Bhagavato paccassosum.

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

Bhagavā etadavoca: “Cattāro’me, bhikkhave, mahāpadese desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha; bhāsissāmi”ti.

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

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

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

Bhagavā etadavoca:

*The Blessed One said thus:*

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

*“And what, monks, are the four great statements? Here, monks, a monk should say this – ‘This has been heard by me face to face from the Blessed One, face to face it has been received – this is the doctrine, this is the discipline, this is the Teacher’s dispensation’. Monks, this statement is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these words and phrases, having been well learned, are to be tracked down in the discourse collection, and sought for in the rules of discipline. If when the discourses are examined and the rules of discipline searched, these words and phrases do not appear among the discourses, nor do they agree with the rules of discipline, then it is to be concluded here: ‘Truly, this is not the word of the Blessed One, the arahant, the fully enlightened one’. Then this you should discard.”*

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

*“Then here, monks, a monk should say this – ‘This has been heard by me face to face from the Blessed One, face to face it has been received – this is the doctrine, this is the*

*discipline, this is the Teacher's dispensation'. Monks, this statement is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these words and phrases, having been well learned, are to be tracked down in the discourse collection, and sought for in the rules of discipline. If when the discourses are examined and the rules of discipline searched, these words and phrases do appear among the discourses, and they do agree with the rules of discipline, then it is to be concluded here: 'Truly, this is the word of the Blessed One, the arahant, the fully enlightened one'. This, monks, is the first of the great statements"*

(AN 4.180 Mahāpadesa Sutta <https://suttacentral.net/an4.180>)

2.

“Ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhatam ca sañjānāmi appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca. Etha, tumhe'pi, bhikkhave, ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho, bhikkhave, tumhe'pi bhuñjamānā appābādhatam ca sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃcā”ti.

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

(MN 65 Bhaddāli Sutta <https://suttacentral.net/mn65>)

3.

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

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

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

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

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

*Even an evildoer sees good while evil does not ripen;  
But when evil ripens, then the evildoer sees evil fruits.*

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

*Even a good-doer sees evil while good does not ripen;  
But when good ripens, the good-doer sees good fruits.*

(Dhp 9 / 117-120 Pāpa Vagga <https://suttacentral.net/dhp116-128>)

Pāṇimhi ce vaṇo nāssa - hareyya pāṇinā viṣaṃ;

nābbaṇaṃ visamanveti - natthi pāpaṃ akubbato.

*If there is no wound on a hand, then one may carry poison in it;  
Just as poison does not enter when woundless, there is no evil for the non-doer.*

(Dhp 9 / 124 Pāpa Vagga <https://suttacentral.net/dhp116-128> )

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

*Some are born in a womb; evildoers are born in hell;  
Righteous ones go on to heaven; those without taints pass away  
without rebirth.*

(Dhp 9 / 126 Pāpa Vagga <https://suttacentral.net/dhp116-128>)

### **Further Readings 9**

1.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena Sigālako gahapatiputto kālass’eva utthāya Rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassati: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetthimaṃ disaṃ uparimaṃ disaṃ.

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

Atha kho Bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya Rājagahaṃ piṇḍāya pāvisi. Addasā kho Bhagavā Sigālakaṃ gahapatiputtaṃ kālass’eva vuṭṭhāya Rājagahā nikkhamitvā allavattaṃ allakesaṃ pañjalikaṃ puthudisā namassantaṃ: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetthimaṃ disaṃ uparimaṃ disaṃ. Disvā Sigālakaṃ gahapatiputtaṃ etadavoca: “kiṃ nu kho tvaṃ, gahapatiputta, kālass’eva utthāya Rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassasi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetthimaṃ disaṃ uparimaṃ disaṃ”ti?

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

“Pitā maṃ, bhante, kālaṃ karonto evaṃ avaca: ‘disā, tāta, namasseyyāsī’ti. So kho ahaṃ, bhante, pitu vacanaṃ sakkaronto garuṃ karonto mānento pūjento kālass’eva utthāya Rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassāmi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetthimaṃ disaṃ uparimaṃ disaṃ”ti.

*“My father, lord, while dying said thus: ‘My dear child, you should pay homage to*



*the directions'. And so I, lord, respecting, considering seriously, knowing, and worshipping the words of my father, thus arise early in the morning, set forth from Rājagaha, with wet clothes, wet hair, and joined palms, and pay homage to the separate directions: east, south, west, north, below, and above."*

"Na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā namassitabbā"ti.

*"In the discipline of the noble ones, it is not thus that you should pay homage to the six directions."*

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

*"Then how, lord, in the discipline of the noble ones should one pay homage to the six directions? It would be good if the Blessed One would teach me the doctrine as to how in the discipline of the noble ones one should pay homage to the six directions."*

"Tena hi, gahapatiputta, suṇohi sādhukam manasikarohi bhāsissāmī"ti.

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

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

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

Bhagavā etadavoca: "Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogānaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisā paṭicchādī ubhaya lokavijayāya paṭipanno hoti. Tassa ayañc'eva loko āradhho hoti paro ca loko. So kāyassa bhedaṃ param maraṇā sugatiṃ saggam lokam upapajjati.

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

(DN 31 Sigālaka Sutta <https://suttacentral.net/dn31>)

2.

Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi: "yannūnāhaṃ dhammaṃ deseyyan"ti. Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi: "adhigato kho me āyam dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyam pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam ṭhānam yadidaṃ idappaccayatā-paṭiccasamuppādo. Idampi kho ṭhānam duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānam. Ahañc'eva kho pana dhammaṃ deseyyam, pare ca me na ājāneyyūṃ; so mam'assa kilamatho, sā mam'assa vihesā"ti.

*"Then, monks, it occurred thus to Vipassī, the Blessed One, the arahant, the fully enlightened one: "Well now, should I preach the doctrine?" Then again, monks, it occurred thus to Vipassī, the Blessed One, the arahant, the fully enlightened one: "This doctrine attained by me is deep, difficult to see, hard to understand, tranquil, exalted, profound, subtle, and to be understood by the wise. These people are clinging to lust, devoted to lust, delighting in lust. For people clinging to lust, devoted to lust, delighting*

*in lust, this principle of causal connection or dependent origination is difficult to see. And also difficult to see is the calming of all mental formations, the renunciation of all clinging to rebirth, the waning of craving, detachment, cessation, Nibbāna. And so, if I were to preach this doctrine and others would not understand me, then that would be a weariness and a vexation to me.”*

(DN 14 Mahāpadāna Sutta <https://suttacentral.net/dn14>)

3.

Ko imaṃ pathaviṃ vijessati,  
yamalokañca imaṃ sadevakam?  
ko dhammapadam sudesitam,  
kusalo pupphamiva pacesati?

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

Sekho pathaviṃ vijessati,  
yamalokañca imaṃ sadevakam;  
sekho dhammapadam sudesitam,  
kusalo pupphamiva pacesati.

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

*The disciple in training will find the well-proclaimed path of truth  
Just as a skillful person finds the flower.*

Phenūpamaṃ kāyamimaṃ veditvā,  
maṛīcidhammaṃ abhisambudhāno;  
chetvāna māraṣṣa papupphakāni,  
adassanaṃ maccurājassa gacche.

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

(Dhp 4 / 44-46 Puppha Vagga <https://suttacentral.net/dhp44-59>)

Yo bālo maññati bālyam,  
paṇḍito’vāpi tena so;  
bālo ca paṇḍitamānī,  
sa ve “bālo”ti vuccati.

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

(Dhp 5 / 63 Bāla Vagga <https://suttacentral.net/dhp60-75>)

---

## CHAPTER 10

## Readings 10

1.

Ekasmim 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 rukkhamaṃlāṃ sodhetvā soṇḍāya sākhaṃ gahetvā sammajji. Tato paṭṭhāya divase divase soṇḍāya ghaṭaṃ gahetvā pānīyaparibhojanīyaṃ udakaṃ āharati upaṭṭhāpeti, uṇhodakena atthe sati uṇhodakaṃ paṭiyādeti.

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

Kathaṃ? Kaṭṭhāni ghaṃsitvā aggiṃ pādeti, tattha dārūni pakkipanto aggiṃ jāletvā tattha tattha pāsāne pacitvā, dārukkhaṇḍakena pavattetvā khuddakasoṇḍiyaṃ khipati. Tato hatthaṃ otāretvā udakassa tattabhāvaṃ jānitvā gantvā satthāraṃ vandati. Satthā tattha gantvā nahāyati. Atha nānāvidhāni phalāni āharitvā deti.

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

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

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

(RasV [Rasavāhinī])

(cf. Udana 4.5 Nāga Sutta <https://suttacentral.net/ud4.5>)

2.

Atīte kira bārāṇasiyaṃ sālittakasippe nipphattiṃ patto eko pīṭhasappi ahoṣi. So nagaradvāre ekassa vaṭarukkhassa heṭṭhā nisinna sakkharāni khipitvā tassa paṇṇāni chindanto “hatthirūpakaṃ no dassehi, assarūpakaṃ no dassehi”ti gāmadārakehi vuccamaṇo icchiticchitāni rūpāni dassetvā tesam santikā khādanīyādīni labhati.

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

Ath’ekadivasaṃ rājā uyyānaṃ gacchanto taṃ padesaṃ pāpuṇi. Dārakā pīṭhasappaṃ pāroh’antare katvā palāyimsu. Rañño ṭhitamajjhantike rukkhamaṃlāṃ pavittassa

chiddacchāyā sarīraṃ phari. So “kiṃ nu kho etan”ti uddhaṃ olokeno rukkhapaṇṇesu hatthirūpakādīni disvā “kass’etaṃ kamman”ti pucchitvā “pīṭhasappino”ti sutvā taṃ pakkosāpetvā āha: “mayhaṃ purohito atimukharo appamattake’pi vutte bahuṃ bhaṇanto maṃ upaddavati, sakkhissasi tassa mukhe nālimattā ajalaṇḍikā khipitun”ti?  
“Sakkhissāmi, deva. Ajalaṇḍikā āharāpetvā purohitena saddhiṃ tumhe antosāṇiyaṃ nisīdatha, ahamettha kattabbaṃ jānissāmi”ti.

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

Rājā tathā kāresi. Itaro’pi kattariy’aggena sāṇiyaṃ chiddaṃ katvā, purohitassa raññā saddhiṃ kathentassa mukhe vivaṭamatte ek’ekaṃ ajalaṇḍikaṃ khipi. Purohito mukhaṃ pavitṭhaṃ pavitṭhaṃ gili. Pīṭhasappī khīṇāsu ajalaṇḍikāsu sāṇiṃ cālesi. Rājā tāya saññāya ajalaṇḍikānaṃ khīṇabhāvaṃ ñatvā āha: “ācariya, ahaṃ tumhehi saddhiṃ kathento kathaṃ nittharituṃ na sakkhissāmi. Tumhe atimukharatāya nālimattā ajalaṇḍikā gilantā pi tuṇhībhāvaṃ nāpajjathā”ti.

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

Brāhmaṇo maṅkubhāvaṃ āpajjitvā tato paṭṭhāya mukhaṃ vivaritvā raññā saddhiṃ sallapituṃ nāsakkhi. Rājā pīṭhasappiguṇaṃ pakkosāpetvā “taṃ nissāya me sukhaṃ laddhan”ti tuṭṭho tassa sabbatṭhakaṃ nāma dhaṇaṃ datvā nagarassa catūsu disāsu cattāro varagāme adāsi.

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

(DhpAk [Dhammapāda Commentary], Saṭṭhikūṭapetavatthu

<https://www.ancient-buddhist-texts.net/English-Texts/Buddhist-Legends/05-13.htm>)

3.

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

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

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

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

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

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

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

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

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

Idha tappati pecca tappati - pāpakārī ubhayattha tappati;  
“pāpaṃ me katan”ti tappati - bhīyyo tappati duggatiṃ gato.

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

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

Idha nandati pecca nandati - katapuñño ubhayattha nandati;  
“puññaṃ me katan”ti nandati - bhīyyo nandati suggatiṃ gato.

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

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

(Dhp 1 / 13-18 Yamaka Vagga <https://suttacentral.net/dhp1-20>)

### **Further Readings 10**

1.

Ath’eko makkato taṃ hatthiṃ divase divase tathāgatassa upaṭṭhānaṃ karontaṃ disvā “ahampi kiñcīdeva karissāmi”ti vicaranta ekadivasaṃ nimmakkhikaṃ daṇḍakamadhuṃ disvā daṇḍakaṃ bhaññitvā daṇḍaken’eva saddhiṃ madhupatalaṃ satthu santikaṃ āharitvā kadalipattaṃ chinditvā tattha ṭhapetvā adāsi. Satthā gaṇhi. Makkato “karissati nu kho paribhogaṃ, na karissati”ti olokento gahetvā nisinnaṃ disvā “kinnukho”ti cintetvā daṇḍakotiyaṃ gahetvā parivattetvā olokento 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 patitvā nibbidhagatto satthari pasannena cittaena kālaṅkatvā tāvatimsabhavane nibbatti.

*Then a certain monkey, having seen this elephant waiting on the Tathāgatha day after day, thought, “I too will do something or other”. While wandering about one day, he saw a beehive on a branch without any bees. He broke the branch, and brought the honeycomb along with the branch into the vicinity of the Teacher, cut a banana leaf, placed it on there and offered it [to the Teacher]. The Teacher took it. The monkey watching wondered “Will he enjoy it or not?” Looking at him sitting, after he had picked it up, he thought, “What is it then?” He picked up the end of the stick, turned it over, and looking saw eggs, [so he] gently took them out, then offered them. The Teacher enjoyed it. Delighted with this, [the monkey] grabbed any old branch, and stood dancing. Then,*

*the branch he was holding and the branch he was standing upon both broke. He then fell on top of a stake which pierced his body. Having died with a faithful mind in regard to the Teacher, he was reborn in the realm of the 33 deities.*

(RasV [Rasavāhinī], Kosambakavatthu)

2.

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

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

“Kiṃ te aphāsukan”ti?

*“What disease do you have?”*

“Akkhīhi na passāmī”ti.

*“I don't see with my eyes.”*

“Bhesajjaṃ te karomī”ti?

*“I will make a medicine for you.”*

“Karoḥi, sāmī”ti.

*“Make it, sir.”*

“Kiṃme dassasī”ti?

*“What will you give me?”*

“Sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te puttadhītāhi saddhiṃ dāsī bhavissāmī”ti.

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

So bhesajjaṃ saṃvidahi. Ekabhesajjene’va akkhīni pākatikāni ahesuṃ. Sā cintesi: “ahaṃ etassa puttadhītāhi saddhiṃ dāsī bhavissāmī”ti paṭijāniṃ, “vañcessāmi nan”ti.

*He prepared the medicine. With this medicine her eyes became as they were before. She thought, “I promised that I and my children would become servants to him. I will cheat on this.”*

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

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

(RasV [Rasavāhinī], Cakkhupālattheravatthu)

3.

Atīte kir’eko vejjo vejjakammatthāya gāmaṃ vicarivā kiñci kammaṃ alabhivā chātajjhatto nikkhamitvā gāmadvāre sambahule kumārake kīlante disvā “īme sappena ḍasāpetvā tikicchitvā āhāraṃ labhissāmī”ti ekasmiṃ rukkhabile sīsaṃ niharitvā nipannaṃ sappam dassetvā, “ambho, kumārakā, eso sālīkapotako, gaṇhatha nan”ti āha. Ath’eko kumārako sappam gīvāyaṃ daḷhaṃ gahetvā niharitvā tassa sappabhāvaṃ ñatvā viravanto avidūre ṭhitassa vejjassa matthake khipi. Sappo vejjassa khandhaṭṭhikaṃ parikkhipitvā daḷhaṃ ḍasitvā tath’eva jīvitakkhayaṃ pāpesi.

*It is said that once a doctor wandered in the village practicing medicine, and not having received any work, he departed hungry and saw many young boys playing at the village gate. Thinking, “I will cause them to be bitten by a snake, treat them and then I*

*will obtain food”, he stretched his head into a tree hollow and pointed out a snake sleeping. “Hello, boys, here is a young mynah bird, pick it up”, he said. Then one of the young boys grabbed the snake tightly by the neck, took it out, and knowing it was a snake, he shouted, and threw it onto the head of the doctor standing nearby. The snake coiled around the doctor’s back, bit him strongly, and thus brought about his death.*

(DhAk., Kokasunakhaluddakavatthu)

4.

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

*Once upon a time, in Benares when Brahmadaṭṭa was king, the Bodhisatta was born into a Benares merchant clan. On his christening day, they gave him the name “Paṇḍita (wise one)”. On coming of age, he traded together with another merchant who was named “Atipaṇḍita (exceedingly wise one)”. They took 500 carts of merchandise from Benares, went to the provinces, traded, made a profit, and returned to Benares. Then when it was time to divide the goods, Atipaṇḍita said, “Two shares are to be received by me”.*

“Kiṃ kāraṇā”ti?

“Why?”

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

*“You are Paṇḍita, I am Atipaṇḍita. Paṇḍita deserves to get one, and Atipaṇḍita deserves two”.*

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

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

“Atipaṇḍitabhāvenā”ti.

“By the fact that I am Atipaṇḍita”.

Evam te katham vaḍḍhetvā kalahaṃ akaṃsu.

*Thus they spoke much and argued.*

Tato atipaṇḍito “atth’eko upāyo”ti cintevā attano pitaraṃ ekasmiṃ susirarukkhe pavesetvā “tvam amhesu āgatesu ‘atipaṇḍito dve koṭṭhāse laddhuṃ arahati’ti vadeyyāsī”ti vatvā bodhisattaṃ upasaṅkamitvā “samma, mayham dvinnam koṭṭhāsānam yuttabhāvam vā ayuttabhāvam vā eṣā rukkhadavatā jānāti, ehi, tam pucchissāmā”ti tam tattha netvā “ayye rukkhadavate, amhākaṃ aṭṭam pacchindā”ti āha. Ath’assa pitā saraṃ parivattetvā “tena hi kathethā”ti āha.

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

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

*“Worthy one, this is Paṇḍita, I am Atipaṇḍita. How should this trade that has been made by us together be divided up?”*

“Paṇḍitena eko koṭṭhāso, Atipaṇḍitena dve laddhabbā”ti.

*“One share is to be received by Paṇḍita, and two by Atipaṇḍita”.*

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 āruya sākhāṃ gahetvā olambanto bhūmiyaṃ patitvā imaṃ gāthaṃ āha:

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

“Sādhu kho Paṇḍito nāma,  
natveva atipaṇḍito ...”ti.

*“Good is the one who is called Paṇḍita (wise one),  
and not good is the one called Atipaṇḍita (exceedingly wise one) ... .”*

(Jataka Atthakathā 1.1.98 Kūṭavāṇijajātakavaṇṇanā)

---

## CHAPTER 11

### Readings 11

1.

Atīte Jambudīpe Ajitaraṭṭhe eko gopālako vasi. Tassa gehe eko Paccekabuddho nibaddhaṃ bhuñjati. Tasmim gehe eko kukkuro ca ahoṣi. Paccekabuddho bhuñjanto tassa nibaddhaṃ ekaṃ bhattapiṇḍaṃ adāsi. So tena nissāya Paccekabuddhe sinehaṃ akāsi. Gopālako divasassa dve vāre Paccekabuddhass’upaṭṭhānaṃ gacchi. Sunakho’pi tena saddhiṃ gacchi.

*In the past, a certain cowherd lived in Jambudīpa, in the kingdom of Ajita. A Solitary Buddha was always eating at his house. And there was a dog in this house. The Solitary Buddha while eating would always give him a ball of rice. Because of this he was affectionate to the Solitary Buddha. Twice a day the cowherd went to wait on the Solitary Buddha, and the dog went with him.*

Gopālo ekadivasaṃ Paccekabuddhaṃ āha: “bhante, yadā me okāso na bhavissati, tadā imaṃ sunakhaṃ pesessāmi, tena saññānena 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 vīmaṃsanto ekadivasaṃ aññaṃ maggaṃ paṭipajji. Atha sunakho purato tiriyaṃ ṭhatvā bhussitvā itaramaggameva naṃ āropesi.

*One day the cowherd said to the Solitary Buddha: “Venerable sir, when I am not able [to come], then I will send this dog, and by that sign would you please come”. From then on he sent the dog when he had no time. On a single word the dog jumped up, went to the Solitary Buddha’s place of residence, announced his arrival by barking three*



*times, then he lay down at one side. He observed the time of the Solitary Buddha's departure, and barking he went in front. Testing him, the Solitary Buddha one day entered upon another path. Then the dog stood across in front of him, barked, and thus led him to the other path.*

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

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

Aparabhāge Paccekabuddhassa cīvaraṃ jīri. Ath'assa gopālako cīvaravatthāni adāsi. Paccekabuddho "phāsukaṭṭhānaṃ gantvā cīvaraṃ kāressāmī"ti gopālakaṃ āha. So'pi "bhante, mā ciraṃ bahi vasitthā"ti avadi.

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

Sunakho'pi tesam kathaṃ suṇanto aṭṭhāsi. Paccekabuddhe vehāsaṃ abbhuggantvā gacchante bhuñkaritvā tḥitassa sunakhassa hadayaṃ phali.

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

Tiracchānā nāma'ete ujujātikā honti akuṭṭilā.

Manussā pana aññaṃ cintenti, aññaṃ vadanti.

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

(RasV [Rasavāhinī])

2.

Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Āḷavakassa yakkhassa bhavane. Atha kho Āḷavako yakkho yena Bhagavā ten'upasaṅkami; upasaṅkamtivā Bhagavantam etadavoca:

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

"Nikkhama, samaṇā"ti.

*"Go out, recluse".*

"Sādhāvuso"ti Bhagavā nikkhami.

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

"Pavisa, samaṇā"ti.

*"Enter, recluse".*

"Sādhāvuso"ti Bhagavā pāvisi.

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

Dutiyaṃ pi kho Āḷavako yakkho Bhagavantam etadavoca:

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

“Nikkhama, samaṇā”ti.

*“Go out, recluse”.*

“Sādhāvuso”ti Bhagavā nikkhami.

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

“Pavisa, samaṇā”ti.

*“Enter, recluse”.*

“Sādhāvuso”ti Bhagavā pāvisi.

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

Tatiyaṃ pi kho Ālavako yakkho Bhagavantam etadavoca:

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

“Nikkhama, samaṇā”ti.

*“Go out, recluse”.*

“Sādhāvuso”ti Bhagavā nikkhami.

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

“Pavisa, samaṇā”ti.

*“Enter, recluse”.*

“Sādhāvuso”ti Bhagavā pāvisi.

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

Catuttham pi kho Ālavako yakkho Bhagavantam etadavoca:

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

“Nikkhama, samaṇā”ti.

*“Go out, recluse”.*

“Na khvāhaṃ taṃ, āvuso, nikkhamissāmi. Yante karaṇīyaṃ, taṃ karohī”ti.

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

“Pañhaṃ taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi”ti.

*“I will ask you a question, recluse. If you will not explain it to me, I will either confuse your mind, or I will rend your heart asunder, or picking you up by the feet, I will throw you to the other side of the Ganges”.*

“Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya. Api ca tvaṃ, āvuso, puccha yad ākaṅkhasī”ti.

*“Indeed I do not see, friend, anyone in this world with its devas, Māras, and Brahmās, in this generation with its ascetics and brahmins, devas and humans, who could confuse my mind, rend my heart asunder, or pick me up by the feet and throw me to the other side of the Ganges. Nevertheless, friend, ask what you wish”.*

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi:

*Then the demon Ālavaka addressed the Blessed One in the following verses:*

“Kiṃ sū’ dha vittaṃ purisassa setṭhaṃ?

Kiṃ su suciṇṇaṃ sukhamāvahāti?

Kiṃ su have sādutaraṃ rasānaṃ?

Kathaṃ jīviṃ jīvitamāhu setṭhaṃ?”

*“What wealth here is best for a person?  
What practiced well brings happiness?  
What indeed is the sweetest of tastes?  
How does one live so they say one’s life is best?”*

“Saddhīdha vittaṃ purisassa seṭṭhaṃ,  
Dhammo suciṇṇo sukhamāvahāti;  
Saccam have sādutaram rasānaṃ,  
Paññājīviṃ jīvitamāhu seṭṭhaṃ”.

*“Here faith is the property best for a person,  
The Dhamma practiced well brings happiness;  
Truth indeed is the sweetest of tastes,  
One living by wisdom, they say, (is the one whose) life is the best”.*

(Snp 1.10 Ālavaka Sutta <https://suttacentral.net/snp1.10>)

(SN 10.12 Ālavaka Sutta <https://suttacentral.net/sn10.12>)

3.

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

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

(Dhp 9 / 127-128 Pāpa Vagga <https://suttacentral.net/dhp116-128>)

Sukhakāmāni bhūtāni – yo daṇḍena vihiṃsati;  
Attano sukhamesāno – pecca so na labhate sukhaṃ.  
*He who harms with a stick a living being desiring happiness,  
Oneself eager for happiness, after death will not attain it.*

Sukhakāmāni bhūtāni – yo daṇḍena na hiṃsati;  
Attano sukhamesāno – pecca so labhate sukhaṃ.  
*He who does not harm with a stick a living being desiring happiness,  
Oneself eager for happiness, after death will attain it.*

(Dhp 10 / 131-132 Daṇḍa Vagga <https://suttacentral.net/dhp129-145>)

Parijññamidaṃ rūpaṃ - rogaṇiḍḍhaṃ pabhaṅguraṃ.  
Bhijjati pūtisandeho – maraṇantaṃ hi jīvitaṃ.  
*Decayed is this body, a fragile nest of diseases,  
A mass of corruption, it disintegrates; for death is the end of life.*

(Dhp 11 / 148 Jarā Vagga <https://suttacentral.net/dhp146-156>)

4.

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi: “Rūpaṃ, bhikkhave, anattā. Rūpaṃ ca h’idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yaṃasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

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

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. Yaṃasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

*“Feelings, monks, are not self. And if feelings were self, monks, then feelings would not be conducive to affliction, and one could have it of feelings: ‘Let my feelings be thus, let my feelings be not thus’. But since, monks, feelings are not self, then feelings are conducive to affliction, and one can not have it of feelings: ‘Let my feelings be thus, let my feelings be not thus’”.*

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. Yaṃasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti.

*“Perception, monks, is not self. And if perception were self, monks, then perception would not be conducive to affliction, and one could have it of perception: ‘Let my perception be thus, let my perception be not thus’. But since, monks, perception is not self, then perception is conducive to affliction, and one can not have it of perception: ‘Let my perception be thus, let my perception be not thus’”.*

Saṅkhārā, bhikkhave, anattā. Saṅkhārā ca h’idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu: ‘evaṃ me saṅkhārā hotu, evaṃ me saṅkhārā mā ahesun’ti. Yaṃasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: ‘evaṃ me saṅkhārā hotu, evaṃ me saṅkhārā mā ahesun’ti.

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

Viññāṇaṃ, bhikkhave, anattā. Viññāṇaṃ ca h’idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti. Yaṃasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

*“Consciousness, monks, is not self. And if consciousness were self, monks, then*

*consciousness would not be conducive to affliction, and one could have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus'. But since, monks, consciousness is not self, then consciousness is conducive to affliction, and one can not have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus'".*

(SN 22.59 *Anattalakkhana Sutta* <https://suttacentral.net/sn22.59>)

### **Further Readings 11**

1.

‘Na tvam addasā manussesu itthim vā purisaṃ vā āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jinṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantam āturaṃ gatayobbanam khaṇḍadantaṃ palitakesaṃ vilūnaṃ khallitaṃsiro valitaṃ tilakāhatagattan’ti?’

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

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

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

‘Na tvam addasā manussesu itthim vā purisaṃ vā ābādhikaṃ dukkhitam bālhaḡilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vutthāpiyamānaṃ, aññehi saṃvesiyamānaṃ’ti?’

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

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’ mhi vyādhidhammo vyādhiṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?’

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

‘Na tvam addasā manussesu itthim vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātan’ti?’

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

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’ mhi maraṇadhammo maraṇaṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?’

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

(AN 3.36 *Devadūta Sutta* <http://suttacentral.net/an3.36>)

2.

‘Katamā ca, bhikkhave, sammādiṭṭhi?’

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe

ñāṇaṃ, dukkhanirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi'ti.

*“And what, monks, is right view? It is, monks, the knowledge of suffering, the knowledge of the arising of suffering, the knowledge of the cessation of suffering, and the knowledge of the way leading to the cessation of suffering. This, monks, is called right view.”*

(DN 22 Mahāsatipaṭṭhāna Sutta <http://suttacentral.net/dn22>,  
MN141 Saccavibhaṅga Sutta <http://suttacentral.net/mn141>)

‘Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti: ettāvatā pi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

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

Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ'ti?

*And what then, friend, is the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome?”*

Pāṇātipāto kho, āvuso, akusalaṃ,  
adinnādānaṃ akusalaṃ,  
kāmesu micchācāro akusalaṃ,  
musāvādo akusalaṃ,  
pisuṇā vācā akusalaṃ,  
pharusā vācā akusalaṃ,  
samphappalāpo akusalaṃ,  
abhijjhā akusalaṃ,  
byāpādo akusalaṃ,  
micchādiṭṭhi akusalaṃ:

*Indeed, friend, the killing of living beings is the unwholesome,*

*Taking what is not given is the unwholesome,*

*Sexual misconduct is the unwholesome,*

*False speech is the unwholesome,*

*Malicious speech is the unwholesome,*

*Harsh speech is the unwholesome,*

*Idle prattle is the unwholesome,*

*Covetousness is the unwholesome,*

*Ill will is the unwholesome,*

*Wrong view is the unwholesome.*

Idaṃ vuccatāvuso akusalaṃ.

Ime dasa dhammā “akusalakammaphathā”ti nāmena pi ñātabbā.

*This, friend, is called the unwholesome.*

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

Katamañcāvuso, akusalamūlaṃ?

*And what, friend, is the root of the unwholesome?*

Lobho akusalamūlaṃ,  
doso akusalamūlaṃ,  
moho akusalamūlaṃ:  
idaṃ vuccatāvuso, akusalamūlaṃ.  
*Greed is the root of the unwholesome,  
Hatred is the root of the unwholesome,  
Delusion is the root of the unwholesome.  
This, friend, is called the root of the unwholesome.*

Katamañcāvuso, kusalaṃ?  
*And what, friend, is the wholesome?*  
Pāṇātipātā veramaṇī kusalaṃ,  
adinnādānā veramaṇī kusalaṃ,  
kāmesu micchācārā veramaṇī kusalaṃ,  
musāvādā veramaṇī kusalaṃ,  
pisuṇāya vācāya veramaṇī kusalaṃ,  
pharusāya vācāya veramaṇī kusalaṃ,  
samphappalāpā veramaṇī kusalaṃ,  
anabhijjhā kusalaṃ,  
abyāpādo kusalaṃ,  
sammādiṭṭhi kusalaṃ:  
*Refraining from the killing of living beings is the wholesome,  
Refraining from taking what is not given is the wholesome,  
Refraining from sexual misconduct is the wholesome,  
Refraining from false speech is the wholesome,  
Refraining from malicious speech is the wholesome,  
Refraining from harsh speech is the wholesome,  
Refraining from idle prattle is the wholesome,  
Non-covetousness is the wholesome,  
Non-ill will is the wholesome,  
Right view is the wholesome.*

Idaṃ vuccatāvuso kusalaṃ.  
Ime dasa dhammā “kusalakammaphā”ti nāmena pi ñātabbā.  
*This, friend, is called the wholesome.  
These ten things should be known by the appellation ‘wholesome way of action’.*

Katamañcāvuso, kusalamūlaṃ?  
*And what, friend, is the root of the wholesome?*  
Alobho kusalamūlaṃ,  
adoso kusalamūlaṃ,  
amoho kusalamūlaṃ.  
Idaṃ vuccatāvuso, kusalamūlaṃ.  
*Non-greed is the root of the wholesome,  
Non-hatred is the root of the wholesome,  
Non-delusion is the root of the wholesome.  
This, friend, is called the root of the wholesome.*

(MN 9 Sammādiṭṭhi Sutta <http://suttacentral.net/mn9>)

3.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

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

Katamehi pañcahi?

*With what five?*

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.

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

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

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

Katamehi pañcahi?

*With what five?*

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

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

(SN 37.1 Mātugāma Sutta <http://suttacentral.net/sn37.1>)

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

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

Katamehi pañcahi?

*With what five?*

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.

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

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

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

Katamehi pañcahi?

*With what five?*

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassā'ti.

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

(SN 37.2 Purisa Sutta <http://suttacentral.net/sn37.2>)



4.

Pañcimāni, bhikkhave, mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr’eva purisehi.

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

Katamāni pañca?

*What are these five?*

Idha, bhikkhave, mātugāmo daharo’va samāno patikulaṃ gacchati, ñātakehi vinā hoti. Idaṃ, bhikkhave, mātugāmassa paṭhamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

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

Puna ca paraṃ, bhikkhave, mātugāmo utunī hoti. Idaṃ, bhikkhave, mātugāmassa dutiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

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

Puna ca paraṃ, bhikkhave, mātugāmo gabbhinī hoti. Idaṃ, bhikkhave, mātugāmassa tatiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

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

Puna ca paraṃ, bhikkhave, mātugāmo vijāyati. Idaṃ, bhikkhave, mātugāmassa catutthaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

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

Puna caparaṃ, bhikkhave, mātugāmo purisassa pāricariyaṃ upeti. Idaṃ kho, bhikkhave, mātugāmassa pañcamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr’eva purisehi.

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

Imāni kho, bhikkhave, pañca mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr’eva purisehī”ti.

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

(SN 37.3 Āveṇikadukkha Sutta <http://suttacentral.net/sn37.3>)

5.

Atha kho rājā Pasenadikosalo yena Bhagavā ten’upasaṅkami; upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Atha kho aññataro puriso yena rājā Pasenadikosalo ten’upasaṅkami; upasaṅkamtivā rañño Pasenadikosalassa upakaṇṇake ārocesi: “Mallikā, deva, devī dhītaraṃ vijātā”ti. Evaṃ vutte, rājā Pasenadikosalo anattamano ahoṣi.

*Then king Pasenadi of Kosala approached the blessed one; and having drawn near he sat at one side. Then another man approached king Pasenadi of Kosala, and having drawn near informed him in secret: “Queen Mallika, sire, has given birth to a daughter”. When this was said, king Pasenadi of Kosala was displeased.*

Atha kho Bhagavā rājānaṃ Pasenadikosalaṃ anattamanataṃ viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

“Itthīpi hi ekacchiyā – seyyā posa janādhipa;  
medhāvinī sīlavatī – sassudevā patibbatā.  
Tassā yo jāyati poso – sūro hoti disampati;  
tādisā subharyā putto – rajjampī anusāsati”ti.

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

*“Some women are better than a man, O king of men;  
A wise and virtuous woman, highly respecting her mother-in-law, and a devoted wife.  
From her a man may be born, who is valiant and a king of the realm;  
To such a good wife may be a son who governs a kingdom”.*

(SN 3.16 Mallikā Sutta <http://suttacentral.net/sn3.16>)

---

## CHAPTER 12

### Readings 12

1.

Evam me sutam: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Sāvatthiṃ piṇḍāya pāvisi. Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggahitā. Atha kho Bhagavā Sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanaṃ ten'upasaṅkami.

*Thus have I heard: at one time the Blessed One was living at Sāvattī in Jeta's Grove at Anāthapiṇḍika's park. Then in the morning the Blessed One dressed, took his bowl and robe, and went in to Sāvattī for alms. Then at that time, a fire was blazing forth and a sacrifice being offered at the home of the brahmin, Aggikabhāradvāja. Then the Blessed One, making his alms round in Sāvattī one house at a time, approached the home of the brahmin, Aggikabhāradvāja.*

Addasā kho Aggikabhāradvājo brāhmaṇo Bhagavantaṃ dūrato'va āgacchantaṃ. Disvāna Bhagavantaṃ etadavoca: “Tatr'eva, muṇḍaka; tatr'eva, samaṇaka; tatr'eva, vasalaka tiṭṭhāhi”ti. Evam vutte, Bhagavā Aggikabhāradvājaṃ brāhmaṇaṃ etadavoca: “Jānāsi pana tvam, brāhmaṇa, vasalaṃ vā vasalakarāṇe vā dhamme”ti?

*The brahmin, Aggikabhāradvāja saw the Blessed One coming from afar. Seeing the Blessed One he said thus: “Stay there, shaveling, stay there, wretched ascetic, stay there outcast”. When this was said the Blessed One spoke thus to the brahmin, Aggikabhāradvāja: “Then do you know, brahmin, who is an outcast or what qualities make one an outcast?”*

“Na khvāhaṃ, bho Gotama, jānāmi vasalaṃ vā vasalakarāṇe vā dhamme; sādhu me bhavaṃ Gotamo tathā dhammaṃ desetu, yathāhaṃ jāneyyaṃ vasalaṃ vā vasalakarāṇe vā dhamme”ti. “Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti. “Evam, bho”ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

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

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

*"Kodhano upanāhī ca, pāpamakkhī ca yo naro;  
vipannadiṭṭhi māyāvī, taṃ jaññā 'vasalo' iti.*

*Ekajam vā dvijam vā'pi, yo'dha pāṇam vihimsati;  
yassa pāṇe dayā natthi, taṃ jaññā 'vasalo' iti.*

*Yo hanti parirundhati, gāmāni nigamāni ca;  
niggāhako samaññāto, taṃ jaññā 'vasalo' iti.*

*"That man who is angry, bears a grudge, conceals sin, has wrong views, and is deceitful; know him as an 'outcast'.*

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

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

*Yo mātaram pitaram vā, jinṇakam gatayobbanam;  
pahu santo na bharati, taṃ jaññā 'vasalo' iti.*

*Yo mātaram pitaram vā, bhātaram bhaginim sasum;  
hanti roseti vācāya, taṃ jaññā 'vasalo' iti.*

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

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

*Rosako kadariyo ca, pāpiccho maccharī saṭho;  
ahiriko anottappī, taṃ jaññā 'vasalo' iti.*

*Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo;  
kammanā vasalo hoti, kammanā hoti brāhmaṇo'ti.*

*He that is wrathful, stingy, with bad intentions, avaricious, fraudulent, shameless, and without a conscience; know him as an 'outcast'.*

*One is not an outcast by birth, nor by birth is one a brahmin;  
One is an outcast by deeds, by deeds is one a brahmin".*

Evam vutte, Aggikabhāradvājo brāhmaṇo Bhagavantam etadavoca: "abhikkantam, bho Gotama, abhikkantam, bho Gotama. Seyyathāpi, bho Gotama, nikkujjitam va ukkujjeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto rūpāni dakkhintī'ti; - evameva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam saraṇam gacchāmi dhammaṇca bhikkhusaghaṇca; upāsakam maṃ bhavam Gotamo dhāretu ajjat'agge pāṇ'upetam saraṇam gatan'ti.

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

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

(Snp 1.7 Vasala Sutta <http://suttacentral.net/snp1.7>)

2.

“Kacci abhiṇhasaṃvāsā - nāvajānāsi paṇḍitaṃ?

ukkādhāro manussānaṃ - kacci apacito tayā?”

*“Perhaps, from repeated association, you wouldn’t disrespect a wise person?  
Perhaps the torchbearer of mankind is honoured by you?”*

“Nāhaṃ abhiṇhasaṃvāsā - avajānāmi paṇḍitaṃ;  
ukkādhāro manussānaṃ - niccaṃ apacito mayā”.

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

“Pañca kāmagaṇe hitvā - piyarūpe manorame;

saddhāya gharā nikkhamma - dukkhass’antakaro bhava.

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

*Having set forth from home out of faith, put an end to suffering.*

Mitte bhajassu kalyāṇe - pantañca sayanāsanaṃ;

vivittaṃ appanigghosaṃ - mattaññū hohi bhojane.

*Keep company with good friends, and maintain a solitary lodging,  
secluded and quiet, and be moderate in eating.*

Cīvare piṇḍapāte ca - paccaye sayanāsane;

etesu taṇhaṃ mākāsi - mā lokam punarāgami.

*Robes, alms food, requisites and lodging;*

*do not crave for these, do not come again into the world.*

Samvuto pātimokkhasmiṃ - indriyesu ca pañcasu;

satī kāyagatā ty’atthu<sup>2</sup> - nibbidābahulo bhava.

*Be restrained according to the Discipline, and in the five faculties;  
Be mindful relating to the body, and develop great dispassion to it.*

Nimittaṃ parivajjehi - subhaṃ rāgūpasamhitam;

asubhāya cittaṃ bhāvehi - ekaggaṃ susamāhitam.

*Shun the sign of beauty connected with passion;*

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

Animittañca bhāvehi - mānānusayamujjaha;

tato mānābhisamayā - upasanto carissasi<sup>2</sup>ti.

*Cultivate the signless, and abandon the tendency to conceit;  
Then by complete overcoming of conceit, you will live in  
tranquillity”.*

Itthaṃ sudaṃ Bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi abhiṇhaṃ ovadati.

*In just this way the Blessed one repeatedly exhorted the venerable Rahula with these  
verses.*

(Snp 2.11 Rāhula Sutta <http://suttacentral.net/snp2.11>)

3.

Atha kho āyasmā Ānando yena Bhagavā ten’upasaṅkami; upasaṅkamitvā

---

<sup>2</sup> te + atthu

Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etadavoca:

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

“Tīṇ’imāni, bhante, gandhajātāni, yesaṃ anuvātaññeva<sup>3</sup> gandho gacchati, no paṭivātam.

Katamāni tīṇi?

*“There are three types of scent, in which a scent goes in the direction of the wind, but not against it. What are the three?”*

Mūlagandho, sāragandho, pupphagandho: imāni kho, bhante, tīṇi gandhajātāni, yesaṃ anuvātaññeva gandho gacchati, no paṭivātam. Atthi nu kho, bhante, kiñci gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānā paṭivātampi gandho gacchati<sup>’</sup>ti?

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

“Atth’Ānanda, kiñci gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānā paṭivātampi gandho gacchati<sup>’</sup>ti.

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

“Katamañca pana, bhante, gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānā paṭivātampi gandho gacchati<sup>’</sup>ti?

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

“Idh’Ānanda, yasmim gāme vā nigame vā itthī vā puriso vā buddham saraṇam gato hoti, dhammam saraṇam gato hoti, saṅgham saraṇam gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāram ajjhāvasati ...

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

Tassa disāsu samaṇabrāhmaṇā vaṇṇam bhāsanti: ‘asukasmim nāma gāme vā nigame vā itthī vā puriso vā buddham saraṇam gato hoti, dhammam saraṇam gato hoti, saṅgham saraṇam gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccharena cetasā agāram ajjhāvasati ...’ti.

*“Recluses and brahmins speak well of him in all directions: ‘In such-named village or town, a woman or man has gone to the Buddha for refuge, has gone to the Dhamma*

<sup>3</sup> ṃ + e may become ññ in sandhi

*for refuge, has gone to the Sangha for refuge, is restrained from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from liquor and intoxicants that cloud the mind, is virtuous, and of a good nature, and inhabits a house with a mind free from the stain of avarice ... ’*

Devatāpissa vaṇṇaṃ bhāsanti: ‘asukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti ... pe ... sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṃ ajjhāvasati ... ’ti. Idaṃ kho taṃ, Ānanda, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhāpampi gandho gacchati”ti.

*“And deities speak well of him: ‘In such-named village or town, a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge ... etc. ... is virtuous, and of a good nature, and inhabits a house with a mind free from the stain of avarice ... ’. Indeed this, Ānanda, is the type of scent, in which a scent goes in the direction of the wind, goes against the wind, and goes both with and against the wind.”*

“Na pupphagandho paṭivātaṃ’eti,  
na candanaṃ tagaramallikā vā.  
satañca gandho paṭivātaṃ’eti,  
sabbā disā sappuriso pavāti”.

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

(AN 3.79 Gandhajāta Sutta <http://suttacentral.net/an3.79>)

4.

Sāvattiyā Adinnapubbako nāma brāhmaṇo ahoṣi. Tena kassaci kiñci na dinnapubbaṃ. Tassa eko’va putto ahoṣi, piyo manāpo. Brāhmaṇo puttassa pilandhanaṃ dātukāmo “sace suvaṇṇakārassa ācikkhissāmi, vetanaṃ dātubbaṃ bhavissati”ti sayam’eva suvaṇṇaṃ koṭṭetvā maṭṭāni kuṇḍalāni katvā adāsi; ten’assa putto ‘Maṭṭakuṇḍalī’ti paññāyi.

*In Sāvattī there was a brahmin named Adinnapubbaka (“he who has not given before”). There was nothing given to anyone before by him. He had only one son who was dear and delightful to him. The brahmin, wanting to give his son an ornament, thought “If I inform the goldsmith, fees would have to be paid”. He pounded the gold himself, made polished earrings and gave them to him. Because of this his son was known as Mattakundalī (“he who wears polished earrings”).*

Tassa soḷasavassakāle paṇḍurogo udapādi. Brāhmaṇo vejjānaṃ santikaṃ gantvā “tumhe asukarogassa kiṃ bhesajjaṃ karoṭhā”ti pucchi. Te assa yaṃ vā taṃ vā rukkhatacādiṃ ācikkhimsu. So taṃ āharitvā bhesajjaṃ kari. Tathā karontass’eva tassa rogo balavā ahoṣi. Brāhmaṇo tassa dubbalabhāvaṃ ñatvā ekaṃ vejjaṃ pakkosi. So taṃ oloketvā “amhākaṃ ekaṃ kiccaṃ atthi; aññaṃ vejjaṃ pakkosivā tikicchāpehī”ti vatvā nikkhami.

*When he was 16, he fell ill with jaundice. The brahmin went to doctors and asked them, “What medicine do you make for such a disease”. They informed him of such and such tree-bark, etc. He fetched it and made the medicine. Despite him making it, the*

*disease became strong. The brahmin, knowing how feeble he was, summoned a doctor. He looked at him, and said, “We have one specialization; call another doctor and get him to cure this”, then he departed.*

Brāhmaṇo tassa maraṇasamayam ñatvā “imassa dassan’atthāya āgatāgatā antogehe sāpateyyam passissanti, tasmā naṃ bahi karissāmī”ti puttam nīharitvā bahi ālīnde nīpajjāpesi. Tasmim kālakate brāhmaṇo tassa sarīram jhāpetvā, devasikam ālāhanam gantvā: “kham ekaputtaka! kham ekaputtakā”ti rodi.

*The brahmin, knowing his son was dying, thought to himself, “Those who come and go to see him, they will see the wealth inside my house, thus I will take him outside”. He had his son taken outside and had him laid down on the veranda. When he was dead, the brahmin had his body burned, and went to the cremation ground daily, and cried, “Where are you, my only little son gone? Where are you, my only little son gone?”*

(RasV [Rasavāhinī] Maṭṭhakuṇḍalīvattu)

## **Further Readings 12**

1.

### **DHAMMACAKKAPPAVATTANA SUTTA**

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

Evam me sutam. Ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi –

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

“Dve’me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?

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

Yo cāyam kāmesu kāmasukhallikānuyogo – hīno, gammo, pothujjaniko, anariyo, anattasamhito, yo cāyam attakilamathānuyogo – dukkho, anariyo, anattasamhito.

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

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

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

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati?

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

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

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

Ayam kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

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

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ – jāti’pi dukkhā, jarā’pi dukkhā, byādhi’pi dukkho, maraṇam’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yamp’icchaṃ na labhati tampi dukkhaṃ – saṅkhittena pañcupādānakkhandhā dukkhā.

*Now this, monks, is the noble truth of suffering: birth is suffering, old age is*



*suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, dissociation from the pleasant is suffering, not getting what one wants is suffering; in short, the five clung-to aggregates are suffering.*

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ<sup>4</sup> taṇhā ponobbhavikā, nandirāgasahagatā tatrataṭṭrābhinandinī, seyyathidaṃ, – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

*Now this, monks, is the noble truth of the origin of suffering: this very craving leading to rebirth, accompanied by delight and lust, finding pleasure here and there, namely: craving for sensual pleasures, craving for existence, and craving for non-existence.*

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassāyeva taṇhāya asesavirāgaṇirodho, cāgo, paṭinissaggo, mutti, anālayo.

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

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.

*Now this, monks, is the noble truth of the way leading to the cessation of suffering: it is this noble eightfold path, that is – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.*

‘Idaṃ dukkhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘This is the noble truth of suffering’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Taṃ kho pan’idaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘Now this noble truth of suffering ought to be fully understood’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Taṃ kho pan’idaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘Now this noble truth of suffering has been fully understood’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘This is the noble truth of the origin of suffering’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

---

<sup>4</sup> yo + ayaṃ = “just this”

‘Taṃ kho pan’idaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘Now this noble truth of the origin of suffering ought to be abandoned’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Taṃ kho pan’idaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘Now this noble truth of the origin of suffering has been abandoned’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Idaṃ dukkhanirodhaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘This is the noble truth of the cessation of suffering’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

‘Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘Now this noble truth of the cessation of suffering has been realized’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘This is the noble truth of the way leading to the cessation of suffering’: thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

‘Taṃ kho pan’idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

‘Taṃ kho pan’idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā

udapādi, vija udapādi, āloko udapādi.

*'Now this noble truth of the way leading to the cessation of suffering has been developed': thus, monks, in regard to teachings not heard of before, there arose in me, insight, knowledge, wisdom, revelation, and illumination.*

Yāva kīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n'eva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

*So long as, monks, my knowledge and vision of these four noble truths just as they really are was not well-purified, in three rounds and twelve aspects thus, then that long, monks, I did not claim, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, devas and humans: "I have completely realized unsurpassed perfect enlightenment".*

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

*And since, monks, my knowledge and vision of these four noble truths just as they really are was indeed well-purified, in three rounds and twelve aspects thus, then, monks, I did claim, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, devas and humans: "I have completely realized unsurpassed perfect enlightenment".*

Ñānañca pana me dassanaṃ udapādi – 'akuppā me vimutti, ayaṃ antimā jāti, natth'idāni punabbhavo'"ti.

*The knowledge and vision then arose in me – 'Unshakable is liberation in me, this is my last birth, now there is no more coming into existence again'.*

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

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

Imasmiñca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍañña virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi – "yaṃ kiñci samudayadhammaṃ, sabbam taṃ nirodhadhammaṃ"ti.

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

Pavattite ca pana Bhagavatā dhammacakke Bhumma devā saddamanussāvesuṃ – "etaṃ Bhagavatā Bārānasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

*And then on the setting in motion of the Wheel of the Dhamma by the Blessed One, the terrestrial devas raised a shout – "The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot*

*be turned back by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world”.*

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.

*Having heard the shout of the terrestrial devas, the Four Great Kings raised a shout – “The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world”.*

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā devā ...pe... Yāmā devā ...pe... Tusitā devā ...pe... Nimmānaratī devā ...pe... Paranimmitavasavattī devā ...pe... Brahmakāyikā devā saddamanussāvesuṃ– “etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

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

Itīha tena khaṇena, tena layena, tena muhuttena yāva Brahmālokā saddo abhuggacchi. Ayañca dasasahassi lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo ca uḷāro obhāso loke pāturahosī atikkamma devānaṃ devānubhāvaṃ.

*Thus here, at that moment, at that instant, at that second, the shout went out in the Brahmā world. And this ten thousandfold world trembled, quaked, and shook violently. And an unlimited excellent radiance appeared in the world surpassing the divine majesty of the devas.*

Atha kho Bhagavā udānaṃ udānesi – “Aññāsi vata, bho Koṇḍañña, aññāsi vata, bho Koṇḍañña”ti! Iti h’idaṃ āyasmato Koṇḍaññassa ‘Aññāsi-Koṇḍañña’ tv’eva nāmaṃ ahoṣī’ti.

*Then the Blessed One uttered a paean of joy – “Friend Koṇḍañña indeed has understood! Friend Koṇḍañña indeed has understood! In this way “Koṇḍañña-who-has-understood” became the name of the venerable Koṇḍañña.*

(SN. 56.11 Dhammacakkappavattana Sutta <https://suttacentral.net/sn56.11>)