

Cakkhupālattheravattu

The Story of The Elder Cakkhupāla



SUFFERING PURSUES THE EVIL-DOER, AS THE CART-WHEEL THE HOOF OF THE DRAUGHT OX.

A Pāli workbook prepared by Yuttadhammo Bhikkhu

Introduction

Preamble

This workbook started as an online word-by-word translation exercise on our otherwise disused Pali forum (<http://pali.sirimangalo.org/forum>). As other duties encroached, the exercise was discontinued. Then, this year I was asked to teach Pali by several members of our community. In the beginning, after our grammar lessons, I would use random texts from the Tipitaka to point out examples of what we had studied, as a means of providing some level of guided immersion as quickly as possible. At one point in a course this August, I remembered the work done for our forum and printed up the first part of it in much the form that it is found in the workbook, giving it to my guinea pig student together with a dictionary and what basic grammar we had studied to date, and had him work on it by himself. The results were impressive, whether from his own aptitude or the nature of the exercise I can't say yet, but it was enough to make me continue translating and giving him the text as homework until he left. Thinking it might be of benefit on a wider scale, I have completed the workbook and present it here.

About the Text

The Cakkhupālattheravatthu is the commentary to the first verse of the Dhammapada. It comprises one of the many little-known stories of the Pali literature, mostly found in the Dhammapada and Jātaka commentaries. The Dhammapada stories are what are used in Thailand as the standard text of study for new Pali students, since the language is simpler and more grammatically proper overall than the Canonical texts, and the stories are entertaining even when the work of translating them is not.

How To Use

The workbook is split into sixteen parts or lessons, each of which is further divided into three sections - the Pali and a translation on one page and a word-by-word literal translation on the next. The idea behind this format, worked out by my student and myself, was that he should use the first two sections of each part of the workbook to come up with the third, hence its being on a separate page. This idea is in line with how Pali used to be taught in Thailand, where students would be given one book with the Pali and another with the translation, and would have to come up with the word-by-word translation themselves. Here it is given as a reference, but the idea is to attempt to use the proper translation as a guide to translating the Pali word-by-word yourself, using only a simple Pali-English dictionary. For the purpose, I would recommend the excellent CPED by Buddhadatta Thera, available on-line or probably by order. You could also use the Digital Pali Reader or the Android Tipitaka apps which both have Pali-English dictionaries and are available for download at <http://pali.sirimangalo.org/>

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Peace,

Yuttadhammo
October 31st, 2012

Part One

1. *“manopubbaṅgamā dhammā, manoseṭṭhā manomayā.
manasā ce paduṭṭhena, bhāsati vā karoti vā.
tato naṃ dukkhamanveti, cakkamva vahato padan”ti. --*

ayaṃ dhammadesanā kattha bhāsītāti? sāvattiyam. kaṃ ārabbhāti? cakkhupālattheram.

sāvattiyam kira mahāsuvannaṃ nāma kuṭumbiko ahosi aḍḍho mahaddhano mahābhogo aputtako. so ekadivasam nhānatittham nhatvā natvā āgacchanto antarāmagge sampannapattasākhāṃ ekam vanappatiṃ disvā “ayaṃ mahesakkhāya devatāya pariggahito bhavissatī”ti tassa heṭṭhābhāgam sodhāpetvā pākāraparikkhepaṃ kārāpetvā vālukaṃ okirāpetvā dhajapaṭākāṃ ussāpetvā vanappatiṃ alaṅkaritvā añjalim karitvā “sace puttam vā dhītaram vā labheyyam, tumhākaṃ mahāsakkāram karissāmī”ti patthanam katvā pakkāmi.

athassa na cirasseva bhariyāya kucchiyam gabbho patiṭṭhāsī. sā gabbhassa patiṭṭhitabhāvam ṇatvā tassa ārocesi. so tassā gabbhassa parihāramadāsī. sā dasamāsaccayena puttam vijāyī. taṃ nāmaggaṇadivase seṭṭhi attanā pālitaṃ vanappatiṃ nissāya laddhattā tassa pālota nāmaṃ akāsī. sā aparabhāge aññampi puttam labhi. tassa cūlapālota nāmaṃ katvā itarassa mahāpālota nāmaṃ akāsī. te vayappatte gharabandhanena bandhiṃsu. aparabhāge mātāpitāro kalamakaṃsu. sabbampi vibhavam itareyeva vicāriṃsu.

tasmim samaye satthā pavattitavaradhammacakko anupubbenāgantvā anāthapiṇḍikena mahāseṭṭhinā catupaṇṇāsakoṭidhanam vissajjetvā kārite jetavanamahāvihāre viharati mahājānam saggamagge ca mokkhamagge ca patiṭṭhāpayamāno.

Translation:

1. *Dhammas have mind as forerunner, have mind as chief, are formed of mind.
If, with a mind corrupted, one speaks or acts,
because of that, suffering follows one,
just as a wheel the foot of the ox pulling the cart.*

Where was this dhamma teaching spoken? In Sāvatti. On what subject? The Elder Cakkhupāla.

In Sāvatti, it is said, there was a land-owner named Greatgold, rich, of great wealth, of great property, but without a son. One day, as he was returning after bathing and performing ablutions at the bathing ford, he saw along the way a majestic tree, endowed with a full array of leaves and branches. Thinking to himself, "this tree will certainly have been taken possession of by an angel of great power," he ordered the cleaning of the area below, the making of a surrounding wall, the spreading of sand, and the raising of his banner and flag. Then, adorning that majestic tree with ornaments, he raised his hands in reverence and made a vow thus: "If I should gain either a son or a daughter, I will perform great honour unto you!" and went away.

Then, in no long time, an embryo became established in his wife's womb. When she learned of her pregnancy, she told him and he gave complete care for her embryo. After ten months, she gave birth to a son. On his naming day, the rich man, as he had obtained the son due to the majestic tree he himself had protected, gave him the name Pāla or "Protector". Then, after some time, she had another son. They gave him the name Cūlapāla or "Little Protector", and gave the other the name Mahāpāla or "Big Protector". On coming of age, they two became bound by the bonds of the household. After some further time, their mother and father made an end to their time on Earth, and all of their affluence went to them.

At that time, the teacher had turned the holy wheel of dhamma and, after travelling in stages, was dwelling in the great monastery of Jeta's grove, made by Anathapindika the great rich man giving up 540 million of his wealth, and was setting a great multitude on the path to heaven and on the path to freedom.

Word-by-word:

ti Question: **ayaṃ** “This **dhammadesanā** exposition of dhamma **bhāsītā** was spoken **kattha** in what place?” **Sāvattiyam** “In Sāvattī.” **ti** Question: **ārabbhā** having referred **kaṃ** to what?” **cakkhupālattheraṃ** “The Elder Cakkhupāla.”

dhammā Realities **manopubbaṅgamā** have mind as forerunner, **manoseṭṭhā** have mind as chief, **manomayā** are formed of mind. **ce** If, **manasā** with a mind **paduṭṭhena** corrupted, **bhāsati** [one] speaks **vā** or **karoti** acts, **tato** Because of that, **dukkhaṃ anveti** suffering goes after **naṃ** him, **va** just as **cakkaṃ** a wheel **padaṃ** the foot **vahato** of the one pulling the burden.

sāvattiyam in Savatthi **kira** it is said **ahosi** there was **kuṭumbiko** a land-owner **mahāsuvaṇṇo nāma** named Greatgold **aḍḍho** rich **mahaddhano** of great wealth **mahābhogo** of great property **aputtako** without a son. **ekadivasaṃ** one day **so** he **nhānatitthaṃ natvā** having bathed at the bathing ford **natvā** having performed ablutions **āgacchanto** coming **disvā** having seen **sampannapattasākhaṃ ekaṃ vanappatiṃ** one majestic tree fully-endowed with leaves and branches **antarāmagge** along the way **iti** [thought] thus “**ayaṃ** this **bhavissati** will be **pariggahito** [a tree] that has been taken possession of **mahesakkhāya devatāya** by an angel of great power **sodhāpetvā** having ordered the cleaning of **heṭṭhābhāgaṃ** the area below **tassa** that tree **kārāpetvā** having ordered the making of **pākāraparikkhepaṃ** a surrounding wall **okirāpetvā** having ordered the spreading of **vālukaṃ** sand **ussāpetvā** having ordered the raising of **dhajapaṭākāṃ** banner and flag **alaṅkaritvā** having decorated **vanappatiṃ** the majestic tree **karitvā** having made **añjaliṃ** a gesture of reverence **katvā** having made **patthanaṃ** a vow **iti** thus “**sace** if **labheyyaṃ** I may gain **vā** either **puttaṃ** a son **vā** or **dhītaraṃ** a daughter , **karissāmi** I will perform **mahāsakkāraṃ** great honour **tumhākaṃ** unto you **pakkāmi**. went away

atha then **na cirasseva** in no long time **gabbho** an embryo **patiṭṭhāsi** became established **kucchiyaṃ** in the womb **bhāriyāya** of the wife **assa** of him. **sā** She **ñatvā** having learned **patiṭṭhitabhāvaṃ** of the state of establishment **gabbhassa** of the embryo **ārocesi** told [it] **tassa** to him. **so** He **adāsi** gave **parihāraṃ** complete care **gabbhassa** to the embryo **tassā** of her. **sā** She **vijāyi** gave birth to **puttaṃ** a son **dasamāsaccayena** at the end of ten months. **nāmaggaḥaṇadivase** On the day of taking a name **taṃ** for him **seṭṭhi** the rich man, **laddhattā** himself one who obtained [the son] **nissāya** because of **vanappatiṃ** the majestic tree **pālitaṃ** protected **attanā** by himself **akāsi** made **nāmaṃ** the name **tassa** of him **iti** thus **pālo** Protector **api** and **aparabhāge** at a later time **sā** she **labhi** had **aññaṃ** another **puttaṃ** son. **katvā** Having made **nāmaṃ** the name **tassa** of him **iti** thus: **cūḷapālo** “Little Protector” **akāsi** [the rich man] made **nāmaṃ** the name **itarassa** of the other **iti** thus: **mahāpālo** “Great Protector”. **vayappatte** Upon coming of age, **te** they **bandhiṃsu** became bound **gharabandhanena** by the bonds of the household. **aparabhāge** At a later time **mātāpitaro** [their] mother and father **kālamakaṃsu** made [an end to their] time. **api** So, **sabbam** all **vibhavaṃ** their affluence **eva** indeed **vicāriṃsu** was distributed to **itare** the others.

tasmiṃ samaye at that time **satthā** the teacher **pavattitavaradhammacakko** with the holy Wheel of Dhamma turned **āgantvā** having come **anupubbena** by one [journey] after another **viharati** was dwelling **jetavanamahāvihāre** in the great dwelling of Jeta's grove **kārite** made **anāthapiṇḍikena** by Anāthapiṇḍika **mahāseṭṭhinā** the great millionaire **vissajjetvā** having given up **catupaṇṇāsakoṭidhanaṃ** 540 million of [his] wealth, **mahājanaṃ** **patiṭṭhāpayamāno** was causing a great multitude to become established **saggamagge ca** in the path to heaven, and **mokkhamagge ca** also the path to freedom.

Part Two

tathāgato hi mātīpakkhato asītiyā, pitīpakkhato asītiyāti dveasītiñātikulasahashehi kārīte nigrodhamahāvīhāre ekameva vassāvāsaṃ vasi, anāthapiṇḍikena kārīte jetavanamahāvīhāre ekūnavīsativassāni, visākhāya sattavīsatiakoṭidhanapariccāgena kārīte pubbārāme chabbassānīti dvinnāṃ kulānaṃ guṇamahattataṃ paṭicca sāvattīhiṃ nissāya pañcavīsativassāni vassāvāsaṃ vasi. anāthapiṇḍikopi visākhāpi mahāupāsikā nibaddhaṃ divasassa dve vāre tathāgatassa upaṭṭhānaṃ gacchanti, gacchantā ca “daharasāmaṇerā no hatthe olokessantī”ti tucchahatthā na gatapubbā. purebhattaṃ gacchantā khādaniyabhojanīyādīni gahetvāva gacchanti, pacchābhattaṃ gacchantā pañca bhesajjāni aṭṭha ca pānāni. nivesanesu pana tesāṃ dvinnāṃ dvinnāṃ bhikkhusahassānaṃ niccaṃ paññattāsānāneva honti. annapānabhesajjesu yo yaṃ icchati, tassa taṃ yathicchitameva sampajjati. tesu anāthapiṇḍikena ekadivasampi satthā pañhaṃ na pucchitapubbo. so kira “tathāgato buddhasukhumālo khattiyasukhumālo, ‘bahūpakāro me, gahapatī’ti mayhaṃ dhammaṃ desento kilameyyā”ti satthari adhimattasinehena pañhaṃ na pucchati. satthā pana tasmīhi nisinnamatteyyeva “ayaṃ seṭṭhi maṃ arakkhitabbaṭṭhāne rakkhati. ahañhi kappasatasahassādīkāni cattāri asaṅkhyeyyāni alaṅkatapaṭiyattaṃ attano sīsaṃ chinditvā akkhīni uppādetvā hadayamaṃsaṃ uppādetvā pāṇasamaṃ puttadāraṃ pariccajitvā pāramiyo pūrento paresaṃ dhammadesanatthameva pūresiṃ. esa maṃ arakkhitabbaṭṭhāne rakkhati”ti ekaṃ dhammadesanaṃ kathetiyeva.

Translation:

The Tathagata's residence was as follows: whereas he only spent one rains-residence in the great monastery of Nigrodha made by the twice-eighty-thousand families of his relatives (eighty from his maternal side and eighty from his paternal side), he spent nineteen rains in the great monastery in Jeta's Grove made by Anathapindaka and six rains in Forepark monastery made by Visakha giving up twenty-seven million of her wealth. He thus kept the rains-residence for twenty-five rains with Sāvattī as his support, due to the greatness of virtue of these two families.

Both Anathapindika and Visakha the great lay disciple were bound to go to attend upon of the Tathagata twice a day. And they, when going, never went empty-handed, for they thought, "the young novices will look upon our empty hands." When going before mealtime, they went taking hard and soft foods; and when going after mealtime, the five medicines and the eight juice drinks. Further, in their homes, meals were daily appointed for two thousand bhikkhus each where, in regards to food, drink, and medicines, whatever was wanted was fulfilled just as desired.

Of the two, Anathapindika had never asked a question of the teacher on a single day. It is said that he didn't ask any questions due to his excessive love for the teacher, thinking, "the Tathagata is a delicate Buddha, a delicate noble; when teaching the dhamma to me with the thought, 'of much support to me is this householder,' he would become wearied."

The teacher, however, while the other was just sitting there, thought, "this rich man protects me in a way that it is not proper to be protected. For I - when striving to fulfil the perfections over four uncountable eras and one-hundred-thousand eons wherein I had my own adorned and ornamented head cut off, had my eyes pulled out, had the flesh of my heart torn asunder, and gave away my wife and children who were as dear as life itself - brought them to fulfilment for the purpose of teaching the dhamma to others. This man protects me in a way that is not proper to be protected," and so gave a teaching on the dhamma.

Word-by-word:

hi Whereas **tathāgato** the Tathāgata **vasi** resided **ekameva** just one **vassāvāsaṃ** rains-residence **nigrodhamahāvihāre** in the great Nigrodha Monastery **kārite** made **dveasītiñātikulasahasseehi** by his twice-eighty thousands of related families, **iti** thus: **mātipakkhato asītiyā** eighty from the maternal side, **pitipakkhato asītiyā** eighty from the paternal side, **vasi** he resided **vassāvāsaṃ** for the rains-residence **pañcavīsativassāni** twenty-five rains **nissāya** supported by **sāvattihim** Savatthi **paṭicca** due to **guṇamahattataṃ** the fact of greatness of virtue **dvinnam** of two **kulānaṃ** families **iti** as follows: **ekūnavīsativassāni** nineteen rains **jetavanamahāvihāre** in the great monastery in Jeta's Grove **kārite** made **anāthapiṇḍikena** by Anāthapindaka **chabbassāni** six rains **pubbārāme** in Forepark monastery **kārite** made **visākhāya** by Visākhā **sattavīsatiakoṭidhanapariccāgena** with the relinquishing of twenty-seven million of [her] wealth.

anāthapiṇḍikopi Both Anāthapiṇḍika **visākhāpi** and Visākhā **mahāupāsikā** the great lay disciple **nibaddham** were bound **gacchanti** to go for **upaṭṭhānaṃ** the attending upon **tathāgatassa** of the Tathāgata **dve** on two **vāre** occasions **divasassa** per day. **ca** and **gacchantā** [they], when going **na gatapubbā** had never gone **tucchahatthā** empty-handed, **iti** [thinking] thus: “**daharasāmaṇerā** the young novices **olokessanti** will examine **no** our **hatthe** hands. **gacchantā** When going **purebhattaṃ** before the meal, **gacchanti** went **gahetvāva** having taken **khādaniyabhojanīyādīni** hard and soft foods; **gacchantā** when going **pacchābhattaṃ** after the meal, **pañca** the five **bhesajjāni** medicines **ca** and **aṭṭha** the eight **pānāni** drinks. **pana** further, **nivesanesu** in their homes **honti** there were **niccaṃ** always **tesaṃ** their **paññattāsanāneva** appointed meals **dvinnam dvinnam** for each two **bhikkhusahassānaṃ** thousand bhikkhus. **annapānabhesajjesu** in regards to food, drink and medicines, **yo** who **icchati** wanted **yaṃ** what, **taṃ** that **sampajjati** was fulfilled **tassa** for him **yathicchitameva** just as desired.

tesu Of them, **anāthapiṇḍikena** by Anāthapiṇḍika, **sathhā** the teacher **na pucchitapubbo** had never been asked **pañhaṃ** a question **ekadivasampi** on even a single day. **kira** it is said that **so** he, **adhimattasinehena** with excessive love **sathhari** for the teacher, **iti** [thinking] thus: “**tathāgato** the Tathāgata **buddhasukhumālo** is a delicate Buddha **khattiyasukhumālo**, a delicate noble; **desento** when teaching **dhammaṃ** the dhamma **mayhaṃ** to me **iti** [thinking] thus: **bahūpakāro** 'of much support **me** to me **gahapati** is this householder,' **kilameyya** would become wearied," **na pucchati** didn't ask **pañhaṃ** a question.

sathhā The teacher, **pana** however, **tasmim** while that one **nisinnamatteyeva** was just sitting there, **iti** [thought] thus: “**ayaṃ** this **seṭṭhi** rich man **rakkhati** protects **maṃ** me **arakkhitabbaṭṭhāne** in a way that it is not proper to be protected. **ahañhi** For I **pūrento** when bringing to fulfilment **pāramiyo** the perfections **cattāri** over four **asaṅkhyeyyāni** uncountable eras **kappasatasahassādhikāni** plus one-hundred-thousand eons **sisam** having had my head, **alaṅkatapaṭiyattaṃ** which was decorated and prepared **attano** by myself, **chinditvā** cut off **akkhīni uppāṭetvā** having had my eyes pulled out **hadayamaṃsaṃ uppāṭetvā** having had the flesh of my heart pulled out **pariccajitvā** and having given away **puttadāraṃ** my wife and children, **pañasamaṃ** as dear as life itself, **pūresim** brought them to perfection **dhammadesanatthameva** for the purpose of teaching the dhamma **paresaṃ** to others. **esa** This man **rakkhati** protects **maṃ** me **arakkhitabbaṭṭhāne** in a way that is not proper to be protected," **kathetiyeva** gave **ekaṃ dhammadesanaṃ** a teaching on the dhamma.

Part Three

tadā sāvattiyam satta manussakoṭiyo vasanti. tesu satthu dhammakatham sutvā pañcakoṭimattā manussā ariyasāvaka jātā, dvekoṭimattā manussā puthujjanā. tesu ariyasāvakanam dveveva kiccāni ahesum — purebhattam dānam denti, pacchābhattam gandhamālādihatthā vatthabhesajjapānakādīni gāhāpetvā dhammassavanatthāya gacchanti. athekadivasam mahāpālo ariyasāvake gandhamālādihatthe vihāram gacchante disvā “ayaṃ mahājano kuhiṃ gacchatī”ti pucchitvā “dhammassavanāyā”ti sutvā “ahampi gamissāmī”ti gantvā satthāram vanditvā parisapariyante nisīdi.

buddhā ca nāma dhammam desentā saraṇasīlapabbajjādīnam upanissayam oloketvā ajjhāsayavasena dhammam desenti, tasmā taṃ divasam satthā tassa upanissayam oloketvā dhammam desento anupubbikatham kathesi. seyyathidaṃ — dānakatham, sīlakatham, saggakatham, kāmānam ādīnavam, okāram saṃkilesam, nekkhamme ānisaṃsam pakāsesi.

taṃ sutvā mahāpālo kuṭumbiko cintesi — “paralokam gacchantam puttadhītarō vā bhātaro vā bhogā vā nānugacchanti, sarīrampi attanā saddhiṃ na gacchati, kiṃ me gharāvāsena pabbajissāmī”ti. so desanāpariyosāne satthāram upasaṅkamtivā pabbajjam yāci. atha naṃ satthā — “atthi te koci āpucchitabbayuttako ñātī”ti āha. “kaniṭṭhabhātā me atthi, bhante”ti. “tena hi taṃ āpucchāhī”ti.

Translation:

In Sāvatti, just then, were dwelling seven koti of people. Of them, a total of five koti of people, having heard talk on the dhamma from the teacher, had become noble disciples. A total of two koti humans were still fully-defiled.

Of them, two tasks were undertaken only by the noble disciples:

1) before the meal they would give alms;

2) after the meal, with hands full of scents, garlands, etc. having ordered the bringing of cloth, medicines, drinks, etc. they would go for the purpose of listening to the dhamma.

Then, one day, Mahāpāla, having seen the noble disciples with hands full of scents, garlands, etc. going to the monastery, asked, "to where is this great crowd going?" On hearing, "for listening to the dhamma", he thought, "I, too, will go." Going and paying homage to the teacher, he sat at the perimeter of the gathering.

Indeed, awakened ones, when teaching the dhamma, do so according to disposition, after examining the audience's past supportive conditions such as taking refuge, keeping precepts, going forth, etc. Thus, on that day, the teacher, discerning his (Mahāpāla's) past supportive conditions, taught an exposition on gradual development; that is: an exposition on charity, an exposition on morality, an exposition on heaven, the disadvantages, the baseness, and the defilement of sensuality, and the benefits of renunciation.

Having heard this, the landowner Mahāpāla thought, "neither sons and daughters, nor wives, nor possessions follow after one going to the next world. Even the physical body does not go along with one. What is to be gained by my dwelling as a householder? I will go forth."

At the end of the teaching, he approached the teacher and requested the going forth. At this, the teacher asked, "is there any relative of yours of whom it would be proper to ask permission?" "There is my younger brother venerable sir." "In that case, ask permission of him."

Word-by-word:

sāvattھیyaṃ in Savatthi **tadā** then **vasanti**. were dwelling **satta** seven **manussakoṭṭiyo** koti of humans **tesu** of them **pañcakoṭṭimattā** a total of five koti **manussā** humans **sutvā** having heard **dhammakathaṃ** a dhamma talk **satthu** of the teacher **jātā**, had become **ariyasāvaka** noble disciples **dvekoṭṭimattā** a total of two koti **manussā** humans **puthujjanā**. [were] defiled beings.

tesu of them, **ahesuṃ** there were **dveyeva** just two **kiccāni** duties **ariyasāvakaṇaṃ** of the noble disciples **purebhattaṃ** before the meal **denti**, they give **dānaṃ** charity **pacchābhattaṃ** after the meal **gandhamālādihatthā** with hands full of scents, garlands, etc. **gāhāpetvā** having ordered the bringing of **vatthabhesajjapānakādīni** cloth, medicines, drinks, etc. **gacchanti**. would go **dhammassavanatthāya** for the purpose of listening to the dhamma. **athekadivasam** then, one day, **mahāpālo** Mahapaala **disvā** having seen **ariyasāvake** the noble disciples **gandhamālādihatthe** with hands full of scents, garlands, etc. **gacchante** going to **vihāraṃ** the monastery **pucchitvā** having asked, **iti** thus: **kuhiṃ** "to where **ayaṃ** [is] this **mahājano** great crowd **gacchati** going?" **sutvā** having heard, **iti** thus: "**dhammassavanāya**" "for listening to the dhamma" **iti** [thought] thus: "**ahampi** "I, too, **gamissāmi**" will go." **gantvā** having gone, **vanditvā** having paid homage **satthāraṃ** to the teacher, **nisīdi**. sat **parisapariyante** at the perimeter of the assembly.

ca and **buddhā** awakened ones **nāma** indeed **desentā** when teaching **dhammaṃ** the dhamma **desenti** teach **dhammaṃ** the dhamma **ajjhāsayavasena** according to disposition **oloketvā** having discerned **upanissayaṃ** the supporting conditions **saraṇasīlapabbajjādīnaṃ** such as taking refuge, keeping precepts, going forth, etc. **tasmā** thus, **taṃ** on that **divasaṃ** day **satthā** the teacher **oloketvā** having discerned **tassa** his **upanissayaṃ** supporting conditions, **desento** when teaching **dhammaṃ** the dhamma **kathesi**. expounded **anupubbikathaṃ** the exposition on gradual development, **seyyathidaṃ** that is to say **pakāsesi** he made known **dānakathaṃ**, the exposition of charity, **sīlakathaṃ**, the exposition of morality, **saggakathaṃ**, the exposition on heaven, **ādinavaṃ**, the disadvantages **okāraṃ** the baseness, **saṃkilesaṃ**, and the defilement **kāmānaṃ** of sensuality, **ānisaṃsaṃ** and the benefit **nekkhamme** in regards to renunciation

sutvā having heard **taṃ** that, **kuṭumbiko** the landowner **mahāpālo** Mahāpāla **cintesi** thought **iti** thus: **na** neither **puttadhītarō** sons and daughters **vā** nor **bhātārō** wives **vā** nor **bhogā** possessions **vā** **anugacchanti** follow after **gacchantaṃ** the one going "**paralokaṃ** to the next world. **pi** even **sarīraṃ** the physical body **na** does not **gacchati** go **saddhiṃ** together **attanā** with oneself. **kiṃ** what [is to be gained] **me** by me **gharāvāsena** dwelling as a householder? **pabbajissāmi** I will go forth. **desanāpariyosāne** at the end of the teaching, **so** he **upasaṅkamitvā** having approached **satthāraṃ** the teacher **yāci** requested **pabbajjaṃ** the going forth. **atha** At **naṃ** that, **satthā** the teacher **āha** spoke **iti** thus: "**atthi** is there **koci** any **ñāti** relative **te** of yours **āpucchitabbayuttako** who it would be proper to ask permission? **atthi** There is **me** my "**kaniṭṭhabhātā** younger brother **bhante** venerable sir. "**tena hi** in that case **āpucchāhi** ask permission of **taṃ** him.

Part Four

so "sādhū"ti sampatiçchitvā satthāraṃ vanditvā gehaṃ gantvā kaniṭṭhaṃ pakkosāpetvā — "tāta, yaṃ mayhaṃ imasmiṃ gehe saviññāṇakampi aviññāṇakampi dhaṇaṃ kiñci atthi, sabbāṃ taṃ tava bhāro, paṭipajjāhi naṃ"ti. "tumhe pana kiṃ karissathā"ti āha. "ahaṃ satthu santike pabbajissāmi"ti. "kiṃ kathesi bhātika, tvaṃ me mātari matāya mātā viya, pitari mate pitā viya laddho, gehe te mahāvibhavo, sakkā gehaṃ ajjhāvasanteheva puññāni kātuṃ, mā evaṃ karitthā"ti. "tāta, ahaṃ satthu dhammadesanaṃ sutvā gharāvāse vasituṃ na sakkomi. satthārā hi atisaṇhasukhumaṃ tilakkhaṇaṃ āropetvā ādimajjhapariyosānakalyāṇo dhammo desito, na sakkā so agāramajjhe vasantena pūretuṃ, pabbajissāmi, tāta"ti. "bhātika, taruṇāyeva tāvattha, mahallakakāle pabbajissathā"ti. "tāta, mahallakassa hi attano hatthapādāpi anassavā honti, na attano vase vattanti, kimaṅgaṃ pana ñātakā, svāhaṃ tava kathaṃ na karomi, samaṇapaṭipattiṃyeva pūressāmi".

"jarājajjaritā honti, hatthapādā anassavā. yassa so vihatatthāmo, kathaṃ dhammaṃ carissati".
pabbajissāmevāhaṃ, tātāti

tassa viravantasseva satthu santikaṃ gantvā pabbajjaṃ yācitvā laddhapabbajjūpasampado ācariyupajjhāyānaṃ santike pañca vassāni vasitvā vuṭṭhavasso pavāretvā satthāramupasaṅkamitvā vanditvā pucchi —

"bhante, imasmiṃ sāsane kati dhurāni"ti? "ganthadhuraṃ, vipassanādhuranti dveyeva dhurāni bhikkhū"ti.

Translation:

He, assented, "very well," and, paying respect to the teacher, went to his home and had his younger brother called. "My dear, whatever of mine there is in this house, either animate or inanimate wealth, all of that is now your burden. Please live your life off of it."

"But what will you do?" his brother asked.

"I will go forth in the teacher's presence."

"What are you saying brother? I have had only you as a mother since mother died; as a father since father died! You have great affluence in the house. It is possible for one dwelling in the household to perform good deeds; don't do this, my dear!"

"I have heard the teacher's exposition on the dhamma and am not able to dwell as a householder. Dhamma that is beautiful in the beginning, middle and end, leading to the realization of the three characteristics which are exceedingly subtle and refined, has been taught by the teacher. One is not able to bring it to fulfillment while dwelling in the midst of the household. I will go forth, my dear."

"Brother, you are still too young! Go forth when you are old!"

"My dear, for an old person even their very own hands and feet disobey them; they go not according to one's power; so, to what degree one's relatives? Shush. I will not act according to your words; I am going to bring to fulfillment the practice of a recluse."

*weak the old are, hands and feet disobedient
he whose welfare has been destroyed, how shall he practice the dhamma?*

"Truly, my dear, I will go forth."

While his brother was still crying, he returned to the presence of the teacher and requested the going forth. Receiving both going forth and ordination, and after dwelling five rains in the presence of his teacher and preceptor, with the exiting the rains and giving permission (for the sangha to point out his faults), he approached the teacher. Having paid respect, he asked, "Venerable sir, in this dispensation, how many duties are there?"

"There are just these two duties, o monk: the duty of study and the duty of insight."

Word by word:

so he, **sampaṭicchitvā** having assented **iti** thus: “**sādhu** "very well" **vanditvā** having paid respect **satthāraṃ** to the teacher **gantvā** having gone **gehaṃ** to his home **pakkosāpetvā** having ordered the calling of **kaniṭṭhaṃ** his younger brother, **iti** [spoke] thus: “**tāta** dear, **yaṃ** what **kiñci** ever **mayhaṃ** of mine **atthi** there is **imasmiṃ** in this **gehe** house **saviññānakampi** either animate **aviññānakampi** or inanimate **dhanaṃ** wealth **sabbaṃ** all of **taṃ** that **tava** [is] your **bhāro** burden **paṭipajjāhi** please live your life off of **nan** that. **pana** but **kiṃ** what “**tumhe karissatha** will you do? ** **āha** he replied “**ahaṃ** I **pabbajissāmi** will go forth **satthu** in the teacher's **santike** presence. “**kiṃ** what **kathesi** are you saying **bhātika** brother? **tvam** you [are] **laddho** obtained **viya** as **mātā** a mother **me** to me **mātari** since mother **matāya** has died **viya** as **pitā** a father **pitari** since father **mate** has died. **mahāvibhavo** [there is] great affluence **gehe** in the house **te** for you. **sakkā** it is possible **kātuṃ** to perform **puññāni** good deeds **eva** even **ajjhāvasantehi** by those dwelling **gehaṃ** in the household. **mā** don't **karittha** do **evaṃ** this “**tāta**, dear, **ahaṃ** I **sutvā** having heard **satthu** the teacher's **dhammadesanaṃ** teaching on the dhamma **na sakkomi** am not able **vasituṃ** to dwell **gharāvāse** in the dwelling of a householder. **hi** for **satthārā** by the teacher **dhammo** dhamma **ādimajjhapariyosānakalyāṇo** that is beautiful in the beginning, middle and end, **āropetvā** leading to the realization of **tilakkhaṇaṃ** the three characteristics **atisaṅhasukhamaṃ** which are exceedingly subtle and refined, **desito** has been taught. **so** he **na** is not **sakkā** able **pūretuṃ**, to bring to [it] to completion **vasantena** by dwelling **agāramajjhe** in the midst of the household. **pabbajissāmi**, I will go forth, **tāta** my dear. “**bhātika**, brother **attha** you are **tāva** still **eva** too **taruṇā** young. **pabbajissatha** go forth **mahallakakāle** in the time when you are old. “**tāta**, my dear **mahallakassa** for an old person **hi** even **attano** their own **hatthapādāpi** very hands and feet **honti** are **anassavā** disobedient **na** they do not **vattanti**, go **vase** according to the power **attano** of oneself. **pana** so **kimaṅgaṃ** to what degree **ñātakā** one's relatives? **su** Shush. **ahaṃ** I **na** will not **karomi** act [according to] **tava** your **kathaṃ** words; **pūressāmi** I am going to bring to fulfillment **samaṇapaṭipattiṃyeva** that very practice of a recluse.

jarājjaritā weak the old **honti** are **hatthapādā** their hands and feet **anassavā** disobedient

so he **yassa** whose **vihatattāmo** welfare has been destroyed **kathaṃ** how **carissati** shall he practice **dhammaṃ** the dhamma?

pabbajissāmevāhaṃ, "indeed, I will go forth, **tātāti** dear."

tassa while he **viravantasseva** was still crying **gantvā** having gone **santikaṃ** to the presence **satthu** of the teacher **yācitvā** having requested **pabbajjaṃ** the going forth **laddhapabbajjūpasampado** as one who received the going forth and ordination, **vasitvā** having dwelt **pañca** five **vassāni** rains **santike** in the presence **ācariyupajjhāyānaṃ** of his teacher and preceptor, **vuṭṭhavasso** with the exiting the rains **pavāretvā** having given permission [for the sangha to point out his faults] **satthāramupasaṅkamitvā** having approached the teacher **vanditvā** having paid respect, **pucchi** asked **iti** thus:

“**bhante**, venerable sir, **imasmiṃ** in this **sāsane** dispensation, **kati** how many **dhurāni?** duties **santi** are there?

“**ganthadhuraṃ** the duty of study **ca** and **vipassanādhuraṃ** the duty of insight. **iti** thus **santi** there are **dveyyeva** just two **dhurāni** duties, **bhikkhū** monk.

Part Five

“katamaṃ pana, bhante, ganthadhuraṃ, katamaṃ vipassanādhuraṃ”ti?

“attano paññānurūpena ekaṃ vā dve vā nikāye sakalaṃ vā pana tepītakam buddhavacanaṃ uggaṇhitvā tassa dhāraṇaṃ, kathanāṃ, vācananti idaṃ ganthadhuraṃ nāma, sallahukavuttino pana pantasenāsanābhīratassa attabhāve khayavayaṃ paṭṭhapetvā sātaccakiriyavasena vipassanaṃ vaḍḍhetvā arahattaggaṇanti idaṃ vipassanādhuraṃ nāmā”ti.

“bhante, ahaṃ mahallakakāle pabbajito ganthadhuraṃ pūretuṃ na sakkhissāmi, vipassanādhuraṃ pana pūressāmi, kammaṭṭhānaṃ me kathethā”ti.

athassa satthā yāva arahattaṃ kammaṭṭhānaṃ kathesi.

so satthāraṃ vanditvā attanā sahaḡāmino bhikkhū pariyesanto satṭhi bhikkhū labhitvā tehi saddhiṃ nikkhamitvā vīsayojanasatamaḡgaṃ gantvā ekaṃ mahantaṃ paccantaḡāmaṃ patvā tattha saparivāro piṇḡāya pāvisi. manussā vattasampanne bhikkhū disvāva pasannacittā āsanāni paññāpetvā nisīdāpetvā paṇītenāhārena parivisitvā, “bhante, kuhiṃ ayyā gacchantī”ti pucchitvā “yathāphāsukaṭṭhānaṃ upāsakā”ti vutte paṇḡitā manussā “vassāvāsaṃ senāsaṃ pariyesanti bhadantā”ti ṇātvā, “bhante, sace ayyā imaṃ temāsaṃ idha vaseyyuṃ, mayaṃ saraṇesu patitṭhāya sīlāni gaṇheyyāmā”ti āhaṃsu. tepi “mayaṃ imāni kulāni nissāya bhavanissaraṇaṃ karissāmā”ti adhivāsesuṃ.

Translation:

"What then, venerable sir, is the duty of study, and what the duty of insight?"

"Having learned one or two sections or even the whole three baskets comprising the Buddha's word, as accords with one's wisdom; the carrying on, the discussing, the speaking on what has been learned; this is called the duty of study. The gaining of arahantship by bringing insight to maturity through the power of constant application by one with light duties delighting in a secluded abode who has firmly established [in the mind] the waste and decay of their being; this is called the duty of insight."

"Venerable sir, I have gone forth in my old age; I shall not be able to bring to fulfillment the duty of study. The duty of insight, however, I shall bring to fulfillment. Please teach me a meditation subject."

So, the teacher taught him a meditation subject leading to arahantship.

He paid respect to the teacher, then sought out and found sixty monks to go along with him. Going together, they travelled one-hundred-and-twenty yojanas and reached a great border-town, which he and his retinue entered together for alms. The people, impressed upon seeing the monks of perfect behaviour, set out seats, had the monks sit down, served them with food and drink and asked, "Venerable sir, where are the good sirs going?"

Upon their replying, "to a place that is comfortable, lay-followers", the wise people understood, "the venerable sirs are looking for a dwelling as a residence for the rains," and said, "Venerable sir, if the good sirs would stay here these three months, we would take the precepts and establish ourselves in the refuges. The monks acquiesced, thinking, "dependant on these families we will make an escape from becoming."

Word-by-word:

“**katamaṃ** what **pana**, then **bhante**, venerable sir **ganthadhuraṃ**, is the duty of study **katamaṃ** what **vipassanādhuraṃ** is the duty of insight?

uggaṇhitvā having learned **ekaṃ** one **vā** or **dve** two **vā nikāye** sections **vā** or **pana** even **sakalaṃ** the whole **tepiṭakaṃ** three baskets **buddhavacanaṃ** that are the Buddha's words, **attano paññānurūpena** according to one's wisdom, **dhāraṇaṃ** the carrying on, **kathanaṃ** the discussing, **vācanaṃ** the speaking **tassa** of that; **idaṃ** this **nāma**, is called **ganthadhuraṃ** the duty of study. **pana** Then, **arahattaggahaṇaṃ** the gaining of arahantship **vaḍḍhetvā** having brought to maturity **vipassanaṃ** insight **sātaccakiriyavasena** through the power of constant application **sallahukavuttino** by one with light duties **pantasenāsanābhiraṭṭassa** delighting in a secluded abode **paṭṭhapetvā** having firmly established [in the mind] **khayavayaṃ** the waste and decay **attabhāve** in regards to one's being. **idaṃ** This **nāma** is called **vipassanādhuraṃ** the duty of insight.

“**bhante**, venerable sir, **ahaṃ** I **pabbajito** have gone forth **mahallakakāle** in the time of being old **na sakkhissāmi**, I shan't be able **pūretuṃ** to bring to fulfilment, **ganthadhuraṃ** the duty of study. **vipassanādhuraṃ** The duty of insight, **pana** however, **pūressāmi**, I shall bring to fulfilment. **kathetha** please expound **kammaṭṭhānaṃ** a meditation subject **me** to me.

atha So, **yāva** as far as **arahattaṃ** arahantship, **sattā** the teacher **tāva** so far **kathesi** expounded **kammaṭṭhānaṃ** a meditation subject **assa** to him .

so He **vanditvā** having paid respect **sattāraṃ** to the teacher, **pariyesanto** seeking out **bhikkhū** bhikkus **sahagāmino** [who would be] those who go along **attanā** with him, **labhitvā** having gained **saṭṭhi** sixty **bhikkhū** bhikkhus, **nikkhamitvā** having gone out **saddhiṃ** together **tehi** with them, **gantvā** having travelled **visayojanasatamaggaṃ** a path of one-hundred-and-twenty yojanas, **patvā** having reached **ekaṃ** one **mahantaṃ** great **paccantaḡamaṃ** border-town **pāvīsi** entered **piṇḍāya** for alms **tattha** therein **saparivāro** together with his retinue. **manussā** People, **disvāva** just having seen **bhikkhū** the bhikkhus **vattasampanne** of perfect behaviour **pasannacittā** [becoming] faithful-minded, **paññāpetvā** having set out **āsanāni** seats **nisīdāpetvā** having caused [the monks] to sit, **parivisitvā** having served [them] **paṇītenāhārena** with drink and food, **pucchitvā** having asked **iti** thus: “**bhante**, venerable sir **kuhiṃ** where **ayyā** are the sirs **gacchanti** going?

vutte when it was said **iti** thus: “**yathāphāsukaṭṭhānaṃ** "to a place that is comfortable **upāsakā** lay-followers", **paṇḍitā** wise **manussā** people **ñatvā** having understood **iti** thus: **bhadantā** "the venerable sirs **pariyesanti** are looking for **senāsaṃ** a dwelling “**vassāvāsaṃ** as a residence for the rains" **āhaṃsu** spoke **iti** thus “**bhante**, venerable sir, **sace** if **ayyā** the good sirs **vaseyyuṃ** would stay **idha** here **imaṃ** these **temāsaṃ** three months, **mayāṃ** we **paṭiṭṭhāya** having established [ourselves] **saraṇesu** in the refuges **gaṇheyyāma** would take **sīlāni** the precepts. **tepi** So, they **iti** [having thought] thus: **nissāya** dependant on **imāni** these **kulāni** families **mayāṃ** we **karissāma** will make **bhavanissaraṇaṃ** an escape from becoming" **adhivāsesuṃ** acquiesced.

Part Six

manussā tesam paṭiññaṃ gahevā vihāraṃ paṭijaggitvā rattitṭhānadivātṭhānāni sampādetvā adamsu. te nibaddhaṃ tameva gāmaṃ piṇḍāya pavisanti. atha ne eko vejjo upasaṅkavitvā, “bhante, bahūnaṃ vasaṇaṭṭhāne aphāsukampi nāma hoti, tasmim̐ uppanne mayhaṃ katheyyātha, bhesajjaṃ karissāmi”ti pavāresi. thero vassūpanāyikadivase te bhikkhū āmantetvā pucchi, “āvuso, imaṃ temāsaṃ katihi iriyāpathehi vītināmessathā”ti? “catūhi, bhante”ti. “kiṃ panetaṃ, āvuso, patirūpaṃ, nanu appamattehi bhavitabbaṃ”? “mayañhi dharamānakassa buddhassa santikā kammaṭṭhānaṃ gahevā āgatā, buddhā ca nāma na sakkā pamādena ārādetuṃ, kalyāṇajjhāsayena te vo ārādetabbā. pamattassa ca nāma cattāro apāyā sakagehasadisā, appamattā hothāvuso”ti. “kiṃ tumhe pana, bhante”ti? “ahaṃ tīhi iriyāpathehi vītināmessāmi, piṭṭhiṃ na pasāressāmi, āvuso”ti. “sādhu, bhante, appamattā hothā”ti.

atha therassa niddaṃ anokkamantassa paṭhamamāse atikkante majjhimamāse sampatte akkhirogo uppajji. chiddaghaṭato udakadhārā viya akkhīhi assudhārā paggharanti. so sabbarattim̐ samaṇadhammaṃ katvā aruṇuggamane gabbhaṃ pavisitvā nisīdi. bhikkhū bhikkhācāraṇelāya therassa santikaṃ gantvā, “bhikkhācāraṇelā, bhante”ti āhaṃsu. “tena hi, āvuso, gaṇhatha pattaṇḍāraṇa”ti. attano pattaṇḍāraṇaṃ gāhāpetvā nikkhāmi. bhikkhū tassa akkhīhi assūni paggharante disvā, “kimetaṃ, bhante”ti pucchimsu. “akkhīni me, āvuso, vātā vijjhanti”ti. “nanu, bhante, vejjena pavāritamhā, tassa kathemā”ti. “sādhu, bhante, appamattā hothā”ti.

Translation:

The people, having obtained their promise, tended to a dwelling for them, making dwelling places for night and day and offering them to the monks, and the monks went daily to that same village for alms. Then, one doctor approached them and invited them thus: "Venerable sir, with so many in one residence, some ailment will certainly arise. When it does, please tell me and I will make medicine for you."

The elder, on the day of entering the rains, called the monks and asked, "friends, in how many postures will you pass this three month period?"

"In four, venerable sir."

"What? But, friends, is this proper? Should you not live with vigilance? For we came here after obtaining a meditation subject in the presence of a living Buddha. And Buddhas are not to be pleased by those who are negligent; they can only be pleased with those who have beautiful disposition. Further, for one who is negligent the four states of loss lie in wait just like one's own home. May you all, friends, be vigilant."

"What about you, venerable sir?"

"I will pass the time in three postures; I will not stretch out my back, friends."

"Very good, venerable sir; may you be vigilant."

Then, after the elder had passed the first month without falling sleep, he acquired an eye disease at the beginning of the second month. Showers of tears flowed forth from his eyes like water flowing from a pot with a hole. He performed the dhammas of recluseness for the whole night, then went into the inner chamber at the arising of dawn and sat down. The monks, at the time of wandering for alms, went to the elder and said, "it is the time for wandering for alms, venerable sir."

"Well then, friends, carry my bowl and robe." Having had them take his own bowl and robe, he went out.

The monks, seeing the tears flowing from his eyes, asked, "What is this, venerable sir?"

"My eyes, friends, are stung by the wind."

"Were we not, venerable sir, given invitation by a doctor? We will speak to him."

"Very well, friends."

manussā The people **gahetvā** having got **tesaṃ** their **paṭiññaṃ** promise, **paṭijaggitvā** having tended to **vihāraṃ** a dwelling **sampādetvā** having finished **rattiṭṭhānadivātṭhānāni** places for night and places for day **adaṃsu** gave them [to the bhikkhus]. **te** They **nibaddhaṃ** always **pavisanti** went into **tameva** that very **gāmaṃ** village **piṇḍāya** for alms. **atha** Then **eko** one **vejjo** doctor **upasaṅkamitvā** having approached **ne** them, **pavāresi** invited **iti** thus: **bhante** "Venerable sir, **hoti** there is to be **nāma** certainly **aphāsukampi** indeed discomfort **vasanaṭṭhāne** in a dwelling place **bahūnaṃ** of many. **tasmiṃ** When that **uppanne** [is] arisen, **katheyyātha** you should tell **mayhaṃ** to me. **karissāmi** I will make **bhesajjaṃ** medicine. **thero** The elder, **vassūpanāyikadivase** on the day of entering the rains, **āmantetvā** having called **te** those **bhikkhū** bhikkhus, **pucchi** asked **iti** thus: "āvuso friends, **katihi** with how many **iriyāpathehi** postures **vītināmessatha** will you pass **imaṃ** this **temāsaṃ** three month period? **iti** [They replied] thus: "catūhi with four, **bhante** venerable sir. "kim What? **panetaṃ**, but is this, **āvuso** friends, **patirūpaṃ** proper? **nanu** Is it not that **bhavitabbaṃ** it should be existed **appamattehi** with non-negligence? **mayañhi** For we **āgatā** came **gahetvā** having taken **kammaṭṭhānaṃ** a meditation **santikā** in the presence **dharamānakassa** of a living **buddhassa** Buddha. **ca** And **buddhā** Buddhas **nāma** indeed **na** are not **sakkā** able **ārādhetuṃ** to be pleased **pamādena** by one who is negligent; **te** they **ārādhetabbā** should be pleased **kalyāṇajjhāsayena** with the beautiful disposition **vo** of you all. **ca** And, **pamattassa** for one who is negligent **nāma** indeed **cattāro** the four **apāyā** [states of] loss **sakagehasadisā** [are] of a kind with one's own home. **hothāvuso** May you all, friends, **appamattā** [be] ones who are non-negligent. **iti** [They asked] thus: **kim** "what **pana** as for **tumhe** you, **bhante** venerable sir?" **iti** [The elder replied] thus: **ahaṃ** "I **vītināmessāmi** will pass it **tīhi** with three **iriyāpathehi** postures; **na pasāressāmi** I will not stretch out **piṭṭhiṃ** [my] back, **āvuso** friends." **iti** [They replied] thus: **sādhū**, It is good, **bhante** venerable sir; **hotha** may you be **appamattā** non-negligent."

atha Then **therassa** while the elder **anokkamantassa** [was] not falling into **niddaṃ** sleep **paṭhamamāse** at the first month **atikkante** passing **majjhimamāse** at the second month **sampatte** being reached **akkhirogo** an eye disease **uppajji** arose. **assudhārā** Showers of tears **paggharanti** flowed forth **akkhīhi** from [his] eyes **viya** like **udakadhārā** the flow of water **chiddaghaṭato** from a pot with a hole. **so** He **katvā** having performed **samaṇadhammaṃ** the dhammas of a recluse **sabbarattiṃ** for the whole night **pavisitvā** having gone into **gabbhaṃ** the inner chamber **aruṇuggamane** at the arising of dawn, **nisīdi** sat down. **bhikkhū** The bhikkhus, **bhikkhācāravelāya** at the time of wandering for alms, **gantvā** went **santikaṃ** into the presence **therassa** of the elder, **āhaṃsu** spoke **iti** thus: **bhikkhācāravelā** "[it is] the time for wandering for alms, **bhante** venerable sir."

iti [The elder replied] thus: **hi** "Well "tena then, **āvuso**, friends, **gaṇhatha** take **pattacivaraṃ** the bowl and robe." **gāhāpetvā** having caused [them] to take **attano** [his] own **pattacivaraṃ** bowl and robe, **nikkhami** went out. **bhikkhū** The bhikkhus **disvā** having seen **assūni** the tears **paggharante** flowing out **akkhīhi** from the eyes **tassa** of him **pucchimsu** asked **iti** thus: "kimetaṃ "What is this, **bhante** venerable sir?"

me my **akkhīni** eyes, **āvuso** friends, **vijjhanti** are pierced **vātā** by the wind." **iti** [They asked] thus: **nanu** "Is it not **bhante** venerable sir **pavāritamhā** that we were invited **vejjena** by a doctor? **kathema** We will speak **tassa** to him." **iti** [The elder replied] thus: **sādhāvuso** "It is good, friends."

Part Seven

te vejjassa kathayim̐su. so telam̐ pacitvā pesesi. thero nāsāya telam̐ āsiñcanto nisinnakova āsiñcitvā antogāmaṃ pāvīsi. vejjo taṃ disvā āha — “bhante, ayyassa kira akkhīni vāto vijjhatī”ti? “āma, upāsakā”ti. “bhante, mayā telam̐ pacitvā pesitaṃ, nāsāya vo telam̐ āsittan”ti? “āma, upāsakā”ti. “idāni kīdisan”ti? “rujjateva upāsakā”ti. vejjo “mayā ekavāreneva vūpasamanasamattham̐ telam̐ pahitaṃ, kiṃ nu kho rogo na vūpasanto”ti cintetvā, “bhante, nisīditvā vo telam̐ āsittaṃ, nipajjitvā”ti pucchi. thero tuṅhī ahoṣi, punappunaṃ pucchiyamānopi na kathesi. so “vihāraṃ gantvā therassa vasanaṭṭhānaṃ olokessāmī”ti cintetvā — “tena hi, bhante, gacchathā”ti theram̐ vissajjetvā vihāraṃ gantvā therassa vasanaṭṭhānaṃ olokento caṅkamananisīdanaṭṭhānameva disvā sayanaṭṭhānaṃ adisvā, “bhante, nisinnehi vo āsittaṃ, nipannehī”ti pucchi. thero tuṅhī ahoṣi. “mā, bhante, evaṃ karittha, samaṇadhammo nāma sarīraṃ yāpentena sakkā kātum̐, nipajjitvā āsiñcathā”ti punappunaṃ yāci. “gaccha tvaṃ tāvāvuso, mantetvā jānissāmī”ti vejjaṃ uyyojesi.

therassa ca tattha neva ñātī, na sālohitā atthi, tena saddhiṃ manteyya? karajakāyena pana saddhiṃ mantento “vadehi tāva, āvuso pālita, tvaṃ kiṃ akkhīni olokessasi, udāhu buddhasāsaṇaṃ? anamataggasmiñhi saṃsāraṇaṭṭe tava akkhikāṇassa gaṇanā nāma natthi, anekāni pana buddhasatāni buddhasahassāni atītāni. tesu te ekabuddhopi na paricīṇṇo, idāni imaṃ antovassaṃ tayo māse na nipajjissāmīti temāsaṃ nibaddhavīriyaṃ karissāmi. tasmā te cakkhūni nassantu vā bhijjantu vā, buddhasāsaṇameva dhārehi, mā cakkhūni”ti bhūtakāyaṃ ovaḍanto imā gāthāyo abhāsi —

“cakkhūni hāyantu mamāyitāni, sotāni hāyantu tatheva kāyo. sabbampidaṃ hāyatu dehanissitaṃ, kiṃ kāraṇā pālita tvaṃ pamajjasi.

“cakkhūni jīrantu mamāyitāni... “cakkhūni bhijjantu mamāyitāni...

Translation:

They spoke to the doctor, and he cooked some oil and sent it to them. The elder poured the oil into his nose while sitting and went into the town. The doctor, seeing him, said: "Venerable sir, I was told that the wind is piercing the eyes of the good sir."

"Yes, lay follower." "Venerable sir, I cooked and sent oil; did you pour the oil into your nose?" "Yes, lay follower." "Now how is it?" "Still hurting, lay follower."

The doctor, thinking, "the oil I sent was capable of relieving his sickness with only one application. Why then has the sickness not been relieved?" asked, "Venerable sir, did you pour the oil sitting or lying down?" The elder was silent. Though asked again and again, he didn't speak. The doctor, thinking, "I will go to the abode of the elder and see his place of dwelling," said to the elder, "well then, venerable sir, go ahead," and went to the abode of the elder. Looking over his dwelling place and seeing only the walking and sitting place - not seeing a lying place - he asked, "venerable sir, did you pour the oil sitting or lying?" The elder was silent. The doctor pleaded with him again and again, saying, "don't act like this, venerable sir! Truly, the dhamma of a recluse can only be performed by one who maintains the body. May you pour the oil lying down!" The elder dismissed the doctor, "go now, friend. I will hold a consultation and learn what I should do."

But in that place there were neither the elder's relations nor those of the same blood; therefore with whom should he consult? Consulting together just with his physical body, exhorting his formed body, saying, "speak then, friend Pālita! What, will you look after the eyes, or rather the religion of the Buddha? There is indeed no counting the number of times you have suffered blindness of the eyes in the rounds of samsara, which is without any graspable beginning. Further, many hundreds of Buddhas, many thousands of Buddhas have arisen in the past, and you did not attend upon even a single one of them. Now since I have promised I will not lie down in this rains for three months, I will make constant effort for those three months. Therefore, let your eyes be destroyed or broken, may you uphold just the religion of the Buddha, not the eyes!" spoke these verses:

The eyes may they perish, so dear to me; The ears may they perish, indeed, so the body. Yea, all this may it perish that is dependent on the body; For what reason, Palita, are you heedless? The eyes may they be destroyed... The eyes may they break...

te They **kathayiṃsu** spoke **vejjassa** to the doctor. **so** He **pacitvā** having cooked **telaṃ** some oil **pesesi** sent [it]. **thero** The elder **āsiñcanto** when pouring **telaṃ** the oil **nāsāya** into the nose, **āsiñcitvā** having poured [it] **nisinnakova** only sitting, **pāvisi** went into **antogāmaṃ** the town's interior. **vejjo** The doctor, **disvā** having seen **taṃ** him, **āha** spoke **iti** thus: "**bhante** "Venerable sir, **kira** it is said **vāto** the wind **vijjhati** pierces **akkhīni** the eyes **ayyassa** of the good sir." **iti** [The elder replied] thus: **āma** "Yes, **upāsaka** lay follower." **iti** [The doctor asked] thus: **bhante** "Venerable sir, **pacitvā** having cooked **telaṃ** oil **pesitaṃ** [it] was sent **mayā** by me; **telaṃ** [was] the oil **āsittaṃ** poured **nāsāya** in the nose **vo** of you?" **iti** [The elder replied] thus: "**āma** "Yes, **upāsaka** lay follower." **iti** [The doctor asked] thus: "**idāni** "Now, **kīdisaṃ** what state [is it]?" **iti** [The elder replied] thus: **rujjateva** "Still hurting, **upāsaka** lay follower." **vejjo** The doctor, **cintetvā** having thought **iti** thus: **telaṃ** "Oil **pahitaṃ** was sent **mayā** by me **vūpasamanasamatthaṃ** capable of relieving **ekavāreṇeva** with only one time. **kiṃ** What **nu** then **kho** indeed, **rogo** the sickness **na** not **vūpasanto** being relieved?" **pucchi** asked **iti** thus: **bhante** "Venerable sir, **telaṃ** [was] the oil **āsittaṃ** poured **vo** by you **nisiditvā** having sat down, **nipajjitvā** [or] having lied down?" **thero** The elder **ahosi** was **tuñhī** silent. **punappunaṃ** Again and again **pucchiyamānopi** though being asked **na kathesi** he didn't speak. **so** He **cintetvā** having thought **iti** thus **gantvā** having gone "**vihāraṃ** to the abode **therassa** of the elder **olokessāmi** I will see **vasanaṭṭhānaṃ** [his] place of dwelling." **vissajjetvā** having answered **theraṃ** the elder **iti** thus: **hi** "Well **tena** then, **bhante** venerable sir, **gacchatha** go." **gantvā** having gone **vihāraṃ** to the abode **therassa** of the elder, **olokento** looking **vasanaṭṭhānaṃ** at the dwelling place, **disvā** having seen **caṅkamananisīdanaṭṭhānameva** only the walking and sitting place, **adivā** having not seen **sanaṭṭhānaṃ** a lying place, **pucchi** asked **iti** thus: **bhante** "Venerable sir, **āsittaṃ** [was] it poured **vo** by you **nisinnehi** sitting **nipannehi** or lying?" **thero** The elder **ahosi** was **tuñhī** silent. **yāci** He requested him **punappunaṃ** again and again **iti** thus: **mā** "Don't **karittha** act **evaṃ** in this way **bhante** venerable sir! **nāma** Verily, **samaṇadhammo** the dhamma of a recluse **sakkā** are possible **kātuṃ** to perform **yāpentena** by one maintaining **sarīraṃ** the body. **āsiñcatha** May you pour **nipajjitvā** having lied down!" **uyyoesi** He dismissed **vejjaṃ** the doctor **iti** thus: **gaccha** "Go **tvam** you **tāvavuso** then, friend, **mantetvā** having consulted **janissāmi** I will know."

ca And **tattha** in that place **therassa** of the elder **atthi** there were **neva** neither **ñātī** relatives **na** nor **sālohitā** those of the same blood; **tena** therefore **saddhiṃ** with [whom] **manteyya** should he consult? **mantento** Consulting **saddhiṃ** together **pana** just **karajakāyena** with the physical body, **ovadanto** exhorting **bhūtakāyaṃ** the formed body **iti** thus: "**vadehi** speak **tāva** then **āvuso** friend **pālita** Pālita. **kiṃ** What! **tvam** You **olokessasi** will look after **akkhīni** the eyes, **udāhu** or rather **buddhasāsaṃ** the religion of the Buddha? **natthi** There is not **nāma** verily **gaṇanā** counting **tava** to the extent **akkhikāṇassa** of the blindness of eyes **samsāravaṭṭe** in the rounds of samsara **anamataggasmīñhi** indeed without graspable beginning. **pana** But, **anekāni** many **buddhasatāni** hundreds of Buddhas **buddhasahassāni** many thousands of Buddhas **atītāni** [have] been in the past. **tesu** In regards to them **na** not **ekabuddhopi** even a single Buddha **pariçiṇṇo** [was] attended upon **te** by you. **idāni** Now, **iti** [having promised] thus: **na nipajjissāmi** 'I will not lie down **imaṃ antovassaṃ** in this rains **tayo** for three **māse** months," **karissāmi** I will make **nibaddhavīriyaṃ** constant effort **temāsaṃ** for three months. **tasmā** Therefore, **te** let your **cakkhūni** eyes **nassantu** be destroyed **vā** or **bhijjantu** broken **dhārehi** may you uphold **buddhasāsaṃ** just the religion of the Buddha, **mā** not **cakkhūni** the eyes!" **abhāsi** spoke **imā** these **gāthāyo** verses:

cakkhūni the eyes **hāyantu** may they perish **mamāyitāni** so dear to me **soṭāni** the ears **hāyantu** may they perish **tatheva** indeed, so **kāyo** the body. **sabbampidaṃ** yea, all this **hāyatu** may it perish **dehanissitaṃ** that is dependent on the body **kiṃ** what **kāraṇā** [is] the reason **pālita** Pālita **tvam** you **pamajjasi** are heedless?

cakkhūni the eyes **jirantu** may they be destroyed **mamāyitāni** so dear to me...

cakkhūni the eyes **bhijjantu** may they break **mamāyitāni** so dear to me...

Part Eight

evaṃ tīhi gāthāhi attano ovādaṃ datvā nisinnakova natthukammaṃ katvā gāmaṃ piṇḍāya pāvīsi. vejjo taṃ disvā “kiṃ, bhante, natthukammaṃ katan”ti pucchi. “āma, upāsakā”ti. “kīdisaṃ, bhante”ti? “rujjateva upāsakā”ti. “nisīditvā vo, bhante, natthukammaṃ kamaṃ, nipajjitvā”ti. thero tuṅhī ahosi, punappunaṃ pucchiyamānopi na kiñci kathesi. atha naṃ vejjo, “bhante, tumhe sappāyaṃ na karotha, ajjato paṭṭhāya ‘asukena me telaṃ pakkānti mā vadittha, ahampi ‘mayā vo telaṃ pakkānti na vakkhāmi”ti āha. so vejjena paccakkhāto vihāraṃ gantvā tvaṃ vejjenāpi paccakkhātosī, iriyāpathaṃ mā vissajji samaṇāti.

“paṭikkhitto tikicchāya, vejjenāpi vivajjito. niyato maccurājassa, kiṃ pālita pamajjasī”ti. —

imāya gāthāya attānaṃ ovaditvā samaṇadhammaṃ akāsi. athassa majjhimayāme atikkante apubbaṃ acarimaṃ akkhīni ceva kilesā ca bhijjimsu. so sukkhavipassako arahā hutvā gabbhaṃ pavisitvā nisīdi.

bhikkhū bhikkhācāraṇelāya āgantvā “bhikkhācāraṇakālo, bhante”ti āhaṃsu. “kālo, āvuso”ti? “āma, bhante”ti. “tena hi gacchathā”ti. “kiṃ tumhe pana, bhante”ti? “akkhīni me, āvuso, parihīnāni”ti. te tassa akkhīni oloketvā assupuṇṇanettā hutvā, “bhante, mā cintayittha, mayaṃ vo paṭijaggissāmā”ti therāṃ samassāsetvā kattabbayuttakaṃ vattapaṭivattaṃ katvā gāmaṃ piṇḍāya pavisiṃsu. manussā therāṃ adisvā, “bhante, amhākaṃ ayyo kuhin”ti pucchitvā taṃ pavattim sutvā yāguṃ pesetvā sayāṃ piṇḍapātamaḍāya gantvā therāṃ vanditvā pādamūle parivattamānā roditvā, “bhante, mayaṃ vo paṭijaggissāma, tumhe mā cintayitthā”ti samassāsetvā pakkamimsu.

Translation:

Having exhorted himself with these three verses and performing the nose treatment just sitting down, he went into the town for alms. The doctor, seeing him, asked, "What, venerable sir, is the nose treatment complete?"

"Yes lay follower." "What is your condition, venerable sir?" "Still afflicted, lay follower." "Did you perform the nose treatment, venerable sir, sitting down or lying down?"

The elder was silent. Even being asked again and again, not anything did he say. Then, the doctor spoke to him thus: "Venerable sir, you are not acting appropriately. From today onward, may you not say, 'such a one cooked oil for me.' Furthermore, I will not say I cooked oil for you." The elder, rejected by the doctor, having gone to his residence, thought, "you have been rejected even by the doctor. Do not relinquish your posture, recluse!"

Rejected by a medic, even by a doctor forsaken.

When the king of death is certain, what, Pālita, are you heedless?

Having exhorted himself with this verse, he performed the dhamma of a recluse. Then, with the passing of the middle watch of the night, both his eyes and his defilements were destroyed, neither before nor after one another. He, as a dry-insight arahant, entered into the inner chamber and sat down.

The monks, having come at the time for going for alms, said, "it is time to go for alms, venerable sir." "Is it the time, friends?" "Yes, venerable sir." "In that case, you go." "But what about you, venerable sir?" "My eyes, friends, are destroyed."

They examined his eyes and reassured the elder with their own eyes full of tears, "venerable sir, worry not! We will take care of you." Having performed the duties and counter-duties for the elder according to what should be done, they went into the town for alms. People, not seeing the elder, asked, "Venerable sirs, where is our elder?" Hearing his story, they sent rice gruel and went themselves with alms-food and other things. Having paid homage to the elder and crying while rolling around at his feet, they reassured him, "venerable sir, we will take care of you, don't you worry." and left.

Word-by-word:

evaṃ in this way, **datvā** having given **ovādaṃ** a lecture **attano** to himself **tīhi** with three **gāthāhi** verses **katvā** having done **natthukammaṃ** the nose treatment **nisinnakova** just sitting down **pāvisi** went into **gāmaṃ** the town **piṇḍāya** for alms. **vejjo** The doctor **disvā** having seen **taṃ** him, **pucchi** asked **iti** thus: **kiṃ**, "What, **bhante** venerable sir, **natthukammaṃ** is the nose treatment **kataṃ** done?" **iti** [The elder replied] thus: **āma** "Yes **upāsaka** lay follower." **iti** [The doctor inquired] thus: **kīdisaṃ** "What state [is it in], **bhante** venerable sir?" **iti** [The elder replied] thus: **rujjateva** "[It] still is afflicted, **upāsaka** lay follower." **iti** [The doctor inquired] thus: **natthukammaṃ** "Was the nose treatment **kataṃ** done **vo** by you **bhante** venerable sir **nisīditvā** having sat down **nipajjitvā** [or] having lay down?" **thero** The elder **ahosi** was **tunhī** silent. **pucchiyamānopi** Even being asked **punappunaṃ** again and again, **na** not **kiñci** anything **kathesi** did he say. **atha** Then, **naṃ** to him **vejjo** doctor **āha** spoke **iti** thus: **bhante** "Venerable sir, **tumhe** you **na** are not **karotha** doing **sappāyaṃ** what is appropriate. **paṭṭhāya** Starting **ajjato** from today, **mā** may you not **vadittha** speak **iti** thus: **asukena** "By such a one, **telaṃ** oil **pakkaṃ** was cooked **me** for me." **ahampi** Furthermore, I **na vakkhāmi** will not speak **iti** thus: **mayā** "By me **telaṃ** oil **pakkaṃ** was cooked **vo** for you." **so** He, **paccakkhāto** rejected **vejjena** by the doctor, **gantvā** having gone **vihāraṃ** to the residence, **iti** [thought] thus: **tvam** "You **asi** are **paccakkhāto** one who has been rejected **vejjenāpi** even by the doctor. **mā** Do not **vissajji** give up **iriyāpathaṃ** your posture, **samaṇa** recluse!" **ovaditvā** having exhorted **attānaṃ** himself **imāya** with this **gāthāya** verse **iti** thus:

paṭikkhitto Rejected **tikicchāya** by a medic, **api** even **vejjena** by a doctor **vivajjito** forsaken. **maccurājassa** When the king of death **niyato** [is] certain, **kiṃ** what, **pālita** Pālita, **pamajjasi** are you heedless?

akāsi he performed **samaṇadhammaṃ** the dhamma of a recluse. **atha** Then, **assa** for him **majjhimayāme** at [the time of] the middle watch **atikkante** passing **apubbaṃ** not before **acarimaṃ** not after **eva** both **akkhīni** the eyes **ca** and **kilesā** the defilements **bhijjimsu** were destroyed. **so** He, **hutvā** having become **sukkhavipassako** a dry-insight **arahā** arahant, **pavisitvā** having entered into **gabbhaṃ** the inner chamber, **nisīdi** sat down. **bhikkhū** The monks, **āgantvā** having come **bhikkhācāravelāya** at the time for going for alms, **āhaṃsu** spoke **iti** thus: **bhikkhācārakālo** "[It is] the time for going for alms, **bhante** venerable sir." **iti** [The elder asked] thus: **kālo** "Is it the time, **āvuso** friends?" **iti** [The monks replied] thus: "āma "Yes, **bhante** venerable sir." **iti** [The elder spoke] thus: **tena hi** "In that case, **gacchatha** go." **iti** [The monks asked] thus: **pana** "But **kiṃ** what **tumhe** about you, **bhante** venerable sir?" **iti** [The elder replied] thus: **me** "My **akkhīni** eyes, **āvuso** friends, **parihīnāni** are destroyed."

te They, **oloketvā** having examined **tassa** his **akkhīni** eyes, **hutvā** having become **assupunṇanettā** with eyes full of tears, **samassāsetvā** having reassured **theraṃ** the elder **iti** thus: **bhante** "Venerable sir, **mā** don't **cintayittha** think! **mayam** We **paṭijaggissāma** will take care **vo** of you." **katvā** having done **vattapaṭivattaṃ** the duties and counter-duties **kattabbayuttakaṃ** associated with what should be done, **pavisimsu** went into **gāmaṃ** the town **piṇḍāya** for alms.

manussā People **adisvā** not seeing **theraṃ** the elder, **pucchitvā** having asked **iti** thus: **bhante** "Venerable sirs, **kuhiṃ** where [is] **amhākaṃ** our **ayyo** elder?" **sutvā** Having heard **taṃ** his **pavattiṃ** goings-on **pesetvā** having sent **yāguṃ** conje, **gantvā** having gone **sayam** themselves **piṇḍapātamaḍāya** with alms-food and so on, **vanditvā** having paid homage **theraṃ** to the elder, **roditvā** having cried **parivattamānā** rolling around **pādamūle** in the area around his feet, **samassāsetvā** having reassured him **iti** thus: **bhante** "Venerable sir, **mayam** we **paṭijaggissāma** will take care **vo** of you, **mā** don't **tumhe** you **cintayittha** think." **pakkamimsu** left.

Part Nine

tato paṭṭhāya nibaddhaṃ yāgubhattaṃ vihārameva pesenti. theropi itare saṭṭhi bhikkhū nirantaraṃ ovaḍaṭṭi. te tassovāde ṭhatvā upakaṭṭhāya pavāraṇāya sabbeva saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. te vuṭṭhavassā ca pana satthāraṃ daṭṭhukāmā hutvā theramāhaṃsu, “bhante, satthāraṃ daṭṭhukāmamhā”ti. thero tesam vacanaṃ sutvā cintesi — “ahaṃ dubbalo, antarāmagge ca amanussapariggahitā aṭavī atthi, mayi etehi saddhiṃ gacchante sabbe kilamissanti, bhikkhampi labhitaṃ na sakkhissanti, ime puretameva pesessāmi”ti. atha ne āha — “āvuso, tumhe purato gacchathā”ti. “tumhe pana bhante”ti? “ahaṃ dubbalo, antarāmagge ca amanussapariggahitā aṭavī atthi, mayi tumhehi saddhiṃ gacchante sabbe kilamissatha, tumhe purato gacchathā”ti. “mā, bhante, evaṃ karittha, mayaṃ tumhehi saddhiṃyeva gamissāmā”ti. “mā vo, āvuso, evaṃ rucittha, evaṃ sante mayaṃ aphāsukaṃ bhavissati, mayaṃ kaniṭṭho pana tumhe disvā pucchissati, athassa mama cakkhūnaṃ parihīnabhāvaṃ āroceyyātha, so mayaṃ santikaṃ kaṅcideva paṇiṇissati, tena saddhiṃ āgacchissāmi, tumhe mama vacanena dasabalaṅca asītimahāthere ca vandathā”ti te uyyojesi.

te theram khamāpetvā antogāmaṃ pavisīṃsu. manussā te disvā nisīdāpetvā bhikkhaṃ datvā “kiṃ, bhante, ayyānaṃ gamaṇākāro paññāyatī”ti? “āma, upāsakā, satthāraṃ daṭṭhukāmamhā”ti. te punappunaṃ yācivā tesam gamaṇachandameva ṇatvā anugantvā paridevitvā nivattiṃsu. tepi anupubbena jetavanaṃ gantvā satthāraṅca asītimahāthere ca therassa vacanena vanditvā punadivase yattha therassa kaniṭṭho vasati, taṃ vīthiṃ piṇḍāya pavisīṃsu. kuṭumbiko te sañjānitvā nisīdāpetvā katapaṭisanthāro “bhātikatthero me, bhante, kuhin”ti pucchi. athassa te taṃ pavattiṃ ārocesuṃ. so taṃ sutvāva tesam pādamaṃle parivattento roditvā pucchi — “idāni, bhante, kiṃ kātābbaṃ”ti? “thero ito kassaci āgamaṇaṃ paccāsīsatī, tassa gatakāle tena saddhiṃ āgamissatī”ti.

Translation:

From then onwards, they sent gruel and rice to the residence without break. As for the elder, he exhorted the other sixty monks continuously and they, based on his exhortation, attained to arahantship as a whole, together with the paṭisambhidās, with the approaching invitation day. Then, coming out from the rains retreat, they were desirous of seeing the teacher and so said to the elder, "venerable sir, we are desirous of seeing the teacher." The elder having heard this, thought, "I am of little strength and along the path there are forests possessed by non-humans. If I go together with these monks, they all will be wearied and will not be able to obtain alms. I will send these monks ahead." So he said to them, "Friends, you all go ahead."

"But what about you, venerable sir?" "I am of little strength and along the path there are forests possessed by non-humans. If I go together with you, you will be wearied. You go ahead." "Don't act so, venerable sir. Indeed, we will go together with you."

He dismissed them, saying "don't you lament, friends. If you do, there will be discomfort for me. My younger brother will inquire about me when he sees you. Tell him, then, of the broken state of my eyes. He will send someone or other to me; I will come with that person. Please, may you all pay homage on my behalf to the Ten-Powered One and the eighty great elders."

They, obtaining the elder's forgiveness, went into the town. People, seeing them, had them sit down, gave them alms, and asked, "what, venerable sirs, it appears the good sirs are going!"

"Yes, lay-followers, we are desirous of seeing the teacher."

The people, after pleading again and again and coming to know their sure intention of going, followed after them lamenting, then turned back. So, the monks, after travelling incrementally to Jetavana, paid homage on behalf of the elder to the teacher and the eighty great elders. The next day they went for alms to the street where the elder's younger brother lived. The householder, recognizing them, made them sit down and performed various acts of hospitality, then asked them, "Where, venerable sirs, is my older brother?"

So they told him his story. Hearing it, he cried, rolling around at their feet, then asked, "now, venerable sirs, what should be done?"

"The elder is expecting someone from here to come. When he goes, he will come together with him."

Word-by-Word:

tato From then **paṭṭhāya** onwards, **pesenti** they sent **yāgubhattaṃ** coney and rice **vihārameva** to the residence itself **nibaddhaṃ** without break. **theropi** As for the elder, **ovadati** he exhorted **itare** the other **saṭṭhi** sixty **bhikkhū** monks **nirantaraṃ** without break. **te** They, **thatvā** standing **tassovāde** in his exhortation, **upakaṭṭhāya** with the approaching **pavāraṇāya** invitation **sabbeva** the whole lot **pāpuṇṇiṃsu** attained **arahattaṃ** to arahantship **saha** together **paṭisambhidāhi** with the paṭisambhidās. **ca pana** And then, **te** they, **vutṭhavassā** emerging from the rains, **hutvā** having become **daṭṭhukāmā** desirous of seeing **sathhāraṃ** the teacher, **theramāhaṃsu** spoke to the elder **iti** thus: "**bhante** "Venerable sir, **daṭṭhukāmamha** we are desirous of seeing **sathhāraṃ** the teacher." **thero** The elder **sutvā** having heard **tesaṃ** their **vacanaṃ** speech, **cintesi** thought **iti** thus: **ahaṃ** "I **dubbalo** [am] of poor strength **ca** and **antarāmagge** along the path **atthi** there are **aṭavī** forests **amanussapariggahitā** possessed by non-humans. **mayi** In me **gacchante** going **saddhiṃ** together **etehi** with these **sabbe** all **kilamissanti** will be wearied. **api** Further, **na sakkhissanti** they will not be able **labhituṃ** to obtain **bhikkhaṃ** alms. **pesessāmi** I will send **ime** these **puretarameva** first of all. **atha** Then, **ne** to them **āha** he spoke **iti** thus: **āvuso** "Friends, **tumhe** you all **gacchatha** go **purato** ahead." **iti** [The monks asked] thus: **pana** "But **tumhe** what about you, **bhante** venerable sir?" **iti** [The elder replied] thus: **ahaṃ** "I **dubbalo** [am] of poor strength **ca** and **antarāmagge** along the path **atthi** there are **aṭavī** forests **amanussapariggahitā** possessed by non-humans. **mayi** In me **gacchante** going **saddhiṃ** together **tumhehi** with you all **sabbe** you all **kilamissatha** will be wearied. **tumhe** You all **gacchatha** go **purato** ahead." **iti** [The monks spoke] thus: **mā** "Don't, **bhante** venerable sir, **karittha** act **evaṃ** thus. **mayyaṃ** We **gamissāma** will go **saddhiṃyeva** indeed together **tumhehi** with you." **uyyojesi** He dismissed **te** them **iti** thus: **mā** "Don't **vo** you **āvuso** friends **ruccittha** lament **evaṃ** thus. **evaṃ** Thus **sante** being so, **bhavissati** there will be **aphāsukaṃ** discomfort **mayhaṃ** for me. **pana** But, **mayhaṃ** my **kaniṭṭho** younger brother **disvā** having seen **tumhe** you **pucchissati** will inquire; **atha** then **āroceyyātha** relate **assa** to him **parihinabhāvaṃ** the state of being destroyed **mama** of my **cakkhūnaṃ** eyes. **so** He **pahiṇissati** will send **kañcideva** someone or other **santikaṃ** to the presence **mayhaṃ** of me. **saddhiṃ** Together **tena** with that person **āgacchissāmi** I will come. **tumhe** You all **vandatha** pay homage **mama** with my **vacanena** words **dasabalaṃ** to the Ten-powered One **ca** and **asītimahāthere** the eighty great elders.

te They, **theraṃ khamāpetvā** having made the elder forgive them, **pavisimṃsu** went into **antogāmaṃ** the inside of the town. **manussā** People **disvā** having seen **te** them **nisīdāpetvā** having made them sit down **datvā** having given **bhikkhaṃ** alms, **iti** [asked] thus: "**kiṃ**, "What, **bhante** venerable sirs, **paññāyati** there appears **gamanākāro** the appearance of going **ayyānaṃ** of the sirs." **iti** [The monks replied] thus: **āma** "Yes, **upāsakā** lay-followers, **daṭṭhukāmamha** we are desirous of seeing **sathhāraṃ** the teacher." **te** They, **yācitvā** having pleaded **punappunaṃ** again and again, **ñatvā** having known **tesaṃ** their **gamanachandameva** sure intention of going **anugantvā** having gone after, **paridevitvā** having lamented, **nivattiṃsu** turned back. **tepi** And they (the monks) **gantvā** having gone **anupubbena** incrementally **jetavanaṃ** to Jetavana, **vanditvā** having paid homage **vacanena** with the words **therassa** of the elder **sathhāraṃ** to the teacher **ca** and **asītimahāthere** the eighty great elders, **punadivase** on the next day, **pavisimṃsu** they went into **taṃ** that **vīthiṃ** street **yattha** where **therassa** the elder's **kaniṭṭho** younger brother **vasati** lived **piṇḍāya** for alms. **kuṭumbiko** The householder **sañjānitvā** having recognized **te** them, **nisīdāpetvā** having caused them to sit down, **katapaṭisanthāro** acting hospitably, **pucchi** asked them **iti** thus: **kuhiṃ** "Where, **bhante** venerable sirs, **me** [is] my "**bhātikatthero** older brother?" **atha** Then **te** they **ārocesuṃ** told **taṃ** his **pavattiṃ** goings-on **assa** to him. **so** He, **sutvāva** upon hearing **taṃ** that, **roditvā** having cried **parivattento** rolling around **tesaṃ** at their **pādamūle** feet **pucchi** asked **iti** thus: "**idāni** now, **bhante** venerable sirs, **kiṃ** what **kātabbaṃ** should be done?" **iti** [The monks replied] thus: **thero** "The elder **paccāsīsati** is expecting **āgamaṇaṃ** the coming **kassaci** of someone **ito** from here. **gatakāle** At the going time **tassa** of him, **āgamissati** he will come **saddhiṃ** together **tena** with him.

Part Ten

“ayaṃ me, bhante, bhāgineyyo pālito nāma, etaṃ pesethā”ti. “evaṃ pesetuṃ na sakkā, magge paripantho atthi, taṃ pabbājetvā pesetuṃ vaṭṭati”ti. “evaṃ katvā pesetha, bhante”ti. atha naṃ pabbājetvā aḍḍhamāsamattaṃ pattacīvaraggahaṇādāni sikkhāpetvā maggaṃ ācikkhitvā paḥiṃsu.

so anupubbena taṃ gāmaṃ patvā gāmadvāre ekaṃ mahallakaṃ disvā, “imaṃ gāmaṃ nissāya koci ārañṇako vihāro atthī”ti pucchi. “atthi, bhante”ti. “ko nāma tattha vasatī”ti? “pālitatthero nāma, bhante”ti. “maggaṃ me ācikkhathā”ti. “kosi tvam, bhante”ti? “therassa bhāgineyyomhī”ti. atha naṃ gahetvā vihāraṃ nesi. so theram vanditvā aḍḍhamāsamattaṃ vattapaṭivattaṃ katvā theram sammā paṭijaggitvā, “bhante, mātulakuṭumbiko me tumhākaṃ āgamaṃ paccāsīsi, etha, gacchāmā”ti āha. “tena hi imaṃ me yaṭṭhikoṭiṃ gaṇhāhī”ti. so yaṭṭhikoṭiṃ gahetvā therena saddhiṃ antogāmaṃ pāvisi. manussā theram nisidāpetvā “kiṃ, bhante, gamaṇākāro vo pañṇāyati”ti pucchiṃsu. “āma, upāsakā, gantvā satthāraṃ vandissāmī”ti. te nānappakārena yācitvā alabhanā theram uyyojetvā upaḍḍhapathaṃ gantvā roditvā nivattiṃsu.

sāmaṇero theram yaṭṭhikoṭiyā ādāya gacchanto antarāmagge aṭaviyaṃ kaṭṭhanagaraṃ nāma therena upanissāya vuṭṭhapubbaṃ gāmaṃ sampāpuṇi, so gāmato nikkhamitvā arañṇe gītaṃ gāyitvā dārūni uddharantiyā ekissā itthiyā gītasaddaṃ sutvā sare nimittaṃ gaṇhi. itthisaddo viya hi añño saddo purisānaṃ sakalasaṛīraṃ pharivā ṭhātuṃ samattho nāma natthi. tenāha bhagavā — “nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthisaddo”ti (AN 1.2). sāmaṇero tattha nimittaṃ gahetvā yaṭṭhikoṭiṃ vissajjetvā “tiṭṭhatha tāva, bhante, kiccaṃ me atthī”ti tassā santikaṃ gato. sā taṃ disvā tuṅhī ahoṣi. so tāya saddhiṃ sīlavipattiṃ pāpuṇi.

Translation:

"Venerable sirs, there is this nephew of mine named Pālita; please send him." "It is not possible to send such a one; on the way there is danger. It is possible to send him after having him go forth." "Please do so and send him, venerable sirs."

So, they gave him the going forth, trained him for just a half-month in things like how to carry the bowl and robe, and so on, then explained the path to him and sent him away. He reached that town by increment and, seeing an old man at the town gate, asked, "is there some forested residence dependent on this town?" "There is, venerable sir." "What is the name of he who dwells therein?" "His name is Elder Pālita, venerable sir." "Please point out the way to me." "Who are you, venerable sir?" "I am the nephew of the elder."

So, he took the novice and led him to the residence. The novice paid respect to the elder, performed the duties and counter-duties for the elder and cared properly for the elder for the period of a half-month. He then said, "venerable sir, my uncle the householder is expecting you to come with me; come, let us go." "Well, in that case, take this end of my walking stick."

He took the end of the walking stick and went into the town together with the elder. The people had the elder sit down and asked "What, venerable sir, it appears as though you are going!" "Yes, lay followers, I will go to pay respect to the teacher."

They begged in many ways and, not obtaining their wish for him to stay, sent the elder off. Having gone halfway down the road, they cried and turned back. The novice, going and taking the elder by the end of his walking stick, came to a town in the forest along the way named Kaṭṭha City, which, previous to the rains, the elder had lived dependent on. Leaving the town, the novice heard the sound of the song of a woman in the forest, who was singing while collecting firewood, and he became fixed on to the character of femininity in the voice. Indeed, there is certainly not any other sound that has power like the sound of a woman to pervade a man's entire being and hold him fast. For this reason the Blessed One said, "I do not, monks, perceive another single sound which, having encompassed the mind of a man, becomes so fixed therein as the sound of a woman (AN 1.2)."

The novice, fixated on the tone of the voice, released the end of the elder's walking stick, saying, "stay for now, venerable sir, I have some business to attend to," went to her. She, on seeing him, fell silent, and he came to violate his morality with her.

Word-by-word:

iti [The householder spoke] thus: **bhante** "Venerable sirs, **ayaṃ** [there is] this **bhāgineyyo** nephew **me** of mine **nāma** named **pālito** Pālita; **pesetha** may you send **etaṃ** him." **iti** [The monks spoke] thus: **na** "It is not **sakkā** possible **pesetuṃ** to send **evaṃ** such a one; **magge** on the way **atthi** there is **paripantho** danger. **vaṭṭati** It is possible **pesetuṃ** to send **taṃ** him **pabbājetvā** having gone forth." **iti** [The householder spoke] thus: **katvā** "Having done **evaṃ** so, **pesetha** may you send [him], **bhante** venerable sirs." **atha** Then **naṃ pabbājetvā** [they] having caused him to go forth, **sikkhāpetvā** having caused him to train in **pattacīvaraggahaṇādīni** the carrying of bowl and robe, etc. **aḍḍhamāsamattaṃ** for just half a month, **ācikkhitvā** having explained **maggam** the path, **pahiṇṇsu** sent him away.

so He **patvā** having reached **taṃ** that **gāmaṃ** town **anupubbena** incrementally, **disvā** having seen **ekaṃ** one **mahallakaṃ** old man **gāmadvāre** at the town gate **pucchi** asked **iti** thus: **atthi** "Is there **koci** some **ārañṇako** forested **vihāro** residence **nissāya** dependent on "imaṃ this **gāmaṃ** town?" **iti** [The old man replied] thus: **atthi** "There is, **bhante** venerable sir." **iti** [He asked] thus: **ko** "Who **nāma** by name **vasati** dwells **tattha** therein?" **iti** [The old man replied] thus: **pālitatthero** "[He is Elder Pālita **nāma** by name, **bhante** venerable sir." **iti** [He spoke] thus: **ācikkhatha** please point out **maggam** the way **me** to me." **iti** [The old man asked] thus: **kosi** "Who are **tvam** you, **bhante** venerable sir?" **iti** [He replied] thus: **bhāgineyyomhi** "I am the nephew **therassa** of the elder." **atha** Then, **gahetvā** having taken **naṃ** him **nesi** he led [him] **vihāraṃ** to the residence.

so He, **vanditvā** having paid respect **theraṃ** to the elder, **katvā** having done **vattapaṭivattaṃ** the duties and counter-duties, **paṭijaggitvā** having cared **sammā** properly **theraṃ** for the elder **aḍḍhamāsamattaṃ** for the period of half a month, **āha** spoke **iti** thus: "bhante "Venerable sir, **mātulakuṭumbiko** my uncle the householder **paccāsīsati** is expecting **āgamaṃ** the coming **tumhākaṃ** of you **me** with me; **etha** come, **gacchāma** let us go." **iti** [The elder replied] thus: **hi** "Well, **tena** in that case, **gaṇhāhi** take **imaṃ** this **me** **yaṭṭhikoṭiṃ** end of my walking stick." **so** He, **gahetvā** having taken **yaṭṭhikoṭiṃ** the end of the walking stick, **pāvīsi** went into **antogāmaṃ** the inside of the town **saddhiṃ** together **therena** with the elder.

manussā People, **theraṃ nisīdāpetvā** having made the elder sit down, **pucchiṃsu** asked **iti** thus: **kiṃ** "What, **bhante** venerable sir, **paññāyati** there appears **vo gamanākāro** the appearance of your going." **iti** [The elder replied] thus: **āma** Yes, **upāsakā** lay followers, **gantvā** having gone, **vandissāmi** I will pay respect **satthāraṃ** to the teacher." **te** They, **yācitvā** having begged **nānappakārena** in many ways, **alabhantā** not obtaining [their wish for him to stay], **uyyojetvā** sending off **theraṃ** the elder **gantvā** having gone **upaḍḍhapathaṃ** halfway down the road, **roditvā** cried **nivattiṃsu** and turned back.

sāmaṇero The novice, **gacchanto** going **ādāya** having taken **theraṃ** the elder **yaṭṭhikoṭiyā** by the end of his walking stick, **antarāmagge** along the way **sampāpuṇi** reached **gāmaṃ** a town **aṭaviyaṃ** in the forest **nāma** named **kaṭṭhanagaraṃ** Katṭha City **vuṭṭhapubbaṃ** which previous to the rains **upanissāya** had been depended on **therena** by the elder. **so** He **nikkhamitvā** having gone out **gāmato** of the town, **sutvā** heard **arañṇe** in the forest **gītasaddaṃ** the sound of the song **ekissā** of one **itthiyā** woman **uddharantiyā** [who was] collecting **dārūni** firewood **gāyitvā** singing **gītaṃ** a song, **gaṇhi** grasped **nimittaṃ** the sign (of femininity) **sare** in the sound. **hi** Indeed, **añño** another **saddo** sound **viya** like **itthisaddo** the sound of a woman **purisānaṃ** for a man [which], **pharitvā** having pervaded **sakalasarīraṃ** the whole body, **samattho** is capable **ṭhātuṃ** to stay **nāma** indeed **natthi** there is not. **tenāha** For this reason spoke **bhagavā** the Blessed One: **nāhaṃ** I do not, **bhikkhave** monks, **samanupassāmi** perceive **aññaṃ** another **ekasaddampi** single sound **yaṃ** which **evaṃ** so **tiṭṭhati** stays **pariyādāya** having encompassed **cittaṃ** the mind **purisassa** of a man, **yathayidaṃ** which is to say, **bhikkhave** monks, **itthisaddo** the sound of a woman." (a. ni. 1.2)

sāmaṇero The novice, **gahetvā** having grasped **nimittaṃ** the sign **tattha** in that [voice] **vissajjetvā** having released **yaṭṭhikoṭiṃ** the end of the walking stick, **iti** [having spoken] thus: **tiṭṭhatha** stay **tāva** for now, **bhante** venerable sir, **atthi** there is **kiccaṃ** business **me** of mine." **gato** went **santikaṃ** to the presence **tassā** of her. **sā** She **disvā** having seen **taṃ** him, **ahosi** was **tunhī** silent. **so** He, **saddhiṃ** together **tāya** with her, **pāpuṇi** attained **silavipattiṃ** a falling away from morality.

Part Eleven

thero cintesi — “idāneva eko gītasaddo suyiyittha. so ca kho itthiyā saddo chijji, sāmaṇeropi cirāyati, so tāya saddhiṃ sīlavipattiṃ patto bhavissatī”ti. so pi attano kiccaṃ niṭṭhāpetvā āgantvā “gacchāma, bhante”ti āha. atha naṃ thero pucchi — “pāpojātosī sāmaṇerā”ti. so tuṇhī hutvā therena punappunaṃ puttḥopi na kiñci kathesi. atha naṃ thero āha — “tādisena pāpena mama yaṭṭhikoṭiggahaṇakiccaṃ natthī”ti.

so saṃvegappatto kāsāyāni apanetvā gihiniyāmena paridahitvā, “bhante, ahaṃ pubbe sāmaṇero, idāni panamhi gihī jāto, pabbajantopi ca svāhaṃ na saddhāya pabbajito, maggaparipanthabhayena pabbajito, etha gacchāmā”ti āha. “āvuso, ghipāpopi samaṇapāpopi pāpoyeva, tvaṃ samaṇabhāve ṭhatvāpi sīlamattaṃ pūretuṃ nāsakkhi, gihī hutvā kiṃ nāma kalyāṇaṃ karissasi, tādisena pāpena mama yaṭṭhikoṭiggahaṇakiccaṃ natthī”ti āha. “bhante, amanussupaddavo maggo, tumhe ca andhā aparīṇāyakā, kathaṃ idha vasissathā”ti? atha naṃ thero, “āvuso, tvaṃ mā evaṃ cintayi, idheva me nipajjitvā marantassāpi aparāparaṃ parivattantassāpi tayā saddhiṃ gamanaṃ nāma natthī”ti vatvā imā gāthā abhāsi —

“handāhaṃ hatacakkhusmi, kantāraddhānamāgato. seyyamāno na gacchāmi, natthi bāle sahāyatā.

“handāhaṃ hatacakkhusmi, kantāraddhānamāgato. marissāmi no gamissāmi, natthi bāle sahāyatā”ti.

taṃ sutvā itaro saṃvegajāto “bhāriyaṃ vata me sāhasikaṃ ananucchavikaṃ kammaṃ katan”ti bāhā paggayha kandanto vanasaṇḍaṃ pakkhanditvā tathā pakkantova ahoṣi.

Translation:

The elder thought, "just now the sound of a song was heard, and now that sound of a woman has broken off. Further, the novice delays. He will certainly violate his morality with her." Then the novice, having completed his business, came and said, "let us go, venerable sir."

The elder asked him, "have you given rise to evil, novice?"

The novice was silent and said nothing even when questioned by the elder again and again.

Then the elder said to him, "One of such evil has no business taking the end of my walking stick."

The novice, becoming agitated, took off the ochre robes, clothed himself in the fashion of a householder, and said, "Venerable sir, I was a novice before, but now I have become a householder. And indeed, when going forth, I did it without faith; I went forth rather out of fear of the obstacles along the way. Come, let us go."

"Friend, whether the evil of a householder or the evil of a novice, it is still evil. Even when established in the state of a recluse you were not able to fulfil simple morality; having become a householder, what? Will you act beautifully? One of such evil has no business taking the end of my walking stick."

"Venerable sir! The path is disturbed by non-humans and you are blind! Without a guide, how will you stay here?"

The elder said, "friend, don't think of it. Even if I should die, lying down right here, or if I should wander around and around in circles, there will certainly be no going together with you," and spoke these verses:

*"Now! With eyes destroyed, come half-way through the wilderness;
Better-minded, I will not go - there is no friendship with fools.
Now! With eyes destroyed, come half-way through the wilderness;
I will die; I will not go - there is no friendship with fools."*

Hearing this, the novice became agitated once more and said, "heavy indeed is this savage, improper deed I have done!" Raising his arms and wailing, he rushed forth into the thick jungle, and disappeared in such a state.

Word-By-Word:

thero The elder **cintesi** thought **iti** thus: **idāneva** Just now **eko** one **gītasaddo** sound of a song **suyyittha** was heard. **ca** And **kho** indeed **so** that **saddo** sound **itthiyā** of a woman **chijji** has broken off. **sāmaṇeropi** Further, the novice **cirāyati** delays. **so** He, **saddhiṃ** together **tāya** with her, **bhavissati** will become **patto** one who has attained **sīlavipattiṃ** a falling away from morality." **sopi** Then, he **niṭṭhāpetvā** having brought to completion **attano** his own **kiccaṃ** business **āgantvā** having come, **āha** spoke **iti** thus: **gacchāma** "Let us go, **bhante** venerable sir." **atha** Then **thero** the elder **pucchi** asked **naṃ** him **iti** thus: **pāpojātosī** are you one who has given rise to evil, **sāmaṇera** novice?" **so** He **hutvā** having remained **tunhī** silent **kathesi** said **na** not **kiñci** anything **puṭṭhopi** even being questioned **therena** by the elder **punappunaṃ** again and again. **atha** Then, **thero** the elder **āha** spoke **naṃ** to him **iti** thus: **natthi** "There is no **mama yaṭṭhikoṭiggahaṇakiccaṃ** business of taking the end of my walking stick **tādisena** by one of such **pāpena** evil."

so He, **saṃvegappatto** reaching a state of agitation **apanetvā** having taken off **kāsāyāni** the ochre robes **paridahitvā** having clothed **gihiniyāmena** in the fashion of a householder, **āha** spoke **iti** thus: **bhante** "Venerable sir, **ahaṃ** I **sāmaṇero** [was] a novice **pubbe** in the past; **pana** but **idāni** now **amhi** I am **jāto** become **gihī** a householder. **ca** And **pabbajantopi** indeed, when going forth, **svāhaṃ** I [was] one who **pabbajito** went forth **na** not **saddhāya** with faith; **pabbajito** [I was] one who went forth **maggaparipanthabhayena** out of fear of the obstacles along the way. **etha** Come, **gacchāma** let us go." **āha** [The elder] spoke **iti** thus:

āvuso "Friend, **gihipāpopi** whether the evil of a householder **samaṇapāpopi** or the evil of a novice, **pāpoyeva** [it is] still evil. **tvam** You **thatvāpi** even when standing **samaṇabhāve** in the state of a recluse, **nāsakkhi** were not able **pūretuṃ** to bring to fulfilment **sīlamattaṃ** the extent of morality; **hutvā** having become **gihī** a householder, **kiṃ** what **nāma** indeed **karissasi** will you do **kalyāṇaṃ** what is beautiful? **natthi** There is no **mama yaṭṭhikoṭiggahaṇakiccaṃ** business in taking the end of my walking stick **tādisena** by one of such **pāpena** evil."

iti [The householder asked] thus: **bhante** "Venerable sir! **maggo** The path **amanussupaddavo** [is] disturbed by non-humans **ca** and **tumhe** you **andhā** [are] blind! **apariṇāyakā** Without a guide, **kathaṃ** how **vasissatha** will you stay **idha** here?" **atha** Then, **thero** the elder, **vatvā** having spoken **naṃ** to him **iti** thus: **āvuso** "Friend, **mā** don't **tvam** you **cintayi** think **evaṃ** thus. **apī** Even **marantassa** while I should die, **nipajjitvā** it having been laid down **me** by me **idheva** right here, **apī** or **parivattantassa** while I should wander in circles **aparāparaṃ** again and again, **nāma natthi** there will be indeed no **gamaṇaṃ** going **saddhiṃ** together **tayā** with you." **abhāsi** spoke **imā** these **gāthā** verses:

"**handāhaṃ** "Come! I **hatacakkhusmi** with eyes destroyed **kantāraddhānamāgato** come half-way through the wilderness; **seyyamāno** Better-minded **na gacchāmi** I will not go - **natthi** there is no **sahāyatā** friendship **bāle** with fools.

"**handāhaṃ** "Come! I **hatacakkhusmi** with eyes destroyed **kantāraddhānamāgato** come half-way through the wilderness; **marissāmi** I will die **no gacchāmi** I will not go - **natthi** there is no **sahāyatā** friendship **bāle** with fools."

sutvā having heard **taṃ** that **itaro** once more **saṃvegajāto** [he] became agitated, **iti** [and spoke] thus: **bhāriyaṃ** heavy **vata** indeed **sāhasikaṃ** [is] the savage **ananucchavikaṃ** improper **kammaṃ** deed **katam** done **me** by me!" **paggayha** raising **bāhā** [his] arms **kandanto** and wailing, **pakkhanditvā** having rushed forth **vanasaṇḍaṃ** into the thick jungle, **ahosi** he was **pakkanto** gone **eva** just **tathā** thus.

Part Twelve

therassāpi sīlatejena saṭṭhiyojanāyāmaṃ paññāsajojanavitthataṃ pannarasajojanabahalaṃ jayasumanapupphavaṇṇaṃ nisīdanuṭṭhahanakālesu onamanunnamanapakatikaṃ sakkassa devaraṅṅo paṇḍukambalasilāsaṃ uṇhākāraṃ dassesi. sakko “ko nu kho maṃ ṭhānā cāvetukāmo”ti olokento dibbena cakkhunā theramaṃ addasa. tenāhu porāṇā —

“sahassanetto devindo, dibbacakkhumaṃ visodhayi. pāpagarahī ayaṃ pālo, ājīvaṃ parisodhayi.

“sahassanetto ... dhammagaruko ayaṃ pālo, nisinna sāsane rato”ti.

athassa etadahosi — “sacāhaṃ evarūpassa pāpagarahino dhammagarukassa ayyassa santikaṃ na gamissāmi, muddhā me sattadhā phaleyya, gamissāmi tassa santikaṃ”ti. tato —

“sahassanetto devindo, devarajjasirindharo. taṅkhaṇena āgantvāna, cakkhupālamupāgami”. —

upagantvā ca pana therassa avidūre padasaddamakāsi. atha naṃ theropucchi — “ko eso”ti? “ahaṃ, bhante, addhiko”ti. “kuhiṃ yāsi upāsakā”ti? “sāvattiyaṃ, bhante”ti. “yāhi, āvuso”ti. “ayyo pana, bhante, kuhiṃ gamissatī”ti? “ahampi tattheva gamissāmī”ti. “tena hi ekatova gacchāma, bhante”ti. “ahaṃ, āvuso, dubbalo, mayā saddhiṃ gacchantassa tava papaṅco bhavissatī”ti. “mayhaṃ accāyikaṃ natthi, ahampi ayyena saddhiṃ gacchanto dasasu puñnakiriyavatthūsu ekaṃ labhissāmi, ekatova gacchāma, bhante”ti. theropucchi “eso sappuriso bhavissatī”ti cintetvā — “tena hi saddhiṃ gamissāmi, yaṭṭhikoṭiṃ gaṇha upāsakā”ti āha. sakko tathā katvā pathaviṃ saṅkhipanto sāyanhasamaye jetavanaṃ sampāpesi. theropucchi saṅkhapaṇavādisaddaṃ sutvā “kattheso saddo”ti pucchi. “sāvattiyaṃ, bhante”ti? “pubbe mayaṃ gamanakāle cirena gamimhā”ti. “ahaṃ ujumaggaṃ jānāmi, bhante”ti. tasmīṃ khaṇe theropucchi “nāyaṃ manusso, devatā bhavissatī”ti sallakkhesi.

Translation:

However, by the glory of the elder's virtue, the Orange-Blanketed Stone Throne of Sakka, king of the angels, sixty yojana long, fifty yojana wide, fifty yojana high, and the color of China Rose flowers, which, at the times of sitting down and standing up, would automatically stoop down and rise up accordingly, became warm. Sakka thought, "who, then, is desirous of my falling away from my station?" Looking with the divine eye, he saw the elder. So said the ancients:

The ruler of the angels with a thousand eyes brought to purity the divine eye:

'This Pāla, who censures the evil, has purified his livelihood.'

The ruler of the angels with a thousand eyes brought to purity the divine eye:

'This Pāla, who reveres the dhamma, sits delighted in the sasana.'

Then, it occurred to him: "if I do not go to such a good sir who censures the evil and reveres the dhamma, my head should burst into seven pieces. I will go to him." So:

The ruler of the angels with a thousand eyes, glorious in the kingdom of the angels, came at that moment and approached Cakkhupāla.

And so, approaching, he made his footsteps heard near the elder. The elder asked, "who is this?" "Venerable sir, I am a traveller." "To where do you go, lay-follower?" "To Sāvattihī, venerable sir." "Go ahead, friend." "But, venerable sir, where is the good sir going?" "I too am going to that very place." "Then indeed let us go as one, venerable sir." "I friend, am of little strength. If you go together with me, there will arise complications for you." "I have no urgent business. Besides, in going together with the good sir, I will obtain one of the ten means of performing goodness; let us indeed go as one, venerable sir."

The elder, thinking, "this must be a true gentleman," said: "Then I will go together with you; take the end of the walking stick, lay-follower." Sakka did so and, contracting the earth, reached Jetavana by evening time. The elder, hearing the sounds of trumpets and drums, asked, "where is this sound from?" "Sāvattihī, venerable sir." "When going before, it took a longer time." "I know a shortcut, venerable sir."

At that moment, it dawned on the elder that "this is not a human. He must be an angel."

Word-By-Word:

api Yet, **sīlatejēna** by the glory of virtue **therassa** of the elder, **paṇḍukambalasilāsaṇaṃ** the Orange-Blanketed Stone Throne **sakkassa** of Sakka, **devaraṅṅo** king of the angels, **saṭṭhiyojanāyāmaṃ** sixty yojana long, **paññāsāyojanavittatāmaṃ** fifty yojana wide, **pannarasāyojanabahalaṃ** [and] fifty yojana high, **jayasumanapupphavaṇṇaṃ** the color of China Rose flowers, **nisīdanuṭṭhahanakālesu** [which] at the times of sitting down and standing up, **onamanunnamanapakatikaṃ** would regularly stoop down and rise up, **dassesi** exhibited **uṇhākāraṃ** a state of heat. **sakko** Sakka **iti** [thought] thus: **ko** "Who **nu kho** indeed **cāvetukāmo** is desirous of the falling away **ṭhānā** from their station **maṃ** towards me?" **olokento** Looking **dibbena** with the divine **cakkhunā** eye **addasa** he saw **theraṃ** the elder. **tena** In regards to that, **porāṇā** the ancients **āhu** spoke **iti** thus:

devindo the ruler of the angels **sahassanetto** with a thousand eyes, **visodhayi** brought to purity **dibbacakkuṃ** the divine eye. **ayaṃ** This **pālo** Pāla **pāpagarahī** who censures the evil **parisodhayi** has purified **ājīvaṃ** [his] livelihood. ... This **pālo** Pāla **dhammagaruko** who reveres the dhamma **nisinno** is seated **rato** delighted **sāsane** in the sasana.

atha then **assa** to him **etadahosi** this occurred **iti** as follows: **sace** "If **āhaṃ** I **na gamissāmi** will not go **santikaṃ** into the presence **ayyassa** of a reverend **evarūpassa** of such a form **pāpagarahino** who censures the evil **dhammagarukassa** [and] reveres the dhamma, **me** my **muddhā** head **phaleyya** should burst **sattadhā** into seven pieces. **gamissāmi** I will go **santikaṃ** into the presence **santikaṃ** of him." **tato** Thence:

devindo The ruler of the angels **sahassanetto** with a thousand eyes, **devarajjasirindharo** glorious in the kingdom of the angels, **āgantvāna** having come **taṅkhaṇena** at that moment **cakkhupālamupāgami** approached towards Cakkhupāla.

ca pana And so, **upagantvā** having approached, **padasaddamakāsi** he made a sound of foot steps **avidūre** in the vicinity **therassa** of the elder. **atha** Then, **thero** the elder **pucchi** asked **naṃ** him **iti** thus: **ko** "Who **eso** [is] this?" **iti** [Sakka replied] thus: **ahaṃ** "I, **bhante** venerable sir, **addhiko** [am] a traveller." **iti** [The elder asked] thus: **kuhiṃ** "To where **yāsi** do you go, **upāsaka** lay-follower?" **iti** [Sakka replied] thus: **sāvattiyāṃ** "To Sāvattihī, **bhante** venerable sir." **iti** [The elder spoke] thus: **yāhi** "Go, **āvuso** friend." **iti** [Sakka asked] thus: **pana** "But **ayyo**, the good sir, **bhante**, venerable sir, **kuhiṃ** to where **gamissati** will he go?" **iti** [The elder replied] thus: **ahampi** "I too **gamissāmi** will go **tattheva** to that very place." **iti** [Sakka spoke] thus: **tena hi** "Then **gacchāma** let us go **ekatova** indeed as one, **bhante** venerable sir." **iti** [The elder spoke] thus: **ahaṃ** I **āvuso** friend, **dubbalo** am of poor strength. **gacchantassa** In going **saddhiṃ** together **mayā** with me, **papaṅco** complication **bhavissati** will arise **tava** for you." **iti** [Sakka spoke] thus: **mayhaṃ** "Of me **natthi** there is no **accāyikaṃ** urgency. **api** Moreover, **gacchanto** going **saddhiṃ** together **ayyena** with the good sir, **ahaṃ** I **labhissāmi** will obtain **ekaṃ** one **dasasu** among the ten **puññakiriyavattūsu** means of performing goodness; **gacchāma** let us go **ekatova** indeed as one, **bhante** venerable sir." **thero** The elder, **cintetvā** having thought **iti** thus: **eso** "This **bhavissati** must be **sappuriso** a gentleman." **āha** spoke **iti** thus: **tena hi** "Then **gamissāmi** I will go **saddhiṃ** together; **gaṇha** take **yaṭṭhikoṭiṃ** the end of the walking stick, **upāsaka** lay-follower." **sakko** Sakka **katvā** having done **tathā** so, **saṅkhipanto** contracting **pathaviṃ** the earth, **sampāpesi** reached **jetavanaṃ** Jetavana **sāyanhasamaye** at evening time. **thero** The elder, **sutvā** having heard **saṅkhapaṇavādisaddaṃ** the sounds of trumpets and drums, **pucchi** asked **iti** thus: **kattheso** Where [is] this **saddo** sound?" **iti** [Sakka spoke] thus: **sāvattiyāṃ**, "In Sāvattihī, **bhante** venerable sir." **iti** [The elder spoke] thus: **pubbe** "In former **gamanakāle** times going, **mayāṃ** we **gamimhā** went **cirena** by a long time." **iti** [Sakka spoke] thus: **ahaṃ** I **jānāmi** know **ujumaggaṃ** a straight path, **bhante** venerable sir." **tasmिṃ** At that **khāṇe** moment **thero** the elder **sallakkhesi** considered **iti** thus: **nāyaṃ** "This is not **manusso** a human. **bhavissati** He must be **devatā** an angel."

Part Thirteen

“sahassanetto devindo, devarajjasirindharo. saṅkhipitvāna taṃ maggaṃ, khippaṃ sāvattimāgamī”ti.

so theram netvā therassevatthāya kaniṭṭhakuṭumbikena kārītaṃ paṇṇasālaṃ netvā phalake nisīdāpetvā piyasahāyakavaṇṇena tassa santikaṃ gantvā, “samma, cūlapālā”ti pakkosi. “kiṃ, sammā”ti? “therassāgatabhāvaṃ jānāsī”ti? “na jānāmi, kiṃ pana thero āgato”ti? “āma, samma, idāni ahaṃ vihāraṃ gantvā theram tayā kārītapāṇṇasālāya nisinnakaṃ disvā āgatomhī”ti vatvā pakkāmi. kuṭumbikopi vihāraṃ gantvā theram disvā pādamaṃle parivattanto roditvā “idaṃ disvā ahaṃ, bhante, tumhākaṃ pabbajitum nādāsin”tiādīni vatvā dve dāsadarake bhujisse katvā therassa santike pabbājetvā “antogāmato yāgubhattādīni āharitvā theram upaṭṭhahathā”ti paṭiyādesi. sāmaṇerā vattapaṭivattaṃ katvā theram upaṭṭhahiṃsu. athekadivasam disāvāsino bhikkhū “satthāraṃ passissāmā”ti jetavanaṃ āgantvā tathāgataṃ vanditvā asītimahāthere ca, vanditvā vihāracārikaṃ carantā cakkhupālattherassa vasanaṭṭhānaṃ patvā “idampi passissāmā”ti sāyaṃ tadabhimukhā ahesuṃ. tasmīṃ khaṇe mahāmegho utṭhahi. te “idāni atisāyanho, megho ca utṭhito, pātova gantvā passissāmā”ti nivattiṃsu. devo paṭhamayāmaṃ vassitvā majjhimayāme vigato. thero āradhaviṇṇiyo āciṇṇacaṅkamaṇo, tasmā pacchimayāme caṅkamaṇaṃ otari. tadā ca pana navavutṭhāya bhūmiyā bahū indagopakā utṭhahiṃsu. te there caṅkamante yebhuyyena vipajjiṃsu. antevāsikā therassa caṅkamaṇaṭṭhānaṃ kālasseva na sammajjiṃsu. itare bhikkhū “therassa vasanaṭṭhānaṃ passissāmā”ti āgantvā caṅkamane matapāṇake disvā “ko imasmiṃ caṅkamati”ti pucchiṃsu. “amhākaṃ upajjhāyo, bhante”ti. te ujjhāyiṃsu “passathāvuso, samaṇassa kammaṃ, sacakkhukakāle nipajjitvā niddāyanto kiñci akatvā idāni cakkhuvikalakāle ‘caṅkamāmī’ti ettake pāṇake māresi ‘atthaṃ karissāmī’ti anattaṃ karotī”ti.

Translation:

The ruler of the angels with a thousand eyes, glorious in the kingdom of the angels, having shortened that path, quickly came to Sāvatti.

He led the elder to the thatched hall made by his younger brother the householder for the elder's own benefit, had him sit on a piece of wood, then went to his younger brother the householder in the guise of a close friend and called him, "good Cūlapāla." "What, good fellow?" "Do you know that the elder has come?" "I didn't know that. What, so the elder has come?" "Yes, good fellow. Just now I went to the residence and, seeing the elder sitting in the thatched hall made by you, have come." So saying, he left.

Then, the householder went to the residence and, seeing the elder, fell to weeping, rolling around at his feet, speaking such words as, "seeing this, venerable sir, I did not give you permission to go forth." Freeing two young servants, he had them to go forth under the elder and ordered them with the words "bring gruel, rice and so on from within the village, and attend to the elder." The novices did the duties and counter-duties and attended upon the elder.

Then, one day, foreign-dwelling monks came to Jetavana, thinking, "we will see the teacher." Having paid homage to the Tathāgata and to the eighty great elders, they wandered around the monastery until they came to the elder Cakkhupāla's place of residence. Thinking, "we should see this elder, as well," they turned towards that place. At that moment, a great cloud arose. They thought, "now, it is very late in the day, and a cloud has arisen. We will go to see him in the morning instead," and turned back. The rain-god rained in the first watch of the night and was gone by the middle watch. The elder, due to his persistent effort, was given to practising walking meditation habitually; so, in the last watch of the night, he went down to the walking place. At that time, however, many Indagopaka insects came out from the earth, newly conceived. During the elder's walking in meditation, the majority of them perished as his co-residents had not swept the elder's walking meditation place at the proper time. The other monks came, thinking, "we will see the dwelling place of the elder." Seeing the dead creatures in the walking place, they asked, "who practices walking meditation in this place?" "Our preceptor, venerable sir." They were annoyed and said, "look, friend, at the recluse's deed. Having slept without doing anything when he had eyes, he now, being without eyes, thinks, 'I will practice walking meditation,' and has caused so many creatures to die. Thinking, 'I will do what is of purpose', he does what is contrary to the purpose."

Word-by-word:

devindo The ruler of the angels **sahassanetto** with a thousand eyes, **devarajjasirindharo** glorious in the kingdom of the angels, **saṅkhipitvāna** having contracted **taṃ** that **maggaṃ** path **khippaṃ** quickly **sāvattimāgami** came to Sāvatti.

so He **netvā** leading **theraṃ** the elder **netvā** having led [him] **paṇṇasālaṃ** to the thatched hall **kāritaṃ** made **kaniṭṭhakuṭumbikena** by his younger brother the householder **therassevatthāya** for the benefit of the elder himself, **nisīdāpetvā** having caused him to sit **phalake** on a piece of wood, **gantvā** having gone **santikaṃ** into the presence **tassa** of that [younger brother the householder] **piyasahāyakavaṇṇena** with the appearance of a friend who was dear, **pakkosi** called [him] **iti** thus: **samma** “Good **cūlapāla** Cūlapāla.” **iti** [The younger brother replied] thus: **kiṃ** “What, **samma** good fellow?” **iti** [Sakka spoke] thus: **jānāsi** “Do you know **therassāgatabhāvaṃ** the fact that the elder has come?” **iti** [The younger brother replied] thus: **na jānāmi** “I didn't know. **kiṃ pana** What, **so** **thero** the elder **āgato** has come?” **vatvā** [Sakka] having spoken **iti** thus: **āma** “Yes, **samma** good fellow. **idāni** Now **ahaṃ** I **gantvā** having gone **vihāraṃ** to the residence, **disvā** having seen **theraṃ** the elder **nisinnakaṃ** sitting **kāritapaṇṇasālāya** in the thatched hall made **tayā** by you, **āgatomhi** am come.” **pakkāmi** left. **kuṭumbikopi** So, the householder, **gantvā** having gone **vihāraṃ** to the residence **disvā** having seen **theraṃ** the elder **roditvā** having wept **parivattanto** rolling around **pādamūle** at his feet, **vatvā** having spoken **ādīni** [words] starting **iti** thus: **disvā** “having seen **idaṃ** this, **ahaṃ** I, **bhante** venerable sir, **nādāsiṃ** did not give **pabbajitūṃ** to go forth **tumhākaṃ** to you.” **katvā** Having made **bhujisse** free **dve** two **dāsādārake** young servants, **pabbājetvā** having caused them to go forth **santike** in the presence **therassa** of the elder, **paṭiyādesi** assigned them **iti** thus: **āharitvā** having brought **yāgubhattādīni** conje, rice and so on **antogāmato** from within the village **upaṭṭhahatha** do you attend **theraṃ** to the elder.” **samaṇerā** The novices, **katvā** having done **vattapaṭivattaṃ** the duties and counter-duties **upaṭṭhahiṃsu** attended **theraṃ** upon the elder.

athekadivasam Then, one day, **disāvāsino** foreign-dwelling **bhikkhū** monks, **āgantvā** having come **jetavanaṃ** to Jetavana, **iti** [thinking] thus: **passissāma** “We will see **sathāraṃ** the teacher.”, **vanditvā** having paid homage **tathāgataṃ** to the Tathāgata, **ca** and **vanditvā** having paid homage **asītimahāthere** to the eighty great elders, **carantā** wandering **vihāracārikaṃ** around the residence, **patvā** having reached **vasanaṭṭhānaṃ** the place of residence **cakkhupālattherassa** of the elder Cakkhupāla, **iti** [thinking] thus: **passissāma** “We will see **idampi** this one, too.” **ahesuṃ** were **tadabhimukhā** turned towards that [place] **sāyaṃ** themselves. **tasmim** At that **khāṇe** moment **mahāmegho** a great cloud **uṭṭhahi** came up. **te** They, **iti** [thinking] thus: **idāni** “Now, **atisāyanho** [it is] very late in the day, **ca** and **megho** a cloud **uṭṭhito** has come up. **gantvā** having gone **pātova** in the morning instead, **passissāma** we will see.” **nivattiṃsu** turned back. **devo** The [rain-]angel **vassitvā** having rained **paṭhamayāmaṃ** in the first watch, **vigato** was gone **majjhimagāme** in the middle watch. **thero** The elder **āraddhavīriyo** with persistent effort **āciṇṇacaṅkamaṇo** habitually practised walking meditation. **tasmā** Therefore, **pacchimayāme** in the last watch, **otari** he went down **caṅkamaṇaṃ** to the walking [place]. **ca pana** And yet, **tadā** at that time, **bahū** many **indagopakā** indagopaka [insects], **navavuṭṭhāya** having newly emerged, **uṭṭhahiṃsu** came out **bhūmiyā** from the earth. **te** They, **there** at the elder's **caṅkamante** walking in meditation, **vipajjiṃsu** perished **yebhuyyena** for the most part. **antevāsikā** The residents **na sammajjiṃsu** had not swept **caṅkamaṇaṭṭhānaṃ** the walking meditation place **therassa** of the elder **kālasseva** at the proper time. **itare** The other **bhikkhū** monks, **iti** [thinking] thus: **passissāma** “We will see **vasanaṭṭhānaṃ** the dwelling place **therassa** of the elder.” **āgantvā** having come, **disvā** having seen **matapāṇake** the dead creatures **caṅkamane** in the walking [place], **pucchiṃsu** asked **iti** thus: **ko** “Who **caṅkamati** practices walking meditation **imasmim** in this [place]?” **iti** [The residents spoke] thus: **amhākaṃ** “Our **upajjhāyo** preceptor, **bhante** venerable sir.” **te** They **ujjhāyiṃsu** were annoyed **iti** thus: **passathāvuso** “Look, friend, **samaṇassa** at the recluse's **kammaṃ** deed. **nipajjitvā** Having slept **sacakkhukakāle** in the time when he was with eyes, **niddāyanto** sleeping **akavā** having not done **kiñci** anything, **idāni** now **cakkhuvikalakāle** in the time when he is without eyes, **iti** [thinking] thus: **caṅkamāmi** 'I will practice walking meditation.' **ettake pāṇake māresi** has caused so many creatures to die. **iti** [Thinking] thus: **karissāmi** 'I will do **atthaṃ** what is of purpose', **karoti** he does **anattaṃ** what is against the purpose.”

Part Fourteen

atha kho te gantvā tathāgatassa ārocesuṃ, “bhante, cakkhupālatthero ‘caṅkamāmī’ti bahū pāṇake māresi”ti. “kiṃ pana so tumhehi mārento diṭṭho”ti? “na diṭṭho, bhante”ti. “yatheva tumhe taṃ na passatha, tatheva sopi te pāṇe na passati. khīṇāsavānaṃ maraṇacetanā nāma natthi, bhikkhave”ti. “bhante, arahattassa upanissaye sati kasmā andho jāto”ti? “attano katakammavasena, bhikkhave”ti. “kiṃ pana, bhante, tena katan”ti? tena hi, bhikkhave, suṇātha —

atīte bārāṇasiyaṃ kāsiraññe rajjaṃ kārente eko vejjo gāmanigamesu caritvā vejjakammaṃ karonto ekaṃ cakkhudubbaḷaṃ itthiṃ disvā pucchi — “kiṃ te aphāsukan”ti? “akkhīhi na passāmī”ti. “bhesajjaṃ te karissāmī”ti? “karohi, sāmī”ti. “kiṃ me dassasī”ti? “sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmī”ti. so “sādhū”ti bhesajjaṃ saṃvidahi, ekabhesajjeneva akkhīni pākatikāni ahesuṃ. sā cintesi — “ahametassa saputtadhītā dāsī bhavissāmī”ti paṭijāniṃ, “na kho pana maṃ saṇhena sammācārena samudācarissati, vañcessāmi nan”ti. sā vejjenāgantvā “kīdisaṃ, bhadde”ti puṭṭhā “pubbe me akkhīni thokaṃ rujjiṃsu, idāni pana atirekataraṃ rujjantī”ti āha. vejjo “ayaṃ maṃ vañcetvā kiñci adātukāmā, na me etāya dinnāya bhatiyā attho, idāneva naṃ andhaṃ karissāmī”ti cintetvā gehaṃ gantvā bhariyāya etamatthaṃ ācikkhi. sā tuṇhī ahoṣi. so ekaṃ bhesajjaṃ yojetvā tassā santikaṃ gantvā “bhadde, imaṃ bhesajjaṃ añjehī”ti añjāpesi. athassā dve akkhīni dīpasikhā viya vijjhāyiṃsu. so vejjo cakkhupālo ahoṣi. bhikkhave, tadā mama puttena katakammaṃ pacchato pacchato anubandhi. pāpakammañhi nāmetāṃ dhuraṃ vahato balibaddassa padaṃ cakkaṃ viya anugacchatīti idaṃ vatthūṃ kathetvā anusandhiṃ ghaṭetvā patitṭhāpitamattikaṃ sāsanaṃ rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha —

1. “manopubbaṅgamā dhammā, manoseṭṭhā manomayā. manasā ce paduṭṭhena, bhāsati vā karoti vā. tato naṃ dukkhamanveti, cakkaṃva vahato padan”ti.

Translation:

So they went and spoke to the Tathāgata, saying, "venerable sir, the elder Cakkhupāla, thinking 'I will do walking meditation,' causes the death of many creatures." "What, but did you see him cause their death?" "We did not see him do so, venerable sir." "Indeed, just as you didn't see that act, so too he did not see those creatures. Truly, the intention to kill does not exist in those who have destroyed the taints, monks." "Venerable sir, while he had the precondition for arahantship, from what could his blindness arise?" "From the power of deeds done by himself, monks." "But what, venerable sir, did he do?" "Well then, monks, listen."

In the past, in Baranasi, while King Kāsi reigned in sovereignty, a certain doctor, wandering in villages and towns and performing the work of a doctor, saw a woman with weak eyes and asked, "what is your ailment?" "My eyes cannot see." "Shall I make medicine for you?" "Please do, master!" "What will you give me to me?" "If you are able to make me my eyes normal, I, together with my sons and daughters, will become your slave." He said, "very well," and prepared some medicine. And lo, with a single application of the medicine her eyes became normal. She thought to herself, "I promised I will become the slave of this doctor together with my sons and daughters. But he will surely not behave towards me with tender and caring conduct. I will lie to him." So, when she came to the doctor and he asked, "in what condition are your eyes, good woman?" she said, "previously, my eyes hurt a little, but now they hurt much more." The doctor thought to himself, "this woman is lying to me because she does not want to give me anything. I will not succeed in having this woman give me my payment; now, I will make her truly blind!" He went to his home and related the matter to his wife. She was silent. He mixed a medicine and, going to the woman, had her apply it, saying, "good woman, apply this medicine." As a result, her two eyes were extinguished like the flames of a lamp.

That doctor was Cakkhupāla. Monks, the deed done by my son at that time followed right behind him. Indeed, this very thing called evil kamma goes after one like a wheel the foot of an ox bearing a yoke. Having explained this matter and made the connection, the King of Dhamma, as though stamping the royal seal on a letter affixed with clay, spoke this verse:

*1. Dhammas have mind as forerunner, have mind as chief, are formed of mind.
If, with a mind corrupted, one speaks or acts,
because of that, suffering follows one,
just as a wheel the foot of the ox pulling the cart.*

Word-by-word:

atha kho So then, **te** they **gantvā** having gone **ārocesuṃ** spoke **tathāgatassa** to the Tathāgata **iti** thus: **bhante** “Venerable sir, **cakkhupālathero** the elder Cakkhupāla, **iti** [thinking] thus: **caṅkamāmi** 'I will do walking meditation' **māresi** causes the death of **bahū** many **pāṇake** creatures.” **iti** [The Tathāgata asked] thus: **kiṃ** “What, **pana** but **so** [was] he **diṭṭho** seen **tumhehi** by you **mārento** causing death?” **iti** [The monks replied] thus: **na** “[He was] not **diṭṭho** seen, **bhante** venerable sir.” **iti** [The Tathāgata spoke] thus: **yatheva** “Indeed, just as **tumhe** you all **na** didn't **passatha** see **taṃ** that, **tatheva** just so, **sopi** he too **na** did not **passati** see **te** those **pāṇe** creatures. **maraṇacetanā** The intention of killing **nāma** truly **natthi** does not exist **khīṇāsavaṇaṃ** of those who have destroyed the taints, **bhikkhave** monks.” **iti** [The monks asked] thus: **bhante** “Venerable sir, **upanissaye** while the precondition **arahattassa** for arahantship **sati** existed, **kasmā** from what **andho** [could] blindness **jāto** arise?” **iti** [The Tathāgata replied] thus: **katakammavasena** “By the power of deeds done **attano** by himself, **bhikkhave** monks.” **iti** [The monks asked] thus: **pana** “But **kiṃ** what, **bhante** venerable sir, **katam** was done **tena** by him?” **iti** [The Tathāgata replied] thus: **tena hi** “Well, in that case, **bhikkhave** monks, **suṇātha** listen:

atīte in the past **bārāṇasiyaṃ** in Baranasi **kāsirañṇe** while King Kāsi **kārente** was ruling **rajjaṃ** the kingdom, **eko** one **vejjo** doctor **caritvā** having wandered **gāmanigamesu** in villages and towns **karonto** performing **vejjakammaṃ** the work of a doctor, **divvā** having seen **ekaṃ** one **itthiṃ** woman **cakkhudubbalaṃ** with eyes of poor strength **pucchi** asked **iti** thus: **kiṃ** “What **te** [is] your **aphāsukaṃ** ailment?” **iti** [The woman replied] thus: **na passāmi** “I cannot not see **akkhīhi** with my eyes.” **iti** [The doctor asked] thus: **karissāmi** “Shall I make **bhesajjaṃ** medicine **te** for you?” **iti** [The woman replied] thus: **karohi** “Please make [medicine] **sāmi** master!” **iti** [The doctor asked] thus: **kiṃ** “What **dassasi** will you give me to me?” **iti** [The woman replied] thus: **sace** “If **sakkhissasi** you are able **kātuṃ** to make me my **akkhīni** eyes **pākatikāni** normal, **ahaṃ** I, **saddhiṃ** together **puttadhītāhi** with my sons and daughters, **bhavissāmi** will become **te** your **dāsī** slave.” **so** He **iti** [having spoken] thus: **sādhū** “Very well.” **saṃvidahi** prepared **bhesajjaṃ** medicine. **ekabhesajjeneva** Indeed, by a single [application] of the medicine, **akkhīni** [her] eyes **ahesuṃ** became **pākatikāni** normal. **sā** She **cintesi** thought **iti** thus: **ahaṃ** “I **paṭijāniṃ** promised **iti** thus: **bhavissāmi** 'I will become **dāsī** the slave **etassa** of this [doctor] **saputtadhītā** together with my sons and daughters'. **pana** But **na kho samudācarissati** he will surely not behave towards **maṃ** me **saṇhena** with tender **sammācārena** [and] proper conduct. **vañcessāmi** I will lie **naṃ** to him.” **sā** She, **āgantvā** having come, **puṭṭhā** asked **vejjena** by the doctor **iti** thus: **kīdisaṃ** “Of what condition [are your eyes], **bhadde** good woman?” **āha** spoke **iti** thus: **pubbe** “Previously, me my **akkhīni** eyes **rujjiṃsu** hurt **thokaṃ** a little. **pana** But **idāni** now, **rujjanti** they hurt **atirekataraṃ** much more.” **vejjo** The doctor **cintetvā** having thought **iti** thus: **ayaṃ** “This [woman] **vañcetvā** having lied **maṃ** to me **adātukāmā** does not desire to give **kiñci** anything. **na** [There will be] no **attho** success **bhatiyā** in regards to wages **dinnāya** being given me to me **etāya** by this one; **idāni** now **karissāmi** I will make **naṃ** her **eva** truly **andhaṃ** blind.” **gantvā** having gone **gehaṃ** to his home, **ācikkhi** related **etamatthaṃ** the matter **bhariyāya** to his wife. **sā** she **ahosi** was **tuṇhī** silent. **so** he **yojetvā** having combined **ekaṃ** one **bhesajjaṃ** medicine, **gantvā** having gone **tassā** to her **santikaṃ** presence **añjāpesi** caused her to apply [it] **iti** [speaking] thus: **bhadde** “Good woman, **añjehi** apply **imaṃ** this **bhesajjaṃ** medicine.” **atha** Then, **assā** her **dve** two **akkhīni** eyes **vijjhāyiṃsu** were extinguished **viya** like **dīpasikhā** the flames of a lamp. **so** That **vejjo** doctor **ahosi** was **cakkhupālo** Cakkhupāla. **bhikkhave** Monks, **katakammaṃ** the deed done **mama puttana** by my son **tadā** at that time **anubandhi** trailed **pacchato pacchato** just after [him]. **hi** Indeed, **nāmetaṃ** this very **pāpakammaṃ** evil kamma **anugacchati** goes after [one] **viya** like **cakkaṃ** a wheel **padaṃ** the foot **balibaddassa** of an ox **vahato** bearing **dhuraṃ** a yoke.

kathetvā Having explained **idaṃ** this **vatthuṃ** matter, **ghaṭetvā** having connected **anusandhiṃ** the connection, **viya** as though **lañchanto** stamping **rājamuddāya** the royal seal **sāsaṇaṃ** on a letter **paṭiṭṭhāpitamattikaṃ** affixed with clay, **dhammarājā** the king of the dhamma **āha** spoke **imaṃ** this **gāthaṃ** verse:

dhammā Realities **manopubbaṅgamā** have mind as forerunner, **manoseṭṭhā** have mind as chief, **manomayā** are formed of mind. **ce** If, **manasā** with a mind **paduṭṭhena** corrupted, **bhāsati** [one] speaks **vā** or **karoti** acts, **tato** Because of that, **dukkhaṃ anveti** suffering goes after **naṃ** him, **va** just as **cakkaṃ** a wheel **padaṃ** the foot **vahato** of the one pulling the burden.

Part Fifteen

tattha manoti kāmāvacarakusalādibhedam sabbampi catubhūmikacittam. imasmim̐ pana pade tadā tassa vejjassa uppannacittavasena niyamiyamānam vavatthāpiyamānam paricchijjiyamānam domanassasahagatam paṭighasampayuttacittameva labbhati. pubbaṅgamāti tena paṭhamagāminā hutvā samannāgatā. dhammāti guṇadesanāpariyattinissattanijjivavasena cattāro dhammā nāma. tesu “na hi dhammo adhammo ca, ubho samavipākino. adhammo nirayaṃ neti, dhammo pāpeti suggatin”ti. (theragā. 304; jā. 1.15.386) ayaṃ guṇadhammo nāma. “dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇan”ti (ma. ni. 3.420) ayaṃ desanādhammo nāma. “idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ geyyan”ti (ma. ni. 1.239) ayaṃ pariyattidhammo nāma. “tasmiṃ kho pana samaye dhammā honti, khandhā hontī”ti (dha. sa. 121) ayaṃ nissattadhammo nāma, nijjivadharmotipi eso eva. tesu imasmim̐ ṭhāne nissattanijjivadharmo adhippeto. so atthato tayo arūpino khandhā vedanākkhandho saññākkhandho saṅkhārakkhandhoti. ete hi mano pubbaṅgamo etesanti manopubbaṅgamā nāma.

kathaṃ panetehi saddhiṃ ekavatthuko ekārammaṇo apubbaṃ acarimaṃ ekakkhaṇe uppajjamāno mano pubbaṅgamo nāma hotīti? uppādapaccayaṭṭhena. yathā hi bahūsu ekato gāmaghātādīni kammāni karontesu “ko etesaṃ pubbaṅgamo”ti vutte yo nesaṃ paccayo hoti, yaṃ nissāya te taṃ kammaṃ karonti, so datto vā mitto vā tesam̐ pubbaṅgamoti vuccati, evaṃsampadamidaṃ veditabbaṃ. iti uppādapaccayaṭṭhena mano pubbaṅgamo etesanti manopubbaṅgamā. na hi te mane anuppajjante uppajjituṃ sakkonti, mano pana ekaccesu cetasikesu anupajjantesupi uppajjatiyeva. adhipativasena pana mano seṭṭho etesanti manoseṭṭho. yathā hi corādīnaṃ corajetṭhakādayo adhipatino seṭṭhā. tathā tesampi mano adhipati manova seṭṭhā. yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādīni nāma honti, tathā tepi manato nipphannattā manomayā nāma.

Translation:

Therein, each and every mind of the four realms, categorized as sensual-sphere wholesome, etc. is called "mind". But, in this verse, only a mind associated with aversion and accompanied by displeasure is meant, fixed, determined and defined by the power of the doctor's arisen mind. In reference to "having as forerunner", the meaning is that, becoming because of it going first, they are associated with it. In reference to "dhammas", there are actually four types of dhamma, under the headings of virtue, dissemination, study, and non-being/non-soul. In regards to these: 1) In the passage "dhamma and non-dhamma - both do not indeed have the same result. Non-dhamma leads one to hell, dhamma brings one to a happy destination," this is called "dhamma as virtue". 2) In the passage "I will teach the dhamma to you monks, beautiful in the beginning..." this is called "dhamma as dissemination". 3) In the passage "so here, monks, some young men of a good families bring the dhamma to complete fulfilment: the sutta the geyya..." this is called "dhamma as study". 4) In the passage "but indeed, at that time dhammas exist, aggregates exist." this is called "non-living-being dhamma". This is also called "non-soul dhamma". Of these, non-being/non-soul dhamma is intended in this instance. Its meaning is the three formless aggregates - the aggregate of sensation the aggregate of perception and the aggregate of mental formation. Because these are spoken of thus: "mind is the forerunner of them", they are therefore called "that which has mind as forerunner". But why is mind, arising in a single instant together with these, with a single base, with a single object, arising neither before nor after, called "forerunner"? By the meaning of being condition for their arising. Just as, when many villains are doing evil deeds together, such as pillaging, etc., if it is asked, "who is the forerunner of these villains?", whoever is their instigator, having depended on whom they do that deed, he, whether his name be Datta or Mitta, is called their "forerunner". Thus should the completion of this matter be understood. Since, by the meaning of being condition for their arising, mind is their forerunner, so they have mind as forerunner - whereas they are not able to arise if mind does not arise, mind does indeed arise with some mental concomitants not arising. Next, by virtue of being ruler over, mind is foremost in regards to them, so they "have mind as chief". For, just as senior villains, etc., are chiefs of villains, etc., by ruling over them, so, as the mind is ruler over those mental concomitants, they indeed have mind as chief. Next, just as whatever is fashioned with wood, etc., all of those wares are called "wood-made", etc., so, as those mental concomitants are themselves fashioned from the mind, they are called "formed of mind".

Word-by-word:

tattha Therein, **sabbampi** each and every **catubhūmikacittaṃ** mind of the four realms, **kāmāvacarakusalādibhedam** categorized as sensual-sphere wholesome, etc. **iti** is called **mano** “mind”. **pana** So, **imasmiṃ** in this **pade** phrase, **tadā** then, **niyamīyamānaṃ** being fixed, **vavatthāpiyamānaṃ** being determined **paricchijjīyamānaṃ** [and] being defined **uppannacittavasena** by the power of the arisen mind **tassa** of that **vejjassa** doctor, **paṭighasampayuttacittameva** just a mind associated with aversion and **domanassasahagataṃ** accompanied by displeasure **labbhati** was obtained. **iti** In reference to **pubbaṅgamā** “having as forerunner”, **hutvā** having become **tena** because of that **paṭhamagāminā** going first, **samannāgatā** [they] are associated [with it].

Iti in reference to **dhammā** “realities”, **nāma** [there are] actually **cattāro** four **dhammā** realities, **guṇadesanāpariyattinissattanijjīvavasena** under the headings of virtue, dissemination, study, and non-being/non-soul. **tesu** In regards to these, **iti** as in **dhammo** “dhamma **ca** and **adhammo** non-dhamma **na hi** do not indeed **ubho** both **samavipākino** have the same result. **adhammo** Non-dhamma **neti** leads to **nirayaṃ** hell, **dhammo** dhamma **pāpeti** causes to reach **suggatiṃ** a happy destination.” (Thāg. 304; Jā. 1.15.386) **ayaṃ** this **nāma** is called **guṇadhammo** dhamma as virtue. **iti** As in **desessāmi** “I will disseminate **dhammaṃ** the dhamma **vo** to you **bhikkhave** monks, **ādikalyāṇaṃ** beautiful in the beginning...” (M 3.420) **ayaṃ** this **nāma** is called **desanādhammo** dhamma as dissemination. **iti** as in **pana** “So **idha** here, **bhikkhave** monks, **ekacce** some **kulaputtā** young men of a good families **dhammaṃ pariyāpuṇanti** bring the dhamma to complete fulfilment: **suttaṃ** the sutta **geyyanti** the geyya...” (M 1.239) **ayaṃ** This **nāma** is called **pariyatti dhammo** “dhamma as study”. **kho pana** “But indeed, **tasmiṃ** at that **samaye** time **dhammā** dhammas **honti** exist, **khandhā** aggregates **honti** exist.” (Dhs. 121) **ayaṃ** This **nāma** is called **nissattadhammo** “non-being dhamma”. **eso** This **eva** indeed [is] also **iti** [called] thus: **nijjīvadhammo** “non-soul dhamma”. **tesu** In regards to those, **imasmiṃ** in this **thāne** instance **nissattanijjīvadhammo** non-being/non-soul dhamma **adhippeto** is intended. **so** That **atthato** by meaning **tayo** [is] the three **arūpino** formless **khandhā** aggregates, **iti** as follows: **vedanākkhandho** the aggregate of sensation **saññākkhandho** the aggregate of perception **saṅkhārakkhandhoti** [and] the aggregate of mental formation, **hi** because, **ete** these **iti** [are spoken of] as follows: **mano** “mind **pubbaṅgamo** [is] the forerunner **etesam** of them”, **nāma** they are called **manopubbaṅgamā** that which has mind as forerunner.

pana But **kathaṃ** why **hoti** is **mano** mind, **uppajjamāno** arising **ekakkhaṇe** in a single instant **saddhiṃ** together **etehi** with these, **ekavatthuko** of a single base, **ekārammaṇo** with a single object **apubbaṃ** not before, **acarimaṃ** not after, **nāma** called **iti** thus: **pubbaṅgamo** “forerunner”? **uppādapaccayaṭṭhena** By the meaning of condition for arising. **yathā hi** Just as **bahūsu** when many [villains] **karontesu** are doing **kammāni** [evil] deeds **ekato** together **gāmaghātādīni** beginning with pillaging, etc., **vutte** when it is asked **iti** thus: **ko** “Who **pubbaṅgamo** [is] the forerunner **etesam** of these [villains]?” **yo** whoever **hoti** is **paccayo** the condition **nesam** for them, **nissāya** having depended **yaṃ** on whom **te** they **karonti** do **taṃ** that **kammaṃ** deed, **so** he **vā** whether **datto** Datta **vā** or **mitto** Mitta, **vuccati** is called **iti** thus: **pubbaṅgamo** “the forerunner” **tesam** of them. **evaṃ** thus **sampadamidaṃ** the completion of this [subject] **veditabbaṃ** should be understood. **iti** Therefore, **uppādapaccayaṭṭhena** by the meaning of condition for arising, **mano** mind **pubbaṅgamo** is the forerunner **etesanti** of them, so **manopubbaṅgamā** [they] have mind as forerunner. **hi** Whereas **te** they **na sakkonti** are not able **uppajjitum** to arise **mane** with mind **anuppajjante** not arising, **mano** mind, **pana** however, **uppajjatiyeva** does indeed arise **ekaccesu** with some **cetasikesu** mental concomitants **anupajjantesupi** not arising. **pana** Further, **adhipativasena** by virtue of being ruler over, **mano** mind **seṭṭho** is foremost **etesam** in regards to them, **iti** so **manoseṭṭho** [they] have mind as chief. **hi** For, **yathā** just as **corajetṭhakādayo** senior villains and so on **seṭṭhā** are chiefs **corādīnaṃ** of villains and so on **adhipatino** by ruling over [them], **tathā** so, **api** as **mano** the mind **adhipati** [is] ruler **tesam** of those [mental concomitants] **manova seṭṭhā** [they] indeed have mind as chief. **pana** Further, **yathā** just as **nippahannāni** [whatever is] fashioned **dāruādīhi** with wood, etc., **tāni tāni** all of those **bhaṇḍāni** wares **honti** are **nāma** called **dārumayādīni** made of wood, etc., **tathā** so **api** as **te** those [mental concomitants] **nippahannattā** are themselves fashioned **manato** from the mind, **nāma** [they are] called **manomayā** mind-made.

Part Sixteen

paduṭṭhenāti āgantukehi abhijjhādīhi dosehi paduṭṭhena. pakatimano hi bhavaṅgacittaṃ, taṃ apaduṭṭhaṃ. yathā hi pasannaṃ udakaṃ āgantukehi nīlādīhi upakkiliṭṭhaṃ nīlodakādibhedam hoti, na ca navaṃ udakaṃ, nāpi purimaṃ pasannaudakameva, tathā tampi āgantukehi abhijjhādīhi dosehi paduṭṭhaṃ hoti, na ca navaṃ cittaṃ, nāpi purimaṃ bhavaṅgacittameva, tenāha bhagavā — “pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭhan”ti (a. ni. 1.49). evaṃ manasā ce paduṭṭhena, bhāsati vā karoti vā so bhāsamāno catubbidham vacīduccaritameva bhāsati, karonto tividham kāyaduccaritameva karoti, abhāsanto akaronto tāya abhijjhādīhi paduṭṭhamānasatāya tividham manoduccaritaṃ pūreti. evamassa dasa akusalakammaphā pāripūriṃ gacchanti.

tato naṃ dukkhamanvetīti tato tividhaduccaritato taṃ puggalaṃ dukkhaṃ anveti, duccharitānubhāvena catūsu apāyesu, manussesu vā tamattabhāvaṃ gacchantaṃ kāyavatthukampi itarampīti iminā pariyāyena kāyikacetasiṃ vipākadukkhaṃ anugacchati. yathā kiṃ? cakkamva vahato padanti dhure yuttassa dhuraṃ vahato balibaddassa padaṃ cakkam viya. yathā hi so ekampi divasaṃ dvepi pañcapi dasapi aḍḍhamāsampi māsampi vahanto cakkam nivattetuṃ jahituṃ na sakkoti, atha khvassa purato abhikkamantassa yugaṃ gīvaṃ bādhati, pacchato paṭikkamantassa cakkam ūrumaṃsaṃ paṭihanati. imehi dvīhi ākārehi bādhaṃtaṃ cakkam tassa padānupadikaṃ hoti; tatheva manasā paduṭṭhena tīhi duccharitāni pūretvā ṭhitaṃ puggalaṃ nirayādīsu tattha tattha gatagataṭṭhāne duccharitamūlakaṃ kāyikampi cetasiṃampi dukkhamanubandhatīti.

gāthāpariyosāne tiṃsasahassā bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇṇiṃsu. sampattaparibhāyapi desanā sātthikā saphalā ahoṣīti.

cakkhupālattheravatthu paṭhamaṃ

Translation:

In reference to "with a mind corrupted", the meaning is "with a mind corrupted by impinging faults beginning with covetousness". For the bhavaṅgacitta is a simple mind that is uncorrupted but, just as clear water tainted by impinging blue colour, etc. is thus categorized as blue water, etc., and not new water, nor the former same clear water, even so is that mind corrupted by impinging faults beginning with covetousness, and not a new mind, nor indeed the former same bhavaṅgacitta. Thus the Blessed One said, "radiant, monks, is this mind; yet it is defiled by impinging defilements (AN 1.49)."

Then, "if with a mind corrupted one speaks or acts" - speaking, he speaks only with fourfold verbal misconduct; acting, he performs only with threefold bodily misconduct; neither speaking nor acting, while that mind corrupted with covetousness, etc. persists, he fulfils the threefold mental misconduct. Thus he fulfils the ten means of unwholesome action.

In regards to, "because of that, suffering follows one," the meaning is: because of that threefold misconduct, suffering goes after that individual. By the power of misconduct, in the four states of loss or in the realm of humans, as bodily-formations or otherwise (i.e. mental), by this explanation bodily and mental suffering as a result follow after that state of being.

Just like what? "Just as a wheel the foot of the ox pulling the cart." In regards to this, the meaning is: like a wheel towards the foot of the ox harnessed in the yoke, pulling the yoke. For, just as that ox, pulling even for one day, even for two, five, ten days, even for half-a-month, even for a month, is not able to leave behind or abandon the wheel. Indeed, when he advances to the front, the yoke presses on his neck; when he retreats back, the wheel strikes against the flesh of his legs. Oppressing in these two ways, the wheel is in-step with the foot of that ox. Just so, with a mind defiled, having fulfilled the three types of misconduct, an individual is set in hell, etc. Gone to such and such a place, both bodily and mental suffering rooted in misconduct follow after him.

This is the meaning of the verse. At the conclusion of the verse, thirty-thousand monks attained to arahantship together with the paṭisambhidā; Even for the rest of the audience present, the discourse was of purpose and of benefit. Thus ends the first story, the story of the elder Cakkhupāla.

Word-by-word:

iti In reference to **paduṭṭhena** “with [a mind] corrupted”, **paduṭṭhena** with [a mind] corrupted **āgantukehi** by incoming **dosehi** faults **abhijjhādīhi** beginning with covetousness. **hi** For **bhavaṅgacittaṃ** the bhavaṅgacitta **pakatimano** [is] an ordinary mind; **taṃ** that **apaduṭṭhaṃ** [is] uncorrupted. **hi** But **yathā** just as **pasannaṃ** clear **udakaṃ** water **upakkiliṭṭhaṃ** tainted **āgantukehi** by incoming **nīlādīhi** blue [colour], etc., **hoti** is **iti** thus **nīlodakādibhedhaṃ** categorized as blue water, etc., **ca** and **na** not **navāṃ** new **udakaṃ** water, **nāpi** nor either **purimaṃ** the former **pasannaudakameva** same clear water, **tathā** so **tampi** even that [mind] **hoti** is **paduṭṭhaṃ** corrupted **āgantukehi** by incoming **dosehi** faults **abhijjhādīhi** beginning with covetousness, **ca** and **na** not **navāṃ** a new **cittaṃ** mind, **nāpi** nor indeed **purimaṃ** the former **bhavaṅgacittameva** same bhavaṅgacitta. **Tena** Because of that, **bhagavā** the Blessed One **āha** spoke **iti** thus: **pabhassaraṃ** “Radiant, **bhikkhave** monks, **idaṃ** [is] this **cittaṃ** mind; **ca kho** yet indeed, **taṃ** it **upakkiliṭṭhaṃ** is defiled **āgantukehi** by incoming **upakkilesehi** defilements (AN 1.49).” **evaṃ** Thus **ce** if **manasā** with a mind **paduṭṭhena** corrupted **bhāsati** [a man] speaks **vā** or **karoti** acts, **so** he **bhāsamāno** speaking, **bhāsati** speaks **eva** just **catubbidhaṃ** the fourfold **vaciduccaritaṃ** verbal misconduct; **karonto** acting, **karoti** performs **eva** just **tividhaṃ** the threefold **kāyaduccaritaṃ** bodily misconduct. **abhāsanto** Not speaking, **akaronto** not acting, **tāya paduṭṭhamānasatāya** when there is that mind corrupted **abhijjhādīhi** with covetousness, etc., **pūreti** he fulfils **tividhaṃ** the threefold **manoduccaritaṃ** mental misconduct. **evaṃ** Thus, **assa** for him, **dasa** the ten **akusalakammāpathā** means of unwholesome action **gacchanti** go **pāripūriṃ** to fulfilment. **iti** In regards to, **tato** “because of that, **dukkhaṃ anveti** suffering goes after **naṃ** him”, **tato** because of that **tividhaduccaritato** threefold misconduct, **dukkhaṃ** suffering **anveti** goes after **taṃ** that **puggalaṃ** individual; **duccaritānubhāvena** by the power of misconduct, **catūsu** in the four **apāyesu** [states of] loss **vā** or **manussesu** in the [realm of] humans, **gacchantaṃ** going **api** both **kāyavatthukaṃ** as a body-entity **itarampīti** [and] otherwise, **iti** thus **iminā** according to this **pariyāyena** explanation **kāyikacetasiṃ** bodily and mental **vipākadukkhaṃ** suffering as a result **anugacchati** follows **tamattabhāvaṃ** that state of being.

yathā Just like **kiṃ** what? **iti** In regards to **va** “just as **cakkaṃ** a wheel **padaṃ** the foot **vahato** of the one pulling the burden.” **viya** like **cakkaṃ** a wheel **padaṃ** the foot **balibaddassa** of the ox **yuttassa** harnessed **dhure** within the yoke, **vahato** pulling **dhuraṃ** the yoke. **hi** For, **yathā** just as **so** that [ox] **vahanto** pulling **ekampi** even for one **divasaṃ** day, **dvepi** even for two, **pañcapi** even for five, **dasapi** even for ten, **aḍḍhamāsampi** even for half-a-month, **māsampi** even for a month, **na** is not **sakkoti** able **nivattetuṃ** to leave behind, **jahituṃ** to abandon **cakkaṃ** the wheel; **atha** then **kho** indeed, **assa** while he **abhikkamantassa** [is] advancing **purato** to the front, **yugaṃ** the yoke **bādhati** presses **givaṃ** on [his] neck, **paṭikkamantassa** when retreating **pacchato** to the back **cakkaṃ** the wheel **paṭihanati** strikes against **ūrumaṃsaṃ** the flesh of [his] legs. **bādhaṃtaṃ** Oppressing **imehi** by these **dvīhi** two **ākārehi** means, **cakkaṃ** the wheel **hoti** is **padānupadikaṃ** in-step with the feet **tassa** of that [ox], **tatheva** just so, **manasā** with a mind **paduṭṭhena** defiled, **pūretvā** having fulfilled **tīṇi** the three **duccaritāni** [types of] misconduct **puggalaṃ** an individual **ṭhitaṃ** is stood **nirayādīsu** in hell, etc.. **tattha tattha** In such and such **gatagataṭṭhāne** gone-to places, **kāyikampi** both bodily **cetasikampi** and mental **dukkhaṃ** suffering **duccaritamūlakaṃ** rooted in misconduct **anubandhati** follows after [him]. **iti** [The meaning is] thus.

gāthāpariyosāne At the conclusion of the verse, **tiṃsasahassā** thirty-thousand **bhikkhū** monks **pāpuṇiṃsu** attained to **arahattaṃ** arahantship **saha** together **paṭisambhidāhi** with the paṭisambhidā; **api** Even **sampattaparīsāya** for the audience present, **desanā** the discourse **ahosi** was **sātthikā** with purpose **saphalā** with benefit. **iti** Thus [ends] **cakkhupālattheravatthu** the story of the elder Cakkhupāla, **paṭhamaṃ** the first [story].