

Exploring the ancient path in the Buddha's own words -- Lesson 1.2.6

Dutiyachiggaḷayugasuttam

“Seyyathāpi, bhikkhave, ayaṃ mahāpathavī ekodakā assa. Tatra puriso ekacchiggaḷaṃ yugaṃ pakkhipeyya. Tamenam puratthimo vāto pacchimana saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya. Tatrassa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakim sakim ummujeyya. Taṃ kiṃ maññatha¹, bhikkhave, api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti? “Adhiccamiḍaṃ, bhante², yaṃ so kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti.

“Evaṃ adhiccamiḍaṃ, bhikkhave, yaṃ manussattaṃ labhati. Evaṃ adhiccamiḍaṃ, bhikkhave, yaṃ tathāgato loke uppajjati araham sammāsambuddho. Evaṃ adhiccamiḍaṃ, bhikkhave, yaṃ tathāgatappavedito dhammavinayo loke dīpati. Tassidaṃ bhikkhave, manussattaṃ laddhaṃ, tathāgato loke uppanno araham sammāsambuddho, tathāgatappavedito ca dhammavinayo loke dīpati.

“Tasmātiha, bhikkhave, ‘idaṃ³ dukkhan’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

¹ Whenever the talk is about knowledge the terminations are derivations from *ñāṇa* with prefixes, defining the different stages of knowledge: *jānāti*, *pañānāti*, *parijānāti*, *abhijānāti*.... The verb *maññati* from the root *man*—to think, to be of a certain opinion—is used to express ‘imagination’ or a ‘belief’. Thus *maññanā* means: conceit, *maññita*- illusion, imagination.

² The expression *bhante* is used by monks to address seniors. Before his passing away the Buddha instructed the Venerable Ananda, (*Dīghanikāyo*, *Mahāvaggapāḷi*, *Mahāparinibbānasutta*) that from then onwards a senior bhikkhu should be addressed accordingly as *bhante*, while the elder bhikkhus should continue to address the junior ones by the term *avuso*—friend as was customary. Traditionally it was also used by householders to address Bhikkhus in the literal sense of the word: *bhaddam* (good, lucky) *anta* (ending) ‘may you be successful in your strivings’,—contracted to *bhadam* + *te*—‘hail to thee’ in further contracted form: *bhante*—‘Venerable Sir’.

³ This exhortation appears at the end of many teachings of the Buddha.

Samyuttanikāyo, Mahāvaggo, Saccasamyuttaṃ, Papātavaggo

accayena	accaya+ena	lapse, passing away + instr. : after the laps of...
adhiccamidaṃ amusmiṃ api dakkhiṇo dippiati dukkhanirodhagāminī	a+dhicca+m+idaṃ asu (dem.pron.) + loc. dukkha + nirodha + gāminī	without + a cause +this, unlikely that, that one indecl. : moreover, further on right, southern to shine (forth) the method of walking the path of
dukkhanirodho dukkhasamudayo dukkho ekacchiggaḷaṃ ekodakā assa gīvaṃ kāṇo kacchapo karaṇīyo	dukkha + nirodho dukkha + sam + udayo eka+c+chiggaḷaṃ eka+odakā+assa gīvā+m kacchapo caroti + ger.	eradication, cessation + suffering arising, origination + suffering suffering one + hole one + water + would be the neck, throat blind turtle, tortoise what ought to be done, duty, obligation what is it then great + earth what do you think, believe, imagine means of reaching a destination western to throw caus.: to make enter eastern to draw, collect, take up, pull, push once just so, as alike this + that (that very) accordingly (thus surely indeed) emerge, rise up northern wind a year + hundred + of practise yoke
kiṃ nu kho mahāpathavī maññatha	mahā+pathavī maññati+a+tha	
paṭipadā pacchimo pakkhipēyya paveseyyā puratthimo saṃhareyya	paṭi + padā pakkhipeti +eyya paveseti + eyyā saṃharati +eyya	
sakiṃ seyyathāpi tameṇaṃ tasmātiha ummujjēyya uttaro vāto vassasatassa yogo yugaṃ	sakiṃ (adv.) seyyathā + pi taṃ + eṇaṃ tasmā/abl.+iti+ha/emph.part. ummujjati +eyya vassa+sata+assa yuga+m	