

Exploring the Ancient Path in the Buddha's Own Words

Lesson 1.3.6 Tamotamasuttaṃ (From Darkness or Brightness to Brightness or Darkness)



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Tamotamasuttaṃ	From Darkness or Brightness to Brightness or Darkness
“Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.	“There are, O'Bhikkhus, four kinds of persons to be found in this world.
Katame cattāro?	What are the four?
Tamo tamaparāyaṇo,	There is one kind that is heading from darkness to darkness,
tamo jotiparāyaṇo,	the other kind is heading from darkness towards brightness,
joti tamaparāyaṇo,	the next kind is heading from brightness towards darkness and
joti jotiparāyaṇo.	the other from brightness towards brightness.
Kathaṅca, bhikkhave, puggalo tamo hoti tamaparāyaṇo?	How, O'Bhikkhus, is a person heading from darkness towards darkness?
Idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti— caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā	Here someone is reborn in a low clan—an outcast or a family of bamboo workers, a family of hunters, a family of chariot makers or a family of refuse cleaners,
dalidde appannapānabhojane kasiravuttike,	a poor family in which there is little food and drink and which finds it difficult to support themselves,
yattha kasirena ghāsacchādo labbhati.	where food and garments are obtained with difficulty.
So ca hoti dubbaṅṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khaṅjo vā pakkhahato vā,	And one is ugly, unpleasant to look at, deformed, unhealthy, blind, crooked, lame or crippled,

na lābhī annassa pānassa vatthassa yānassa	one can not acquire food, drink, clothing and vehicles;
mālāgandhavigilepanassa seyyāvasathapadīpeyyassa.	garlands, ointments or perfume; nor bedding, housing or lighting.
So kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.	One engages in misconduct of body, speech and mind.
So kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.	Having thus engaged in misconduct of body, speech and mind, with the break-up of the body, after death, one is reborn in the plane of misery, in a bad destination, in a lower world, in hell.
Evaṃ kho, bhikkhave, puggalo tamo hoti tamaparāyaṇo.	In this way, O'Bhikkhus, is a person heading from darkness towards darkness.
Kathaṅca, bhikkhave, puggalo tamo hoti jotiparāyaṇo?	And how, O'Bhikkhus, is a person heading from darkness to brightness?
Idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti	Here someone is reborn in a low clan
caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā	an outcast or a family of bamboo workers, a family of hunters, a family of chariot makers or a family of refuse cleaners
dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati;	a poor family in which there is little food and drink and which finds it difficult to support themselves: where food and garments are obtained with difficulty.
so ca hoti dubbaṅṇo duddasiko okoṭimako bavhābādho . kāṇo vā kuṇī vā khaṅjo vā pakkhahato vā	And one is ugly, unpleasant to look at, deformed, unhealthy, blind, crooked, lame or crippled.
na lābhī annassa pānassa vatthassa yānassa	One cannot acquire food, drink, clothing and vehicles;
mālāgandhavigilepanassa seyyāvasathapadīpeyyassa.	garlands, ointments or perfume; nor bedding, housing or lighting.
So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati.	One engages in good conduct of body, speech and mind.

So kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati.	Having thus engaged in good conduct of body, speech and mind, with the break-up of the body, after death, one is reborn in a good destination, in a heavenly world.
Evaṃ kho, bhikkhave, puggalo tamo hoti jotiparāyaṇo.	In this way, O'Bhikkhus, is a person heading from darkness to brightness.
Kathaṅca, bhikkhave, puggalo joti hoti tamaparāyaṇo?	And how, O'Bhikkhus, is a person heading from brightness to darkness?
Idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti—	Here someone is reborn in a high clan—
khattiyamahāsālakule vā brāhmaṇamahāsālakule vā	amongst a wealthy family of nobles, Brahmins or householders.
gahapatimahāsālakule vā aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate	One is rich, owns great wealth and property, with abundant gold and silver,
pahūtavittūpakaraṇe pahūtadhanadhaṅṅe;	abundant treasures and commodities, affluent in prosperity and means of existence.
so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato,	Further one is handsome, attractive, graceful, possessing supreme beauty of appearance.
lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.	One who gains food, drink, clothing and vehicles; garlands, ointments or perfume; bedding, housing or lighting.
So kāyena ducaritaṃ carati, vācāya ducaritaṃ carati, manasā ducaritaṃ carati.	One engages in misconduct of body, speech and mind.
So kāyena ducaritaṃ caritvā, vācāya ducaritaṃ caritvā, manasā ducaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyamaṃ duggatiṃ vinipātaṃ nirayamaṃ upapajjati.	Having thus engaged in misconduct of body, speech and mind, with the break-up of the body, after death, one is reborn in the plane of misery, in a bad destination, in a lower world, in hell.
Evaṃ kho, bhikkhave, puggalo joti hoti tamaparāyaṇo.	In this way, O'Bhikkhus, is a person heading from brightness to darkness.
Kathaṅca, bhikkhave, puggalo joti hoti jotiparāyaṇo?	And how, O'Bhikkhus, is a person heading from brightness towards brightness?
Idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti— khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā	Here someone is reborn in a high clan—amongst a wealthy family of nobles, Brahmins or householders.

aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate	One who is rich, owns great wealth and property, with abundant gold and silver,
pahūtavittūpakaraṇe pahūtadhanadhañṇe;	abundant treasures and commodities, affluent in prosperity and means of existence.
so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato,	Further one is handsome, attractive, graceful, possessing supreme beauty of appearance.
lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.	One gains food, drink, clothing and vehicles; garlands, ointments or perfume; bedding, housing or lighting.
So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati.	One engages in good conduct of body, speech and mind.
So kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati.	Having thus engaged in good conduct of body, speech and mind, with the break-up of the body, after death, one is reborn in a good destination, in a heavenly world.
Evaṃ kho, bhikkhave, puggalo joti hoti jotiparāyaṇo.	In this way, O'Bhikkhus, is a person heading from brightness to brightness.
Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.	These, O'Bhikkhus, are the four kinds of persons found existing in the world.”