

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.2.7

Bijavaggo

Neem and Sugarcane



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Bijavaggo	Neem and Sugarcane
.....”Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti yathayidaṃ, bhikkhave, micchādiṭṭhi.	“I do not see, Bhikkhus, any other single thing that after death and the breaking up of the body causes rebirth of beings in states of woe, leads to downfall, to the lower fields and to hell such as, O’ Bhikkhus, wrong view.
Micchādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti”ti.	Beings that are possessed of wrong view, O’ Bhikkhus, will after death and the breaking up of the body arise in states of woe, will fall down, go to the lower fields and to hell.
“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti yathayidaṃ, bhikkhave, sammādiṭṭhi.	I do not see, Bhikkhus, any other single thing that after death and the breaking up of the body causes birth of beings in states of happiness and leads to spheres of heaven such as, O’ Bhikkhus, right view.
Sammādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti”ti.	Beings that uphold right view, O’ Bhikkhus, will after death and the breaking up of the body arise in states of happiness and the spheres of heaven.
“Micchādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ	When a man, O’ Bhikkhus, is possessed of wrong view, any action that is accomplished by this man is undertaken as a result of this view,
yañca vacīkammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ	any words that are spoken by this man are uttered as a result of this view and any thoughts that are formed by this man are generated as a result of this view.
yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti.	All intentions, all desires, everything he resolves as well as all mental conditioned reactions, all of these conditions lead to disagreeable, unpleasant, non-beneficial states of suffering.
Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, pāpikā.	Why is this so? Because the view, O’ Bhikkhus, is of evil quality.

Seyyathāpi, bhikkhave, nimbabījaṃ vā kosātakibījaṃ vā tittakalābubījaṃ vā allāya pathaviyā nikkhattaṃ	In the same way, O’ Bhikkhus, as a seed of the neemtree, a seed of a creeper or a seed of a bitter pumpkin is thrown on wet earth,
yañceva pathavirasaṃ upādiyati yañca āporasaṃ upādiyati sabbaṃ taṃ tittakattāya kaṭukattāya asātattāya saṃvattati.	whatever essence it derives from that earth, whatever essence it derives from that water, it all will conduce to bitterness, acidity and disagreeableness.
Taṃ kissa hetu? Bījaṃ hissa, bhikkhave, pāpakaṃ.	What is the reason for this? The bitter nature of the seed, O’ Bhikkhus.
Evamevaṃ kho, bhikkhave, micchādiṭṭhikassa purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ	Accordingly when a man, O’ Bhikkhus, is possessed of wrong view, any action that is accomplished by this man is undertaken as a result of this view,
yañca vacīkammaṃ ...pe... yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā	any words that are spoken by this man are uttered as a result of this view and any thoughts that are formed by this man are generated as a result of this view.
ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā añiṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti.	All intentions, all desires, everything he resolves as well as all mental conditioned reactions, all these conditions lead to disagreeable, unpleasant, non-beneficial states of suffering.
Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, pāpikā”ti.	Why is this so? Because the view, O’ Bhikkhus, is of evil quality.”
“Sammādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ	When a man, O’ Bhikkhus, is possessed of right view, any action that is accomplished by this man is undertaken as a result of this view,
yañca vacīkammaṃ ...pe... yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā	any words that are spoken by this man are uttered as a result of this view and any thoughts that are formed by this man are generated as a result of this view.
ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.	All intentions, all desires, everything he resolves as well as all mental conditioned reactions, and all these conditions lead to agreeable, pleasant, beneficial states of happiness.
Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, bhaddikā.	Why is this so? Because the view, O’ Bhikkhus, is of auspicious quality.
Seyyathāpi, bhikkhave, ucchubījaṃ vā sālibījaṃ vā muddikābījaṃ vā allāya pathaviyā nikkhattaṃ yañceva pathavirasaṃ upādiyati yañca āporasaṃ upādiyati	In the same way, O’ Bhikkhus, as a seed of the sugarcane, a seed of rice or a seed of a grape is thrown on wet earth, whatever essence it derives from that earth,

sabbam taṃ madhurattāya sātattāya asecanakattāya saṃvattati.	whatever essence it derives from that water, it all will conduce to sweetness, pleasantness and deliciousness.
Taṃ kissa hetu? Bijaṃ hissa, bhikkhave, bhaddakaṃ.	What is the reason for this? The auspicious nature of the seed, O’ Bhikkhus.
Evamevaṃ kho, bhikkhave, sammādiṭṭhikassa purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ	Accordingly when a man, O’ Bhikkhus, is possessed of right view, any action that is accomplished by this man is undertaken as a result of this view,
yañca vacīkammaṃ ...pe... yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā	any words that are spoken by this man are uttered as a result of this view and any thoughts that are formed by this man are generated as a result of this view.
ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.	All intentions, all desires, everything he resolves as well as all mental conditioned reactions, and all these conditions lead to agreeable, pleasant, beneficial states of happiness.
Taṃ kissa hetu? Diṭṭhi hissa, bhikkhave, bhaddikā”ti	Why is this so? Because the view, O’ Bhikkhus, is of auspicious quality.”