

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.4.9 Kosambiyasuttaṃ Quarrel Breeds Disharmony



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Kosambiyasuttaṃ	Quarrel Breeds Disharmony
“Taṃ kiṃ maññaṭṭha, bhikkhave,	"What do you think, Bhikkhus,
yasmiṃ tumhe samaye bhaṇḍanaḷātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudantā viharatha,	at a time of quarrelling, arguing, being deep in disputes, using verbal daggers,
api nu tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca,	do you at such a period maintain acts of mettā by body towards your companions in the holy life in private and openly,
mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca,	do you at such a period maintain acts of mettā in speech towards your companions in the holy life in private and openly,
mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho cā’’ti?	do you at such a period maintain acts of mettā in your mind towards your companions in the holy life in private and openly?”
“No hettaṃ, bhante’’	“Surely not, Bhante!”
“Iti kira, bhikkhave, yasmiṃ tumhe samaye bhaṇḍanaḷātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudantā viharatha,	“This said, Bhikkhus, thus at a time of quarrelling, arguing, being deep in disputes, using verbal daggers,
neva tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca	you don’t at such a period maintain acts of mettā in body towards your companions in the holy life in private and openly.
na mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca,	You don’t at such a period maintain acts of mettā in speech towards you companions in the holy life in private and openly,

na mettāṃ manokammaṃ paccupaṭṭhitāṃ hoti sabrahmacārīsu āvi ceva raho ca.	and you don't at such a period maintain acts of mettā by mind towards your companions in the holy life in private and openly.”
Atha kiñcaraḥi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha,	Foolish person, what then do you know, what do you see that would be worthwhile to fall to quarrelling, arguing, being deep in disputes and using verbal daggers?
te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha,	Neither will you understand each other nor getting convinced by another,
na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha?	neither will you persuade another nor be given to understanding.
Tañhi tumhākaṃ, moghapurisā, bhavissati dīgharattaṃ ahitāya dukkhāyā''ti.	Then and here, foolish person, will it lead to disadvantage and impairment for a long period.”