

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.5.5

Potaliyasuttaṃ - Pāṇātipātāṃ pahāya pāṇātipātā paṭivirato- How to Abandon the Destruction of Life?¹



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Potaliyasuttaṃ - Pāṇātipātāṃ pahāya pāṇātipātā paṭivirato	How to Abandon the Destruction of Life?
Bhagavā etadavoca –	The Bhagavā spoke in the following manner: –
“Aṭṭha kho ime, gahapati, dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti.	“There are eight things, householder, that bring about the renouncing of all trades according to the Discipline of the Noble One's.
Katame aṭṭha?	Which are the eight?
Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo;	Depending upon the non-killing of living beings, the killing of living beings gets renounced;
dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ;	depending upon the accepting of what is given only, the taking of what is not given gets renounced;
saccavācaṃ nissāya musāvādo pahātabbo;	depending upon truthful speech, the abandoning of false speech gets renounced;
apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā;	depending upon benevolent speech, the abandoning of malevolent speech gets renounced;
agiddhilobhaṃ nissāya giddhilobho pahātabbo;	depending upon feeling no avarice nor covetousness, avarice and greed are left behind;
anindārosaṃ nissāya nindāroso pahātabbo;	depending upon carrying no reproach nor wrath, reproach and wrath are left behind;
akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo;	depending upon having no anger nor despair, annoyance and anguish are left behind;

¹ Potaliyasuttaṃ, Gahapativaggo, Majjhimapaṇṇāsapāli, Majjhimanikāye

anatimānaṃ nissāya atimāno pahātabbo.	depending upon non-arrogance, arrogance and conceit get renounced.
Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattanti”ti.	These are the eight things told in short, by not going into detailed exposition, householder, that bring about the renouncing of all trades according to the Discipline of the Noble One’s.”
“Ye me, bhante, bhagavatā aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattanti,	“These eight things that bring about the renouncing of all trades according to the Discipline of the Noble One’s are told to me in short but not going into detailed exposition -
sādhū me, bhante, bhagavā ime aṭṭha dhamme vitthārena vibhajatu anukampaṃ upādāyā”ti.	it would be good, Bhante, if the Bhagavā out of compassion explained to me, the eight things, that bring about the renouncing of all trades according to the Discipline of the Noble One’s by going into detailed exposition!”
“Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāssissāmi”ti.	“Then, householder, listen carefully and full of attention, I will tell you!”
“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.	“Very well, Bhante,” replied the householder Potaliya to the Bhagavā.
Bhagavā etadavoca –	Here the Bhagavā spoke in the following manner:
“Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo”ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ?	“It was said: ‘Depending upon the non-killing of living beings the killing of living beings gets renounced’ – but in respect to what is this said?
Idha, gahapati, ariyasāvako iti paṭisañcikkhati –	Here, householder there is a noble disciple who considers thus:
‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.	‘I am practicing the way of abandoning and cutting off the fetters, on grounds that it is because of these fetters that I may kill a living being.
Ahañceva kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā,	If I was to kill a living being, I would blame myself because of killing a living being.
anuviccāpi maṃ viññū garaheyyuṃ pāṇātipātapaccayā,	The wise, having come to know this would reproach me because of killing a living being.
kāyassa bhedā paraṃ maraṇā duggati pātikañkhā pāṇātipātapaccayā.	And on the breakage of the body I would expect to arrive at the lower fields because of killing a living being.
Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pāṇātipāto.	This killing of living beings in itself is a fetter and a hindrance!

Ye ca pāṇātipātapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā,	And because of this killing of living beings impurities, distress and fever may arise.
pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’	But if this killing of living beings gets completely rejected, impurities, distress and fever will not arise.’
‘Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo’ti – iti yantaṃ vuttaṃ idametaṃ paṭicca	That is why in allusion to this it was said: ‘Depending upon the non-killing of living beings the killing of living beings gets renounced.’
Idha, gahapati, ariyasāvako iti paṭisañcikkhati –	Here, householder there is a noble disciple who considers thus:
‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.	‘I am practicing the way of abandoning and cutting off the fetters on grounds that it is because of these fetters I may take what is not given.
Ahañceva kho pana adinnādāyī assaṃ, attāpi maṃ upavadeyya adinnādānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ adinnādānapaccayā,	Because if I was to take what is not given, I would blame myself because of this taking what is not given. The wise, having come to know this would reproach me because of this taking of what is not given.
kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā adinnādānapaccayā.	And on the breakage of the body I would expect to arrive at the lower fields on grounds of taking of what is not given.
Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ.	This very taking of what is not given in itself is a fetter and a hindrance!
Ye ca adinnādānapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā	And because of this taking of what is not given impurities, distress and fever may arise.
adinnādānā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.	But if this taking of what is not given gets completely rejected impurities, vexation and fever will not arise.’
‘Dinnādānaṃ nissāya adinnādānaṃ pahātabba’nti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.	That is why in allusion to this it was said: ‘Depending upon the accepting of what is given only, the taking of what is not given gets renounced!’