

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.6.15

### Sīlappabhedakathā

### How Easy it is to Fall Prey to Breakage of Sīla!



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Sīlappabhedakathā	How Easy it is to Fall Prey to Breakage of Sīla!
<p>Yā pana ājīvahetupaññattānaṃ channaṃ sikkhāpadānaṃ vītikkamassa, “kuhanā lapanā nemittikatā nippesikatā lābhena lābhaṃ nijjigāsanatā”ti evamādīnañca pāpadhamānaṃ vasena pavattā micchājīvā virati, idaṃ ājīvaparīsuddhisīlaṃ. ...</p>	<p>Virtue as purification of livelihood is abstinence from any form of wrong livelihood that – known as: causes of acquisition of sources of revenue – transgresses the six training precepts by evil manners such as deceitful talk, boastful talk, giving a hint, trickery, desiring gain with gain.</p>
<p>...Tattha katamā kuhanā? Lābhasakkārasilokasannissitassa</p> <p>pāpicchassa icchāpakatassa yā paccayapaṭisevanasankhātena vā sāmantaṃjappitena vā iriyāpathassa vā aṭṭhapanā ṭhapanā saṅṭhapanā bhākuṭikā bhākuṭiyam kuhanā kuhāyanā kuhitattaṃ, ayaṃ vuccati kuhanā. ...</p>	<p>What is deceitful talk? Someone who, based on his yearning for gain, honour and fame, out of evil wishes, a prey to desires through what is called rejection of requisites uses indirect talk or exhibits certain deportment, by posing or composing himself, shows superciliousness or arrogance, uses deceitful talk, insidiousness and hypocrisy. This is called deceitful talk. ...</p>
<p>...Tattha cīvarādīhi nimantitassa tadatthikasappa sato pāpicchatam nissāya paṭikkhipanena,</p> <p>te ca gahapatike attani suppatiṭṭhitasaddhe ñatvā puna tesam “aho ayyo appiccho na kiñci paṭiggaṇhitum icchati, suladdham vata no assa sace appamattakampi kiñci paṭiggaṇheyyā”ti nānāvidhehi upāyehi paṇṭītāni cīvarādīni upanentānaṃ tadanuggahakāmatamyeva āvikatvā paṭiggahaṇena ca tato pabhuti api sakaṭabhārehi</p>	<p>Here a Bhikkhu is invited to accept robes and such, but he refuses to consent out of evil wishes, on account of the fact that he especially desires and is in actual need of them. He knows exactly that the householders with firmly established faith may think: ‘Oh, of how little desire is this monk! He does not accept a single thing! How beneficial it would be if he accepted even a little thing’. They approach him in various ways with gifts and excellent robes and such like. He finally agrees to accept them by pretending to be doing so on their behalf and as a result of this acceptance by such means of deception they henceforth bestow</p>

<p>upanāmanahetubhūtaṃ vimhāpanaṃ paccayaapaṭisevanasaṅkhātaṃ kuhanavatthūti veditabbaṃ. ...</p>	<p>cartloads upon him. This is the occasion that should be understood as deceitful talk through what is called rejection of requisites.</p>
<p>...Tattha katamā nemittikatā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yaṃ pasesaṃ nimittaṃ nimittakammaṃ obhāso obhāsakammaṃ sāmantajappā parikathā,  ayaṃ vuccati nemittikatā.</p>	<p>What is giving a hint? Someone who is giving others a hint, is giving a sign, is indirectly pointing out, indicates, talks near the subject, indirect talk, all this because he is yearning for gain, honor and fame, based on boasting out of evil wishes, a prey of evil wishes— this is called giving a hint.</p>
<p>...Nemittikatāniddese nimittanti yaṃkiñci pasesaṃ paccayaḍānasaññājanakaṃ kāyavacīkammaṃ.  Nimittakammanti khādanīyaṃ gahetvā gacchante disvā “kiṃ khādanīyaṃ labhitthā”ti—ādinā nayena nimittakaraṇaṃ.</p>	<p>In the exposition of giving a hint, a ‘hint’ is any sign given to others by body or speech that produces the donation of requisites. When seeing people going along carrying food giving a hint is by asking: “What have you got to eat?” in this or a similar way pointing out.</p>
<p>Obhāsoti paccayaapaṭisaṃyuttakathā. Obhāsakammanti vacchapālake disvā “kiṃ ime vacchā khīragovacchā udāhu takkagovacchā”ti pucchitvā “khīragovacchā, bhante”ti vutte “na khīragovacchā, yadi khīragovacchā siyumaṃ, bhikkhūpi khīraṃ labheyyun”ti  evamādinā nayena tesāṃ dāraḱānaṃ mātāpitūnaṃ nivedetvā khīradāpanādikaṃ obhāsakaraṇaṃ. ...</p>	<p>Indication is talk that is related to requisites. Giving indication is when seeing cowherds tending calves by asking: “What kind of calves are these? Are these calves drinking milk or buttermilk?” On the reply: “These are milk drinking calves, Bhante”, one insists: “These are not milk drinking calves. If they were milk drinking calves the Bhikkhus would certainly be getting milk.” In such way one communicates this to the boy’s parents in order to donate milk, thus one is giving a hint.</p>