

## Exploring the ancient path in the Buddha's own words -- Lesson 1.3.7

### Hirīsuttam<sup>1</sup>

“Hirīnisedho puriso, koci lokasmiṃ vijjati.  
yo nindaṃ apabodhati, asso bhadro kasāmivā<sup>2</sup>”ti.

“Hirīnisedhā tanuyā, ye caranti sadā satā;  
antaṃ dukkhassa pappuyya, caranti visame saman”ti.

### *Samyuttanikāyo, Sagāthāvaggo, Devatāsamyuttam, Nandanavaggo*

apabodhati		to render oneself conspicuous, keep alert
asso		horse
bhadro		good, well trained
hirīnisedho	hirī + nisedho	shame + prevention, restraining
kasāmivā	kasām + ivā	whip + like
koci	ko + ci(interrog.part.)	whoever? anyone who?
nindaṃ		blame, finding fault
pappuyya	pappoti (ger.)	having obtained
tanuyā		slender, slim
visame		uneven, disharmonious

<sup>1</sup> These verses from the first part of the *Samyuttanikāyo*, the *Sagāthāvaggo* open in general with a praise, a question or even a riddle expressed by a *devatā* in a couplet and are answered by the Buddha in the same manner and meter. While the next chapter, the *Devaputtasamyuttam* mentions the names of certain devas or devaputtas, in the *Devatāsamyuttam*, those beings, who ask for guidance are mostly anonymous. Devas are beings dwelling in the four celestial fields above the human world, but are in need of guidance and instruction in the same way as the human beings. *Nandana* is the pleasure garden in the world of the Gods of the *Tāvātimsa* world which gives delight and joy.

<sup>2</sup> *asso bhadro kasāmivā*: Just as a horse tries to avoid a beating from the whip by following before before being hit, a person alert and keen trying to avoid blame does not let any reasons arise to insult him: *evameva yo bhikkhu bhūtaṃ dasa—akkosavattuno attani nipātaṃ adadanto nindaṃ apabodhati apaharanto bujjhati.*