0.0.1 Pacetana

pacetana suttaṃ

1. At one time the Auspicious One was dwelling in Varanasi at Isipatana, the deer park. At that place the Auspicious One address the bhikkhus. Bhikkhus. “Bhante.” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

2. Once in the past, O bhikkhus, there was a king called Pacetana. Then, O bhikkhus, king Pacetana addressed his chariot maker. My good chariot maker, six months from now, there will be a battle. Are you able, my good chariot maker, to make a new pair of wheels? “I am able, Great King”, O bhikkhus, the chariot maker assured king Pacetana. Then, O bhikkhus, in six months less six days, the chariot maker finished one wheel. So then, O

bhūtapubbaṃ bhikkhave rājā ahosi pacetano nāma. atha kho bhikkhave rājā pacetano[1] rathakāraṃ āmantesi: ito me samma rathakāra, channaṃ māsānaṃ accayena saṅgāmo bhavissati, sakkasi[2] me samma rathakāra, navaṃ cakkayugaṃ kātunti? sakkomi devāti kho

[1] sacetano nāma - machasaṃ.
[2] sakkhasi katthaci - sakkhissasi - machasaṃ.

bhikkhus, King Pacetana addressed the chariot maker. My good chariot maker, six days from now there will be a battle. Are those new pair of wheels finished? In these six months less six days, O Great King, I have finished one wheel. But are you able, my good chariot maker, to finish the second wheel in these six days? “I am able, Great King”, O bhikkhus, the chariot maker assured king Pacetana. So then, O bhikkhus, the chariot maker, having finished the second wheel in six days, having taken the new pair of wheels, he approached King Pacetana. Having approached, he said this to King Pacetana. Here, O Great King, the new pair of wheels are finished. “But of the wheel, O good chariot maker, which took six months less six days to finish, and the wheel which took six days to finish, what is the difference? I cannot see any

bhikkhave rathakāro rañño pacetanassa paccassosi. atha kho bhikkhave rathakāro chahi māsehi chārattūnehi ekaṃ cakkaṃ niṭṭhāpesi. atha kho bhikkhave rājā pacetano rathakāraṃ āmantesi: ito me samma rathakāra, channaṃ divasānaṃ accayena saṅgāmo bhavissati. niṭṭhitaṃ te[3] navaṃ cakkayuganti. imehi kho deva chahi māsehi chārattūnehi ekaṃ cakkaṃ niṭṭhitanti. sakkasi pana me samma rathakāra, imehi chahi divasehi dutiyaṃ cakkaṃ niṭṭhāpetunti? sakkomi devāti kho bhikkhave rathakāro rañño pacetanassa

[3] niṭṭhitaṃ - machasaṃ, syā, pts

difference.” Indeed, O Great King, there is a difference. Observe the difference, O Great King.

paccassosi. atha kho bhikkhave rathakāro chahi divasehi dutiyaṃ cakkaṃ niṭṭhāpetvā navaṃ cakkayugaṃ ādāya yena rājā pacetano tenupasaṅkami. upasaṅkamitvā rājānaṃ pacetanaṃ etadavoca: idante deva navaṃ cakkayugaṃ niṭṭhitanti. yañca te idaṃ samma rathakāra, cakkaṃ chahi māsehi niṭṭhitaṃ chārattūnehi, yañca te idaṃ cakkaṃ chahi divasehi niṭṭhitaṃ. imesaṃ kiṃ nānākaraṇaṃ nesāhaṃ[4] kiñci nānākaraṇaṃ passāmīti. atthevesaṃ deva nānākaraṇaṃ, passatu devo nānākaraṇanti.

3. So then, O bhikkhus, the chariot maker set rolling

[4] nāhaṃ - sīmu; nesaṃ nāhaṃ - pts

the wheel that took six days to finish. While rolling, it reached as far as the impetus would take it. Having gone that far, having wobbled and whirled around, it fell to the ground. However, when he set rolling the wheel that took six months less six days to finish, while rolling, it reached as far as the impetus would take it. Having gone that far, it stood as if fixed on an axle.

atha kho bhikkhave rathakāro yaṃ taṃ cakkaṃ chahi divasehi niṭṭhitaṃ, taṃ pavattesi. taṃ pavattitaṃ samānaṃ yāvatikā abhisaṅkhārassa gati, tāvatikaṃ gantvā ciṅgulāyitvā bhūmiyaṃ papati. yaṃ pana taṃ cakkaṃ chahi māsehi niṭṭhitaṃ chārattūnehi taṃ pavattesi. taṃ pavattitaṃ samānaṃ yāvatikā abhisaṅkhārassa gati, tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsi.

4. “What, O good chariot maker, is the cause, what is the reason because of which the wheel that took six days to finish, while rolling, reached as far as the impetus would take it and having gone that far, having wobbled and

ko nu kho samma rathakāra, hetu, ko paccayo. yamidaṃ cakkaṃ chahi divasehi niṭṭhitaṃ, taṃ pavattitaṃ samānaṃ yāvatikā abhisaṅkhārassa gati, tāvatikaṃ gantvā ciṅgulāyitvā

whirled around, it fell to the ground. What, O good chariot maker, is the cause, what is the reason because of which the wheel that took six months less six days to finish, while rolling, reached as far as the impetus would take it and having gone that far, stood as if fixed on an axle?"

"This wheel, O Great King, which took six days to finish has a rim that is crooked, faulty, defective. The spokes too are crooked, faulty, defective. The hub too is crooked, faulty, defective. Due to the crookedness, faultiness, defectiveness of the rim, also the crookedness, faultiness, defectiveness of the spokes, also the crookedness, faultiness, defectiveness of the hub, while rolling, it reached as far as the impetus would take it and having gone that far, having wobbled and whirled around, it fell to the ground. Whereas this wheel that took six months less six days to

bhūmiyaṃ papati? ko pana samma rathakāra, hetu, ko paccayo? yamidaṃ cakkaṃ chahi māsehi niṭṭhitaṃ chārattūnehi, taṃ pavattitaṃ samānaṃ yāvatikā abhisaṅkhārassa gati, tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsīti? yamidaṃ deva, cakkaṃ chahi divasehi niṭṭhitaṃ. tassa nemīpi savaṃkā sadosā sakasāvā. arāpi savaṃkā sadosā sakasāvā. nābhīpi savaṃkā sadosā sakasāvā. taṃ nemiyāpi savaṃkattā sadosattā sakasāvattā, arānampi savaṃkattā sadosattā sakasāvattā, nābhiyāpi savaṃkattā sadosattā sakasāvattā pavattitaṃ samānaṃ yāvatikā abhi-

finish has a rim that is not crooked, not faulty and not defective. The spokes too are not crooked, not faulty and not defective. The hub too is not crooked, not faulty and not defective. Due to the non-crookedness, non-faultiness and non-defectiveness of the rim, also the non-crookedness, non-faultiness and non-defectiveness of the spokes, also the non-crookedness, non-faultiness and non-defectiveness of the hub, while rolling, it reached as far as the impetus would take it and having gone that far, stood as if fixed on an axle."

saṅkhārassa gati, tāvatikaṃ gantvā ciṅgulāyitvā bhūmiyaṃ papati. yaṃ pana taṃ deva cakkaṃ chahi māsehi niṭṭhitaṃ chārattūnehi. tassa nemīpi avaṃkā adosā akasāvā. arāpi avaṃkā adosā akasāvā. nābhīpi avaṃkā adosā akasāvā. taṃ nemiyāpi avaṃkattā adosattā akasāvattā, arānampi avaṃkattā adosattā akasāvattā, nābhiyāpi avaṃkattā adosattā akasāvattā pavattitaṃ samānaṃ yāvatikā abhisaṅkhārassa gati. tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsīti.

5. "Now it may occur to you, O bhikkhus, that at that time, the chariot maker was

siyā kho pana bhikkhave tumhākaṃ evamassa: aṭṭo nūna tena samayena so ra-

someone else." But, O bhikkhus, this should not be seen thus. At that time I was that chariot maker. Back then, O bhikkhus, I was skilled in crookedness of wood, faultiness of wood, defectiveness of wood. But at present, O bhikkhus, I am the Arahant, the rightly self-awakened one, skilled in bodily crookedness, bodily faultiness, bodily defectiveness; skilled in verbal crookedness, verbal faultiness, verbal defectiveness; skilled in mental crookedness, mental faultiness, mental defectiveness.

thakāro ahosīti. na kho panetaṃ bhikkhave evaṃ daṭṭhabbaṃ. ahaṃ tena samayena so rathakāro ahosiṃ. tadā panāhaṃ bhikkhave kusalo dāruvaṅkānaṃ dārudosānaṃ dārukasāvānaṃ. etarahi kho panāhaṃ bhikkhave arahaṃ sammāsambuddho kusalo kāyavaṅkānaṃ kāyadosānaṃ kāyakasāvānaṃ. kusalo vacīvaṅkānaṃ vacīdosānaṃ vacīkasāvānaṃ. kusalo manovaṅkānaṃ manodosānaṃ manokasāvānaṃ.

6. Whichever bhikkhus or bhikkhunis, O bhikkhus, in whom bodily crookedness, bodily faultiness and bodily defectiveness are not abandoned; verbal crookedness,

yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā kāyavaṅko appahīno kāyadoso kāyakasāvo. vacīvaṅko appahīno vacīdoso vacīkasāvo.

verbal faultiness and verbal defectiveness are not abandoned; mental crookedness, mental faultiness and mental defectiveness are not abandoned, they, O bhikkhus, have fallen down in this Dhamma and Discipline, just like the wheel that took six days to finish.

manovaṅko appahīno manodoso manokasāvo. evaṃ papatikā te bhikkhave imasmā dhammavinayā. seyyathāpi taṃ cakkaṃ chahi divasehi niṭṭhitaṃ.

7. Whichever bhikkhus or bhikkhunis, O bhikkhus, in whom bodily crookedness, bodily faultiness and bodily defectiveness are abandoned; verbal crookedness, verbal faultiness and verbal defectiveness are abandoned; mental crookedness, mental faultiness and mental defectiveness are abandoned, they, O bhikkhus, stand firmly in this Dhamma and Discipline, just like the wheel that took six months less six days to finish.

yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā kāyavaṅko pahīno kāyadoso kāyakasāvo. vacīvaṅko pahīno vacīdoso vacīkasāvo. manovaṅko pahīno manodoso manokasāvo. evaṃ patiṭṭhitā te bhikkhave imasmiṃ dhammavinaye. seyyathāpi taṃ cakkaṃ chahi māsehi niṭṭhitaṃ chārattūnehi.

8. Therefore O bhikkhus,

tasmātiha bhikkhave

thus should it be trained: "We will abandon bodily crookedness, bodily faultiness and bodily defectiveness; we will abandon verbal crookedness, verbal faultiness and verbal defectiveness; we will abandon mental crookedness, mental faultiness and mental defectiveness." Thus indeed, O bhikkhus, should it be trained.

evaṃ sikkhitabbaṃ: kāyavaṅkaṃ pajahissāma, kāyadosaṃ kāyakasāvaṃ. vacīvaṅkaṃ pajahissāma, vacīdosaṃ vacīkasāvaṃ. manovaṅkaṃ pajahissāma, manodosaṃ manokasāvanti. evaṃ hi vo bhikkhave sikkhitabbanti.