0.0.1 The Major Exposition on Dhamma Undertakings

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that place the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. "The majority of beings, O bhikkhus, mostly have such a liking, such a desire, such a yearning: "O, that unwished for, disagreeable, unpleasing things would diminish and wished for, agreeable, pleasing things would increase. For those beings, O bhikkhus, having such a liking, such a desire, such a yearning, unwished for, disagreeable, unpleasing things increase and wished for, agreeable, pleasing things diminish. Therein, O bhikkhus, what do you posit to be the cause?" The Auspicious One, O Bhante, is our root for the Dhamma. The Auspicious One is our guide. The Auspicious One is our refuge. Certainly, please let the meaning of this statement be only evident to the Auspicious One. Having heard of this from the Auspicious One, the bhikkhus will bear it in mind." Well then, O bhikkhus, listen to that and do mind it well, I will speak."."Yes Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

3. Here, O bhikkhus, the Dhamma-deaf puthujjana, the one who does not possess the vision of the noble ones, not an expert, not trained in the noble ones' Dhamma; the one who does not possess the vision of true men, not an expert, not trained in the true men's Dhamma. He does not know what things should be associated with, does not know what things should not be associated with. He does not know what things should be relied on, does not know what things should not be relied on. Not knowing what things should be associated with, not knowing what things should not be associated with; not knowing what things should be relied on, not knowing what things should not be relied on, he associates with the things that should not be associated with but does not associate with the things that should be associated with. He relies on the things that should not be relied on but does not rely on the things that should be relied on. For him associating with the things that should not be associated with and not associating with the things that should be associated with, relying on the things that should not be relied on and not relying on the things that should be relied on, unwished for, disagreeable, unpleasing things increase and wished for, agreeable, pleasing things diminish. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who does not know.

4. But the Dhamma-hearer, O bhikkhus, the noble disciple; the one who possesses the vision of the noble ones,

an expert, well-trained in the noble one's Dhamma; the one who possesses the vision of the true persons, an expert, well-trained in the true person's Dhamma, knows what things should be associated with, knows what things should not be associated with; knows what things should be relied on, knows what things should not be relied on. Knowing what things should be associated with, knowing what things should not be associated with; knowing what things should be relied on, knowing what things should not be relied on, he associates with the things that should be associated with; he does not associate with the things that should not be associated with, he relies on the things that should be relied on, he does not rely on the things that should not be relied on. For him associating with the things that should be associated with; not associating with the things that should not be associated with, relying on the things that should be relied on, not relying on the things that should not be relied on, unwished for, disagreeable, unpleasing things diminish and wished for, agreeable, pleasing things increase. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who knows.

5. There are, O bhikkhus, these four undertakings of things. Which four?

6. There is, O bhikkhus, the undertaking of things that are painful now and also results in future pain, There is, O bhikkhus, the undertaking of things that are pleasant

now but results in future pain, There is, O bhikkhus, the undertaking of things that are painful now but results in future pleasure, There is, O bhikkhus, the undertaking of things that are pleasant now and also results in future pleasure.

7. Therein, O bhikkhus, for that which is the undertaking of things that is painful now and also results in future pain, that unknowing one, entrenched in ignorance, does not wisely understand it as it has come to be: "This is the undertaking of things that is painful now and also results in future pain." That unknowing one, entrenched in ignorance, not wisely understanding it as it has come to be: "This is the undertaking of things that is painful now and also results in future pain", pursues it but does not avoid it. For him pursuing that but not avoiding it, unwished for, disagreeable, unpleasing things increase and wished for, agreeable, pleasing things diminish. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who does not know.

8. Therein, O bhikkhus, for that which is the undertaking of things that is pleasant now but results in future pain, that unknowing one, entrenched in ignorance, does not wisely understand it as it has come to be: "This is the undertaking of things that is pleasant now but results in future pain." That unknowing one, entrenched in ignorance, not wisely understanding it as it has come to be: "This is the undertaking of things that is pleasant now but

results in future pain", pursues it but does not avoid it. For him pursuing that but not avoiding it, unwished for, disagreeable, unpleasing things increase and wished for, agreeable, pleasing things diminish. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who does not know.

9. Therein, O bhikkhus, for that which is the undertaking of things that is painful now but results in future pleasure, that unknowing one, entrenched in ignorance, does not wisely understand it as it has come to be: "This is the undertaking of things that is painful now but results in future pleasure." That unknowing one, entrenched in ignorance, not wisely understanding it as it has come to be: "This is the undertaking of things that is painful now but results in future pleasure", he does not pursue it but avoids it. For him not pursuing that but avoiding it, unwished for, disagreeable, unpleasing things increase and wished for, agreeable, pleasing things diminish. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who does not know.

10. Therein, O bhikkhus, for that which is the undertaking of things that is pleasant now and also results in future pleasure, that unknowing one, entrenched in ignorance, does not wisely understand it as it has come to be: "This is the undertaking of things that is pleasant now and also results in future pleasure." That unknowing one, entrenched in ignorance, not wisely understanding

it as it has come to be: “This is the undertaking of things that is pleasant now and also results in future pleasure”, does not pursue it but avoids it. For him not pursuing that but avoiding it, unwished for, disagreeable, unpleasing things increase and wished for, agreeable, pleasing things diminish. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who does not know.

11. Therein, O bhikkhus, for that which is the undertaking of things that is painful now and also results in future pain, that knowing one, attained to noble knowledge, wisely understands it as it has come to be: “This is the undertaking of things that is painful now and also results in future pain.” That knowing one, attained to noble knowledge, wisely understanding it as it has come to be: “This is the undertaking of things that is painful now and also results in future pain”, does not pursue it but avoids it. For him not pursuing that but avoiding it, unwished for, disagreeable, unpleasing things diminish and wished for, agreeable, pleasing things increase. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who knows.

12. Therein, O bhikkhus, for that which is the undertaking of things that is pleasant now but results in future pain, that knowing one, attained to noble knowledge, wisely understands it as it has come to be: “This is the undertaking of things that is pleasant now but results

in future pain." That knowing one, attained to noble knowledge, wisely understanding it as it has come to be: "This is the undertaking of things that is pleasant now but results in future pain", does not pursue it but avoids it. For him not pursuing that but avoiding it, unwished for, disagreeable, unpleasing things diminish and wished for, agreeable, pleasing things increase. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who knows.

13. Therein, O bhikkhus, for that which is the undertaking of things that is painful now but results in future pleasure, that knowing one, attained to noble knowledge, wisely understanding it as it has come to be: "This is the undertaking of things that is painful now but results in future pleasure", he pursues it and does not avoid it. For him pursuing it and not avoiding it, unwished for, disagreeable, unpleasing things diminish and wished for, agreeable, pleasing things increase. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who knows.

14. Therein, O bhikkhus, for that which is the undertaking of things that is pleasant now and also results in future pleasure, that knowing one, attained to noble knowledge, wisely understands it as it has come to be: "This is the undertaking of things that is pleasant now and also results in future pleasure", does not avoid it but pursues it. For him not avoiding that but pursuing it, un-

wished for, disagreeable, unpleasing things diminish and wished for, agreeable, pleasing things increase. What is the reason for that? Because, this is just so, O bhikkhus, as happens for one who knows.

15. And what, O bhikkhus, is the undertaking of things that is painful now and also results in future pain?

16. Here, O bhikkhus, a certain individual, even with physical pain, even with mental pain, he kills living beings and experiences physical pain and mental pain in dependence on killing living beings. Even with physical pain, even with mental pain, he takes what is not given and experiences physical pain and mental pain in dependence on taking what is not given. Even with physical pain, even with mental pain, he engages in misconduct in sensual pleasures and experiences physical pain and mental pain in dependence on the engagement of misconduct in sensual pleasures. Even with physical pain, even with mental pain, he speaks falsehood and experiences physical pain and mental pain in dependence on speaking falsehood. Even with physical pain, even with mental pain, he speaks divisive speech and experiences physical pain and mental pain in dependence on the speaking of divisive speech. Even with physical pain, even with mental pain, he speaks harsh speech and experiences physical pain and mental pain in dependence on speaking harsh speech. Even with physical pain, even with mental pain he engages in senseless prattle and experiences physical

pain and mental pain in dependence on the engagement in senseless prattle. Even with physical pain, even with mental pain he is covetous and experiences physical pain and mental pain in dependence on covetousness. Even with physical pain, even with mental pain he has a mind of ill-will and experiences physical pain and mental pain in dependence on having a mind of ill-will. Even with physical pain, even with mental pain he has wrong view and experiences physical pain and mental pain in dependence on having wrong view. With the breakup of the body, after death, he arises in the lower world, unhappy destination, the woeful plane, hell. This, O bhikkhus, is called the undertaking of things that is painful now and also results in future pain.

17. And what, O bhikkhus, is the undertaking of things that is pleasant now but results in future pain?

18. Here, O bhikkhus, a certain individual, even with physical pleasure, even with mental pleasure, he kills living beings and experiences physical pleasure and mental pleasure in dependence on killing living beings. Even with physical pleasure, even with mental pleasure, he takes what is not given and experiences physical pleasure and mental pleasure in dependence on taking what is not given. Even with physical pleasure, even with mental pleasure, he engages in misconduct in sensual pleasures and experiences physical pleasure and mental pleasure in dependence on the engagement of misconduct in sensual

pleasures. Even with physical pleasure, even with mental pleasure, he speaks falsehood and experiences physical pleasure and mental pleasure in dependence on speaking falsehood. Even with physical pleasure, even with mental pleasure, he speaks divisive speech and experiences physical pleasure and mental pleasure in dependence on speaking divisive speech. Even with physical pleasure, even with mental pleasure, he speaks harsh speech and experiences physical pleasure and mental pleasure in dependence on speaking harsh speech. Even with physical pleasure, even with mental pleasure he engages in senseless prattle and experiences physical pleasure and mental pleasure in dependence on the engagement in senseless prattle. Even with physical pleasure, even with mental pleasure he is covetous and experiences physical pleasure and mental pleasure in dependence on covetousness. Even with physical pleasure, even with mental pleasure he has a mind of ill-will and experiences physical pleasure and mental pleasure in dependence on having a mind of ill-will. Even with physical pleasure, even with mental pleasure he has wrong view and experiences physical pleasure and mental pleasure in dependence on having wrong view. With the breakup of the body, after death, he arises in the lower world, unhappy destination, the woeful plane, hell. This, O bhikkhus, is called the undertaking of things that is pleasant now but results in future pain.

19. And what, O bhikkhus, is the undertaking of things that is painful now but results in future pleasure?

20. Here, O bhikkhus, a certain individual, even with physical pain, even with mental pain, he abstains from killing living beings and experiences physical pain and mental pain in dependence on abstinence from killing living beings. Even with physical pain, even with mental pain, he abstains from taking what is not given and experiences physical pain and mental pain in dependence on abstinence from taking what is not given. Even with physical pain, even with mental pain, he abstains from engaging in misconduct in sensual pleasures and experiences physical pain and mental pain in dependence on abstinence from engaging in misconduct in sensual pleasures. Even with physical pain, even with mental pain, he abstains from speaking falsehood and experiences physical pain and mental pain in dependence on abstinence from speaking falsehood. Even with physical pain, even with mental pain, he abstains from speaking divisive speech and experiences physical pain and mental pain in dependence on abstinence from speaking divisive speech. Even with physical pain, even with mental pain, he abstains from speaking harsh speech and experiences physical pain and mental pain in dependence on abstinence from speaking harsh speech. Even with physical pain, even with mental pain he abstains from engaging in senseless prattle and experiences physical pain and mental pain in dependence on abstinence from

engaging in senseless prattle. Even with physical pain, even with mental pain he is not covetous and experiences physical pain and mental pain in dependence on non-covetousness. Even with physical pain, even with mental pain he has a benevolent mind and experiences physical pain and mental pain in dependence on having a benevolent mind. Even with physical pain, even with mental pain he has right view and experiences physical pain and mental pain in dependence on having right view. With the breakup of the body, after death, he arises in a happy destination, a heavenly world. This, O bhikkhus, is called the undertaking of things that is painful now but results in future pleasure.

21. And what, O bhikkhus, is the undertaking of things that is pleasant now and also results in future pleasure?

22. Here, O bhikkhus, a certain individual, even with physical pleasure, even with mental pleasure, he abstains from killing living beings and experiences physical pleasure and mental pleasure in dependence on abstinence from killing living beings. Even with physical pleasure, even with mental pleasure, he abstains from taking what is not given and experiences physical pleasure and mental pleasure in dependence on abstinence from taking what is not given. Even with physical pleasure, even with mental pleasure, he abstains from engaging in misconduct in sensual pleasures and experiences physical pleasure and mental pleasure in dependence on abstinence from the

engaging in misconduct in sensual pleasures. Even with physical pleasure, even with mental pleasure, he abstains from speaking falsehood and experiences physical pleasure and mental pleasure in dependence on abstinence from speaking falsehood. Even with physical pleasure, even with mental pleasure, he abstains from speaking divisive speech and experiences physical pleasure and mental pleasure in dependence on abstinence from speaking divisive speech. Even with physical pleasure, even with mental pleasure, he abstains from speaking harsh speech and experiences physical pleasure and mental pleasure in dependence on abstinence from speaking harsh speech. Even with physical pleasure, even with mental pleasure he abstains from engaging in senseless prattle and experiences physical pleasure and mental pleasure in dependence on abstinence from engaging in senseless prattle. Even with physical pleasure, even with mental pleasure he is not covetous and experiences physical pleasure and mental pleasure in dependence on non-covetousness. Even with physical pleasure, even with mental pleasure he has a benevolent mind and experiences physical pleasure and mental pleasure in dependence on having a benevolent mind. Even with physical pleasure, even with mental pleasure he has right view and experiences physical pleasure and mental pleasure in dependence on having right view. With the breakup of the body, after death, he arises in a happy destination, a heavenly world. This, O bhikkhus, is called the undertaking of things that is pleasant now and also results in future pleasure.

23. These, O bhikkhus, are the four undertakings of things.

24. Suppose, O bhikkhus, there were a bitter gourd mixed with poison. A man would come along with a liking for life, a liking for existence, a liking for happiness, aversive to pain. They would say to him thus: "This bitter gourd, good man, is mixed with poison. Drink it if you wish. Indeed while drinking, the color, the aroma and also the flavor will be disagreeable to you. And having drunk it, you will meet with death or deadly suffering." He would hurriedly, without reflection, drink that beverage and not relinquish it. While drinking, the color, the aroma and also the flavor will be disagreeable to him. And having drunk it, he would meet with death or deadly suffering. In a similer way, I say, O bhikkhus, is this which is the undertaking of things that is painful now and also results in future pain.

25. Suppose, O bhikkhus, a beverage in a bronze vessel would be endowed with color, aroma, and flavor but mixed with poison. A man would come along with a liking for life, a liking for existence, a liking for happiness, aversive to pain. They would say to him thus: "This beverage in the bronze vessel, Good man, is endowed with color, aroma, and flavor but mixed with poison. Drink it if you wish. Indeed while drinking, the color, the aroma and also the flavor will give you pleasure. But having drunk it, you will meet with death or deadly

suffering." He would hurriedly, without reflection, drink that beverage and not relinquish it. While drinking, the color, the aroma and also the flavor would give him pleasure. But having drunk it, he would meet with death or deadly suffering.". In a similer way, I say, O bhikkhus, is this which is the undertaking of things that is pleasant now but results in future pain.

26. Suppose, O bhikkhus, a stinking urine would be mixed with various medicines. Then a man would come along afflicted with jaundice. They would say to him thus: "This stinking urine, Good man, is mixed with various medicines. Drink it if you wish. Indeed while drinking, the color, the aroma and also the flavor will be disagreeable to you. But having drunk it, you will be at ease." Having reflected, he would drink it and not relinquish it. While drinking, the color, the aroma and also the flavor will be disagreeable to him. But having drunk it, he would be at ease. In a similer way, I say, O bhikkhus, is this which is the undertaking of things that is painful now but results in future pleasure.

27. Suppose, O bhikkhus, there would be curd, honey, butter and molasses mixed together. Then a man would come along afflicted with dysentery. They would say to him thus: "This, Good man, is curd, honey, butter and molasses mixed together. Drink it if you wish. Indeed while drinking, the color, the aroma and also the flavor will give you pleasure. And having drunk it, you will

be at ease." Having reflected, he would drink it and not relinquish it. While drinking, the color, the aroma and also the flavor would give him pleasure. And having drunk it, he would be at ease. In a similer way, I say, O bhikkhus, is this which is the undertaking of things that is pleasant now and also results in future pleasure.

28. "Just as, O Bhikkhus, in the autumn, when the sky is clear and cloudless, the sun, rising in the sky, dispels all darkness from space as it shines, radiates and illuminates. So too, O bhikkhus, this which is the undertaking of things that is pleasant now and also results in future pleasure, dispels the doctrines of the common samanas and brahmanas as it shines, radiates and illuminates."

29. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.