

## Vibhaṅga

### 6. uppāḍakakammaāyuppaṃmāṇavāra

1. uppāḍakakamma – kamma that gives rebirth

1021. devāti. tayo devā there are three types of deities –

sammutidevā conventional deities, upapattidevā, deities by birth visuddhidevā, holy person.

sammutidevā nāma – rājāno kings, deviyo queens, kumārā princes.

upapattidevā nāma – cātumahārājike deve upādāya tadupari devā deities starting from cātumahārājika and above are deities by birth.

visuddhidevā nāma – arahanto vuccanti the arahants are called holy persons.

dānaṃ datvā, having given gift sīlaṃ samādiyitvā having undertaken sīla, uposathakammaṃ katvā having done uposathakamma kattha upapajjanti where are they reborn?

dānaṃ datvā having given offering, sīlaṃ samādiyitvā having undertaken sīla, uposathakammaṃ katvā having done uposathakamma

- appekacce some khattiyamahāsālānaṃ saḥabyataṃ upapajjanti are reborn in the companionship of wealthy men of the ruling caste,
- appekacce brāhmaṇamahāsālānaṃ saḥabyataṃ upapajjanti some are reborn in the companionship of wealthy men of the Brahman caste,
- appekacce gahapatimahāsālānaṃ saḥabyataṃ upapajjanti some are reborn in the companionship of wealthy householders,
- appekacce cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjanti
- appekacce tāvatīṃsānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce yāmānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce tusitānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce nimmānaratīnaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjanti.

### 2. āyuppaṃmāṇaṃ - lifespan

1022. manussānaṃ kittakaṃ yattaka tattaka ettaka āyuppaṃmāṇaṃ how long is the life span of human?

vassasataṃ, appaṃ vā bhiyyo, 100 years or a little more.

1023. cātumahārājikānaṃ devānaṃ kittakaṃ āyuppaṃmāṇaṃ how long is the life span of cātumahārājika devas?

yāni mānusakāni paññāsa vassāni whichever 50 years related to humans, cātumahārājikānaṃ devānaṃ eso eko rattindivo this is one day and night of cātumahārājika devas .

tāya rattiyā tiṃsa rattiyō māso a month is 30 nights by that nights.

tena māsena dvādasamāsiyo saṃvaccharo by that month 12 months is 1 year.

tena saṃvaccharena by that year dibbāni pañca vassasatāni 500 divine years cātumahārājikānaṃ devānaṃ āyuppaṃmāṇaṃ is the lifespan of cātumahārājika devas.

manussānaṃ gaṇanāya kittakaṃ hoti **how much according to the human counting?**  
navuti vassasatasahassāni. **90 hundred thousand years or 9 million years.**

tāvatiṃsānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? **how much is the life span of Tāvatiṃsa devas?**

yaṃ mānusaṃ vassasataṃ, **whichever 100 years related to humans,**  
tāvatiṃsānaṃ devānaṃ eso eko rattindivo **this is one day and one night of Tāvatiṃsa devas.**  
tāya rattiyaṃ tiṃsa rattiyo māso **a month is 30 nights by that nights.**  
tena māsena dvādasamāsiyo saṃvaccharo **by that month 12 months is 1 year.**  
tena saṃvaccharena **by that year** dibbaṃ vassasahassaṃ **1000 divine years** tāvatiṃsānaṃ devānaṃ āyuppamāṇaṃ **is the life span of tāvatiṃsa devas.**

manussānaṃ gaṇanāya kittakaṃ hoti **how much by the counting of human?**  
tisso ca vassakoṭṭiyo saṭṭhi ca vassasatasahassāni  
**3 koṭi and 60 hundred thousand years or 36 million years.**

yāmānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ **how much is the life-span of Yāmā devas?**  
yāni mānusakāni dve vassasatāni **whichever 200 years related to human,**  
yāmānaṃ devānaṃ eso eko rattindivo **this is one day and night of Yāmā devas.**  
tāya rattiyaṃ by that night tiṃsarattiyo māso **one month is 30 nights.**  
tena māsena **by that month** dvādasamāsiyo saṃvaccharo **1 year is 12 months.**  
tena saṃvaccharena **by that year** dibbāni dve vassasahassāni **2000 divine years** yāmānaṃ devānaṃ āyuppamāṇaṃ **is the life-span of the Yāma devas.**

manussānaṃ gaṇanāya kittakaṃ hoti **how much by the counting of human?**  
cuddasañca vassakoṭṭiyo cattārīsañca vassasatasahassāni  
**14 koṭi and 40 hundred thousand years or 144 million years.**

tusitānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?  
yāni mānusakāni cattāri vassasatāni **whichever 400 years related to human,**  
tusitānaṃ devānaṃ eso eko rattindivo  
tāya rattiyaṃ tiṃsarattiyo māso  
tena māsena dvādasamāsiyo saṃvaccharo

tena saṃvaccharena by that year dibbāni cattāri vassasahassāni 4000 divine years tusitānaṃ devānaṃ āyuppamāṇaṃ is the life-span of tusita devas.

manussānaṃ gaṇanāya kittakaṃ hoti?

sattapaññāsa vassakoṭṭiyo saṭṭhi ca vassasatasahassāni.

57 koṭi and 60 hundred thousand years or 576 million years.

nimmānaratīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

yāni mānusakāni aṭṭha vassasatāni whichever 800 years related to human,

tena saṃvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṃ devānaṃ āyuppamāṇaṃ.

by that year, 8000 divine years is the life span of the nimmānarati deva.

dve vassakoṭṭisatāni tiṃsañca vassakoṭṭiyo cattārīsañca vassasatasahassāni.

200 koṭi and 30 koṭi and 40 hundred thousand years or 2304 million years.

paranimmitavasavattīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

yāni mānusakāni soḷasa vassasatāni 1600 years,

tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppamāṇaṃ.

by that year, 16,000 divine years is the life span of the nimmānarati deva.

nava ca vassakoṭṭisatāni ekavīsañca vassakoṭṭiyo saṭṭhi ca vassasatasahassānīti.

900 koṭi and 21 koṭi and 60 hundred thousand years or 9216 million years.

cha ete kāmāvacarā, sabbakāmasamiddhino,

these 6 sensuous realms, prosperous with sensuous pleasure

sabbesaṃ ekasaṅkhāto, āyu bhavati kittako.

the amount of them all, how much is the length of life,

dvādasa koṭṭisatānaṃ tesānaṃ, aṭṭhavīsañca koṭṭiyo, paññāsa satasahassāni, vassaggena pakāsitāti.

1200 koṭi of them, 28 koṭi, 50 hundred thousand, is declared by years. Or 12,285 million years.

1024. paṭhamam jhānam parittam bhāvetvā kattha upapajjanti?

Having developed the 1<sup>st</sup> jhāna slightly, where are they reborn?

paṭhamam jhānam parittam bhāvetvā brahmapārisajjānam devānam saḥabyatam upapajjanti.

Having developed the 1<sup>st</sup> jhāna slightly, they are reborn in the companionship of the brahmapārisajjā deva.

tesam kittakam āyupparamāṇam? how much is their life-span?

kappassa tatiyo bhāgo. 1/3 of the kappa.

paṭhamam jhānam majjhimam bhāvetvā kattha upapajjanti?

Having developed the 1<sup>st</sup> jhāna moderately, where are they reborn?

paṭhamam jhānam majjhimam bhāvetvā brahmapurohitānam devānam saḥabyatam upapajjanti.

Having developed the 1<sup>st</sup> jhāna moderately, they are reborn in the companionship of the brahmapurohitā deva.

tesam kittakam āyupparamāṇam? how much is their life-span?

upaḍḍhakappo. ½ of the kappa.

paṭhamam jhānam paṇītam bhāvetvā kattha upapajjanti?

Having developed the 1<sup>st</sup> jhāna supremely, where are they reborn?

paṭhamam jhānam paṇītam bhāvetvā mahābrahmānam devānam saḥabyatam upapajjanti.

Having developed the 1<sup>st</sup> jhāna supremely, they are reborn in the companionship of the mahābrahma deva.

tesam kittakam āyupparamāṇam? how much is their life-span kappo one kappa.

1025. dutiyam jhānam parittam bhāvetvā kattha upapajjanti? dutiyam jhānam parittam bhāvetvā parittābhānam devānam saḥabyatam upapajjanti. tesam kittakam āyupparamāṇam? dve kappā. 2 kappas.

dutiyam jhānam majjhimam bhāvetvā kattha upapajjanti? dutiyam jhānam majjhimam bhāvetvā appamāṇābhānam devānam saḥabyatam upapajjanti. tesam kittakam āyupparamāṇam? cattāro kappā. 4 kappas.

dutiyam jhānam paṇītam bhāvetvā kattha upapajjanti? dutiyam jhānam paṇītam bhāvetvā ābhassarānam devānam saḥabyatam upapajjanti. tesam kittakam āyupparamāṇam?

aṭṭha kappā. 8 kappas.

1026. tatiyaṃ jhānaṃ parittaṃ bhāvetvā parittasubhānaṃ devānaṃ saḥabyataṃ upapajjanti. soḷasa kappā. 16 kappas.

tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā appamāṇasubhānaṃ devānaṃ saḥabyataṃ upapajjanti. bāttiṃsa kappā. 32 kappas.

tatiyaṃ jhānaṃ paṇītaṃ bhāvetvā subhakiṇhānaṃ devānaṃ saḥabyataṃ upapajjanti. catusaṭṭhi kappā. 64 kappas.

1027. catutthaṃ jhānaṃ bhāvetvā having developed the 4<sup>th</sup> jhāna ārammaṇanānattatā because of variety of objects manasikāranānattatā because of variety of attentions chandanānattatā because of variety of desires paṇidhinānattatā because of variety of wishes adhimokkhanānattatā because of variety of decisions abhinīhāranānattatā because of variety of determination paññānānattatā because of variety of wisdom

- appekacce asaṇṇasattānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce vehapphalānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce avihānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce atappānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce sudassānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce sudassīnaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce akaniṭṭhānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce ākāsaṇṇāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce viññāṇāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce ākiṇcaṇṇāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjanti,
- appekacce nevasaṇṇānāsaṇṇāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjanti.

asaṇṇasattānaṃca vehapphalānaṃca devānaṃ kittakaṃ āyupamāṇaṃ? pañcakappasatāni. 500 kappas.

avihānaṃ devānaṃ kittakaṃ āyupamāṇaṃ? kappasahassaṃ. 1000 kappas.

atappānaṃ devānaṃ kittakaṃ āyupamāṇaṃ? dve kappasahassāni. 2000 kappas.

sudassānaṃ devānaṃ kittakaṃ āyupamāṇaṃ? cattāri kappasahassāni. 4000 kappas.

sudassīnaṃ devānaṃ kittakaṃ āyupamāṇaṃ? aṭṭha kappasahassāni. 8000 kappas.

akaniṭṭhānaṃ devānaṃ kittakaṃ āyupamāṇaṃ? soḷasa kappasahassāni. 16000 kappas.

1028.

ākāsānañcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

vīsati kappasahassāni. 20,000 kappas.

viññāṇañcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

cattārīsa kappasahassāni. 40,000 kappas.

ākīñcaññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

saṭṭhi kappasahassāni. 60,000 kappas.

nevasaññānāsaññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

caturāsīti kappasahassāni. 84,000 kappas.

1029.

ukkhittā puññatejēna, thrown up by the power of merit

kāmarūpagatiṃ gatā. they have gone to the sensuous and material realms

bhavaggaṭampi sampattā, even to the end of the realm,

punāgacchanti tāva dīghāyukā sattā, beings with that much long life-span come again,

cavanti āyusaṅkhayā, they die by exhaustion of life span,

natthi koci bhavo nicco, there is no ever-lasting life,

iti vuttaṃ mahesinā. Thus, said by the great sage.

tasmā hi dhīrā nipakā, nipuṇā atthacintakā, therefore indeed the wise, the intelligent, the skilled, the one who knows the meaning

jarāmaraṇamokkhāya, bhāventi maggamuttamaṃ. they developed the noble path for liberation of aging and death,

bhāvayitvā suciṃ maggaṃ, having developed the pure path,

sabbāsava pariññāya, having known all the defilement completely,

nibbānogadhagāminaṃ, leading to an immersion in Nibbāna,

parinibbanti anāsavāti. becoming arahant without defilement.

## Cakkhupālattheravatthu - 2

Buddhā ca nāma those who are called, ‘The Buddha’ dhammaṃ desentā while preaching Dhamma saraṇasīlapabbajjādīnaṃ upanissayaṃ oloketvā having checked the supporting conditions for refuge, morality, ordination and so on ajjhāsayavasena dhammaṃ desenti, preach the Dhamma according to the inclination tasmā taṃ divasaṃ therefore, on that day satthā tassa upanissayaṃ oloketvā the Buddha having checked supporting condition of that man dhammaṃ desento while preaching Dhamma anupubbikathaṃ kathesi. Preached the graduated instruction Seyyathidaṃ such as – dānakathaṃ, discourse on charity, sīlakathaṃ, discourse on morality, saggaḥkathaṃ, discourse on the pleasance in heaven, kāmānaṃ ādinavaṃ, okāraṃ, discourse on danger, inferiority of sensual pleasure, saṃkilesaṃ, the corruption (of beings because of sensual pleasure) nekkhamme ānisaṃsaṃ benefit of renunciation pakāsesi. He explained. Taṃ sutvā having heard that mahāpālo kuṭumbiko cintesi the rich man, Mahāpāla thought, – “Paralokaṃ gacchantāṃ puttadhītaro vā bhātaro vā bhogā vā nānugacchanti, the sons and daughters, brothers, and wealth don’t follow one who go to the next world sarīrampi attanā saddhiṃ na gacchati, even the body does not go with one kiṃ me gharāvāsena what is the use of household life pabbajissāmi”ti. I will ordain So desanā-pariyosāne satthāraṃ upasaṅkamitvā at the end of the dhamma talk he having approached the Buddha pabbajjaṃ yāci. Asked for ordination.

Atha naṃ satthā – “Atthi te koci āpucchitabbayuttako ñāti”ti āha. Then the Buddha said to him, ‘Is there any relative of you whom should be asked for permission’ “Kaniṭṭhabhātā me atthi, bhante”ti. “Ven. Sir, there is a youngest brother of me (whom should be asked for permission) “Tena hi taṃ āpucchāhi”ti. ‘if that so, ask him for permission So “Sādhū”ti sam-paṭicchitvā he having accepted saying, ‘well’ satthāraṃ Vanditvā having paid respect to the Buddha gehaṃ gantvā having gone back home kaniṭṭhaṃ pakkosāpetvā having had summoned the youngest brother. – “Tāta, brother yaṃ mayhaṃ imasmiṃ gehe saviññāṇakampi aviññāṇakampi dhanaṃ kiñci atthi, whatever properties of me exist in this house, both animate and inanimate sabbaṃ taṃ tava bhāro, all of them are your responsibility paṭipajjāhi na”nti. may you manage it. “Tumhe pana kiṃ karissathā”ti āha. (the youngest brother) said, “what will you do”. “Ahaṃ satthu santike pabbajissāmi”ti. “I will ordain under the Buddha”. “Kiṃ kathesi bhātika, brother! What do you say tvaṃ me mātari matāya mātā viya, when the mother died you are as my mother pitari mate pitā viya laddho, when father died you are available as my father gehe te mahāvibhavo, a lot of properties exist in your house sakkā gehaṃ ajjhāvasanteheva by ones who living in the house puññāni kātuṃ, it is possible to make merits mā evaṃ karitthā”ti. Don’t do thus “Tāta, brother ahaṃ satthu dhammade-sanaṃ sutvā I having heard the Dhammatalk of the Buddha gharāvāse vasituṃ na sakkomi. I cannot stay in the household life Satthārā by the Buddha hi atisaṇhasukhumaṃ tilakkhaṇaṃ āropetvā ādimajjhapariyosānakalyāṇo dhammo desito, na sakkā so agāramajjhe vasantena pūretuṃ, that Dhamma cannot be fulfilled by living amidst house pabbajissāmi, tātā”ti. “Bhātika, brother taruṇāyeva tāvattha, you’re still young mahallakakāle pabbajissathā”ti. please ordain when you are old. “Tāta, brother mahallakassa hi attano hatthapādāpi anassavā honti, even hands and legs of one who is old are disobedient na attano vase vattanti, they don’t follow one’s wishes kimaṅgaṃ pana ñātakā, No need to say about relatives svāhaṃ tava kathaṃ na karomi, so I don’t do as you say samaṇapaṭipattiṃyeva pūressāmi”. I will only fulfil the holy practice.

“Jarājajjaritā honti, hatthapādā anassavā;

yassa so vihatatthāmo, kathaṃ dhammaṃ carissati”. –

whosever hands and legs are disobedient be weakened by old age,

How can he who strength is destroyed practice Dhamma.

pabbajissāmevāhaṃ, tātāti brother! I will surely ordain tassa viravantasseva. even though he was crying aloud satthu santikaṃ gantvā having gone to the Buddha pabbajjaṃ yācitvā having asked for ordination laddhapabbajjūpasampado having obtained ordination and higher ordination ācariyupajjhāyānaṃ santike pañca vassāni vasitvā having lived under the preceptor and teacher for five years vuṭṭhavasso having spent the rain retreat pavāretvā having done the Pavāraṇa sathāramupasaṅkamtivā having approached the Buddha vanditvā having paid homage pucchi asked – “Bhante, imasmiṃ sāsane kati dhurānī”ti? “Venerable, Sir! How many duties in this sāsana”

“Ganthadhuraṃ, vipassanādhuranti dveveva dhurāni bhikkhū”ti. “Monk! There are only two duties. Duty of learning the script and duty of developing insight.”

“Katamaṃ pana, bhante, ganthadhuraṃ, katamaṃ vipassanādhura”nti? “Ven, Sir! What is duty of learning the script and what is duty of developing insight” “Attano Paññānurūpena in accordance with one’s own wisdom ekaṃ vā dve vā nikāye sakalaṃ vā pana tepiṭakaṃ budhavadhanaṃ uggaṇhitvā having studied the teaching of the Buddha one or two Nikāya or the whole three baskets in accordance with one’s own ability tassa dhāraṇaṃ, kathaṃ, vācananti bearing in mind, teaching and reciting that idaṃ ganthadhuraṃ nāma, this is duty of learning script,

sallahukavuttino pana pantasenāsanābhīratassa of one living lightly and one delighted in secluded dwelling place attabhāve khayavayaṃ paṭṭhapetvā having established the meditation of exhaustion and destruction in oneself sātaccakiriyavasena vipassanaṃ vadḍhetvā having developed insight with perseverance arahattaggahaṇanti taking arahantship idaṃ vipassanādhuraṃ nāmā”ti. this is vipassana dura. “Bhante, ahaṃ mahallakakāle pabbajito Venerable sir! I having ordained at the old age ganthadhuraṃ pūretuṃ na sakkhissāmi, I will not be able to fulfill the duty of learning script vipassanādhuraṃ pana pūressāmi, but I will fulfil the duty of insight development kammaṭṭhānaṃ me kathethā”ti he said thus: ‘please tell the subject meditation to me.’

Athassa satthā yāva arahattaṃ kammaṭṭhānaṃ kathesi then the Buddha told subject meditation to him until the arahant hood.

So sathāraṃ vanditvā he having paid respect the Buddha attanā sahagāmino bhikkhu pariyesanto while searching monks who would go with one’s self saṭṭhi bhikkhū labhitvā having gained sixty monks tehi saddhiṃ nikkhamitvā having left with them vīsayojanasatamaggaṃ gantvā having gone to the way for 120 yojanas ekaṃ mahantaṃ paccantagāmaṃ patvā having reached a big remote village tattha sapaṇivāro piṇḍāya pāvīsi He who with a retinue entered there for alms. Manussā vattasampanne bhikkhū disvāva as soon as the people having seen monks who fulfilled the duties / perfect in behavior. Pasannacittā having devoted mind (towards to monks) āsanāni paññāpetvā having prepared the seats nisīdāpetvā having invited



them to sit paṇītenāhārena parivisitvā, having served them with excellent food “Bhante, kuhiṃ ayyā gacchantī”ti pucchitvā having asked venerable sir! Where are you going “Yathāphāsukaṭṭhānaṃ upāsakā”ti vutte when it was said: ‘Lay devotees! We (are searching for) whatever comfortable place’ paṇḍita manussā “Vassāvāsaṃ senāsanaṃ pariyesanti bhadantā”ti ñatvā the wise men having known “venerable monks are searching for the dwelling place which can be resident for the rain retreat”, “Bhante, sace ayyā imaṃ temāsaṃ idha vaseyyuṃ, mayaṃ saraṇesu paṭiṭṭhāya sīlāni gaṇheyyāmā”ti āhaṃsu said: ‘Ven sir, if you live here throughout these 3 months, we having established in refuges, will undertake the precepts’. Tepi they also having thought “Mayaṃ imāni kulāni nissāya bhavanissaraṇaṃ karissāmā”ti ‘we, having been supported by these families, will do escape from existence’ adhvāsesuṃ accepted.

Manussā people tesaṃ paṭiññaṃ gahetvā having taken their acceptance vihāraṃ paṭijaggitvā having repaired dwelling rattiṭṭhānadivāṭṭhānāni sampādetvā having prepared the day places and night places adaṃsu gave. Te nibaddhaṃ tameva gāmaṃ piṇḍāya pavisanti they entered that village itself for alms round regularly. Atha ne eko vejjo upasaṅkamitvā, then a doctor having approached them “Bhante, bahūnaṃ vasanaṭṭhāne aphāsukampi nāma hoti, tasmiṃ uppanne mayhaṃ katheyyātha, bhesajjaṃ karissāmī”ti pavāresi invited thus, ‘Ven sir, there is illness happens at the living places of many, when arisen in that place please tell me, I will make medicine’. Thero The elder vassūpanāyikadivase on the day of entering the rain retreat te bhikkhū āmantetvā having called those monks pucchi asked, “Āvuso , imaṃ temāsaṃ katihi iriyāpathehi vītināmessathā”ti? ‘friends, during these three-months, how many postures will you spend? “Catūhi, bhante”ti. ‘4 postures, Ven, sir’ “Kiṃ panetaṃ, āvuso, patirūpaṃ, friends! But is this suitable, nanu appamattehi bhavitabbaṃ” we should be with heedfulness, right? “Mayaṃhi dharamānakassa buddhassa santikā kammaṭṭhānaṃ gahetvā we indeed having taken the subject meditation in the vicinity of the living Buddha āgatā came, buddhā ca nāma na sakkā pamādena ārādhetuṃ one who is called, ‘the Buddha’ is not be able to impress with heedlessness, kalyāṇajjhāsayena te vo ārādhetaṃbā you all should be satisfied with inclination to wholesome deeds. Pamattassa ca nāma cattāro apāyā sakagehasadisā, what are called 4 woeful realms are like one’s own home of negligent person appamattā hothāvuso”ti. friends! May you be heedful! “Kiṃ tumhe pana, bhante”ti? Ven. Sir, how about you? “Ahaṃ tīhi

iriyāpathehi vītināmessāmi, I will spend (the three-months) with three postures piṭṭhiṃ na pasāressāmi, āvuso”ti. friends! I will not stretch out the back “Sādhu, bhante, appamattā hothā”ti. well done, Ven, sir. May you be heedful!

Atha therassa niddaṃ anokkamantassa then when the elder who does not enter to sleep paṭhamamāse atikkante when the first month passed by majjhimamāse sampatte when reaching the middle month akkhirogo uppajji the eye disease arose. Chiddaghaṭato udakadhārā viya akkhīhi assudhārā paggharanti shower of tears from the eyes were as torrent of water from broken water jar. So sabbarattiṃ samaṇadhammaṃ katvā he having done meditation for the whole night aruṇuggamane when the red light arose gabbhaṃ pavisitvā having entered the room nisīdi sat. Bhikkhū bhikkhācāraṇelāya the monks, at the time of going for alms round therassa santikaṃ gantvā having gone to the vicinity of the elder, “Bhikkhācāraṇelā, bhante”ti āhaṃsu said, Ven, sir. It’s the time for alms round. “Tena hi, āvuso, gaṇhatha pattacīvara”nti. friend! If that so, please take the bowl and robe Attano pattacīvaraṃ gāhāpetvā having asked to take his own bowl and robe nikkhami left. Bhikkhū tassa akkhīhi

assūni paggharante disvā the monks having seen tears dripping from his eyes, “Kimetaṃ, bhante”ti pucchiṃsu asked, what is this, Ven, sir?. “Akkhīni me, āvuso, vātā vijjhantī”ti. friends! The wind pierces my eyes “Nanu, bhante, vejjena pavāritamhā, tassa kathamā”ti. “Sādhāvuso”ti well done, friends!

te vejjassa kathayiṃsu. they talked to the doctor So telaṃ pacitvā he having cooked oil pesi sent. Thero nāsāya telaṃ āsiṅcanto the elder while dripping the oil from nose nisinakova while sitting āsiṅcitvā having dripped antogāmaṃ pāvisi entered to the village. Vejjo taṃ disvā āha the doctor having seen him said –

“Bhante, ayyassa kira akkhīni vāto vijjhatī”ti? Ven, sir, it is said the wind pierces your eyes, isn’t it? “Āma, upāsakā”ti. Yes, lay man “Bhante, mayā telaṃ pacitvā pesitaṃ Ven, sir, having cooked oil sent by me, nāsāya vo telaṃ āsitta”nti the oil is dripped from the nose by you, isn’t it? “Āma, upāsakā”ti. Yes, lay man “Idāni kīdisa”nti? now, what is it like?