

NAMOBUDDAYA!

Namotassa bahgawato arahato samma sambuddassa!

Homage to the blessed one the worthy one, The supremely Enlightened one!

Bhddraka sutta

The conected discourses of the buddha.

On one occasion the Blessed One was dwelling at a town of the Mallans named Uruvelakappa. Then Bhadraka the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: "It would be good, venerable sir, if the Blessed One would teach me about the origin and the passing away of suffering."

"If, headman, I were to teach you about the origin and the passing away of suffering with reference to the past, saying, 'So it was in the past,' perplexity and uncertainty about that might arise in you. And if I were to teach you about the origin and the passing away of suffering with reference to the future, saying, 'So it will be in the future,' perplexity and uncertainty (doubt) about that might arise in you. Instead, headman, while I am sitting right here, and you are sitting right there, I will teach you about the origin and the passing away of suffering. Listen to that and attend closely, I will speak."

"Yes, venerable sir," Bhadraka the headman replied. The Blessed One said this:

"What do you think, headman? Are there any people in Uruvelakappa on whose account sorrow, lamentation, pain, displeasure, and despair would arise in you if they were to be executed, imprisoned, fined, or censured?"

"There are such people, venerable sir."

"But are there any people in Uruvelakappa on whose account sorrow, lamentation, pain, displeasure, and despair would not arise in you in such an event?"

"There are such people, venerable sir."

"What, headman, is the cause and reason why in relation to some people in Uruvelakappa sorrow, lamentation, pain, displeasure, and despair would arise in you if they were to be executed, imprisoned, fined, or censured, while in regard to others no such sorrow, lamentation, pain, displeasure, and despair would arise in you?"

"Those people in Uruvelakappa, venerable sir, in relation to whom sorrow, lamentation, pain, displeasure, and despair would arise in me if they were to be executed, imprisoned, fined, or censured—these are the ones for whom I have desire and attachment. But those people in Uruvelakappa in relation to whom no sorrow, lamentation, pain, displeasure, and despair would arise in me—these are the ones for whom I have no desire and attachment."

"Headman, by means of this principle that is seen, understood, immediately attained, (undastood) fathomed, apply the method to the past and to the future thus: 'Whatever suffering arose in the past, all that arose rooted in desire, with desire as its source; for desire is the root of suffering. Whatever suffering will arise in the future, all that will arise rooted in desire, with desire as its source; for desire is the root of suffering.'"

"It is wonderful, venerable sir! It is amazing, venerable sir! How well that has been stated by the Blessed One: 'Whatever suffering arises, all that is rooted in desire, has desire as its source; for desire is the root of suffering.' Venerable sir, I have a boy named Ciravasi□, who stays at an outside residence. I rise early and send a man, saying, 'Go, man, and find out how Ciravasi□ is.' Until that man returns, venerable sir, I am upset, thinking, 'I hope Ciravasi□ has not met with any affliction!'"

"What do you think, headman? If Ciravasi□ were to be executed, imprisoned, fined, or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?"

"Venerable sir, if Ciravasi□ were to be executed, imprisoned, fined, or censured, even my life would be upset, so how could sorrow, lamentation, pain, displeasure, and despair not arise in me?"

"In this way too, headman, it can be understood: 'Whatever suffering arises, all that arises rooted in desire, with desire as its source; for desire is the root of suffering.'

"What do you think, headman? Before you saw Ciravasi□'s mother or heard about her, did you have any desire, attachment, or affection for her?"

"No, venerable sir."

"Then was it, headman, because of seeing her or hearing about her that this desire, attachment, and affection arose in you?"

"Yes, venerable sir."

"What do you think, headman? If Ciravasi□'s mother were to be executed, imprisoned, fined, or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?"

"Venerable sir, if Ciravasi□'s mother were to be executed, imprisoned, fined, or censured, even my life would be upset, so how could sorrow, lamentation, pain, displeasure, and despair not arise in me?"

"In this way too, headman, it can be understood: 'Whatever suffering arises, all that arises rooted in desire, with desire as its source; for desire is the root of suffering.'"

Sadu!...Sadu!...Sadu!...

....^....