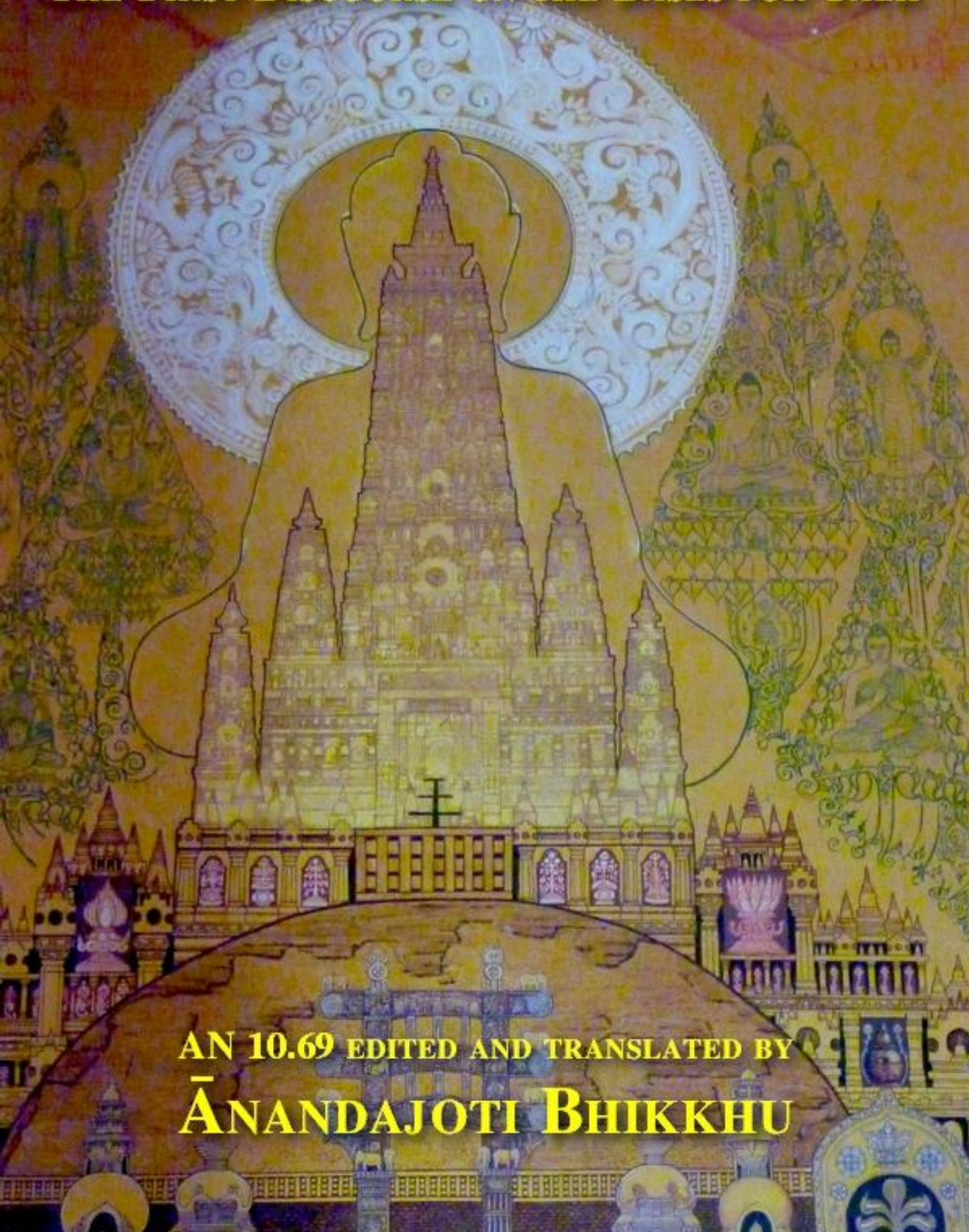


PAṬHAMAKATHĀVATTHUSUTTAMĀ

THE FIRST DISCOURSE ON THE BASES FOR TALK



AN 10.69 EDITED AND TRANSLATED BY
ĀNANDAJOTI BHIKKHU

Paṭhamakathāvatthusuttaṃ

The First Discourse on the Bases for Talk

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Ekam samayaṃ Bhagavā Sāvattiyāṃ viharati,
At one time the Fortunate One was dwelling near Sāvattī,

Jetavane Anāthapiṇḍikassa ārāme.
in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā bhikkhū,
Then at that time many monks,

pacchābhattaṃ piṇḍapātaṭikkantā,
after returning from the alms-round after the meal,

upaṭṭhānasālāyaṃ sannisinnā sannipatitā,
assembling together, and sitting in the attendance hall,

anekavihitāṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ:
dwelt engaged in countless kinds of animal-talk,¹ such as:

rājakathaṃ corakathaṃ mahāmatthakathaṃ,
talk about kings, talk about thieves, talk about ministers,

senākathaṃ bhayakathaṃ yuddhakathaṃ,
talk about armies, talk about dangers, talk about wars,

annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ
talk about food, talk about drinks, talk about clothes, talk about beds,

mālākathaṃ gandhakathaṃ nātīkathaṃ yānakathaṃ,
talk about garlands, talk about incense, talk about relatives, talk about vehicles,

gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ,
talk about villages, talk about towns, talk about cities, talk about states,

itthīkathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ,
talk about women, talk about heros, talk about streets, talk about wells,

¹ Comm: *aniyyānikattā saggamokkhamaggānaṃ tiracchānabhūtaṃ kathaṃ*; animal(–like) talk which does not lead onwards along the Path to Heaven or Freedom.

pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ,
talk about the deceased, talk about diversity, talk about nature, talk about oceans,

itibhavābhavakathaṃ iti vā ti.
or talk about profit and loss.²

Atha kho Bhagavā sāyanhasamayam paṭisallānā vuṭṭhito,
Then the Fortunate One, having risen from seclusion in the evening time,

yenupaṭṭhānasālā tenupasaṅkama,
went to the assembly hall,

upasaṅkamitvā, paññatte āsane nisīdi.
and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:
Having sat down the Fortunate One addressed the monks, (saying):

“Kāyanuttha bhikkhave etarahi kathāya sannisinnā sannipatitā,
“What is the talk about, monks, amongst those who have assembled together and are sitting here at present,

kā ca pana vo antarākathā vipakatā?” ti.
and what is the conversation that you left unfinished?”

“Idha mayam, bhante pacchābhattaṃ piṇḍapātaṭṭhikkantā,
“Here, reverend Sir, after returning from the alms-round after the meal,

upaṭṭhānasālāyaṃ sannisinnā sannipatitā,
assembling together, and sitting in the attendance hall,

anekavihitaṃ tiracchānakathaṃ anuyuttā viharāma, seyyathidaṃ:
we dwelt engaged in countless kinds of animal-talk, such as:

rājakathaṃ corakathaṃ mahāmattakathaṃ,
talk about kings, talk about thieves, talk about ministers,

senākathaṃ bhayakathaṃ yuddhakathaṃ,
talk about armies, talk about dangers, talk about wars,

² The list summarises exactly the sort of material the media is full of: the main news (kings, thieves, ministers, armies, dangers, wars), home news (food, drinks, clothes, beds, relatives, vehicles), local news (villages, towns, cities, states), entertainment news (garlands, incense, women, heros), science news (the deceased, diversity, nature, oceans), and the business news (profit and loss).

annakatham pānakatham vatthakatham sayanakatham

talk about food, talk about drinks, talk about clothes, talk about beds,

mālākatham gandhakatham nātikatham yānakatham,

talk about garlands, talk about incense, talk about relatives, talk about vehicles,

gāmakatham nigamakatham nagarakatham janapadakatham,

talk about villages, talk about towns, talk about cities, talk about states,

itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham,

talk about women, talk about heros, talk about streets, talk about wells,

pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam,

talk about the deceased, talk about diversity, talk about nature, talk about oceans,

itibhavābhavakatham iti vā” ti.

or talk about profit and loss.”

“Nakhvetam bhikkhave tumhākam patirūpaṃ

“This is certainly not suitable, monks, for you

kulaputtānam saddhā agāasmā anagāriyam pabbajitānam,

sons of good family who through faith have gone forth from the home to homelessness,

yam tumhe anekavihitam tiracchānakatham anuyuttā vihareyyātha, seyyathidam:

that you should dwell engaged in countless kinds of animal-talk, such as:

rājakatham corakatham mahā mattakatham,

talk about kings, talk about thieves, talk about ministers,

senākatham bhayakatham yuddhakatham,

talk about armies, talk about dangers, talk about wars,

annakatham pānakatham vatthakatham sayanakatham

talk about food, talk about drinks, talk about clothes, talk about beds,

mālākatham gandhakatham nātikatham yānakatham,

talk about garlands, talk about incense, talk about relatives, talk about vehicles,

gāmakatham nigamakatham nagarakatham janapadakatham,

talk about villages, talk about towns, talk about cities, talk about states,

itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham,

talk about women, talk about heros, talk about streets, talk about wells,

pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam,

talk about the deceased, talk about diversity, talk about nature, talk about oceans,

itibhavābhavakatham itī vā ti.
or talk about profit and loss.

Dasayimāni, bhikkhave, kathāvatthūni.
There are these ten bases for talk, monks.

Katamāni dasa?
Which ten?

Appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā,
Talk about wanting little, talk about contentment, talk about seclusion, talk about disassociation,

vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā,
talk about energy, talk about morality, talk about concentration, talk about wisdom,

vimuttikathā, vimuttiñāḍassanakathāti.
talk about liberation, talk about insight and knowledge of liberation.

Imāni kho, bhikkhave, dasa kathāvatthūni.
These, monks, are the ten bases for talk.

Imesaṃ ce tumhe, bhikkhave, dasannaṃ kathāvatthūnaṃ
° If you, monks, were to speak

upādāyupādāya katham katheyyātha,
concerning these ten bases for talk,

imesaṃ-pi Candīmasūriyaṇaṃ, evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ,
° even the glory of the Moon and the Sun, of such great power, of such great majesty,

tejasā tejaṃ pariyādiyeyyātha,
would be overcome by (your) glory,

ko pana vādo aññatitthiyānaṃ paribbājakānaṃ!”-ti
what to say about the wanderers of other sects!”