

PAṬHAMAKATHĀVATTHUSUTTAM
THE FIRST DISCOURSE ON THE BASES FOR TALK (AN 10.69)

Ekam samayaṃ Bhagavā Sāvattiyam viharati,
At one time the Gracious One was dwelling near Sāvattihī,

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

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

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

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

anekavihitam tiracchānakatham anuyuttā viharanti, seyyathidam:
dwelt engaged in countless kinds of animal-talk,¹ such as:

rājakatham corakatham mahāmatlakatham,
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,

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

itibhavābhavakatham̐ iti vā ti.

or talk about profit and loss.²

Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito,

Then the Gracious One, having risen from seclusion in the evening time,

yenupaṭṭhānasālā tenupasaṅkami,

went to the assembly hall,

upasaṅkamtivā, paññatte āsane nisīdi.

and after going, he sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:

Having sat down the Gracious 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 vippakatā?” ti.

and what is the conversation that you left unfinished?”

“Idha mayaṃ, bhante pacchābhattaṃ piṇḍapātapaṭikkantā,

“Here, reverend Sir, after returning from the alms-round after the meal,

upaṭṭhānasālāyaṃ sannisinnā sannipatitā,

assembling together, and sitting in the attendance hall,

anekavihitāṃ tiracchānakatham̐ anuyuttā viharāma, seyyathidaṃ:

we dwelt engaged in countless kinds of animal-talk, such as:

rājakatham̐ corakatham̐ mahāmattakatham̐,

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

senākatham̐ bhayakatham̐ yuddhakatham̐,

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

annakatham̐ pānakatham̐ vatthakatham̐ sayanakatham̐

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

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).

mālākatham̄ gandhakatham̄ ñātikatham̄ yānakatham̄,

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

gāmakatham̄ nigamakatham̄ nagarakatham̄ janapadakatham̄,

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

itthikatham̄ sūrakatham̄ visikhākatham̄ kumbhaṭṭhānakatham̄,

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

pubbapetakatham̄ nānattakatham̄ lokakkhāyikaṃ samuddakkhāyikaṃ,

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

itibhavābhavakatham̄ iti vā’ ti.

or talk about profit and loss.”

“Nakhvetam̄ bhikkhave tumhākaṃ patirūpaṃ

“This is certainly not suitable, monks, for you

kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ,

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

yaṃ tumhe anekavihitam̄ tiracchānakatham̄ anuyuttā vihareyyātha, seyyathidaṃ:

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

rājakatham̄ corakatham̄ mahāmattakatham̄,

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

senākatham̄ bhayakatham̄ yuddhakatham̄,

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

annakatham̄ pānakatham̄ vatthakatham̄ sayanakatham̄

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

mālākatham̄ gandhakatham̄ ñātikatham̄ yānakatham̄,

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

gāmakatham̄ nigamakatham̄ nagarakatham̄ janapadakatham̄,

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

itthikatham̄ sūrakatham̄ visikhākatham̄ kumbhaṭṭhānakatham̄,

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

pubbapetakatham̄ nānattakatham̄ 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.

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, vimuttiñāṇadassanakathāti.

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 kathaṃ katheyyātha,

concerning these ten bases for talk,

imesaṃ-pi Candimasūriyānaṃ, 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!”