

**AN ENGLISH TRANSLATION
OF THE *BĀLA-VAGGA* OF THE *TIKA-NIPĀTA*
IN THE *MANORATHA-PŪRAṆĪ***

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Abstract

Pali commentaries are indispensable for a proper understanding of the Buddha's teachings. Moreover, the commentaries are also helpful in studying the contemporary socio-cultural background of the period in which they were composed. In the present day, the lack of knowledge of Pali among Buddhist scholars is leading to the neglect of hermeneutical and historical interpretations. Concerning this point, this translation project¹ aims to encourage in-depth studies of the Pali commentaries and

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produce English translations, particularly by young scholars in the field of Buddhist Studies.

The prime objective of this research paper is to produce an English translation of the *Bāla-vagga* of *Tika-nipāta-vaṅṅanā* in the *Manoratha-pūraṇī*, the commentary of the *Aṅguttara-nikāya*. The project referred to the *Aṅguttara-nikāya* edition of the Pali Text Society (PTS) for this translation and employed research methods such as textual analysis, textual criticism, hermeneutical and editorial techniques, and translation methods.

Keywords: Pali Commentary, Translation, Misinterpreting, *Tika-nipāta-vaṅṅanā*, *Manoratha-pūraṇī*

Text and Translation

1st Discourse

- 1.1. *Tikanipātassa paṭhame bhayānī ti ādisu*
bhayan ti cittutrāso, ***Upaddavo*** ti
anekaggatākāro, ***Upasaggo*** ti upasaṭṭhākāro,
tattha tattha lagganākāro. Tesam evaṃ
nānattaṃ veditabbaṃ:

In the first part of the *Tikanipāta*/the book of three, [regarding] '***perils***' and so on, '***peril***' denotes trembling of the mind. '***Misfortune***': the manner of wandering mind, '***calamity***': the nature of a state of adhering, [and] the nature of a state of attaching here and there. The diversity of those should be understood thus:

- 1.2. *Pabbatavisamanissitā corā janapadavāsīnaṃ
pesenti: mayaṃ asukadivase nāma tumhākaṃ
gāmaṃ paharissāmā ti. Te taṃ pavattiṃ
sutakālato paṭṭhāya bhayaṃ santāsaṃ
āpajjanti. Ayaṃ cittutrāso nāma.*

Robbers dwelling in the country [areas of] the rugged mountains send [a message]: “We will certainly attack your village on such and such a day.” From the time [of] hearing that message, they experience/fall into fear and terror. This is called **trembling of the mind**.

*Yathā te corā kupitā anattam pi āvaheyyun ti
hatthasāraṃ gahetvā dvipada-catuppadehi
saddhiṃ araññaṃ pavisitvā tattha tattha
bhūmiyaṃ nipajjanti, ḍaṃsamakasādīhi
khajjamānā gumbantarāni pavisantā
khāṇukaṇṭake maddanti. Tesaṃ evaṃ
vicarantānaṃ vikkhittabhāvo anekaggatākāro
nāma.*

Just as those angry robbers would bring harm/misfortune too, after taking the hand-wealth, entering the wilderness together with bipeds and quadrupeds, and lying down on the ground here and there, being bitten by gadflies and mosquitoes and so on, entering within bushes, they crush stumps and thorns. The scattered state of those wandering thus is called “*the manner of wandering mind*”.

- 1.3. *Tato coresu yathāvutte divase anāgacchantesu
‘tucchakasāsaṇaṃ bhavissati, gāmaṃ
pavisissāmā’ ti saparikkhārā gāmaṃ pavisanti.
Atha tesaṃ pavitṭhabhāvaṃ ñatvā gāmaṃ
parivāretvā dvāre aggiṃ datvā manusse*

*ghātetvā corā sabbaṃ vibhavaṃ vilumpitvā
gacchanti. Tesu ghātītāvasesā aggim nibbāpetvā
koṭṭhakacchāyā-bhitticchāyādisu tattha tattha
laggitvā nisīdanti natthaṃ anusocamānā. Ayaṃ
upasaṭṭhākāro lagganākāro nāma.*

Thereupon, when the robbers do not arrive on the aforesaid day, [people think]: “it would be a wrong message; we shall enter the village,” they enter the village with their requisites. After that, having known/noticed the condition of their entry, the robbers, having surrounded the village, having set fire to the doors, kill people, having robbed/plundered all the possessions, and go away. Among them, [those who are] survivors, after extinguishing the fire, sit down clinging here and there in the shadows of the gate-houses [and] the walls, grieving over what was lost. This is called “*the nature of a state of adhering* [or] *the nature of a state of attaching*”.

- 1.4. ***Naḷāgārā*** *ti naḷehi channaṭṭicchanna-agārā.*
Sesasambharā pan’ettha rukkhamayā honti.
Tiṇāgāre pi es’eva nayo.
Kūṭāgārānī *ti kūṭasaṃgahitāni agārāni.*
Ullittāvalittānī *ti anto ca bahi ca littāni.*
Nivātānī *ti nivāritavātappavesāni.*
Phassitaggaḷānī *ti chekehi vaḍḍhakihi katattā*
piṭṭhasaṃghāṭasmim suṭṭhuphassitakavātāni.
Pihitavātapanānī *ti yuttavātapanāni.*

House made of reeds: houses roofed and covered with reeds. However, the remaining components here are made of wood.

houses made of grass: The same method applies] even concerning a house made of grass.

“house with a peaked roof”: houses included with peaks.

“plastered inside and outside”: [inner] inside and outside plastering.

“draft-free”: [those] whose entry of wind is prevented.

“With bolts fastened”: because of skilled carpenters doing the door frame [well], having properly sealed, with the panel [fastened]

“Fixed windows”: (house with) properly fitted windows.

- 1.5. *Iminā padadvayena kavāṭavātapānānaṃ
niccapihitataṃ akathetvā sampatti yeva kathitā.
Icchiticchitakkhaṇe pana tāni pithiyanti ca
vivarīyanti ca.*

With these two terms/phrases, the closeness of the door and window panels was not mentioned; only the benefits (ability to keep them closed or open) were mentioned. At any desired moment, they (the door panels and the window panels) are (will be) closed and opened.

- 1.6. *Bālato uppajjanti ti bālam eva nissāya
uppajjanti. Bālo hi apaṇḍitapuriso rajjaṃ vā
oparajjaṃ vā aññaṃ vā pana mahantaṃ
ṭhānaṃ patthento katipaye attanā sadise
vidhavaputte mahādhutte gahetvā etha ahaṃ
tumhe issare karissāmī ti pabbatagahanādīni
nissāya antamante gāme paharāto
dāmarikabhāvaṃ jānāpetvā anupubbena
nigame pi janapade pi paharati. Manussā*

*gehāni chaḍḍetvā khemaṭṭhānaṃ
patthayamānā pakkamanti. Te nissāya vasantā
bhikkhū pi bhikkhuniyo pi attano attano
vasanaṭṭhānāni pahāya pakkamanti.
Gatagataṭṭhāne bhikkhā pi senāsanam pi
dullabhaṃ hoti, evaṃ catunnam pi parisānaṃ
bhayaṃ āgatam eva hoti. Pabbajjitesu pi dve
bālā bhikkhū aññamaññaṃ vivādaṃ
paṭṭhapetvā codanaṃ ārabhanti. Iti
kosambavāsikānaṃ vīya mahākalaho
uppajjati. Catunnaṃ parisānaṃ bhayaṃ
āgatam eva hotī ti. Evaṃ yāni kānici bhayāni
uppajjanti, sabbāni tāni bālato uppajjantī ti
yathānusandhinā desanaṃ niṭṭhapesi.*

“*from foolish arise*”: Only because of the fool, arise. Indeed, the foolish, unwise person who desires kingship or vice-royalty or another great position, having taken several widow’s sons or great rogues similar to himself, [saying], “Come, I shall make you lords/rulers,” relying on a district full of mountains/mountain forest, etc., after making known the state of the ruffian/violence, striking villages in the remote areas, and gradually striking the market towns and even the provinces.

People, having abandoned [their] houses, seek a place of safety and depart. The monks and nuns living off/upon them also leave, having given up their own places of residence. In whatever places (they) go, it is difficult/scarcity to find alms and lodging. Thus, fear comes indeed to four assemblies. Among the monastics, there was also a quarrel with one another and accusations. In this

manner, just as [the incident with] the *Kosambī* resident, there arises a big quarrel. Danger arose even for the four[fold] assemblies. In this way, whatsoever danger arises, all these arise from the fool; in accordance with [the exact] connection, [he] concluded the discourse.

2nd Discourse

2.1. *Dutiye kāyadvārādipavattaṃ kammaṃ
lakkhaṇaṃ sañjānanakāraṇaṃ assā ti
kammalakkhaṇo.*

In the second [discourse], an action occurring through the door of the body and so forth would be the characteristic, the cause of recognition; it is called “*characterized by his actions.*”

2.2. *Apadānasobhanī paññā ti yā paññā nāma
apadānena sobhati. Bālā ca paṇḍitā ca attano
cariten’eva pākaṭā hontī ti attho.*

“*Wisdom shines in its manifestation*”: Wisdom, which shines typically by manifestation. [Both] the foolish and the wise are absolutely manifest through [their] own conduct; this is the meaning.

2.3. *Bālana hi gatamaggo
rukkhagacchagāmanigamādīni jhāpetvā
gacchantassa indaggino gatamaggo viya hoti.
Jhāmaṭṭhānamattam eva
aṅgāramasichārikāsamākulaṃ paññāyati.
Paṇḍitena gatamaggo kusobbhādayo pūretvā
vividhasassasampadaṃ āvahaṃānena
catudīpikameghena gatamaggo viya hoti.
Yathā tena gatamagge udakapūrāni c’eva*

*vividhasassaphalāphalāni ca tāni tāni ṭhānāni
paññāyanti, evaṃ paṇḍitena gatamagge
sampattiyo va paññāyanti no vipattiyo ti.*

The path taken by a fool is like the path taken by the spreading fire caused by lightning strikes after having burned trees, wild bushes, villages, and small market towns, etc.; merely burning places filled/gathered with burning embers, charcoal dust, and fine ash/dust is manifested. The path taken by the wise is like the path taken by the rain cloud over the four continents, which, filling up a small pool of water and so on, brings an abundance of various crops. Just as water- filled places and various crops and fruits are perceived on the path taken by that (rain cloud), so too, on the path taken by the wise, only attainments are perceived, not misfortunes.

2.4. *Sesam ettha uttānam eva.*

The rest of the meaning here is straightforward.

3rd Discourse

3.1. *Tatiye bālalakkhaṇāni ti bālo ayan ti etehi
lakkhīyati ñāyatī ti **bālalakkhaṇāni**,
tān'eva'ssa sañjānanakāraṇāni ti
bālanimittāni, bālassa caritāpadānāni ti
bālāpadānāni.*

In the third discourse, “*characteristics of a fool*”: These are the characteristics of a fool: he is known, characterized by these (characteristics) as ‘a fool’; because they are the causes for recognizing him, they are called *the marks of a*

fool. [They are] the conduct and deeds of a fool, manifestations of a fool.

- 3.2. **Duccintitacintī** ti cintayanto
abhijjhāvyāpādamicchādassanavasena
duccintitam eva cinteti, **dubbhāsītabhāsī** ti
bhāsamāno pi musāvādādibhedam
dubbhāsitam eva bhāsati,
dukkatakammakārī ti karonto pi
pāṇātipātādivasena dukkatakammam eva
karoti.

Thinks badly: [while] thinking, [he] thinks only evil thoughts, by means of covetousness, ill- will, and wrong view; *speaks badly:* [while] speaking, [he] speaks only bad speech consisting of false speech and so on; “acts badly”:
[while] doing, [he] does only evil actions, by means of starting from killing living beings.

- 3.3. **Paṇḍitalakkhaṇānī** ti ādi vuttānusāren’eva
veditabbaṃ.

“Characteristics of a wise”: and so forth should be understood according to what has been said.

- 3.4. **Sucintitacintī** ti ādīni c’ettha
manosucaritādīnaṃ vasena yojetabbāni.

“Thinks well”: and so forth, here, should be connected by means of good conduct of mind and so on.

4th Discourse

- 4.1. Catutthe **accayaṃ accayato na passatī** ti
attano aparādhamaṃ aparādhato na passati.

In the fourth [discourse] “*He does not see his transgression as transgression*”: he does not see [his] own offence as an offence.

- 4.2. ***Accayato disvā yathādhammaṃ na paṭikarotī*** *ti aparaddhaṃ mayā ti ñatvā pi yo dhammo, taṃ na karoti, daṇḍakammaṃ āharitvā accayaṃ na deseti na khamāpeti.*

“*When he sees his transgression (as a transgression), he does not make amends for it in accordance with the Dhamma*”: Even having known ‘[an] offense [has been committed] by me,’ [he] does not perform what [is] law/proper; having brought forward/employed a penalty, he does not confess transgression or ask for forgiveness.

- 4.3. ***Accayaṃ desentassa yathādhammaṃ na paṭiggaṇhātī*** *ti parassa viraddhaṃ mayā ti ñatvā daṇḍakammaṃ āharitvā khamāpentassa nakkhamati.*

(When another person) confesses a transgression to him, he does not accept it in accordance with the Dhamma: Having known ‘[an offence] has been neglected by me,’ having brought forward a penalty, [he] does not forgive [another person who] is asking forgiveness.

- 4.4. *Sukkapakkho vuttapaṭipakkhato veditabbo.*

The positive side should be understood as the opposite side [of] what has been said.

5th Discourse

- 5.1. *Pañcame ayaṇiso pañhaṃ kattā hotī* *ti ‘kati nu kho Udāyi anussatiṭṭhānānī’ ti vutte*

*‘pubbenivāso anussatiṭṭhānaṃ bhavissatī’ ti
cintetvā Lāludāyitthero viya anupāyacintāya
apañham eva pañhan ti kattā hoti.*

In the fifth [discourse] “*he formulates a question carelessly*”: like the monk *Lāludāyi*, when it is asked, ‘How many subjects of recollection/ [are there]? *Udāyi*?’ Having thought, ‘The previous life/ former existence will be the subject of recollection,’ [he] asks a question that is not really a legitimate question through unengaged thought/ improper thought.

5.2. ***Ayoniso pañhaṃ vissajjetā hoti ti evaṃ***
*cintitaṃ pana pañhaṃ vissajjento pi idha
bhante bhikkhu anekavihitaṃ pubbenivāsaṃ
anussarati, seyyathīdaṃ ekam pi jātin ti ādinā
nayena so yeva therō viya ayoniso vissajjetā
hoti, apañham eva pañhan ti katheti.*

“*He replies to a question carelessly*”: Even when answering [such a] question [with] the thought in this way, he answers improperly, like that elder (*Lāludāyi*), by the method starting with ‘here, venerable sir, a monk recollects his manifold past lives, that is to say/in this manner, one birth and so on,’ [he] speaks what is not a legitimate question as a question.

5.3. ***Parimaṇḍalehi padavyaṅjanehī ti ettha***
*padam eva atthassa vyaṅjanato
padavyaṅjanaṃ, taṃ akkharapāripūriṃ katvā
dasavidhaṃ vyaṅjanabuddhiṃ aparihāpetvā
vuttaṃ parimaṇḍalaṃ nāma hoti. Evarūpehi
padavyaṅjanehī ti attho.*

“*With well-rounded words and phrases*”: here, words and phrases are the mere word [being] the expression of the meaning. That, having made the completeness of letters and without having omitted/without omitting the tenfold understanding of expression/the tenfold knowledge of phrasing, is called well-rounded. This is the meaning of ‘with such kinds of words and phrases’.

5.4. *Siliṭṭhehi* ti padasiliṭṭhatāya siliṭṭhehi.

“*With coherent*”: Coherent through the state of fitting together/the connection of words.

5.5. *Upagatehi* ti atthañ ca kāraṇaṅ ca upagatehi.

“*upagatehi*” obtained both the meaning and the reason.

5.6. *Nābbhanumoditā* ti evaṃ yoniso sabbhaṃ
kāraṇasampannaṃ katvā pi vissajjitaṃ
parassa pañhaṃ nānumodati nābhinandati,
Sāriputtattherassa pañhaṃ Lāḷudāyitthero
viya, yathāha:

“*He does not approve of it*”: [He] does not approve or take delight in the question of another, [which] was answered having done everything thoroughly with reason, like the monk Lāḷudāyī [regarding] the question of the elder Sāriputta. As it is said:

5.7. *Aṭṭhānaṃ kho etaṃ āvuso Sāriputta anavakāso*
yaṃ so atikkamm’eva
kabaliṃkārabhakkhānaṃ devānaṃ
sahavyataṃ aññataraṃ manomayaṃ kāyaṃ
uppanno saññāvedayitanirodhaṃ

*samāpajjeyyā pi vutṭheyyā pi, n'atth etaṃ
ṭhānan ti.*

Venerable Sāriputta, that is an impossibility, an inconceivable [thing]: that he, after surpassing the companionship of the deities feeding on physical food and possessing a specific mind-made body, would enter cessation of perception and felt experience and also emerge [from] it. That situation does not exist.

5.8. ***Yoniso pañhaṃ kattā*** *ti ādisu Ānandatthero
viya yoniso pañhaṃ cintetvā yoniso vissajjitā
hoti. Thero hi 'kati nu kho Ānanda
anussatiṭṭhānānī' ti pucchito 'ayaṃ pañho
bhavissatī' ti yoniso cintetvā vissajjento āha:
Idha bhante bhikkhu vivicc'eva kāmehi...pe...
catutthajjhānaṃ upasampajja viharati. Idaṃ
bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ
bahulikataṃ diṭṭhadhammasukhavihāratthāya
saṃvattatī ti.*

“*He formulates a question carefully*” (A.I.103,²⁷) and so on: [one] having reflected upon the question carefully/intelligently, like the Ven. Ānanda, is adequately answered. For the Thero, being asked, ‘How many subjects of recollection are there, Ven. Ānanda?’ having appropriately reflected, ‘This will be the question,’ replied correctly, answering, ‘Here, Venerable Sir, a monk, completely secluded from sensual pleasures... and so on... attains [and] dwells in the fourth absorption. Venerable Sir, this is the subject of recollection; when practiced/cultivated thus, when made much of thus, [it]

leads to a comfortable existence here and now (i.e., in this very life).

5.9. **Abbhanumoditā hotī** ti Tathāgato viya yoniso
abbhanumoditā hoti. Tathāgato hi
Ānandattherena pañhe vissajjite 'sādhu sādhu
Ānanda, tena hi tvaṃ Ānanda imam pi
chaṭṭhaṃ anussatiṭṭhānaṃ dhārehi, Idh'
Ānanda bhikkhu sato va abhikkamati sato va
paṭikkamatī' ti ādim āha.

“He approves of it”: (A.I.103,²⁹) [He] intelligently approves [of it], like the *Tathāgata*. For the *Tathāgata*, when the question was answered by Ven. Ānanda said, ‘It is good/good/excellent!, It is good/good/excellent!, Ānanda, on account of that, you should bear [in mind] this sixth subject of recollection/basis for recollection too. Here, Ānanda, a monk, goes forward/proceeds mindfully, and returns mindfully,’ and so on.

6th -8th Discourses

6-8. *Chaṭṭhādīni uttānatthān'eva.*

The sixth and subsequent [ones] have precise meanings/Beginning with the sixth has precise meanings.

9th Discourse

9.1. *Navame sukkapakkho pubbhāge dasahi pi
kusalakammapathehi paricchinno upari yāva
arahattamaggā labbhati.*

In the ninth [discourse] [of] the previous part/section, the positive aspect is limited by the ten kinds of meritorious

deeds, and further on, it is attained up to the path of Arahantship.

9.2. **Bahuṃ puññaṃ pasavatī ti ettha lokiya-**
lokuttaramissakaṃ puññaṃ kathitaṃ.

“*He generates much merit*”: (A.I.1035,¹²): in this context, merit refers to [the merit] combined with mundane and supramundane.

10th Discourse

10.1 *Dasame dussilabhāvo **dussilyaṃ**, dussilyaṃ eva malaṃ **dussilyamalaṃ**. Ken’atthena malan ti? Anudhanaṭṭhena duggandhaṭṭhena kiliṭṭhakaṇaṭṭhena ca. Taṃ hi nirayādisu apāyesu anudahatī ti anudhanaṭṭhena pi malaṃ. Tena samannāgato puggalo mātāpitūnam pi santike bhikkhusaṃghassa pi antare bodhicetiyatṭhānesu pi jigucchaniyo hoti, sabbādisāsu c’assa evarūpaṃ kira tena pāpakammaṃ katan ti avaṇṇagandho vāyati ti duggandhaṭṭhena ca malaṃ. Tena samannāgato puggalo gatagataṭṭhāne upatāpaṃ c’eva labhati, kāyakammādīni c’assa asucīni honti apabhassarānī ti kiliṭṭhakaṇaṭṭhena pi malaṃ. Api ca taṃ devamanussasampattiyo c’eva nibbānasampattiñ ca milāpetī ti milāpanaṭṭhena pi malan ti veditabbaṃ.*

In the tenth [discourse], the state of being immoral is immorality, [and] immorality indeed is impurity, [that] the impurity of immorality. In what sense is it impurity? In the

sense of burning up, in the sense of foul odour, and in the sense of causing defilement.

[Since] it burns in the lower realms such as hell and so on, [and therefore] it is the impurity in the sense of burning as well. A person endowed with it becomes repulsive even in the presence of mother and father, in the midst of the *Saṅgha* of monks, and in places [where] the *Bodhi* tree [and] stupas [are located]. [And] in all directions the bad smell spreads, [saying] 'he really did such an evil deed', [it is] the impurity in the sense of foul odour. A person endowed with it gets distress wherever [he] goes, and his bodily actions and so forth become impure and dull; it is also the impurity in the sense of causing defilement. Moreover, it should be understood that it is the impurity also in the sense of withering, because it causes to wither [both] the attainments of divine [and] human and the attainment of *nibbāna*.

10.2 *Issāmala-maccheramalesu pi es'eva nayo.*

The same method applies to the stains of envy and avarice. The same method applies] exactly to an impurity of jealousy and selfishness.

Precisely the same method [applies] to the stains of envy and the stain of stinginess.

Bālavaggo paṭhamo.

The first chapter on foolish is finished.

Endnotes

¹ This is an improved version of the project report compiled by the students who undertook the research project after following the course of Pali Commentary Readings offered by Dr. Aruna Gamage at the Sigiri Global Campus (SGC), Sri Lanka.