

# PARABHAVA SUTTA

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Evam me sutam  
Ekam samayam Bhagavā  
Sāvattiyam viharati  
Jetavane Anāthapindikassa ārāme  
Atha kho aññātarā devatā  
Abhikkantāya rattiyā abhikkanta vanna  
Kevala kappam Jetavanam obhāsetvā  
Yena Bhagavā tenupasamkami  
Upasamkamitvā bhagavantam  
Abhivādetvā ekamantam atthāsi  
Ekamantam thitā kho sā devatā  
Bhagavantam gāthāya ajjhabhāsi

Parābhavāntam purisam  
Mayam pucchāma Gotama  
Bhagavāntam puttumāgama  
Kim parābhavato mukham

Iti hetam vijānāma  
Pathamo so parābhavo  
Dutiyam Bhagavā brūhi  
Kim parābhavato mukham

Iti hetam vijānāma  
Dutiyō so parābhavo  
Tatīyam Bhagavā brūhi  
Kim parābhavato mukham

Iti hetam vijānāma  
Tatīyo so parābhavo  
Catuttham Bhagavā brūhi  
Kim parābhavato mukham

Iti hetam vijānāma  
Catuttho so parābhavo  
Pañcamam Bhagavā brūhi  
Kim parābhavato mukham

Iti hetam vijānāma  
Pañcamo so parābhavo  
Chatthamam Bhagavā brūhi  
Kim parābhavato mukham

Iti hetam vijānāma  
Chatthamo so parābhavo  
Sattamam Bhagavā brūhi  
Kim parābhavato mukham

Suvijāno bhavo hoti  
Suvijāno parābhavo  
Dhammakāmo bhavo hoti  
Dhammadessī parābhavo

Asantassa piyā honti  
Sante na kurute piyam  
Asatam dhammam roceti  
Tam parābhavato mukham

Niddāsīlī sabhāsīlī  
Anutthātā ca yo naro  
Alaso kodhapaññāno  
Tam parābhavato mukham

Yo mātaram vā pitaram vā  
Jinnakam gatayobbanam  
Pahusanto na bharati  
Tam parābhavato mukham

Yo brahmanam vā samanam vā  
Aññam vā pi vanibbakam  
Musāvādena vañceti  
Tam parābhavato mukham

Pahūtavitto puriso  
Sahirañño sabhojano  
Eko bhujjati sādūni  
Tam parābhavato mukham

Jātitthaddho dhanatthaddho  
Gottatthaddho ca yo naro  
Saññātim atimaññeti  
Tam parābhavato mukham

# PARABHAVA SUTTA

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*Iti hetam vijānāma  
Sattamo so parābhavo  
Atthamam Bhagavā brūhi  
Kim parābhavato mukham*

*Iti hetam vijānāma  
Atthamo so parābhavo  
Navamam Bhagavā brūhi  
Kim parābhavato mukham*

*Iti hetam vijānāma  
Navamo so parābhavo  
Dasamam Bhagavā brūhi  
Kim parābhavato mukham*

*Iti hetam vijānāma  
Dasamo so parābhavo  
Ekādasamam Bhagavā brūhi  
Kim parābhavato mukham*

*Iti hetam vijānāma  
Ekādāsamo so parābhavo  
Dvādasamam Bhagavā brūhi  
Kim parābhavato mukham*

*Ete parābhave loke  
Pandito samavekkhiya  
Ariyo dassana-sampanno  
Sa lokam bhajate sīvan'ti*

*Itthidhutto surādhutto  
Akkhadhutto ca yo naro  
Laddham laddham vināseti  
Tam parābhavato mukham*

*Sehi dārehi asantuttho  
Vesiyāsu padissati  
Dissati paradāresu  
Tam parābhavato mukham*

*Atīta yobbano poso  
Āneti timbarutthanim  
Tassā issā na supati  
Tam parābhavato mukham*

*Itthi sondim vikiranim  
Purisam vāpi tādisam  
Issariyasmin thāpeti  
Tam parābhavato mukham*

*Appabhogo mahātanho  
Khattiye jāyate kule  
So ca rajjam patthayati  
Tam parābhavato mukham*

# DISCOURSE ON DOWNFALL

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Thus have I heard:

On one occasion, the Blessed One was dwelling at the monastery of Anāthapindika in Jeta's Grove near Savatthi.

When the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Blessed One, and drawing near, respectfully saluted the Lord and stood to one side.

Standing thus, he addressed the Blessed One in verse :

[Deva:] Having come here with our questions to the Blessed One, we ask thee, O Gotama, about man's decline. Pray, tell us the cause of one's downfall!

[Buddha:] Easily known is the progressive one, easily known is the declining one. One who loves the Dhamma progresses; one who hates the Dhamma declines.

[Deva:] This we learn is the first cause of one's downfall.  
Pray, O Blessed One, tell us the second cause of one's downfall.

[Buddha:] The wicked ones are agreeable to him, in the virtuous he finds nothing pleasing, he favours the teachings of the foolish ones – this is the cause of one's downfall.

[Deva:] This we learn is the second cause of one's downfall.  
Pray, O Blessed One, tell us the third cause of one's downfall.

[Buddha:] He who is drowsy, fond of society, not diligent, indolent, and who is of fiery temper – this is the cause of one's downfall.

[Deva:] This we learn is the third cause of one's downfall.  
Pray, O Blessed One, tell us the fourth cause of one's downfall.

[Buddha:] He is capable of supporting his elderly mother and father in their declining years, but does not do so – this is the cause of one's downfall.

[Deva:] This we learn is the fourth cause of one's downfall.  
Pray, O Blessed One, tell us the fifth cause of one's downfall.

[Buddha:] He who, by falsehood, deceives a Holy person or an ascetic, or any mendicant – this is the cause of one's downfall.

[Deva:] This we learn is the fifth cause of one's downfall.  
Pray, O Blessed One, tell us the sixth cause of one's downfall.

[Buddha:] The man who owns much property, who has gold and food, but selfishly enjoys his delicacies (without sharing them) – this is the cause of one's downfall.

# DISCOURSE ON DOWNFALL

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- [Deva:] This we learn is the sixth cause of one's downfall.  
Pray, O Blessed One, tell us the seventh cause of one's downfall.
- [Buddha:] The man who takes pride in his birth, wealth and clan, and despises even his own kinsmen – this is the cause of one's downfall.
- [Deva:] This we learn is the seventh cause of one's downfall.  
Pray, O Blessed One, tell us the eighth cause of one's downfall.
- [Buddha:] The man who is a womanizer, a drunkard, a gambler, and one who squanders whatever he possesses – this is the cause of one's downfall.
- [Deva:] This we learn is the eighth cause of one's downfall.  
Pray, O Blessed One, tell us the ninth cause of one's downfall.
- [Buddha:] Not contented with one's own wife, he is seen among prostitutes and others' wives – this is the cause of one's downfall.
- [Deva:] This we learn is the ninth cause of one's downfall.  
Pray, O Blessed One, tell us the tenth cause of one's downfall.
- [Buddha:] The man who past his youth takes a very young wife and cannot sleep due to jealousy for her – this is the cause of one's downfall.
- [Deva:] This we learn is the tenth cause of one's downfall.  
Pray, O Blessed One, tell us the eleventh cause of one's downfall.
- [Buddha:] He who places in authority a woman given to drinking and squandering, or a man of similar nature – this is the cause of one's downfall.
- [Deva:] This we learn is the eleventh cause of one's downfall.  
Pray, O Blessed One, tell us the twelfth cause of one's downfall.
- [Buddha:] He who has little wealth but great ambition (due to greed), is born a Khattiya but aspires to (an unattainable) kingship – this is the cause of one's downfall.

Knowing well these causes of downfall in the world, the Noble Sage, endowed with insight shares a happy realm.



## Introduction

Evam me sutam  
 Ekam समयam Bhagavā  
 Sāvattthiyam viharati  
 Jetavane Anāthapindikassa ārāme  
 Atha kho aññātarā devatā  
 Abhikkantāya rattiyā abhikkanta vannā  
 Kevala kappam Jetavanam obhāsetvā  
 Yena Bhagavā tenupasamkamī  
 Upasamkamitvā bhagavantam  
 Abhivādetvā ekamantam atthāsi  
 Ekamantam thitā kho sā devatā  
 Bhagavantam gāthāya ajjhabhāsi

Thus have I heard:  
 On one occasion, the Blessed One  
 was dwelling at the monastery of  
 Anāthapindika in Jeta's Grove near Savatthi.  
 When the night was far spent,  
 a certain deity whose surpassing splendour  
 illuminated the entire Jeta Grove,  
 came to the presence of the Blessed One,  
 and drawing near, respectfully saluted the Lord  
 and stood to one side.  
 Standing thus,  
 he addressed the Blessed One in verse:

### Meaning

<i>evam</i>	thus
<i>me</i>	I [ Instrumental case : "by me" ]
<i>sutam</i>	heard
<i>ekam</i>	(On) one
<i>samayam</i>	occasion
<i>Bhagavā</i>	(the) Blessed One, i.e. the Buddha
<i>Sāvattthiyam</i>	(in) Sāvattthi, the capital of Kosala
<i>viharati</i>	(was) living
<i>Jetavane</i>	Jeta's Wood; Jeta's Grove
<i>Anāthapindikassa</i>	Anāthapindika's
<i>ārāme</i>	monastery
<i>atha kho</i>	then; [ at the time ]
<i>aññātarā</i>	a certain
<i>devatā</i>	deity [ Masculine : <i>deva</i> ]
<i>abhikkantāya</i>	(at the) last watch
<i>rattiyā</i>	(of the) night
<i>abhikkanta</i>	extreme; outstanding; magnificent
<i>vannā</i>	brilliance; handsome
<i>kevala</i>	whole
<i>kappa</i>	surrounding
<i>Jetavanam</i>	Jeta's Wood
<i>obhāsetvā</i>	set aglow (in full radiance)
<i>Yena ... tena</i>	[ Locative case : "towards where" ]

	<u>Meaning</u>
<i>upasamkami</i>	approach
<i>upasamkamitoā</i>	having approached
<i>bhagavantam</i>	(to the) Buddha; Blessed One
<i>abhivādetoā</i>	having paid respect
<i>ekam antam</i>	at one side
<i>atthāsi</i>	(the deity) stood
<i>ekamantam thitā kho</i>	and thus; standing at one side
<i>sā devatā</i>	that deity
<i>gāthāya</i>	in verses
<i>ajjhabhāsi</i>	addressed (the Buddha)

## Verse 1 & 2

*Parābhavantam purisam  
Mayam pucchāma Gotama  
Bhagavantam putthu-māgamma  
Kim parābhavato mukham*

Having come here with our questions to  
the Blessed One, we ask thee, O Gotama,  
about man's decline.  
Pray, tell us the cause of one's downfall.

*Suvijāno bhavam hoti  
Suvijāno parābhavo  
Dhamma kāmo bhavam hoti  
Dhamma dessī parābhavo*

Easily known is the progressive one;  
easily known is the declining one.  
One who loves the Dhamma prospers;  
one who hates the Dhamma declines.

### Meaning

<i>Parābhavantam</i>	downfall, decline
<i>purisam</i>	man('s)
<i>mayam</i>	we
<i>pucchāma</i>	ask; question
<i>Gotama</i>	The Buddha's family name [ Sanskrit : <i>Gautama</i> ]
<i>Bhagavantam</i>	(to the) Buddha; Blessed One
<i>putthum</i>	[ Inf. of <i>pucchati</i> ] to ask, question
<i>āgamma</i>	to have come
<i>kim</i>	whatever, what (is)
<i>parābhavato</i>	downfall, decline
<i>mukham</i>	cause of; reason for
<i>suvijāno</i>	Easily known
<i>bhavam</i>	grow, progress
<i>hoti</i>	is
<i>parābhavo</i>	decline
<i>Dhamma</i>	the noble and righteous way
<i>kāmo</i>	[ Adj. + ] desiring; striving after; pursuing
<i>dessī</i>	dislike, hate, find disagreeable

## Verse 3 &amp; 4

*Iti hetam vijānāma  
Pathamo so parābhavo  
Dutiyam Bhagavā bruhi  
Kim parābhavato mukham*

This we learn is the first cause of one's downfall.  
Pray, O Blessed One,  
tell us the second  
cause of one's downfall.

*Asantassa piyā honti  
Sante na kurute piyam  
Asatam dhammam roceti  
Tam parābhavato mukham*

The wicked ones are agreeable to him,  
in the virtuous he finds nothing pleasing,  
he favours the teachings of the foolish ones –  
this is the cause of one's downfall.

Meaning

<i>iti</i>	thus
<i>hetam</i>	[ = <i>hi etam</i> ] indeed
<i>vijānāma</i>	(we) understand
<i>pathamo</i>	the first
<i>dutiyam</i>	second
<i>Bhagava</i>	Blessed One
<i>brūhi</i>	tell; teach; reveal; explain
<i>asanta</i>	the wicked, foolish, non-virtuous
<i>piyā</i>	dear, agreeable, friendly (to)
<i>sante</i>	the good, true (people)
<i>na</i>	not (with)
<i>kurute piyam</i>	endearing, pleasing
<i>dhammam</i>	teachings
<i>roceti</i>	to be pleased with, to consent with
<i>tam</i>	this is

## Verse 5 &amp; 6

*Iti hetam vijānāma  
Dutiyo so parābhavo  
Tatiyam Bhagavā bruhi  
Kim parābhavato mukham*

This we learn is the second cause of one's downfall.  
Pray, O Blessed One,  
tell us the third  
cause of one's downfall.

*Niddāsīlī sabhāsīlī  
Anutthātā ca yo naro  
Alaso kodhapaññāno  
Tam parābhavato mukham*

The man who is drowsy,  
fond of society, not diligent, indolent,  
and who is of fiery temper –  
this is the cause of one's downfall.

Meaning

<i>dutiyo</i>	the second
<i>tatiyam</i>	third
<i>niddāsīlī</i>	drowsy, slothful habit, sleepy
<i>sabhāsīlī</i>	fond of society and socializing
<i>anutthātā</i>	not diligent, not hardworking
<i>ca</i>	and
<i>yo</i>	he (is)
<i>naro</i>	man
<i>alaso</i>	idle, lazy, slack, indolent
<i>kodhapaññāno</i>	fiery temperament

## Verse 7 &amp; 8

*Iti hetam vijānāma  
Tatiyo so parābhavo  
Catuttham Bhagavā bruhi  
Kim parābhavato mukham*

This we learn is the third cause of one's downfall.  
Pray, O Blessed One,  
tell us the fourth  
cause of one's downfall.

*Yo mātaram vā pitaram vā  
Jinnakam gata yobbanam  
Pahusanto na bharati  
Tam parābhavato mukham*

He is capable of supporting his elderly mother  
and father in their declining yeras,  
but does not do so –  
this is the cause of one's downfall.

	<u>Meaning</u>
<i>tatiyo</i>	the third
<i>catuttham</i>	fourth
<i>yo</i>	he
<i>mātaram</i>	mother
<i>vā</i>	or
<i>pitaram</i>	father
<i>jinnakam</i>	old, frail, decrepit
<i>gata</i>	gone beyond
<i>yobbanam</i>	youth
<i>pahusanto</i>	sufficient means, abundant resources
<i>na</i>	do not
<i>bharati</i>	support

## Verse 9 &amp; 10

*Iti hetam vijānāma  
Catuttho so parābhavo  
Pañcamam Bhagavā bruhi  
Kim parābhavato mukham*

This we learn is the fourth cause of one's downfall.  
Pray, O Blessed One,  
tell us the fifth  
cause of one's downfall.

*Yo brahmanam vā samanam vā  
Aññam vāpi vanibbakam  
Musāvādena vañceti  
Tam parābhavato mukham*

He who, by falsehood,  
deceives a holy person  
or an ascetic, or any mendicant –  
this is the cause of one's downfall.

Meaning

<i>catuttho</i>	the fourth
<i>pañcamam</i>	fifth
<i>brahmanam</i>	holy person
<i>samanam</i>	monk, recluse
<i>aññam</i>	another
<i>vāpi</i>	and also
<i>vanibbakam</i>	wayfarer [ Also: traveling merchant ]
<i>musāvādena</i>	by falsehood; with lies
<i>vañceti</i>	to cheat, deceive, delude

## Verse 11 &amp; 12

*Iti hetam vijānāma  
Pañcamo so parābhavo  
Chatthamam Bhagavā brūhi  
Kim parābhavato mukham*

This we learn is the fifth cause of one's downfall.  
Pray, O Blessed One,  
tell us the sixth  
cause of one's downfall.

*Pahūtavitto puriso  
Sahirañño sabhojano  
Eko bhujjati sādūni  
Tam parābhavato mukham*

The man who owns much property,  
who has gold and food,  
but selfishly enjoys his delicacies alone –  
this is the cause of one's downfall.

	<u>Meaning</u>
<i>pañcamo</i>	the fifth
<i>chatthamam</i>	sixth
<i>pahūta</i>	abundant
<i>vitto</i>	treasure, property
<i>puriso</i>	man
<i>sahirañño</i>	he has gold
<i>sabhojano</i>	he has food
<i>eko</i>	one(self)
<i>bhujjati</i>	enjoys
<i>sādūni</i>	(what is) sweet, nice, pleasant



## Verse 13 &amp; 14

*Iti hetam vijānāma  
Chatthamo so parābhavo  
Sattamam Bhagavā brūhi  
Kim parābhavato mukham*

This we learn is the sixth cause of one's downfall.  
Pray, O Blessed One,  
tell us the seventh  
cause of one's downfall.

*Jātitthaddho dhanatthaddho  
Gottatthaddho ca yo naro  
Saññātim atimaññeti  
Tam parābhavato mukham*

The man who takes pride in his birth,  
wealth and clan,  
and despises his own kinsmen –  
this is the cause of one's downfall.

	<u>Meaning</u>
<i>chatthamo</i>	the sixth
<i>sattamam</i>	seventh
<i>jātitthaddho</i>	proud of one's birth
<i>dhanatthaddho</i>	proud of one's wealth
<i>gottatthaddho</i>	proud of one's clan
<i>saññātim</i>	one's own kinsmen
<i>atimaññeti</i>	slight, despise, show conceit

## Verse 15 &amp; 16

*Iti hetam vijānāma  
Sattamo so parābhavo  
Atthamam Bhagavā brūhi  
Kim parābhavato mukham*

This we learn is the seventh cause of one's downfall.  
Pray, O Blessed One,  
tell us the eighth  
cause of one's downfall.

*Itthidhutto surādhutto  
Akkhadhutto ca yo naro  
Laddham laddham vināseti  
Tam parābhavato mukham*

The man who is a womanizer, a drunkard,  
a gambler, and one who  
squanders whatever he possesses –  
this is the cause of one's downfall.

Meaning

<i>sattamo</i>	the seventh
<i>atthamam</i>	eighth
<i>itthidhutto</i>	addicted to women, womanizer
<i>surādhutto</i>	addicted to intoxicants
<i>akkhadhutto</i>	addicted to gambling
<i>naro</i>	man
<i>laddham</i>	what has been received, possessions
<i>vināseti</i>	to cause destruction, to ruin

## Verse 17 &amp; 18

*Iti hetam vijānāma  
Atthamo so parābhavo  
Navamam Bhagavā brūhi  
Kim parābhavato mukham*

This we learn is the eighth cause of one's downfall.  
Pray, O Blessed One,  
tell us the ninth  
cause of one's downfall.

*Sehi dārehi asantuttho  
Vesiyāsu-padissati  
Dissati paradāresu  
Tam parābhavato mukham*

Not contented with one's own wife,  
he is seen among prostitutes  
and the wives of others –  
this is the cause of one's downfall.

Meaning

<i>atthamo</i>	the eighth
<i>navamam</i>	ninth
<i>sehi dārehi</i>	with his (own) wife
<i>asantuttho</i>	not contented
<i>vesiyāsu</i>	(with) prostitute, harlot
<i>padissati</i>	appearing, being seen
<i>dissati</i>	to be seen
<i>para</i>	others'
<i>dāresu</i>	(with) wives
<i>paradāresu</i>	with other people's wives

## Verse 19 &amp; 20

*Iti hetam vijānāma  
Atthamo so parābhavo  
Navamam Bhagavā brūhi  
Kim parābhavato mukham*

This we learn is the ninth cause of one's downfall.  
Pray, O Blessed One,  
tell us the tenth  
cause of one's downfall.

*Atīta yobbano poso  
Āneti timbarutthanim  
Tassa issā na supati  
Tam parābhavato mukham*

The man who past his youth  
takes a very young wife and  
cannot sleep due to jealousy for her –  
this is the cause of one's downfall.

	<u>Meaning</u>
<i>navamo</i>	the ninth
<i>dasamam</i>	tenth
<i>atīta</i>	gone past
<i>yobbano</i>	youth
<i>poso</i>	[ = <i>purisa</i> ] man
<i>āneti</i>	bring back, procure
<i>timbarutthanim</i>	[ <b>Figuratively</b> ] a young woman, girl
<i>tassā</i>	he
<i>issā</i>	(due to) jealousy
<i>na supati</i>	cannot sleep

## Verse 21 & 22

*Iti hetam vijānāma  
Dasamo so parābhavo  
Ekādasamam Bhagavā brūhi  
Kim parābhavato mukham*

This we learn is the tenth cause of one's downfall.  
Pray, O Blessed One,  
tell us the eleventh  
cause of one's downfall.

*Itthi sondim vikiranim  
Purisam vāpi tādisam  
Issariyasmin thāpeti  
Tam parābhavato mukham*

He who places in authority a woman  
given to drinking and squandering,  
or a man of similar nature –  
this is the cause of one's downfall.

	<u>Meaning</u>
<i>dasamo</i>	the tenth
<i>ekādasamam</i>	eleventh
<i>Itthi</i>	woman
<i>sondim</i>	addicted to drinking
<i>vikiranim</i>	[ Lit. "to scatter about" ] squander
<i>tādisam</i>	such like, of such a quality
<i>issariyasmin</i>	mastership, placing in authority
<i>thāpeti</i>	burns out, destroys

## Verse 23 &amp; 24

*Iti hetam vijānāma  
Ekādasamo so parābhavo  
Dvādasamam Bhagavā brūhi  
Kim parābhavato mukham*

This we learn is the eleventh cause of one's downfall.  
Pray, O Blessed One,  
tell us the twelfth  
cause of one's downfall.

*Appabhogo mahātanho  
Khattiye jāyate kule  
So ca rajjam patthayati  
Tam parābhavato mukham*

He who has little wealth but great  
ambition (due to greed), is of born a Khattiya but aspires  
to (an unattainable) kingship –  
this is the cause of one's downfall.

Meaning

<i>Ekādasamo</i>	the eleventh
<i>dvādasamam</i>	twelfth
<i>appabhogo</i>	few possessions, little wealth
<i>mahātanho</i>	great ambition [ i.e. being very ambitious ]
<i>khattiye</i>	belonging to the Khattiya caste
<i>jāyate</i>	born
<i>kule</i>	(in the) family
<i>so</i>	he
<i>ca</i>	and
<i>rajjam</i>	kingship, sovereignty, throne
<i>patthayati</i>	aspires to, wishing for

## Verse 25

*Ete parābhave loke  
 Pandito sama vekkiya  
 Ariyo dassanasampanno  
 Sa lokam bhajate sivaṅ'ti*

Knowing well these causes of  
 downfall in the world,  
 the Noble Sage, endowed with insight,  
 shares a happy realm.

Meaning

<i>Ete</i>	these (causes)
<i>parābhave</i>	(of) downfall
<i>loke</i>	(in the) world
<i>pandito</i>	the wise
<i>samavekkhiya</i>	having considered, examined
<i>ariyo</i>	noble
<i>dassana</i>	insight
<i>sampanno</i>	endowed with
<i>sa</i>	he
<i>lokam</i>	world, realm
<i>bhajate</i>	partake, share, enjoy
<i>siva</i>	auspicious, fortunate, happy