AN 3.109 — Paṭhama Kūṭāgāre Sutta (The Peaked Roof – Part 1)

English translation by Bhikkhu Candana.

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Text

108. Paṭhama Kūṭāgāre Sutta (The Peaked Roof – Part 1) Once, the householder Anāthapiṇḍika approached The Blessed One, and after paying homage to The Teacher, he sat to one side. Then, The Blessed One said:

“Householder, when the mind is not protected, one’s bodily actions are not protected, so also are one’s verbal and mental actions. When bodily, verbal, and mental actions are not protected, bodily actions become all contaminated and start leaking; verbal actions become all contaminated and start leaking; and mental actions become all contaminated and start leaking. And when bodily, verbal, and mental actions become all contaminated and start leaking, then bodily actions stink and thus turn disgusting; verbal actions stink and thus turn disgusting; and mental actions stink and thus turn disgusting. And for one with such behavior, householder, whereby he has lived a life with stinking bodily, verbal, and mental actions that have been disgusting, there can be no good death at all.

“Householder, suppose there is a gabled house that is not well thatched, leaving the peaked roof vulnerable and not protected, which will make the main beam that supports the very framework of the roof vulnerable and thus not protected, while all the walls beneath the roof will similarly be vulnerable and not protected at all. What naturally follows then, is that the peaked roof will leak, contaminating and damaging the beam supporting the whole framework that holds everything up, including the roof itself, as well as the walls. Then, this will lead to the collapse of the peaked roof, along with the beam supporting the framework of the roof and the walls.

“In the same manner, householder, when the mind is not protected, one’s bodily actions are not protected, so also are one’s verbal and mental actions. When bodily, verbal, and mental actions are not protected, bodily actions become all contaminated and start leaking; verbal actions become all contaminated and start leaking; and mental actions become all contaminated and start leaking. And when bodily, verbal, and mental actions become all contaminated and start leaking, then bodily actions stink and thus turn disgusting; verbal actions stink and thus turn disgusting; and mental actions stink and thus turn disgusting. And for one with such behavior, householder, who has lived a life with

stinking bodily, verbal, and mental actions that have been disgusting, there can be no good death at all.

“But, householder, when the mind is indeed protected, then one’s bodily actions are protected, as also are one’s verbal and mental actions. And when bodily, verbal, and mental actions are thus protected, bodily actions do not become contaminated nor leak; verbal actions do not become contaminated nor leak; and mental actions do not become contaminated nor leak. And when bodily, verbal, and mental actions neither become contaminated nor leak, then, bodily actions do not become disgusting; verbal actions do not become disgusting; and mental actions do not become disgusting. Instead, they all become pure. And for one with such behavior, householder, whose bodily, verbal, and mental actions are thus pure, there will be a good death.

“Householder, suppose there is a gabled house that is well thatched, where the peaked roof is well protected and strong; the beam supporting the framework of the roof is protected and strong; and the walls too are protected and sturdy. What naturally follows, is that the peaked roof will not leak, neither contaminating nor damaging the beam supporting the framework, maintaining the integrity of the roof itself, as well as the walls beneath it. This will then lead to the sturdiness of the peaked roof, along with the beam supporting the framework of the roof and all its walls.

“In the same manner, householder, when the mind is indeed protected, then one’s bodily actions are protected, as also are one’s verbal and mental actions. And when bodily, verbal, and mental actions are thus protected, bodily actions do not become contaminated nor leak; verbal actions do not become contaminated nor leak; and mental actions do not become contaminated nor leak. And when bodily, verbal, and mental actions neither become contaminated nor leak, then bodily actions do not become disgusting; verbal actions do not become disgusting; and mental actions do not become disgusting. Instead, they all become pure. And for one with such behavior, householder, whose bodily, verbal, and mental actions are thus pure, there will be a good death.”