

Kūṭa,danta Sutta

The Discourse on Kūṭa,danta | D 5/1:127-149

Theme: The true sacrifice

Translated by Piya Tan ©2007

1 The Sutta summary

Kūṭa,danta is a learned brahmin of Khāṇumata, a village that has been given to him by the rajah Bim-bisāra as a brahmadeya or fief [§1n]. The Buddha arrives at Khānumata while Kūṭadanta is preparing for a great sacrifice [§1-2] and, like the brahmin Soṇa,daṇḍa,¹ he too notices crowds of people heading to see the Buddha [§3]. Wishing his sacrifice to be successful, he decides to meet the Buddha [§§4-5], against the advice of his colleagues, who think that this is below his dignity, reminding him of his social status [§6].

Kūṭa,danta, however, has faith in the Buddha and generously sings his praises [§7], and goes to see him [§8]. Kūṭa,danta consults the Buddha on the nature of a successful sacrifice (*yañña,sampadā*) [§9a] and the Buddha begins his admonition by relating **the Mahā Vijita Jātaka** [§§9b-21a], a tale unique to this Sutta. Mahā Vijita, a fabulously rich rajah of past times, decides to offer a great sacrifice and seeks advice of his wise purohit (chaplain) [§10].

Like the ancient rajah Daḷha,nemi of **the Cakka,vatti Sīha,nāda Sutta** (D 26),² Mahā Vijita, on his purohita's advice, deals with the socioeconomic problems of his realm first [§§11ab]. However, where Daḷha,nemi fails, Mahā Vijita succeeds, and the realm becomes peaceful and prosperous [§12a]. Mahā Vijita goes on to prepare for a great sacrifice, and his wise purohita advises him to summon the four classes of citizens to get their consensus [§12b]. To further lay the groundwork for a legitimate and successful sacrifice, Mahā Vijita's eight qualities are then listed [§13], followed by those four of his wise purohit [§14], who advises the rajah on the threefold purity of giving [§15] and the ten courses of action, that is, to offer the sacrifice in the name of the virtuous [§16].

All the qualities are then put into the purohita's mouth by way of telling Mahā Vijita that he has properly prepared and executed the great sacrifice [§§17ab], and it turns out very well without any killing nor destruction to the environment [§18]. The fourfold company of citizens present are impressed and bring their rich tributes before the rajah, but he turns them all down [§§19ab]. Further inspired, the fourfold company decide to emulate the rajah and perform their own sacrifice (*anuyāgi*) [§§19b-20b]. Everything turned out very well in accordance with the ancient traditions, so that the event is called the successful sacrifice with the three modes and sixteen prerequisites³ [§20c].

At the end of the story, the assembly of brahmins fervently applauds the Buddha [§21a], but the brahmin Kūṭa,danta strangely remains silent. When asked, he remarks that there is something that the Buddha has not said. Replying to his question, the Buddha declares that he was the wise purohit in the story [§21b]. Kūṭa,danta goes on to ask what simpler but better givings there are and the Buddha answers accordingly [§§22-26], and then goes on to elaborate in the fruits of recluseship [which appears mutatis mutandis in the Sāmañña,phala Sutta (D 2.40-99)] [§27].

Inspired, Kūṭa,danta goes for refuge, frees all the sacrificial animals, wishing them well [§28]. Then Buddha then admonishes him with a progressive Dharma talk and he becomes a streamwinner [§29]. He then invites the Buddha and the Sangha to the following morning's meal at the sacrificial arena [§30].

2 The Kūṭa,danta Sutta as propaganda

2.1 PROPAGANDIC QUALITY OF THE SUTTA. In the preamble to **the Mahā Ummaga Jātaka** (J 546),⁴ the conversion of Kūṭa,danta is considered one of the great spiritual victories won by the Buddha.

¹ Soṇa,daṇḍa S (D 4.2-3/1:111 f) = SD 30.5.

² D 26.2-20/3:58-72 = SD 22.9.

³ The 16 prerequisites are: the consensus of the 4 parties, Mahā Vijita's 8 qualities and the purohit's 4 qualities.

⁴ J 546/6:329; called Mah'osadha Jātaka in Thailand.

Interestingly, the Jātaka's theme is the Bodhisattva's perfection of wisdom (*paññā,pāramī*). In the **Mahā Vijita Jātaka** [§§9b-21a], similarly, we see evidence of the Bodhisattva's wisdom in advising the rajah on his affairs.

In the **Mahā Sakul'udāyī Sutta** (M 77), amongst the reasons the Buddha gives as to why his disciples admire him is that

⁵It is not I, Udāyī, who expect instruction from disciples. Rather, it is the disciples who themselves who expect instruction from me. (M 77.13/2:10; cf V 2:187)

As examples of such requests on instructions from disciples-to-be, the Commentary lists Kūṭadanta, along with other brahmins, such as Ambaṭṭha (D 3)⁶ and Soṇadaṇḍa (D 4),⁷ and the nirgrantha Saccaka (M 35-36)⁸ (MA 3:242). All these discourses have, as noted by **Joy Manné**, “attractive and entertaining” accounts...for the purposes of propaganda, to attract converts and lay-supporters to the new religion and to spread its message” (1990:38).⁹

2.2 HUMOUR AND HYPERBOLE. An undeniable aspect of an attractive and entertaining presentation is clearly humour, which is certainly not lacking from the Kūṭa,danta Sutta, as noted by an early scholar of Buddhism:

Humour often peeps through the Buddha's preaching. It pervades the Jataka stories, and more than once he is said to have smiled when remembering some previous birth. Some suttas, such as the tales of the Great King of Glory, and of King Maha Vijita's sacrifice, are simply Jatakas in another form—interesting stories full of edification for those who can understand but not to be taken as a narrative of facts. (Eliot 1921 1:389 f)¹⁰

A common literary device of humour is hyperbole, that is, an exaggeration or overstatement used for emphasis or effect. For example, a very tired person might remark, “I could sleep for a month!” or a very hungry person might moan, “I could eat a horse!” We would never take such talk literally, but would be impressed by the urgency of its sense: that the former really needs a rest, and the latter needs a nourishing meal.

Hyperbolic statements in the Kūṭa,danta Sutta include the brahmin's evaluation of Kūṭa,danta's qualities [§6], his own praises of the Buddha [§7], and the Buddha's own listing of the qualities of Mahā Vijita [§13] and of the purohit [§14]. Understandably, the most hyperbolic statements are found in Kūṭa,danta's praises of the Buddha. Indeed, one might even take Kūṭa,danta's observations of the Buddha's *personal qualities* are especially interesting.

For example, he observes that “the recluse Gotama is one who bids all welcome, congenial, courteous, never frowning, approachable, the first to greet others [the first to speak]” [§7(18)]. This observation is only repeated by another brahmin, Soṇa,daṇḍa, in a similar context.¹¹ Interestingly, this description is nowhere in the Canon ever spoken by a follower regarding the Buddha.¹²

⁵ *Na kho pan 'āhaṃ udāyī sāvakesu anusāsaniṃ paccāsiṃsāmi aññad-atthu mamaṃ yeva sāvakā anusāsaniṃ paccāsiṃsanti.*

⁶ See **Ambaṭṭha S** (D 3/1:87-110) = SD 21.3.

⁷ See **Soṇa,daṇḍa S** (D 4/111-126) = SD 30.5.

⁸ See **Cūḷa Saccaka S** (M 35/1:228-237) & **Mahā Saccaka S** (M 36/1:237-251).

⁹ See SD 21.3 Introd.

¹⁰ Charles Eliot, *Hinduism and Buddhism: an Historical Sketch*, vols 1-3, London, 1921. Online ed (2005): <http://www.gutenberg.org/etext/15255>. See also Rhys Davids, D:RD 1:160-166.

¹¹ **Soṇa,daṇḍa S** (D 4.6/1:116) = SD 30.5.

¹² In fact, in the Vinaya, this same description is attributed to the unworthy monks Assaji and Punabbasu (Cv 1.13.3 = V 2:10; Saṅghādisesa 13.1.3 = V 3:181)! In later times, however, such qualities are accepted as those of the Buddha himself or as being exemplary (eg CA 287, 304, 313; DAṬ 1:386; DANṬ:VRI 1:225, 239, 282; MAṬ:VRI 1:184; SAṬ 1:148; AAṬ 2:12), or forming part of the instructions on lovingkindness cultivation (Vism 9.18/299).

Indeed, if not for their hyperbolic excesses, we find that most of Kūṭa,danta’s praises of the Buddha are based on factual descriptions (such as those of the Bodhisattva), and if he were already a follower, his praises would be taken as a lion-roar (*sīha,nāda*). The reality of Kūṭa,danta’s motive behind his praises of the Buddha, however, is clearly that he wishes to have the Buddha’s opinion regarding a successful sacrifice.

3 Demythologizing the Vedic rituals

3.1 DEMYTHOLOGIZATION IN THE KŪṬA,DANTA SUTTA. Scholars have noted early Buddhist accounts of the “new sacrifice” championed by the Buddha. **Michel Clasquin**, for example, in his paper, “Demythologisation in Axial Age India—the Singalovāda Suttanta,”¹³ gives an insightful study of **the Sigāl’ovāda Sutta** (D 31).¹⁴ Scholars and students of religion often associate the term demythologization (German *Entmythologisierung*) with the Lutheran theologian Rudolf Bultmann (1884-1976), and the word did not enter into the English language until 1950.¹⁵ Clasquin explains “demythologization” as follows:

It refers to an effort to see beyond the specific, culturally defined mythical embellishments of religious teachings. It differs, however, from ordinary positivist debunking in that the intention of demythologising is not just to prove the myths factually wrong, but to discern a deeper, timeless meaning that is assumed to lie buried beneath layer upon layer of mythical material.

(Clasquin, 1995:1 html ed)

Clasquin goes on to state that demythologization is not a modern process, but, in the West goes as far back as Socrates and, in the East, the Buddha (1995:2). Here, we shall examine a few more of examples of demythologization in the Suttas and Commentaries.

The Kūṭa,danta Sutta is an important example of how the Buddha successfully converts a prominent brahmin from the old Vedic sacrifice to the new human-friendly and environment-friendly sacrifice. This radical shift is done on two levels: in terminology and in sacrificial objects. The terminology comprises the following:

The consensus of the country’s subjects	the 4 classes	[§12b]
The qualifications of the master of the sacrifice (Mahā Vijita):	his 8 qualities	[§13]
The qualifications of the ceremony officiant (the purohita):	his 4 qualities	[§14]
The threefold purity of the giving	the 3 modes (<i>vidhā</i>)	[§§9, 15]
The ten ways of preventing any regret during the sacrifice	the 10 courses of action	[§16]
The higher forms of sacrifice	4 kinds	[§§22-26]
The highest sacrifice	the fruits of recluseship	[§40]

The Sutta reciter tells us that 700 of each animal have been prepared for the sacrifice. This huge number, if we note the humorous tone of the narrative, is probably hyperbolic. It is the Indian story teller’s way of dramatically saying that simply too many lives will be destroyed. In the Sutta, the Buddha further gives a new sense to the term *parikkhārā* (Skt *pariṣkāra*), that is, the 16 sacrificial utensils and furnishings [§12b]. Instead of being sacrificial *objects*, these 16 ingredients become *qualities* of social harmony (the consensus of the country’s subjects) [§12b], and the moral virtue of the master [§13] and his servant [§14]. Furthermore, everyone freely participates (or not do so) in the sacrifice, and “only ghee, oil, fresh butter, curds, honey and molasses” are used [§18], in other words, without destroying lives or damaging the environment.

3.2 IS THE KŪṬA,DANTA STORY JUST A “MYTH”? **TW Rhys Davids** is of the opinion that “[t]he whole legend [of the Kūṭadanta Sutta] is obviously invented *ad hoc*” (D:RD 1:162 f) since it was highly

¹³ “Demythologisation in Axial Age India—the Singalovada Suttanta.” Unisa [University of South Africa] Press Online: *Myth and Symbol* 2 1995:19-38.

¹⁴ For details, see D 31/3:180-193 = SD 4.1 Intro (2).

¹⁵ *Oxford English Dictionary*, 2nd ed 1989, 4:452.

unlikely that a brahmin would have consulted the Buddha about how to perform a sacrifice, which was supposed to be their specialty. **M Walshe** thinks that the Saṃyutta story is historical and “[p]erhaps the Buddha told the king this story on that occasion, and the incident was later tactfully transferred from the King of Kosala to an imaginary Brahmin ‘with royal favours’ living in the neighbouring kingdom of Magadha.” (D:W 550 n171)

However, as we shall see [3.3], even if the Kūṭa,danta story were a myth, its theme is a very common one in early Buddhism. In a dialogue between the elder Kumāra Kassapa and the eccentric prince Pāyāsi, essentially the same point is raised, as recorded in **the Pāyāsi Sutta** (D 23), thus:

THE BAD SEEDS IN A POOR FIELD. “In such a sacrifice, prince, where oxen are killed, goats are killed, chickens and pigs are killed, various kinds of life put to death,¹⁶ the participants have wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. Prince, such a sacrifice is not of great fruit, nor great profit, nor of great splendour, nor spread far and wide.

¹⁷It is as if, prince, a farmer were to enter a forest bringing with him a plough and seeds, and there, in a poor field, of bad soil, with buried stumps and thorns, were to plant seeds that are broken, rotten, damaged by wind and sun, unviable, not properly planted, and if there were no proper and timely rain,¹⁸ would these seeds sprout and grow in abundance? Would the farmer obtain an abundant yield?”

“No, indeed, master Kassapa, not in this case!”

THE GOOD SEEDS IN A GOOD FIELD. “Even so, prince, in such a sacrifice, prince, where no oxen are killed, no goats are killed, neither chickens nor pigs are killed, nor various kinds of life put to death, the participants have right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Prince, such a sacrifice is of great fruit, of great profit, of great splendour, and would spread far and wide.

It is as if, prince, a farmer were to enter a forest bringing with him a plough and seeds, and there, in a good field, of good soil, with stumps and thorns removed, were to plant seeds that are unbroken, fresh, undamaged by wind and sun, viable, properly planted, and if there proper and timely rain, would these seeds sprout and grow in abundance? Would the farmer obtain an abundant yield?”

“Yes, master Kassapa!”

(D 23.31/2:352 f)

The imagery here is clear: in the parable of the good seeds in the good field, the sacrifice is done without any destruction to life or the environment, and the participants have wholesome minds: the same theme is found in the Kūṭa,danta Sutta.

The Kūṭadanta Sutta should be studied with **the (Pasenadi) Yañña Sutta** (S 3.9). In the former, 700 of each of the animals are said to have been prepared for sacrifice; in the latter, Pasenadi, rajah of Kosala prepares 500 of each animal for sacrifice: in either case, the Buddha admonishes the sacrificer on what is the best sacrifice.¹⁹

3.3 ETHICIZATION OF THE VEDIC SACRIFICE. On a psychological level, a culture’s mythology—its tradition of narratives of God, gods, heroes, villains, and exceptional humans—generally reflects its ancient collective memory, frailties, strengths, and, above all, its humanity. However, institutionalized religion, priesthood, and tribalism—as history has shown and modern politics keep showing—often misinterpret, manipulate, or exploit such stories and teachings for purpose of control over others.

The most inhuman use of mythology is perhaps that of supporting an elitist ideology of an individual who is above moral judgement, or of a group (“the tribe”) with the only true God or Ideal. Such an ideo-

¹⁶ This sentence up to here similarly appears at §18 below.

¹⁷ A similar parable of the seeds and fields appear in **(Kamma) Nidāna S** (A 3.33.1c/1:134 & A 3.33.2c/1:135) = SD 4.14.

¹⁸ “Proper and timely rain,” *devo ca sammā dhāraṃ.*, lit “right and seasonable rain.”

¹⁹ S 3.9/1:75 f = SD 22.11.

logy ironically sees a clearly divorced I and thou—fuelled by the notion of “either you are with us or against us”—and if you are against us, you deserve every injustice (including death) in the name of the ideology. Indeed, tribalism is at the root of the world’s injustices, persecutions, violence, and wars.

It is important to note that the Buddha does not speak against *sacrifices* per se, but he is against the destruction or exploitation of life and of the environment, as stated in §18:

Now, brahmin, in the sacrifice, no oxen were killed, no goats were killed, neither chicken nor pigs were killed, nor were any life put to death;²⁰ no trees were cut down, no bunches of darbha grass²¹ were mown down to serve as sacrificial grass. (D 5.18a/1:141) = SD 22.8

One accrues the greatest merit from a sacrifice—called **giving** (*dāna*) or **charity** (*cāga*) by the Buddha—based on the following principles, found in the Kūṭa,danta Sutta as follows:

- the giver(s), the recipient(s), and the gift(s) are all spiritually pure [§13-14, 17ab];²²
- the giver truly rejoices before the giving, while giving, and after the giving [§§15-16].
- neither life (human or non-human) nor the environment is harmed in any way [§18a]; and
- self, other and society all benefit [§§18b, 19-21].²³

The Buddha does not stop his followers from giving or showing charity to non-Buddhists, as is clearly evident, for example, from **the Sīha Sutta**.²⁴ Of this generosity and compassion of the Buddha, **Uma Chakravarti** notes:

This may have been the result of the Buddha’s recognition of the general need for support through alms, in the *samaṇa* way of life. Given this, it might have seemed unethical to advocate a complete severance of all relations with other religious sects, merely because the teachings of one particular sect were more appealing to a layfollower. (Chakravarti 1987:61)²⁵

The Kūṭa,danta Sutta story of Mahā Vijita mentions those involved in the great sacrifice (besides the rajah Mahā Vijita himself) as the four upper social classes, namely, the kshatriya vassals (*khattiya anuyutta*), the members of the royal court (*amacca pārisajja*), the brahmins of the great halls (*brāhmaṇa mahā-sāla*), and the householders of means (*gaha,pati necayika*) [§§12b]. Clearly, all these classes comprise very wealthy and powerful individuals and families.

Such a “great sacrifice” understandably could only be afforded by the wealthy, and significantly absent here is any mention of ordinary “householders” (*gaha,pati*) or “humans” (*manuja*). The brahmin Sundarika Bhāra,dvāja is apparently referring to lesser sacrifices when he asks the Buddha in **the Sundarika Bhāra,dvāja Sutta** (Sn 3.4):

Depending on what have seers, humans, kshatriyas and brahmins, many of them, in this world, offered sacrifices to the deities? (Sn 458) = SD 22.2

It is possible, indeed likely, that these “seers (*isi*), humans (*manuja*), kshatriyas (*khattiya*) and brahmins (*brāhmaṇa*)” perform these offerings by themselves for their own benefit, as Sundarika is doing when the Buddha approaches him.

In speaking against the destruction and exploitation of living beings in the religious sacrifices, the Buddha effectively brought their moral and economic costs down to a level affordable by all levels of society, as meat was an expensive food item then and few could afford it. In speaking against harming the

²⁰ This sentence up to here similarly appears in **Pāyāsi S** (D 23.31/2:353 f): see Intro (3.2) above.

²¹ Darbha grass, *dabbha*, ie, bunches of kusha (*kusa*, *Poa cynosuroides*), a grass with long pointed stalks (MW). The sacrificial animals were laid on the darbha grass and ritually killed.

²² On the purity of the giver and of the recipients constituting “the gift endowed with six limbs” (*chaḷaṅga,saman-nāgataṃ dakkhiṇaṃ*), see (**Sumana**) **Dāna S** (A 6.37/3:336 f) = SD 22.1.

²³ See **Veju,dvāreyya S** (S 55.7) @ SD 1.5 (3) & **Sevitabbāsevitabba S** (M 114/3:45-61) = SD 39.8.

²⁴ V 1:233 f; A 4:179 f; see also **Tel’ovāda J** (J 246).

²⁵ See also 59-62.

environment, the Buddha further simplifies the sacrifice so that more people can offer them without contributing to an ecological problem.

The elaborate Vedic sacrifices not only entailed great costs but also needed a large labour force to execute them, mostly slave labourers (*dāsa kammakara*), who were apparently mistreated during such high class affairs. In speaking against the mistreatment of workers and the lower classes involved in the sacrifices, the Buddha attracts even more supporters toward his notion of the true sacrifice.

There were slaves, messengers, and labourers, but they did all their work without being driven by the rod [by force], nor driven by fear, nor weeping, with tears on their faces. Indeed, those who wished to work, did so. Those who did not wish to work, did not. The sacrifice was accomplished with only ghee, oil, fresh butter, curds, honey and molasses. (D 5.18a/1:141) = SD 22.8

Since the common people are better treated and can freely choose to participate (or not) in such sacrifices, they surely would find such enterprises more meaningful and attractive.

In an important way, offering a Vedic sacrifice is like paying an obligatory tribute to a higher power, like glorifying a God, or as a costly customary gesture so that one credibly holds on to one's status in society. Such a scheme of things is, as such, powered from the centre, where the biggest fish lies, eating the smaller ones in the next circle and so on down the social levels.

In the open concept of sacrifice and giving, there is no centre that holds everything together, but a *symbiotic and spiritual contract* between the worthy religious practitioners (the recipients) and the faithful lay practitioner (the givers). One is not born as a worthy religious practitioner: one's conduct moral decides one's worthiness, and any bona fide lay person can choose to join the circle of religious or monastic practitioners. Benefits of supporting such morally virtuous persons are great, as pointed by **the Āṇāpāna,sati Sutta** (M 118):

Such a community of monks as this, bhikshus, such an assembly of monks as this, bhikshus: even a small gift becomes great, and a great one becomes greater.²⁶ (M 118.8/3:80) = 7.13

However, the most popular aspect of the Buddha's reformed vision of the highest sacrifice is that of an internal and spiritual sacrifice, one that is "less difficult and less troublesome, of greater fruit and greater benefit" [§22, 24 etc] than the Vedic rituals, and that attaining *arhathood* indeed has "no other success of a sacrifice that is higher than or more sublime than the success of this sacrifice" [§99f]: arhathood is the highest sacrifice there is. The Vedic sacrifice is converted into an ethical act.

3.4 TRUE SACRIFICES: SOCIAL AND SPIRITUAL. The (Uggata,sarīra) Aggi Sutta (A 4.44) records another important attempt by the Buddha at demythologizing and ethicizing a well-known Vedic sacrifice—the fire sacrifice (*agni,hotra*)—transforming it from a class ritual of ritual purification to a universal act of purifying one's body, speech and mind, and of spiritual liberation. A sacrificial act that involves violence (the taking of life and the destruction to the environment) entails three unwholesome "knives," that is, the knife of the mind, of speech and of the body, all of which bring painful karmic fruit. The three unwholesome fires are greed, hate and delusion. The three wholesome fires are as follows:

- The fire fit for oblation: one's parents;
- The householder's fire: children, spouse, slaves, servants and workers;
- The fire worthy of offerings: "recluses and brahmins [practitioners and teachers] who abstain from intoxication and heedlessness, who show patience and restraint, each taming himself, each calming himself, each cooling himself."

The Buddha closes his admonition with very down-to-earth on the utilitarian value of physical fire, thus:

²⁶ For a discussion on gifts, see, eg, **Dakkhiṇā,vibhaṅga S** (M 142) and **Dakkhiṇā S** (A 4.78/2:80 f).

Now, brahmin, this wood fire should from time to time be lighted, from time to time be cared for, from time to time be put out,²⁷ from time to time be stored away.²⁸

(A 4.44/4:41-45 = SD 3.16)

Again, in **the Sundarika Bhāra,dvājā Sutta** (S 7.9) the mythical fire is denied its mystique, and the external flame is internalized as a spiritual state:

643 *Mā brāhmaṇa dāru samādahāno
suddhim amaññī bahiddhī hi etaṃ
na hi tena suddhiṃ kusalā vadanti
yo bāhirena parisuddhi icche*

Brahmin, when kindling a fire with wood,
Think not that this external deed is purity.
For the skillful ones say purity arises not
For those who desire purity outwardly.

644 *Hitvā ahaṃ brāhmaṇa dāru,dāhuṃ
ajjhataṃ eva jalayāmi jotim
nicc'agginī nicca,samāhit'atto
araham ahaṃ brahmacariyaṃ carāmi*

Brahmin, having abandoned wood-burning, I
Only kindle the fire that burns within,
Always ablaze, always focussed in mind:
I live the holy life as an arhat.

(S 7.9/643-644/1:169)

While in **the (Uggata,sarīra) Aggī Sutta** (A 4.44), the sacrificial fire is given a universal ethical sense, the Sundarika Bhāra,dvāja Sutta transforms it into personal spiritual mindfulness and liberation.

In all these sample references from both the Canon and the Commentary, the Buddha's message is clear: no animal sacrifices for life is sacred (all beings naturally love their life), in not destroying life one shows the true sacrifice, that of lovingkindness and compassion. Furthermore, there is a distinction between material sacrifice (*āmisā,yāga*), the giving of material things, and the Dharma sacrifice (*dhamma,-yāga*), the gift of the liberating truth.²⁹ The highest sacrifice, as such, as stated in the Kūṭa,danta Sutta [§99f] is that of spiritual liberation or arhathood.

4 The ending of animal sacrifices

4.1 THE VEDIC SACRIFICE. The Sanskrit word *yajña* is usually translated in English as “sacrifice,” but its primary meaning is any kind of Vedic worship, especially one involving oblation being cast into the sacred fire, accompanied by the chanting of the Vedic mantras. It is performed to placate the devas, or Brahman (the supreme being). It involved pouring oblations into the sacrificial fire (the god Agni). Everything that was offered in the sacrificial fire was believed to reach the devas. People prayed for abundance of children, cattle and wealth.

A brahmin priest (*hotar*), with the support of others, chanted mantras and performed the sacrifices on behalf of the common man who was mostly a passive participant. Among the items offered as *ahuti* in the sacrifice were numerous coconuts, large quantities of ghee (clarified butter), sandalwood shavings, and even items of clothing. The sacrifice might last from a few hours, a few days, or some even over years with priests continuously offering sacred items to gods, accompanied by mantras. Such a sacrifice was typically performed in the presence of a large number of people.

Yajña typically refers to any fire-offering or similar ritual of the Vedic Indians. The offerings were usually of plant origin, such saw-dust for the fire, and grains (eg barley). Where milk, ghee (or yoghurt) fruits, flowers, cloth, and money are offered, the sacrifice is also called *homa* or *havan*. The juice of *soma* (probably *Sarcostema viminalis* or *Asclepias acida*) was offered at the Soma sacrifices. The mantras to be chanted during these sacrifices are found in the Vedas.

The main deities of the Vedic pantheon were Indra, Agni (fire), and Soma. Other deities were Varuṇa (the sky; cf Uranus), Sūrya (the Sun), Mitra (cf the Iranian god, Mithra), Vayu (the wind). Goddesses included Uṣā or Uṣas (the dawn), Pṛthvī (the earth) and Aditī (the mother of gods or sometimes the cow).

²⁷ “To be put out,” *nibbāpetabbo*. Here, an allusion to the attainment of nirvana.

²⁸ “To be stored away,” *nikkhipitabbo*. Comy: The flame should be removed and set aside (in a sheltered place or shelter).

²⁹ D 3:155; It 98, 102; J 5:57, 65; DhA 1:27; cf A 1:91.

Sacred rivers, especially the Sarasvatī, were also considered goddesses, and sacrifices were often offered on their banks. These deities, however, were not viewed as all-powerful. The relationship between the devotee and the deity was one of *transaction*, usually with Agni (the sacrificial fire) taking the role of intermediary. Strong traces of a common Indo-Iranian religion remain visible, especially in the Soma cult and the fire worship also preserved in Zoroastrianism. The Aśva,medha (horse sacrifice) has parallels in the Andronovo culture (1000-2000 BCE), in India allegedly continued until the 4th century CE.

The sacrificial traditions of Vedic religion are preserved in the conservative Śrauta (“heard”) tradition, with the significant exception of animal sacrifice. Some scholars claim that even in the later Vedic period, fire-sacrifices involved the slaughter of certain animals, such as goats, sheep and probably bulls. As recorded in a number of Jain and Buddhist texts, animal sacrifices, however, were only meant for larger and very special sacrifices.³⁰ Such animal sacrifices were mostly abandoned by the end of the Vedic period, possibly under the influence of Buddhist and Jain criticism of such practices of the Vedic religion and the priestly excesses.³¹

4.2 RECENT DEVELOPMENTS. Archaeologist DN Jha, in his book, *The Myth of the Holy Cow* (2002), says that the shift from beef eating to a non-meat diet occurred in medieval India. Rural India then witnessed a radical shift from a pastoral and nomadic society to settled agriculture where the cow and other livestock become central to the economy. Working on the land had been the preserve of the cultivator caste, but from the second century CE, it increasingly included the poor and the brahmins.

The brahmins played an ever greater role in agricultural development through the practice of land donations by kings (*brahmadeya*) to priests in return for their services (mostly spiritual). It is here that beef eating began to be associated with ritual pollution and evil spirits. Religious texts and law books were then modified to define beef eating as being unclean, and other meat too began to vanish from the diet of the brahmins and other higher classes.

This is however not the case for the peasants and the poor, who continue to consume meat, including beef, and as such are stigmatized as being impure and untouchable. The law books began to prescribe punishments for cow killers, such as fasting for 25 days and feeding brahmins. In this way, Jha attempts to explain the modern rationale for caste in India today, mainly in response to growing Hindu fundamentalism (*hindutvā*) in current Indian politics.

As we have noted above [3], the early Suttas spoke against animal sacrifice and killing in general from the rationale of moral ethics of the universal value of life:

<i>Sabbe tasanti daṇḍassa</i>	All tremble at the rod;
<i>sabbe bhāyanti maccuno</i>	All fear death:
<i>attānam upamaṃ katvā</i>	Using oneself at the case,
<i>na haneyya na ghāteyya</i>	Let one neither kill nor cause to kill. (Dh 129)

It is neither *man* nor *animal*, but life itself, that is sacred. Life is the vehicle for spiritual transformation and liberation. In hypostatizing the universal value of life into an entity—the cow—the fundamentalist Hindus have effectively secularized a spiritual notion and transformed it into a political ideology of tribalism that has the capacity for domination, intolerance and violence.

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³⁰ See **Pāyāsi S** (D 23.31/2:352-354); (**Pasenadi**) **Yañña S** (S 3.9/1:75 f) = SD 22.11 (qv); **Ujjaya S** (A 4.39/2:42 f); It 21; Sn 303; J 4:302; SnA 321; cf **Seṭṭhi,puttā Pv** (Pv 4.15/280); **Loha,kumbhi J** (J 314/4:43-48).

³¹ See eg D:RD 1:164 f.

The Discourse on Kūṭa,danta

D 5/1:127-149

[127]

Thus have I heard.

Kūṭa,danta prepares for a great sacrifice

1 At one time the Blessed One was wandering (on a Dharma-tour) in Magadha country with a large number of monks numbering some five hundred, and arrived at the brahmin village called Khāṇumata.

There the Blessed One stayed in the Amba,laṭṭhika park³² near Khāṇumata.

Now at that time, the brahmin Kūṭa,danta was living [ruling]³³ in Khāṇumata, teeming with life,³⁴ with grass, wood and water, with rice, a royal domain presented (to him) by Seniya Bimbisāra, the rajah of Magadha, as a royal gift, a brahmadeya [a fief].³⁵

Now at that time, a **great sacrifice** has been prepared for the brahmin Kūṭa,danta. And seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred goats, and seven hundred rams were brought to the sacrificial posts to be sacrificed.³⁶

The brahmin householders visit the Buddha

2a Now the brahmin householders³⁷ of Khāṇumata heard thus:

“It is said, sirs, that the recluse Gotama,³⁸ a Sakya son, who went forth from the Sakya clan, is wandering (on a Dharma-tour) in Magadha country with a large number of monks numbering some five hundred, has arrived in Khāṇumata, staying in the Amba,laṭṭhika park near Khāṇumata.”

2b Now a good report about that Master Gotama has been going around thus:³⁹

“So too, is he the Blessed One:⁴⁰ for, he is, fully self-awakened, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed. [128]

Having realized by his own direct knowledge this world with its gods, its Māras and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others.

³² Comy says that this is not the namesake lying halfway between Rājagaha and Nālandā, but it is like it (DA 294).

³³ *Ajjhāvasati* has the senses of living (as in leading a household life) and living as a lord (over a fief, etc).

³⁴ *Satt’ussadam* = *satta* + *ussada*, lit “abundance of beings,” ie densely populated with humans and animals.

³⁵ *Brahma,deyya* (Skt *brahma,deya*), “a supreme gift,” ie land granted to brahmins by the kings of Kosala (**Ambaṭṭha S** = D 3.1.1b/1:87 = SD 21.3) or of Magadha (**Kūṭa,danta S** = D 5.1b/1:127 = SD 22.8) for perpetuity. Unlike donated monastic lands, which is the corporate property of the “sangha of the four directions,” the brahmadeya is the brahmin’s personal property or fief, which he uses for agriculture. In the case of Kūṭa,danta, we see him using such income to perform a large sacrifice. See Uma Chakravarti 1987:57. On this stock passage, see **Ambaṭṭha S** (D 3.1.1a/1:87 n) = SD 21.3.

³⁶ *Satta ca usabha,satāni satta ca vacchatara,satāni satta ca vaccharī,satāni satta ca aja,satāni satta ca urabha,satāni thūnūpanīṭāni honti yaññ’athāya*. The number of animals to sacrificed is probably exaggerated, but it is symbolic of his wealth derived from his brahmadeya: see prec n.

³⁷ *Brāhmaṇa,gahapatikā*, which is invariably a collective term, never an individual, ie, the landed community of of the brahmin villages (*brāhmaṇa,gāma*) or fiefs (*brahma,deya*) as a whole. This classification is based on land-ownership (ie their economic function), who nonetheless still identified with the larger priestly class. As such, individually, they (such as the brahmins Kūṭa,danta, Caṅkī, etc) are still referred to simply as *brāhmaṇa*. See Chakravarti 1987:72 f.

³⁸ This is a stock passage to show that the brahmin householders are well acquainted with the Buddha’s background. This paragraph denotes the Buddha’s social status (in the minds of the brahmins and the world), which adds a significant sense of charisma to his personality.

³⁹ For details on the recollection of the Buddha’s virtues, see *Buddhānussati* = SD 15.7.

⁴⁰ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see *Buddhānussati* = SD 15.7 (2.2).

He teaches the Dharma, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter.

He proclaims the holy life that is entirely complete and pure.

It is good to see such arhats.⁴¹

2c Then the brahmin householders of Khāṇumata left Khāṇumata in bands, group after group, heading for the Amba,laṭṭhika park.

3 Now at that time, the brahmin Kūṭa,danta had gone up to the upper terrace of his house for a siesta.

He saw the brahmin householders of Khāṇumata leaving Khāṇumata in bands, group after group, heading for the Amba,laṭṭhika park. Seeing them, he addressed an attendant:⁴²

“Attendant, why are these brahmin householders of Khāṇumata leaving Khāṇumata in bands, group after group, heading for the Amba,laṭṭhika park?”

“It is the recluse Gotama, the Sakya son, who went forth from a Sakyan family, is wandering (on a Dharma-tour) in Magadha country with a large number of monks numbering some five hundred. He has arrived in Khāṇumata, and is staying in the Amba,laṭṭhika park near Khāṇumata.

Now a good report about that Master Gotama has been going round thus:

‘So too, is he the Blessed One:⁴³ for, he is, fully self-awakened, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed.’

They are going to see this master Gotama.”

Kūṭa,danta wishes to see the Buddha

4 Then it occurred to the brahmin Kūṭa,danta:

“I have heard that the recluse Gotama knows about the successful performance of the threefold sacrifice and its sixteen requisites. But I do not know about the successful performance of the threefold sacrifice and its sixteen requisites. And I wish to offer a great sacrifice. What now **[129]** if I were to ask the recluse Gotama about the successful performance of the threefold sacrifice and its sixteen requisites?”

Then the brahmin Kūṭa,danta addressed the attendant, thus:

“In that case, master attendant, approach those brahmin householders of Khāṇumata and say this to them:

‘Sirs, the brahmin Kūṭa,danta says thus:

“Sirs, could you please wait!⁴⁴ The brahmin Kūṭa,danta, too, will go and see the recluse Gotama.”

“Yes, sir,” the attendant replied to the brahmin Kūṭa,danta, and approached the brahmin householders of Khāṇu,mata.

Having approached the brahmin householders of Khāṇu,mata, he said this,

“Sirs, the brahmin Kūṭa,danta says thus:

‘Sirs, could you please wait! The brahmin Kūṭa,danta, too, will go and see the recluse Gotama.’”

Kūṭa,danta’s social status⁴⁵

5 Now at that time, the many hundreds of brahmins staying in Khāṇu,mata, thought,

“We will take part in the great sacrifice of the brahmin Kūṭa,danta.”

These brahmins heard, thus:

“It is said that the brahmin Kūṭa,danta is going to see the recluse Gotama.”

Then these brahmins approached the brahmin Kūṭa,danta, and said this:

⁴¹ For details on this statement, see SD 35.4 (endnote 1d).

⁴² *Khattā* (Skt *kṣātrī*) an attendant, a porter, an equerry, a steward (D 1:112, 128; M 2:164)

⁴³ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see *Buddhānussati* = SD 15.7 (2.2).

⁴⁴ *Āgamentu kira bhavanto*.

⁴⁵ This whole section and the next are mutatis mutandis as in **Soṇa,daṇḍa S** (D 4.5-6/1:13-117) = SD 30.5.

“Is it true, sir, that the brahmin Kūṭa,danta is going to see the recluse Gotama?”

“Yes, sirs, that is so, I am going to see the recluse Gotama.”

6 “Let not the master Kūṭa,danta go and see the recluse Gotama! It is not worthy of the master Kūṭa,danta to go and see the recluse Gotama!

If the master Kūṭa,danta goes and sees the recluse Gotama, the master Kūṭa,danta’s fame will diminish. The recluse Gotama’s fame will increase.

That the master Kūṭa,danta’s fame will decrease, and the recluse Gotama’s fame will increase, it is indeed worthy of⁴⁶ the recluse Gotama to come and see the master Kūṭa,danta instead. [130]

(1) For the master Kūṭa,danta is well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth.⁴⁷

That the master Kūṭa,danta *is well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth*, it is not worthy of the master Kūṭa,danta to go and see the recluse Gotama. It is indeed worthy of the recluse Gotama to come and see the master Kūṭa,danta instead.

(2) For the master Kūṭa,danta is rich, of great wealth, of great means.

That *being the case*⁴⁸ ...it is indeed worthy of the recluse Gotama to come and see the master Kūṭa,danta instead.

(3) ⁴⁹For the master Kūṭa,danta is a mantra-reciter,⁵⁰ a mantra-expert, a master of the Three Vedas, along with their invocations and rituals, phonology and etymology, and the Iti,hāsa Purāṇas⁵¹ as the fifth; learned in the vedic padas,⁵² grammarian,⁵³ and well versed in nature lore⁵⁴ and the marks of the great man.⁵⁵

That *being the case*...it is indeed worthy of the recluse Gotama to come and see the master Kūṭa,danta instead.

⁴⁶ “(Is) worthy of,” *arahati*.

⁴⁷ *Brāhmaṇo ubhato sujāto—mātito ca pitito ca saṃsuddha.gahaṇiko, yāva sattamā pitāmaha.yugā akkhitto anupakkuṭṭho jāti,vādena*: this is stock: **Soṇa,daṇḍa S** (D 4/1:113 (×2), 120 (×2), 121, 123); **Kūṭa,danta S** (D 5/1:130 (×2), 131 (×2), 137, 138, 139 (×2), 140, 141); **Caṅkī S** (M 95/2:165 (×2), 166 (×2)), **Vāseṭṭha S** (M 98/2:196 = Sn p115); **Ti,kaṇṇa S** (A 3.58/1:163); **Jāṇussoṇi S** (A 3.59/1:166); **Yassaṃ Disaṃ S** (A 5.134/3:151); **Patthanā S 1** (A 5.135/3:152 f); **Patthanā S 2** (A 5.136/3:154); **Doṇa Brāhmaṇa S** (A 5.192/3:223 (×2), 224, 225, 227, 228 (×2)); V 4:160.

⁴⁸ This abbreviation is as at **Caṅkī S** (M 95.8/1:165 f = SD 21.15) where the actual text is brief. Ee however omitted most of the *peyyālas*, but which are found in Be Ce.

⁴⁹ *Ajjhāyako manta,dharo tiṇṇaṃ vedānaṃ pāragū sa,nighaṇḍu,keṭubhānaṃ sākkhara-p,pabhedānaṃ iti,hāsa,-pañcamānaṃ, padako veyyākaraṇo lokāyata,mahā,purisa,lakkhaṇesu anavayo*.

⁵⁰ “A mantra-reciter...the marks of the great man”: *ajjhāyako manta,dharo tiṇṇaṃ vedānaṃ pāragū sa,nighaṇḍu,-keṭubhānaṃ sākkhara-p,pabhedānaṃ iti,hāsa,pañcamānaṃ padako veyyākaraṇo lokāyata,mahā,purisa.lakkhaṇesu anavayo*; this is stock: **Ambatṭha S** (D 3.3/1:88), **Soṇa,daṇḍa S** (D 4.14/1:121), **Kūṭa,danta S** (D 5.6(7)/1:130); **Ti,kaṇṇa S** (A 3.58.1/1:163), (**Tevijja**) **Jāṇussoṇi S** (A 3.59.1/1:166), **Doṇa S** (A 5.192.2/3:223); cf Tha 1171 (“expert in the Three Vedas,” *tiṇṇaṃ vedāna pāragu*); also Miln 10, Divy 619.20, 620.19. Here *mantra* refers to a particular vedic hymn or sacrificial formula. *Ajjhāyaka* (Skt *ādhyāyika, adhyāyin*) is a vedic student or scholar, one skilled in reciting the Vedas, a brahminical teacher. **Aggañña S** (D 27) plays a humorous pun on its etym: *na...jhāyanti*, “they do not meditate,” hence they are called *ajjhāyaka*, ie non-meditators. See D 27.23/3:94 = SD 2.19.

⁵¹ Iti,hāsa Purāṇas are the oral tradition of brahminical legends of kings and sages.

⁵² *Padako veyyākaraṇo*, ie, well versed in the *pada,pāṭha* of Sanskrit grammar. Technically, this refers to the *pada* (or literal, word for word) method of reciting (or writing) Veda sentences, ie, “a method of arranging each word of a Vedic text separately in its original form [cf *pada*] without regard to the rules of [sandhi]; cf *krama-* and *samhitā-pāṭha*.” (SED). By itself, *pada* can here be translated as “word or word structure.”

⁵³ On *veyyākaraṇa*, see BHSD: sv *vyākaraṇa*, = *vaiyākaraṇa* (p517).

⁵⁴ *Lokāyata*. This seems to be the early meaning of the term. Its reference of the materialistic philosophy of Cārvāka is apparently later: see Rhys Davids, D:RD 1:166-172. See **Lokāyatikā Brāhmaṇā S** (A 9.38/4:428-432) = SD 35.2. See also Jayatilke 1963:48-58 (§§55-67).

⁵⁵ For details, see **Buddhānussati** = SD 15.7(4.1)n.

(4) ⁵⁶For the master Kūṭa,danta is handsome, good-looking, pleasing, endowed with the most excellent colour, of perfect complexion,⁵⁷ of perfect physique,⁵⁸ of no mean appearance, one worthy of being looked at.⁵⁹

That *being the case*...it is indeed worthy of the recluse Gotama to come and see the master Kūṭa,danta instead.

(5) For the master Kūṭa,danta is morally virtuous, mature in virtue, endowed with mature virtue.

(6) For the master Kūṭa,danta has a good voice, a good delivery, endowed with urbane speech, distinctly clear, not driveling [faultless in speech], able to clarify any issue.⁶⁰

(7) For the master Kūṭa,danta is a teacher of teachers of many, uttering the mantras to three hundred brahmin youths. Many are the brahmin youths who come from various quarters and various districts with the desire to learn the mantras and the meaning of the mantras in the master Kūṭa,danta's presence [from the master Kūṭa,danta himself].

(8) For the master Kūṭa,danta is old, mature, very elderly, long lived, advanced in years. But the recluse Gotama is young, and is a young recluse.

(9) For the master Kūṭa,danta is honoured, respected, held in high esteem, venerated and revered by Seniya Bimbisāra, the rajah of Magadha.

(10) For the master Kūṭa,danta is honoured, respected, held in high esteem, venerated and revered by the brahmin Pokkhara,sāti.⁶¹ **[131]**

(11) For the master Kūṭa,danta lives [rules] in Khāṇu,mata, teeming with life, with grass, wood and water, with rice, a royal domain presented (to him) by Seniya Bimbisāra, the rajah of Magadha, as a royal gift, a brahmadeya [a fief].⁶²

That *being the case*...it is indeed worthy of the recluse Gotama to come and see the master Kūṭa,danta instead.

Kūṭa,danta's praise of the Buddha⁶³

7a When this was said, the brahmin Kūṭa,danta said this to the brahmins:

“In that case, sirs, listen to me, too, as to why it is worthy of *us* to go and see master Gotama, and that it is unworthy of master Gotama to come and see us.

(1) Indeed, the recluse master Gotama is well born on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth.⁶⁴

That the recluse Gotama *is well born on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth*, it is not worthy of master Gotama to come and see us. It is indeed worthy of us to go and see master Gotama instead.

(2) Indeed the recluse master Gotama has gone forth, leaving behind a great community of relatives.⁶⁵

⁵⁶ The same is said of the Buddha at §7(6) below.

⁵⁷ *Brahma,vaṇṇī*, lit “Brahmā-like complexion.”

⁵⁸ *Brahma,vaccasī* (PTS Ce) or *Brahma,vacchasī* (Be Se), lit “Brahmā-like complexion.”

⁵⁹ *Dassanāya*. On the Indian custom of gazing at a respected, virtuous or religious person, see **Mahā,parinibbāna S** (D 16) = SD 9 Intro (7e).

⁶⁰ *Bhavaṃ hi Kūṭadanto kalyāṇavāco kalyāṇa,vākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpatiyā*. The same is said of the Buddha at §7(8) below.

⁶¹ **Pokkhara,sāti** or Pokkhara,sādi is a brahmin of great wealth (*mahā,sāla*) and learning, living in Ukkatthā, on a brahmadeya (fief) given by rajah Pasenadi of Kosala. Pokkharasāti sends his pupil, Ambaṭṭha, to the Buddha at Icchānaṅgala to confirm if the report of the Buddha's greatness were true. When Pokkharasāti later hears that he has been rude to the Buddha, Pokkharasāti himself sees the Buddha by night and begs for his forgiveness. He invites the Buddha to a meal the following morning, and hearing the teaching, becomes a streamwinner and a follower (D 3/1:87-110) = SD 21.3.

⁶² See §1 nn.

⁶³ This whole section and the preceding are mutatis mutandis as in **Soṇa,daṇḍa S** (D 4.5-6/1:113-117) = SD 30.4.

⁶⁴ This is close to quality (12).

That the recluse Gotama *has gone forth, leaving behind a great community of relatives*, it is not worthy of master Gotama to come and see us. It is indeed worthy of us to go and see master Gotama instead.

(3) Indeed the recluse master Gotama has gone forth, leaving behind a great amount of gold and silver, both underground and above ground.⁶⁶

That the recluse Gotama *has gone forth, leaving behind a great amount of gold and silver, both underground and above ground*, it is not worthy of master Gotama to come and see us. It is indeed worthy of us to go and see master Gotama instead..

(4) Indeed the recluse master Gotama, went forth while still young, a black-haired young man endowed with the blessing of youth, in the prime of life.⁶⁷

(5) Indeed the recluse master Gotama, though his mother and father wished otherwise and wept with tearful faces, shaved off his hair and beard, put on the saffron robe, and went forth from the household life into the homeless life.⁶⁸

(6) Indeed the recluse master Gotama is handsome, good-looking, pleasing, endowed with the most excellent colour, of perfect complexion, of perfect physique, of no mean appearance, [132] one worthy of being looked at.⁶⁹

(7) Indeed the recluse master Gotama is morally virtuous, noble in virtue, wholesome in virtue, endowed with wholesome virtue.⁷⁰

(8) Indeed the recluse master Gotama has a good voice, a good delivery, endowed with urbane speech, not distinctly clear, not driveling [faultless in speech], able to clarify any issue.⁷¹

(9) Indeed the recluse master Gotama is a teacher of teachers of many.

(10) Indeed the recluse master Gotama has destroyed desire and lust, and abandoned personal vanity.⁷²

(11) Indeed the recluse master Gotama is one who teaches karma, who teaches action, without any bad intention towards the brahmin race.⁷³

(12) Indeed the recluse master Gotama is one gone forth from a high family, a kshatriya family (unmixed) from the beginning.⁷⁴

That *being the case*, ... it is indeed worthy of us to go and see master Gotama instead.

⁶⁵ “A great community of relatives,” *mahantaṃ nāti, saṅghaṃ*, lit “a great tribe of relatives.” Comy: 80,000 families on the mother’s side, and 80,000 on the father’s side, totaling 160,000 families (DA 1:284). Rhys Davids estimates that that “reckoning five to a family,” the total Sakya clan would be 800,000 (D:RD 1:147 n1). Here *saṅgha* refers to the *gaṇa, saṅgha* or tribal republic of the Sakyas. While the monarchies (*āṇā, cakka*) were politically better organized, hence more stable, these republics had simpler socio-economic organization, and did not produce a wide range of goods, “But a more important reason for none of the cities of the *gaṇa-saṅghas* being listed as a *mahānagara* was that the *gaṇa-saṅghas* were suffering from problems of internal collapse.” (Chakravarti 1987:21 f). On the “great countries” (*mahā, nagara*), totalling 16, see SD 16 Intro (16).

⁶⁶ “Underground and above ground” (*bhūmi, gatañ ca vehāsaṭṭhañ ca*, lit “gone underground or standing in the air”): this is close to quality (12). See Old Comy at V 3:48 & V:H 1:79 n6.

⁶⁷ This—and the next section—are also spoken by Soṇa, daṇḍa (**Soṇa, daṇḍa S**, D 4.6/1:115 = SD 30.4), and by the Buddha himself in **Ariya, pariyesanā S** (M 26.14/1:163 = SD 1.11).

⁶⁸ This—and the preceding section—are also spoken by Soṇa, daṇḍa (**Soṇa, daṇḍa S**, D 4.6/1:115 = SD 30.4), and by the Buddha himself in **Ariya, pariyesanā S** (M 26.14/1:163 = SD 1.11).

⁶⁹ The same is said of the brahmin Kūṭa, danta at §6(4) above.

⁷⁰ *Samaṇo khalu bho Gotamo sīlavā ariya, sīlī kusala, sīlī kusala, sīlena samannāgato.*

⁷¹ The same is said of the brahmin Kūṭa, danta at §6(6) above.

⁷² *Samaṇo khalu bho Gotamo khīṇa, kāma, rāgo vigata, cāpallo.* On *capala*, see M 69.7/1:470; Vbh 854/351 f & VbhA 2357/477; Vism 3.95/105 f = Vism:Ñ 108 n22. The meaning here is that the Buddha lives a very simple uncluttered life.

⁷³ *Samaṇo khalu bho Gotamo kamma, vādī kiriya, vādī apāpa, purekkhāro brahmaññāya pajāya.*

⁷⁴ *Samaṇo khalu bho Gotamo uccā, kulā pabbajito ādīna, khattiya, kulā.* Instead of *ādīna-*, Be Ce have *asambhinna-* (“unmixed, unadulterated”). This is close to quality (1).

(13) Indeed the recluse master Gotama is one gone forth from a prosperous family of great wealth and means.⁷⁵

(14) Indeed, sirs, people from across the country, from across the district, come to ask questions of the recluse Gotama.

(15) Indeed, sirs, many thousands of celestial beings [devas] have gone for refuge in the recluse Gotama for life.

(16) Indeed, sirs, about the recluse Gotama a good report has been going around thus:⁷⁶

‘So, too, is he the Blessed One:⁷⁷ for, he is arhat, fully self-awakened, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed.

Having realized by his own direct knowledge this world with its gods, its Māras and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others.

He teaches the Dharma, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter.

He proclaims the holy life that is entirely complete and pure.’

(17) Indeed the recluse master Gotama is endowed with the thirty-two marks of the great man.⁷⁸

(18) Indeed the recluse master Gotama is one who bids all welcome, congenial, courteous, never frowning, approachable, the first to greet others [the first to speak].⁷⁹

(19) Indeed the recluse master Gotama is honoured, respected, held in high esteem, venerated and revered by the fourfold company (of monks, nuns, laymen and laywomen).

(20) Indeed, sirs, many gods and humans have deep faith⁸⁰ in the recluse master Gotama.

(21) Indeed, sirs, near whichever village or market-town that the recluse master Gotama resides, non-humans do not trouble the humans therein.

(22) Indeed the recluse master Gotama as the head of an order, the head of a group, a teacher of the many, is regarded as the foremost of the ford-makers to the masses.⁸¹ While some recluses and brahmins win fame in various insignificant ways,⁸² the recluse Gotama does not do so. For his fame comes the recluse Gotama by way attaining unexcelled knowledge and conduct.

(23) The rajaḥ of Magadha, Seniya Bimbisāra, together with his son, his wife, [133] his court, and his household have gone to the recluse master Gotama as refuge for life.

(24) Indeed, sirs, rajaḥ Pasenadi of Kosala, together with his son, his wife, his court, and his household have gone to the recluse master Gotama as refuge for life.

(25) The brahmin Pokkhara,sātī, together with his son, his wife, his retinue, and his household, have gone to the recluse Gotama as refuge for life.

(26) The recluse master Gotama is honoured, respected, held in high esteem, venerated and revered by Seniya Bimbisāra, the rajaḥ of Magadha.

⁷⁵ This is similar to quality (3).

⁷⁶ For an explanation of the key points of this passage, see SD 35.4 Comy Notes 1c.

⁷⁷ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *itī pi so*, see *Buddhānussati* = SD 15.7 (2.2).

⁷⁸ The brahmin Kūṭa,danta’s glorification of the Buddha, esp his mention that the Buddha “is endowed with the thirty-two marks of the great man” here, suggests a late date for this section (at least the mention of the “32 marks”). It is possible that at least such sections were composed or added during Aśoka’s time. As such, the purohit’s admonitions here could well be a gentle petition to emperor Aśoka, advising him how best to govern his empire. On the lateness of this para, see §11a n below on Aśoka. For the 32 marks of the great man, see *Buddhānussati* = SD 15.7-(4.1)n.

⁷⁹ *Samaṇo khalu bho gotamo ehi,sāgata,vādī sakhilo sammodako abbhā,kuṭiko uttāna,mukho pubba,bhāsī*. See Intro (2.2). Also at **Soṇa,daṇḍa S** (D 4.6/1:116) = SD 30.5. Cf CA 287, 304.

⁸⁰ “Have deep faith,” *abhippasannā*.

⁸¹ *Samaṇo khalu bho gotamo saṅghī gaṇī gaṇī ’ācariyo puthu,tittha,karānaṃ aggam akkhāyati*.

⁸² Comy: Such as by going about naked (DA 1:288).

(27) The recluse master Gotama is honoured, respected, held in high esteem, venerated and revered by the rajah Pasenadi of Kosala.

(28) The recluse master Gotama is honoured, respected, held in high esteem, venerated and revered by the brahmin Pokkhara,sātī.

7b The recluse Gotama has arrived at Khāṇu,mata: he is staying in the Amba,laṭṭhika park, near Khāṇu,mata.

Now, whatever recluses or brahmins who have come within our village boundaries, they are our guests. Indeed, we should be honour, respect, hold in high esteem, venerate and revere our guests.

As the recluse Gotama has arrived at Khāṇu,mata—he is staying in the Amba,laṭṭhika park, near Khāṇu,mata—the recluse Gotama is to be honoured, respected, held in high esteem, venerated and revered as our guest.

That *being the case*, ... it is indeed worthy of *us* to go and see the recluse Gotama instead.

Only that much, sirs, do I know of master Gotama's praises. But, sirs, these are not all of them; for, master Gotama's praise is beyond measure.⁸³

Kūṭa,danta meets the Buddha

8a When this was said, the brahmins said this to the brahmin Kūṭa,danta:

“The master Kūṭa,danta sings the praises of the recluse Gotama such that it is worth going many yojanas [leagues] with only a travel-bag⁸⁴ just to see him.⁸⁵

Let us all then go and see the recluse Gotama!”

8b So the brahmin Kūṭa,danta, together with a large group of brahmins, approached the Blessed One in Amba,laṭṭhika. Having approached the Blessed One, they exchanged greetings with him. [134] When this courteous and friendly exchange was concluded, he sat down at one side.

Some of the brahmin householders of Khāṇu,mata, too, exchanged greetings with him. When this courteous and friendly exchange was concluded, they sat down at one side.

Some greeted him with their palms together, and then sat down at one side.

Some announced their name and clan before the Blessed One, and then sat down at one side.

Some kept silent and sat down at one side.

9a Seated thus at one side, the brahmin Kūṭa,danta said this to the Blessed One:

“I have heard that master Gotama knows about the successful performance of the threefold sacrifice and its sixteen requisites. But I do not know about the successful performance of the threefold sacrifice and its sixteen requisites. And I wish to offer a great sacrifice. Would the recluse Gotama be good enough to teach us regarding the successful performance of the threefold sacrifice and its sixteen requisites.”

“In that case, brahmin, listen, pay close attention to it, I will speak.”

“Yes, sir,” the brahmin Kūṭa,danta answered in assent.

THE MAHĀ VIJITA JĀTAKA

The rajah Mahā Vijita wishes to offer a great sacrifice

9b The Blessed One said this:

10 “In the past, brahmin, there was a rajah named Mahā Vijita, prosperous, of great wealth and means, with abundant gold and silver, with abundant means of enjoyment, with abundant goods and grain, with a full treasury.

⁸³ This is an example of hyperbolic language: see Intro 2.2.

⁸⁴ *Puṭosena*, vl *puṭaṃsena* (mostly Comys), a bag for carrying food when travelling, a knapsack. See foll n.

⁸⁵ *Puṭosenāpi tathā,rūpo ayaṃ bhikkhave bhikkhu,saṅgho, tathā,rūpā ayaṃ parisā* (Ce Ka PTS). As at D 1:117, 133 (= *pāṭheyyaṃ gahetvā, puṭo aṃse assā ti*, “with provision in hand, a bag over the shoulder,” DA 1:288, 4:139; AA 3:168); M 3:80; A 2:183. Cf **Soṇa,danḍa S** (D 4.7/1:117, 20) has vl with *iti*, showing that the next sentence is spoken by the brahmin. See prec n.

Now, brahmin, while the rajah Mahā Vijita was all alone in solitary retreat, this thought arose in his mind:

“Now I have attained all the abundance that a human can enjoy. I dwell in this great circle of the earth that I have conquered. What now if I were to offer a great sacrifice so that it would be for my good and happiness for a long time?”

Then, brahmin, the rajah Mahā Vijita summoned his purohit [chaplin] and said this to him:

“Here, brahmin, while I was all alone in solitary retreat this thought arose in me:

‘Now I have attained all the abundance that a human [135] can enjoy. I dwell in this great circle of the earth that I have conquered. What now if I were to offer a great sacrifice so that it would be for my good and happiness for a long time?’

Brahmin, I wish to offer a great sacrifice. Admonish me, sir, so that it would be for my good and happiness for a long time!”

The purohit’s advice

11a When this was said, the brahmin purohit said this to the rajah Mahā Vijita:⁸⁶

“Your majesty’s country is beset by robberies and oppression: we see thieves attacking villages, we see them attacking market towns, and we see roads being waylaid.

When the country is thus beset by robberies and oppression, if your majesty were to levy a tax, your majesty would not be doing his royal duties.

But if your majesty were to consider thus:

‘Let me put an end to this plague of robbery with execution, imprisoning, confiscation, censure, or banishment!’

But this plague of robbery cannot be fully exterminated in this manner. There will still be remnants of the destruction that will still trouble the country thereafter.

However, there is this plan that will work for putting an utter end to this plague of robbery:

That is, to those in your majesty’s realm who toil in farming and cattle-herding, let your majesty provide (as incentive) with seed and food.

To those in your majesty’s realm who toil in commerce, let your majesty provide with capital.

To those in your majesty’s realm who toil as the civil servants,⁸⁷ let your majesty supply with food and wages.

Then these people, each engaged in their own work, would not trouble the country. Great will the rajah’s revenue grow. With neither robbery nor oppression, the country will remain stable. And the people, surely,⁸⁸ being happy, rejoicing with one another, passing their time with their children at their bosom, will dwell with open doors.’

11b ‘Let it be so, sir!’ the rajah Mahā Vijita, brahmin, answered the brahmin purohit.

To those in the rajah’s realm who toiled in farming and cattle-herding, he provided (as incentive) with seed and food.

To those in the rajah’s realm who toiled in commerce, he provided with capital.

To those in the rajah’s realm who toiled as the civil servants, he supplied with food and wages.

Then these people, each engaged in their own work, did not trouble the country. And the people, truly, being happy, rejoicing with one another, passed their time with their children at their bosom, dwelt with open doors.’

12a The rajah Mahā Vijita summoned the brahmin purohit and said this:

‘Sir, this plague of robbery had been uprooted: your plan has worked! Great is my revenue. With neither robbery nor oppression, the country remains stable. And the people, truly, being happy, rejoicing with one another, passing their time with their children at their bosom, dwell with open doors.

⁸⁶ Cf a similar gesture but with disastrous results: **Cakka,vatti Sīha,nāda S** (D 26.10-21/3:64-75) = SD 36.10.

⁸⁷ *Rāja,porise*; cf **Mahā Dukkha-k,khandha S** (M 13.8/1:85) = SD 6.9.

⁸⁸ *Maññe*.

Mahā Vijita performs his great sacrifice

12b Brahmin, I wish to offer a great sacrifice. Admonish me, sir, so that it would be for my good and happiness for a long time!’

‘In that case, my lord, let your majesty summon the kshatriya vassals⁸⁹ of the royal realm in the market towns and the country, and let your majesty say:

“Sirs, I wish to offer a great sacrifice. Admonish me, sirs, so that it would be for my good and happiness for a long time!”

And let your majesty summon the members of the royal court⁹⁰ of the royal realm in the market towns and the country, and let your majesty say:

“Sirs, I wish to offer a great sacrifice. Admonish me, sirs, so that it would be for my good and happiness for a long time!”

And let your majesty summon the brahmin householders of the great halls⁹¹ of the royal realm in the market towns and the country, and let your majesty say:

“Sirs, I wish to offer a great sacrifice. Admonish me, sir, so that it would be for my good and happiness for a long time!”

And let your majesty summon the householders of means⁹² of the royal realm in the market towns and the country, and let your majesty say:

“Sirs, I wish to offer a great sacrifice. Admonish me, sirs, so that it would be for my good and happiness for a long time!”

‘Let is be so, sir!’ brahmin, the rajah Mahā Vijita answered the brahmin purohit.

12c And he summoned the kshatriya vassals..., thus:

‘Sirs, I wish to offer a great sacrifice...’

‘Let the rajah offer the sacrifice! It is time for the sacrifice, maharajah!’

And he summoned the members of the royal court..., thus:

‘Sirs, I wish to offer a great sacrifice...’

‘Let the rajah offer the sacrifice! It is time for the sacrifice, maharajah!’

And he summoned the brahmin householders of the great halls..., thus:

‘Sirs, I wish to offer a great sacrifice...’

‘Let the rajah offer the sacrifice! It is time for the sacrifice, maharajah!’

And he summoned the householders of means of the royal realm in the market towns and the country, and the rajah Mahā Vijita [137] addressed them thus:

“Sirs, I wish to offer a great sacrifice. Admonish me, sir, so that it would be for my good and happiness for a long time!”

‘Let the rajah offer the sacrifice! It is the time for sacrifice, maharajah!’⁹³

Thus did these four consenting parties become the requisites of the sacrifice.⁹⁴

Mahā Vijita’s eight qualities

13 The rajah Mahā Vijita was endowed with eight qualities:

(1) He was well born on both the mother’s and father’s sides, of pure descent going back for seven generations.⁹⁵

(2) He had neither reproach nor defect in terms of birth.⁹⁶

⁸⁹ *Khattiyā anuyuttā.*

⁹⁰ *Amaccā pārisajjā.*

⁹¹ *Brāhmaṇa, mahā, sālā,* ie the wealthiest of the landed brahmins, with huge mansions.

⁹² *Gaha, pati, necayikā.*

⁹³ Comy: It is better that such a sacrifice be offered when one is young and wealthy, rather than in old age when one might not be able to do so. (DA 297)

⁹⁴ *Iti me cattāro anumati, pakkhā tass’eva yaññassa parikkhārā bhavanti.* The sense of *parikkhārā* is here given a new sense by the Buddha: see Intro (2.4).

⁹⁵ Qualities (1-2) are the first ones of Kūṭa, danta, §6(1), and of the Buddha, §7(1) above.

(3) He was handsome, good-looking, pleasing, endowed with the most excellent colour, of perfect complexion, of perfect physique, of no mean appearance, one worthy of being looked at.

(4) He was prosperous, of great wealth, of great means, with abundant gold and silver, with abundant means of enjoyment, with abundant goods and grain, with a full treasury.

(5) He was powerful, endowed with a fourfold army,⁹⁷ obedient and compliant to instructions, truly burning up his enemies by his glory.

(6) He was a faithful donor, a master giver, whose door was always open, a wellspring⁹⁸ to recluses, brahmins, the poor, wayfarers, paupers and beggars: he did good works.⁹⁹

(7) He was well learned in all kinds of learning. He knew the meaning of whatever is said, thus: “This saying here has this meaning, that saying has this meaning.”

(8) He was intelligent, perceptive,¹⁰⁰ wise, capable of thinking out matters regarding the past, the future and the present.¹⁰¹

The rajah Mahā Vijita was endowed with these eight qualities.

Thus, these eight qualities became the requisites of his sacrifice. [138]

The purohit’s four qualities

14 The brahmin purohit was endowed with four qualities:

(1) He was well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth.

(2) He was a mantra-reciter, a mantra-expert, a master of the Three Vedas, along with their invocations and rituals, phonology and etymology, and the Iti,hāsa Purāṇas as the fifth; and is well versed in nature lore and the marks of the great man.¹⁰²

(3) He was morally virtuous, mature in virtue, endowed with mature virtue.

(4) He was intelligent, perceptive, wise, the first or second to hold out the sacrificial ladle.¹⁰³

The brahmin purohit was endowed with these four qualities.

Thus, these four qualities became the requisites of his sacrifice.

The threefold purity of the giving

15 Furthermore, brahmin, the brahmin purohit, just before the sacrifice, taught the rajah Mahā Vijita the three modes,¹⁰⁴ thus:

(1) ‘His majesty the king, when desiring to perform the great sacrifice, should not feel any regret whatsoever, thinking, “O what a great portion of my wealth is used up here!”

(2) His majesty the king, when offering the great sacrifice, should not feel any regret whatsoever, thinking, “O what a great portion of my wealth is used up here!”

(3) His majesty the king, having offered the great sacrifice, should not feel any regret whatsoever, thinking, “O what a great portion of my wealth is used up here!”

The brahmin purohit, just before the sacrifice, taught the rajah Mahā Vijita these three modes.

⁹⁶ See prec characteristic (1) n.

⁹⁷ *Catu-r-aṅṅiniyā senāya*, ie, elephants, cavalry (mounted soldiers), chariots and bowmen.

⁹⁸ *Opāna* = *udapāna*. Cf V 1:236; M 1:379; Miln 411; DA 298; V: 2:115n.

⁹⁹ *Saddho dāyako dāna,pati anāvaṭa,dvāro, samaṇa,brāhmaṇa,kapaṇ’addhika,vaṇibbaka,yācakānaṃ opāna,bhūto, puññāni karoti.*

¹⁰⁰ *Viyatta.*

¹⁰¹ Comy: He knows the result of karma, that his present prosperity is the result of good done to others in the past, and that there would be similar future results of his present good deeds. (DA 1:298 f)

¹⁰² Just as the qualities of Kūṭa,danta: §6(3) above: see n.

¹⁰³ *Paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ.* This confirms the purohit’s leading role in the sacrifice. As at **Soṇa,daṇḍa S** (D 4.13(5)/1:120) = SD 30.5.

¹⁰⁴ *Vidhā.* We see here an example of “demythologization,” where the Buddha shifts the word’s ritual sense to an ethical sense. On demythologization, see Intro (3) above & **Sigāl’ovāda S** (D 31/3:180-193) = SD 4.1 Intro (2).

The ten courses of action

16 Furthermore, brahmin, the brahmin purohit, just before the great sacrifice, in order to prevent any regret that might arise in ten ways, said to the rajah Mahā Vijita:

‘(1) My lord, there may be those who have come to the sacrifice, who destroy life, and also those who refrain from destroying life.¹⁰⁵

To those who destroy life, it will be so to them [let their karma be just that].¹⁰⁶

As for those who refrain from destroying life, let your majesty offer (the sacrifice) in their name.

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’¹⁰⁷

(2) My lord, there may be those who have come to the sacrifice, who take the not-given, and also those who refrain from taking the not-given.

To those who take the not-given, it will be so to them, too [let their karma be just that].

As for those who refrain from taking the not-given, let your majesty offer (the sacrifice) in their name.

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(3) My lord, there may be those who have come to the sacrifice, who commit sexual misconduct, and also those who refrain from sexual misconduct.

To those who commit sexual misconduct, it will be so to them, too [let their karma be just that].

As for those who refrain from sexual misconduct, let your majesty offer (the sacrifice) in their name.

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(4) My lord, there may be those who have come to the sacrifice, who speak falsehood, and also those who refrain from speaking falsehood.

To those who speak falsehood, it will be so to them, too [let their karma be just that].

As for those who refrain from speaking falsehood, let your majesty offer (the sacrifice) in their name.

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(5) My lord, there may be those who have come to the sacrifice, who slander, and also those who refrain from slander.

To those who slander, it will be so to them, too [let their karma be just that].

As for those who refrain from slander, let your majesty offer (the sacrifice) in their name.

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(6) My lord, there may be those who have come to the sacrifice, who speak harsh words, and also those who refrain from speaking harsh words.

To those who speak falsehood, it will be so to them, too [let their karma be just that].

As for those who refrain from speaking harsh words, let your majesty offer (the sacrifice) in their name.

Sacrifice, my lord! Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(7) My lord, there may be those who have come to the sacrifice, who talk frivolously, and also those who refrain from frivolous talk.

To those who talk frivolously, it will be so to them, too [let their karma be just that].

¹⁰⁵ *Āgamissanti kho bhoto yaññaṃ pañātipātino’pi pañātipātā paṭiviratā’pi.*

¹⁰⁶ *Ye tatha pañātipātino tesaṃ yeva tena.* Comy glosses as “there will be undesirable fruit on account of the evil of these (acts)” (*tesaṃ-ñeva tena pāpena aniṭṭho vipāko bhavissati*, DA 1:300).

¹⁰⁷ *Ye tatha pañātipātino tesaṃ-ñeva tena. Ye tatha pañātipātā paṭiviratā te ārabha yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittam eva bhavam antaram pasādetu.* Comy glosses *sajjataṃ* as *vissajjatu*, “dismiss (them)” (DA 1:300).

As for those who refrain from frivolous talk, let your majesty offer (the sacrifice) in their name.
Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(8) My lord, there may be those who have come to the sacrifice, who are covetous, and also those who refrain from covetousness.

To those who covet, it will be so to them, too [let their karma be just that]. [139]

As for those who refrain from covetousness, let your majesty offer (the sacrifice) in their name.
Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(9) My lord, there may be those who have come to the sacrifice, who harbour ill will, and also those who refrain from ill will.

To those who harbour ill will, it will be so to them, too [let their karma be just that].

As for those who refrain from ill will, let your majesty offer (the sacrifice) in their name.
Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(10) My lord, there may be those who have come to the sacrifice, who hold wrong view, and also those who refrain from wrong view.

To those who hold wrong view, it will be so to them, too [let their karma be just that].

As for those who refrain from wrong view, let your majesty offer (the sacrifice) in their name.
Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

The brahmin purohit, brahmin, just before the great sacrifice, in order to prevent any regret that might arise in ten ways, said this to the rajah Mahā Vijita.

Mahā Vijita’s successful sacrifice

17a THE FOUR CONSENTING PARTIES. Then, brahmin, the brahmin purohit instructed, inspired, roused and gladdened the mind of the rajah Mahā Vijita while he was offering of the great sacrifice with its sixteen aspects, thus:¹⁰⁸

(1) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but he has *not* summoned the kshatriya vassals in the market towns and the country.”

But then, my lord, the rajah Mahā Vijita offers just such a great sacrifice. My lord, those who speak thus of the rajah are unjustified.¹⁰⁹ For, my lord, the rajah has indeed summoned the kshatriya vassals in the market towns and the country.

May the rajah, my lord, know it in this way.

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(2) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but he has *not* summoned the members of the royal court in the market towns and the country.”...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(3) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but he has *not* summoned the brahmin householders of the great halls in the market towns and the country.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah has indeed summoned *them*...

¹⁰⁸ *Sandassesi samādapesi samuttejesi sampahamsesi*. On its application to the Dharma, see SD 9 (§1.25)n.

¹⁰⁹ *Evam pi bhoto rañño vattā dhammato n’atthi*.

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(4) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but he has *not* summoned the householders of means in the market towns and the country.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah has indeed summoned *them*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

17b MAHĀ VIJITA’S QUALITIES. (5) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but he is *not* well born on both the mother’s and the father’s sides for seven generations,

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(6) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but he is *not* without reproach or defect in terms of birth.” [140]

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(7) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but he is *not* handsome, good-looking, pleasing, endowed with the most excellent colour, of perfect complexion, of perfect physique, of no mean appearance, one worthy of being looked at.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(8) Or, “The rajah Mahā Vijita offers a great sacrifice, but he is *not* prosperous, of great wealth and means, with abundant gold and silver, with abundant means of enjoyment, with abundant goods and grain, with a full treasury.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(9) Or, “The rajah Mahā Vijita offers a great sacrifice, but he is *not* powerful, endowed with a four-fold army, obedient and compliant to instructions, truly burning up his enemies by his glory.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(10) Or, “The rajah Mahā Vijita offers a great sacrifice, but he is *not* a faithful donor, a master giver, whose door was always open, a wellspring to recluses, brahmins, the poor, wayfarers, paupers and beggars: he did *no* good works.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(11) Or, “The rajah Mahā Vijita offers a great sacrifice, but he is *not* well learned in all kinds of learning.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!

(12) Or, “The rajah Mahā Vijita offers a great sacrifice, but he is *not* intelligent, perceptive, wise, capable of thinking out matters regarding the past, the future and the present.”

... My lord, those who speak thus of the rajah are unjustified. For, my lord, the rajah is indeed *so*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

The purohit’s qualifications

17b (13) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but his brahmin purohit is *not* well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth.”

But then, my lord, offers just such a great sacrifice. [141] My lord, those who speak thus of the rajah are unjustified. For, my lord, the brahmin purohit is indeed *well born*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

(14) ‘My lord, should there be those who say of your majesty’s great sacrifice, thus:

“The rajah Mahā Vijita offers a great sacrifice, but his brahmin purohit is *not* a mantra-reciter, a mantra-expert, a master of the Three Vedas, along with their invocations and rituals, phonology and etymology, and the Iti,hāsa Purāṇas as the fifth; and is well versed in nature lore and the marks of the great man.”

...those who speak thus of the rajah are unjustified. For, my lord, the brahmin purohit is indeed *a mantra-reciter*...

(15) Or, that “His brahmin purohit is *not* morally virtuous, mature in virtue, endowed with mature virtue.”

...those who speak thus of the rajah are unjustified. For, my lord, the brahmin purohit is indeed *morally virtuous*...

(16) Or, that “His brahmin purohit is *not* intelligent, perceptive, wise, the first or second to hold out the sacrificial ladle.”

...those who speak thus of the rajah are unjustified. For, my lord, the brahmin purohit is indeed *intelligent*...

Sacrifice, my lord! Let it go, my lord! Rejoice, my lord! Light up your heart, inwardly, in faith, my lord!’

Thus, brahmin, the brahmin purohit instructed, inspired, roused and gladdened the mind of the rajah Mahā Vijita while he was offering of **the great sacrifice with its sixteen aspects**.¹¹⁰

The purity of the great sacrifice

18a Now, brahmin, in the sacrifice, no oxen were killed, no goats were killed, neither chickens nor pigs were killed, nor were any life put to death;¹¹¹ no trees were cut down, no bunches of darbha grass¹¹² were mown down to serve as sacrificial grass.

18b There were slaves, messengers, and labourers, but they did all their work without being driven by the rod [by the fear of punishment], nor driven by fear, nor weeping, with tears in their faces. Indeed, those who wished to work, did so. Those who did not wish to work, did not.¹¹³ The sacrifice was accomplished with only ghee, oil, fresh butter, curds, honey and molasses.¹¹⁴ [142]

¹¹⁰ On the 16 aspects, see §20c below.

¹¹¹ This sentence up to here similarly appears in **Pāyāsi S** (D 23.31/2:353 f): see Intro (3.2) above.

¹¹² Darbha grass, *dabbha*, ie, bunches of kusha (*kusa*, *Poa cynosuroides*), a grass with long pointed stalks (MW). The sacrificial animals were laid on the darbha grass and ritually killed.

¹¹³ See (**Pasenadi**) **Yañña S** (S 3.9/1:75 f) = SD 22.11 for the opp case.

¹¹⁴ *Sappi,tela,navanīta,dadhi,madhu,phāṇitena c’eva so yañño niṭṭhānamagamāsi*. See Intro (3.4).

One sacrifice deserves another

19a Then, brahmin, the kshatriya vassals from the market towns and the country, the members of the royal court from the market towns and the country, the brahmins of the great halls from the market towns and the country, and the householders of means from the market towns and the country, bearing abundant wealth, approached the rajah Mahā Vijita and said thus:

‘Your majesty, this abundant wealth we have brought, we dedicate to your majesty. May your majesty accept it.’¹¹⁵

‘Enough, sirs! Abundant, too, is my wealth obtained from taxes that are just. Let it be yours, take more from here!’

19b When the rajah had refused them, they moved to one side and consulted one another, thus:

‘Indeed, it is not proper for us to bring all this wealth back again to our houses. The rajah Mahā Vijita offers a great sacrifice. Come now let us, too, offer a sacrifice after his!’

20a Then, brahmin, the kshatriya vassals from the market towns and the country placed their gifts to the east of the sacrifice arena.

And the members of the royal court from the market towns and the country placed their gifts to the south of the sacrifice arena.

And the brahmins of the great halls from the market towns and the country placed their gifts to the west of the sacrifice arena.

And the householders of means from the market towns and the country placed their gifts to the north of the sacrifice arena.

20b Now, brahmin, in the sacrifice, no oxen were killed, no goats were killed, neither chicken nor pigs were killed, nor were any life put to an end; no trees were cut down, no bunches of darbha grass were mown down to serve as sacrificial grass.

There were slaves, messengers, and labourers, but they did all their work without being driven by the rod [by the fear of punishment], nor driven by fear, nor weeping, with tears in their faces. Indeed, those who wished to work, did so. Those who did not wish to work, did not. The sacrifice was accomplished with only ghee, oil, fresh butter, curds, honey and molasses.¹¹⁶ [143]

20c And thus, brahmin, there were the four consenting parties, the rajah Mahā Vijita endowed with eight qualities, the brahmin purohit endowed with four qualities, and the three modes (of offering).

This, brahmin, is called the successful sacrifice with the three modes and the sixteen requisites.

21a When this was said, the brahmins exclaimed, making a loud and great sound, thus:

‘What a sacrifice! What a successful sacrifice!’”

The brahmin Kūṭa,danta could only sit in silence.

Kūṭa,danta questions the Buddha

Kūṭa,danta is impressed

21b Then the brahmins said this to the brahmin Kūṭa,danta, thus:

“But why does master Kūṭa,danta not applaud the recluse Gotama’s well said words as being well said?”

“Sirs, it is not that I do not applaud the recluse Gotama’s well said words as being well said. For, if I were not to applaud the recluse Gotama’s well said words as being well said, my head would split apart!

For, sirs, it occurred to me that the recluse Gotama did not say, ‘Thus have I heard,’ or ‘It is worthy to be so.’¹¹⁷

¹¹⁵ *Idaṃ deva pahūtam sāpateyyam devaṃ ñeva uddissa ābhatamim. Tam devo patigaṇhātū’ ti.*

¹¹⁶ This episode has a parallel in **Mahā Sudassana S** (D 17) in connection with another ancient king, Mahā Sudassana. However, instead of the 4 upper classes, only “brahmin householders” (*brahmin gaha,patika*) are mentioned as building a house (*nivesana*) for Mahā (D 17.1.24/1:180) = SD 36.12.

¹¹⁷ The 2 sentences: *Evam me sutan ti vā evam arahati bhavitun ti vā.*

But the recluse Gotama only said, ‘Thus it was then,’ or ‘It was like that then.’¹¹⁸

Regarding this, sirs, it occurred to me, ‘Surely, at that time, either the recluse Gotama himself was the rajah Mahā Vijita, the master sacrificer (yañña,sāmi), or he was the brahmin purohit, the supervisor of the sacrifice (yājetā).’

[To the Buddha:] Does the recluse Gotama recall [admit]¹¹⁹ that, having himself offered the sacrifice¹²⁰ or having supervised it,¹²¹ after death when the body has broken up, was reborn in a happy heavenly world?”

“I recall [admit], brahmin, that, having offered such a sacrifice or having supervised it, after death when the body has broken up, I was reborn in a happy heavenly world.

At that time, I was the brahmin purohit, the supervisor of the sacrifice.^{122,}

Gifts bearing great fruits

22 REGULAR DANA. “Is there, master Gotama, any other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites?” [144]

“There is, brahmin, another sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites.”

“And what, master Gotama, is this other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites?”

“It is **the regular giving customarily given by families, dedicated to morally virtuous renunciants.**¹²³

This sacrifice, brahmin, is less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites.”

23 “What is the cause, master Gotama, what is the condition, that the regular giving, customarily given by families, dedicated to morally virtuous renunciants, is less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites?”

“Brahmin, neither arhats nor those who have entered the arhat path would approach such a sacrifice (as the latter).

What is the reason for this?

Because, brahmin, there is beating with rods, or seizing by the throats, to be seen there. As such, neither arhats nor those who have entered the arhat path would approach such a sacrifice.

On the other hand, brahmin, arhats and those who have entered the arhat path would approach such sacrifices as the regular giving customarily given by families, dedicated to morally virtuous renunciants.

What is the reason for this?

Because, brahmin, there is neither beating with rods, nor seizing by the throats, to be seen there. As such, **arhats and those who have entered the arhat path** would approach such a sacrifice.

This is the cause, brahmin, this is the condition, that the regular giving, customarily given by families, dedicated to morally virtuous renunciants, is less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites.”

24 DONATING A VIHARA. “Is there, master Gotama, any other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites *and* the regular giving, customarily given by families?”

¹¹⁸ *Evam tadā āsi ittham tadā āsi’ tveva bhāsati*

¹¹⁹ *Abhijānāti.*

¹²⁰ “Having himself offered the sacrifice,” *yajitvā*, ie, he performed the sacrifice himself.

¹²¹ “Having had the sacrifice offered,” *yajeti* (causative), ie, he directed another (the purohit) to perform the sacrifice.

¹²² *Aham tena samayena purohito brāhmaṇo ahoṣim tassa yaññassa yājetā’ ti.*

¹²³ *Yāni kho pana tāni brāhmaṇa nicca,dānāni anukula,yaññāni sīlavante pabbajite uddissa dīyanti.* This regular giving (*nicca,dāna*) is clearly the Buddha’s response to a similar Vedic ritual “daily sacrifice” (*nitya,karma*).

“There is, brahmin, another sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than *these*.”

“And what, master Gotama, is this other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites and the regular giving, customarily given by families?”

“Brahmin, it is **the building of a vihara dedicated to the sangha of the four directions**.

This sacrifice, brahmin, is less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites, and the regular giving, customarily given by families.”

25 GOING FOR REFUGE. “Is there, master Gotama, any other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites, and the regular giving customarily given by families, and the donation of a vihara?”

“There is, brahmin, another sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than *these*.”

“And what, master Gotama, is this other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites, and the regular giving customarily given by families, and the donation of a vihara?”

“Brahmin, it is those **who, their minds radiant with faith, go to the Buddha as refuge, go to the Dharma as refuge, go to the Sangha as refuge**.

This sacrifice, brahmin, is less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites *and* the donation of a vihara.” [146]

26 UNDERTAKING THE TRAINING-RULES. “Is there, master Gotama, any other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites, and the regular giving customarily given by families, and the donation of a vihara, and the going for refuge?”

“There is, brahmin, another sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than *these*.”

“And what, master Gotama, is this other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites, and the regular giving customarily given by families, and the donation of a vihara, and the going for refuge?”

“Brahmin, it is those **who, their minds radiant with faith, undertake the training-rules [precepts]**

- to refrain from destroying life,
- to refrain from taking the not-given,
- to refrain from sexual misconduct,
- to refrain from false speech, and
- to refrain from strong drinks, distilled drinks, fermented drinks and that which causes heedlessness.

This sacrifice, brahmin, is less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites, and the regular giving customarily given by families, and the donation of a vihara, and the going for refuge, and the going for refuge.”

[147] **27** “But is there, master Gotama, any other sacrifice, less difficult and less troublesome, of greater fruit and greater benefit, than this threefold successful sacrifice with its sixteen requisites, and the regular giving customarily given by families, and the donation of a vihara, and the going for refuge, and the training-rules?”¹²⁴

¹²⁴ In the PTS ed, the foll *Sāmañña,phala* section is treated as a *peyyāla* (stock passage) to be inserted.

THE FRUIT OF RECLUSESHIP¹²⁵ (*Sāmañña,phala*)

(A) MORAL DEVELOPMENT (*SĪLA,SIKKHĀ*)¹²⁶

*True purpose of recluseship*¹²⁷

41 “Here, brahmin, there arises in the world the Tathagata [Thus Come One], an arhat, fully self-awakened, accomplished in knowledge and conduct, well-gone, knower of the worlds, unexcelled trainer of tamable people, teacher of beings human and divine, awakened, blessed.

Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers¹²⁸ and people, he makes it known to others. He teaches the Dharma, good in its beginning, good in its middle, good in its end, endowed with meaning and phrasing. He proclaims the holy life that is entirely complete and pure.

42 A householder or householder’s son, hearing the Dharma, **[63] gains faith**¹²⁹ in the Tathagata and reflects:

‘The household life is stifling, a dusty path.¹³⁰ The life of renunciation is like the open air. It is not easy living in a house to practise the holy life completely, in all its purity, like a polished conch-shell. What if I were to shave off my hair and beard, put on the saffron robes, and go forth from the household life into homelessness?’

43 So after some time he abandons his accumulation of wealth, great and small; he gives up his circle of relatives, great and small; shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

44 When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.¹³¹ Having taken up the rules of training, he trains himself in them,

¹²⁵ The *italicized* section and page numbers from here on are those of **Sāmañña,phala S** (D 2.41-98/1:63-85) = SD 8.10.

¹²⁶ For a summary of this whole section on moral virtue, see **Sāmañña,phala S** (D 2) = SD 8.10 Intro (3).

¹²⁷ This important section [40-42] shows the true motivation for renunciation and becoming monastics. The first two immediate benefits of renunciation [35-38] are motivated by worldly desires, and as such are not the true reasons for becoming a monastic.

¹²⁸ *deva*, here in the sense of “devas by convention” (*sammati,deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti,deva*) and “gods by purification” (*visuddhi,deva*), ie the Buddhas, Pratyeka Buddhas and Arhats. (Nc 307; KhA 123). See §2, “Your majesty” n.

¹²⁹ “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:207; my emphases).

¹³⁰ *Sambādho gharavāso rajāpatho*. There is a wordplay on *sambādha*, “crowded, stifling, narrow, full of hindrances.” The word *sambādha* also refers to the male organ (V 1:216, 2:134) or the female organ (V 4:259; Sn 609; J 1:61, 4:260).

¹³¹ “Resort” (*gocara*), lit “the cow’s routine path or pasture.” Here it refers to two aspects of the renunciant’s life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208). In this sense, *agocara* refers to places that are unsuitable for renunciants to resort to (whether for alms or visit) (D 1:63 = It 118 M 1:33 S 5:187 It 96; cf Dh 22). In Comys, *gocara* refers to places suitable for meditation (Vism 127). We can also take *gocara* here in the psychological sense of *ārammana*, that is, sense-objects. In other words, one “possessed of proper conduct and resort” means “accomplished in proper conduct of body and of mind.”

seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal deeds, his livelihood is purified, and he is possessed of moral virtue. He guards the sense-doors, is possessed of mindfulness and full awareness, and is content.¹³²

THE SHORT SECTION ON MORAL VIRTUE

[The moralities §43-62¹³³ = Brahma,jāla Sutta, D 1.8-27/1:4-11]

[Basic precepts]

Right bodily conduct [D 1.8/1 :4]

45a And how, brahmin, is a monk accomplished in moral virtue?

(1) Here, brahmin, having abandoned the destruction of life, a monk¹³⁴ abstains from destroying life. He dwells with rod and weapon laid down, conscientious,¹³⁵ merciful, compassionate for the welfare of all living beings.

This is part of his moral virtue.¹³⁶

(2) Having abandoned the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a pure mind.

This, too, is part of his moral virtue.

(3) Having abandoned incelibacy, he lives a celibate life, living apart, refraining from the sexual act,¹³⁷ the way of the village.¹³⁸

This, too, is part of his moral virtue.

Right Speech [D 1.9]

45b (4) Having abandoned false speech, he abstains from false speech. He¹³⁹ speaks the truth, keeps to the truth as his bond, trustworthy, reliable, no deceiver of the world.

This, too, is part of his moral virtue.

55 Having abandoned divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. **[64]** What he has heard there he does not tell here to break these people apart from those people there.

Thus reconciling those who have broken apart or consolidating those who are united, he loves concord, delights in concord, enjoys concord, speaks words of concord.

This, too, is part of his moral virtue.

(6) Having abandoned abusive speech, he abstains from abusive speech. He speaks words that are humane, soothing, loving, touching, urbane, and delightful and pleasant to the multitude.

This, too, is part of his moral virtue.

(7) Having abandoned idle chatter, he abstains from idle chatter. He speaks in season, speaks what is true, what is beneficial. He speaks on the Doctrine and the Discipline. He speaks words worth treasuring, seasonable, **[D 1:5]** backed by reason, measured, connected with the goal.¹⁴⁰

This, too, is part of his moral virtue.

¹³² Thānissaro abridges this section.

¹³³ These three sections (comprising 13 items or groups) on moral virtue occur verbatim (in whole or with some omissions) in all of the first 13 suttas and may, according to TW Rhys Davids, have once formed a separate “tract” (D:RD 1:3 n1). See Gethin 2001: 195 f. See Intro (3) above.

¹³⁴ *Bhikkhu*: in **Brahma,jāla S** (D 1.8-28/1:3-13 = SD 25.2) the reading is *samaṇo Gotamo* throughout.

¹³⁵ *lajjī*, “feel shame, modest”, explain in the Comy on S 1:73 as “one who has moral shame (*hiri*) and moral fear (*ottappa*).” Opp *alajjī*, shameless.

¹³⁶ *Idam pi’ssa hoti sīlasmim*, lit “this too is in his moral virtue.” **Brahmajāla S** refrain: *Thus the ordinary person would praise the Tathāgata*. D 1.8.

¹³⁷ *Brahma,cariya* is the supreme conduct or holy life, ie celibacy. DA points out that it involves refraining from other forms of erotic behaviour besides intercourse.

¹³⁸ *gāma,dhamma*, ie the way of the householder, vulgar (in the sense of being associated with the masses).

¹³⁹ PTS ed has *samaṇo Gotamo* here, which seems rather abrupt.

¹⁴⁰ *attha,samhitam*.

General [D 1.10]

45c (8) He abstains from damaging seeds and plant life.¹⁴¹

Sāmaṇera,sikkhā 6-10 [D 1:6]

- (9) He eats only once a day, refraining from the evening meal and from food at improper times.¹⁴²
 (10) He abstains from dancing, singing, music and from watching shows.
 (11) He abstains from wearing garlands and from beautifying himself with scents and make-up.
 (12) He abstains from high and luxurious beds and seats.
 (13) He abstains from accepting gold and silver [money].

General

- (14) He abstains from accepting uncooked grain; raw meat; women and girls; male and female slaves; goats and sheep, fowl and pigs; elephants, cattle, horses, and mares.
 (15) He abstains from accepting fields and lands [property].¹⁴³
 (16) He abstains from running messages [or errands].
 (17) He abstains from buying and selling.
 (18) He abstains from dealing with false scales, false metals, and false measures.
 (19) He abstains from bribery, deception, and fraud.
 (20) He abstains from wounding, executing, imprisoning, highway robbery, plunder, and violence.
 This, too, is part of his moral virtue.

THE MEDIUM SECTION ON MORAL VIRTUE [Addictions]

46¹⁴⁴ [D 1.11] Or, whereas some good recluses and brahmins, living off food given in faith, are bent on damaging seeds and plant life such as these: plants propagated from roots, stems, joints, buddings, and seeds [65]—he abstains from damaging seeds and plant life such as these.

This, too, is part of his moral virtue. [D 1:6]

47 [D 1.12] Or, whereas some good recluses and brahmins, living off food given in faith, are bent on consuming stored-up goods such as these: stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat—he abstains from consuming stored-up goods such as these.

This, too, is part of his moral virtue.

48 [D 1.13] Or, whereas some good recluses and brahmins, living off food given in faith, are bent on watching shows such as these: dancing, singing, music, plays, ballad recitations, hand-clapping, cymbals and drums, painted scenes,¹⁴⁵ acrobatic and conjuring tricks,¹⁴⁶ elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and troop movements—he abstains from watching shows such as these.

¹⁴¹ Curiously, this replaces the precept against intoxicants which is omitted.

¹⁴² “Improper times” here means between noon and the following dawn (V 1:83).

¹⁴³ The Buddha however accepted land from rajahs like Bimbisāra and Pasenadi, and others like Anāthapiṇḍaka and Visākhā, which were received in the name of the Sangha. What is connoted here is accepting land on a personal basis.

¹⁴⁴ From here on, the numberings of PTS ed & Bodhi (tr), *Discourse on the Fruits of Recluseship* (1989) agree. See D 2.17a n (SD 8.10).

¹⁴⁵ *Sobha,nagarakaṃ*, “of the city of Sobha” (the city of the Gandharvas or heavenly musicians). RD thinks it refers to a ballet with fairy scenes. Bodhi (1989): “art exhibitions.”

¹⁴⁶ *Caṇḍālaṃ vaṃsaṃ dhopanaṃ*, an obscure phrase. The performers were presumable of the lowest caste. DA thinks of an iron ball (used for juggling?). Cf **Citta Sambhūta J** (J 4:390) where the phrase appears.

This, too, is part of his moral virtue.

49 [D 1.14] Or, whereas some good recluses and brahmins, living off food given in faith, are addicted to heedless and idle games such as these—eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins [or jackstraws], dice, stick games, hand-pictures,¹⁴⁷ ball-games [marbles], blowing through toy pipes [playing whistling games with folded leaves], playing with toy ploughs, turning somersaults [acrobatics], playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air or on one’s back, guessing thoughts, mimicking deformities—[D 1:7] he abstains from heedless and idle games such as these.

This, too, is part of his moral virtue.

50 [D 1.15] Or, whereas some good recluses and brahmins, living off food given in faith, are bent on high and luxurious furnishings such as these—over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woollen coverlets, woollen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringes, silk coverlets embroidered with gems; large woollen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with awnings, couches with red cushions for the head and feet—[66] he abstains from using high and luxurious furnishings such as these.

This, too, is part of his moral virtue.

51 [D 1.16] Or, whereas some good recluses and brahmins, living off food given in faith, enjoy scents, cosmetics, and means of beautification such as these: rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara [darkening one’s eye-lashes], bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes—he abstains from using scents, cosmetics, and means of beautification such as these.

This, too, is part of his moral virtue.

52 [D 1.17] Or, whereas some good recluses and brahmins, living off food given in faith, are bent on low chatter,¹⁴⁸ such as these: talking about kings, robbers, ministers of state; armies, dangers, and wars; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women [D 1:8] and heroes; the gossip of the street and the well; tales of the dead; tales of diversity [philosophical discussions of the past and the future], the creation of the world and of the sea, and talk of whether things exist or not [or, talk about gain and loss]¹⁴⁹—he abstains from talking about low topics such as these.

This, too, is part of his moral virtue.

53 [D 1.18] Or, whereas some good recluses and brahmins, living off food given in faith, are bent on debates such as these—

‘You do not understand this Dharma [Teaching] and Vinaya [Discipline]. I understand this Dharma and Vinaya. What could you understand of this Dharma and Vinaya? You are practising wrongly. I am practising rightly. I am being consistent. You are inconsistent. What should be said first you said after. What should be said after you said first. What you took so long to think out has been refuted. Your viewpoint has been overthrown. You are defeated. Go and try to salvage your viewpoint; extricate yourself if you can!’¹⁵⁰

¹⁴⁷ The hand is dipped in paint or dye, then struck on the ground or a wall, so that the player creates the figure of an elephant, a horse, etc. In classical Thai literature, the boy genius Sri Thanonchai is well known for this skill.

¹⁴⁸ *Tiracchāna, kathā*, lit animal talk. As animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards. Cf Lohicca S (D 1:228).

¹⁴⁹ *Iti, bhavābhāva, kathā*, may be rendered as “being and non-being” or as “profit and loss”, but according to Walshe, the philosophical sense (as in Horner and Ñāṇamoli translations of Sandaka S, M 76) is preferable.

¹⁵⁰ This is stock: **Brahmajāla S** (D 1:8), **Sāmañña,phala S** (D 1:66), **Pāsādika S** (D 3:117), **Saṅgīti S** (D 3:210), **Mahā Sakuludāyī S** (M 2:3), **Sāmagāma S** (M 2:245), **Hāliddakāni S 1** (S 3:12), **Viggāhika Kathā S** (S 5:418) and **Mahā Niddesa** (Nm 1:173). See Brahmajāla S, D 1:2 f. Cf **Alagaddūpama S** (M 22) where a similar statement is made regarding the wrong reason for learning the Dharma (M 22.10/1:133).

This, too, is part of his moral virtue.

54 [D 1.19] Or, whereas some good recluses and brahmins, living off food given in faith, [67] are bent on relaying messages and running errands for people such as these: kings, ministers of state, noble warriors, brahmins, householders, or youths [who say],

‘Go here, go there, take this there, fetch that here’—he abstains from running messages and errands for people such as these.

This, too, is part of his moral virtue.

55 [D 1.20] Or, whereas some good recluses and brahmins, living off food given in faith, engage in deceitful pretensions (to attainments), flattery (for gain), subtle insinuation or hinting (for gain), pressuring (for offerings), and pursuing gain with gain, he abstains from such pretensions and flattery.¹⁵¹

This, too, is part of his moral virtue. [D 1:9]

THE GREAT SECTION ON MORAL VIRTUE¹⁵² [Right Livelihood]

56 [D 1.21] Or, whereas some good recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such as:

- reading marks on the limbs [eg, palmistry, sole-reading];
- reading omens and signs;
- interpreting celestial events [lightning, falling stars, comets];
- interpreting dreams;
- reading marks on the body [eg, physiognomy, phrenology];
- reading marks on cloth gnawed by mice;
- offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil;
- offering oblations using oral spells;
- offering blood-sacrifices;
- making predictions based on the fingertips;
- determining whether the site for a proposed house or garden is propitious or not [geomancy];
- making predictions for officers of state;
- laying demons in a cemetery;
- laying spirits;
- reciting house-protection charms [or the use of charms recited by those living in an earthen house];
- snake charming, treating poisoning, curing scorpion-stings and rat-bites;
- interpreting animal and bird sounds and the cawing of crows;
- foretelling the remaining duration of life;
- reciting charms for protection against arrows;
- reciting charms to understand the calls of birds and animals

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

57 [D 1.22] Or, whereas some good recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such as:

- determining lucky and unlucky gems, staffs, garments, swords, arrows, bows, and other weapons;
- determining lucky and unlucky women, men, boys, girls, male slaves, female slaves;
- determining lucky and unlucky elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards [or iguana], long-eared rodents,¹⁵³ tortoises, and other animals

¹⁵¹ For details, see Vism 1.61-82.

¹⁵² For Pali listing and nn, see **Brahma,jāla S** (D 1.21-27) = SD 25.2.

¹⁵³ *Kaṇṇika, lakkaṇam*, from *kaṇṇa*, “ear.” DA thinks it means either ear-rings or house-gables, both of which do not fit here. Walshe follows the Thai tr which, probably following an old tradition, has *tun*, “bamboo-rat” (see

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

58 [D 1.23] Or, whereas some good recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such [68] as forecasting thus: [D 1:10]

the leaders [rajahs]¹⁵⁴ will march forth [advance];

the leaders will return [retreat];

our leaders will attack, and their leaders will retreat;

their leaders will attack, and our leaders will retreat;

there will be triumph for our leaders and defeat for their leaders;

there will be triumph for their leaders and defeat for our leaders;

thus there will be triumph, thus there will be defeat

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

59 [D 1.24] Or, whereas some good recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such as forecasting thus:

there will be a lunar eclipse;

there will be a solar eclipse;

there will be an occultation of an asterism;

the sun and moon will go their normal courses;

the sun and moon will go astray;

the asterisms will go their normal courses;

the asterisms will go astray;

there will be a meteor shower;

there will be a darkening of the sky;

there will be an earthquake;

there will be thunder coming from a clear sky;

there will be a rising, a setting, a darkening, a brightening of the sun, moon, and asterisms;

such will be the result of the lunar eclipse, of the solar eclipse *and so on*

—he abstains from wrong livelihood through such low arts as these. [D1:11]

This, too, is part of his moral virtue.

60 [1.25] Or, whereas some good recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such [69] as forecasting thus:

there will be abundant rain; there will be a drought;

there will be plenty; there will be famine;

there will be rest and security; there will be danger;

there will be disease; there will be health [freedom from disease];

or they earn their living by counting, accounting, calculation,

composing poetry, or teaching hedonistic arts and doctrines

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

61 [D 1.26] Or, whereas some good recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such as:

calculating auspicious dates for marriages (where the bride is brought home or leaves the house), betrothals, divorces;

calculating auspicious dates for collecting debts or making investments and loans;

reciting charms for becoming attractive or unattractive;

McFarland, *Thai-English Dictionary*, p371). Franke says “an animal that is always mentioned with the hare” and considers that it must mean an animal with long ears.

¹⁵⁴ *Raññam* (gen pl), ie the joint leaders (rajah) of a republican state in ancient India.

curing women who have undergone miscarriages or abortions [or, reviving the fetuses of abortive women],¹⁵⁵

reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;

getting oracular answers to questions addressed to a mirror, to a young girl, or to a spirit medium;

worshipping the sun, worshipping Mahā Brahmā, bringing forth flames from the mouth, invoking the goddess of luck

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

62 [D 1.27] Or, whereas some good recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such as:

promising gifts to deities in return for favors; fulfilling such promises;

demonology;

teaching house-protection spells;

inducing virility and impotence;

consecrating sites for construction;

giving ceremonial mouthwashes and ceremonial bathing;

offering sacrificial fires;

preparing emetics, purgatives, expectorants, diuretics, headache cures;

preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium [eye-wash] and counter-medicines;

curing cataracts, practising surgery, practising as a children's doctor, administering medicines and treatments to cure their after-effects

—he abstains from wrong livelihood through such low arts as these.¹⁵⁶ [D 1.27 ends here.] [D1:12]

This, too, is part of his moral virtue.

Confidence through practising the above moralities

63 A monk thus accomplished in moral virtue sees no danger anywhere owing to his restraint through moral virtue. Just as a head-anointed noble kshatriya rajah who has defeated his enemies sees no danger anywhere from his enemies, [70] in the same way the monk thus accomplished in moral virtue sees no danger owing to his restraint through moral virtue.

Possessing this aggregate of noble moral virtue, he experiences within himself a joy that is blameless. This is how a monk is accomplished in moral virtue.¹⁵⁷

(B) MENTAL DEVELOPMENT (SAMĀDHI,SIKKHĀ)

Sense-restraint (Custody of the senses)

64 And how, brahmin, does a monk guard the sense-doors?

¹⁵⁸(1) Here, brahmin, on seeing a form with the eye, a monk does not grasp at its signs or its details.¹⁵⁹ For, on account of dwelling without restraint over the eye-faculty, the evil unwholesome states of covetousness or discontent¹⁶⁰ might assail him.

¹⁵⁵ *Viruddha,gabbha,karaṇaṃ.*

¹⁵⁶ It is the practice of medicine for gain that is here condemned. (Walshe)

¹⁵⁷ For a summary of this whole section on moral virtue, see **Sāmañña,phala S** (D 2) = SD 8.10 Intro (3).

¹⁵⁸ This whole para: *Idha mahārāja bhikkhu cakkhunā rūpaṃ disvā na nimitta-g,gāhī hoti nānuvyañjana-g,gāhī. Yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā,domanassā pāpakā akusalā dhammā an-vāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.*

¹⁵⁹ *Na nimitta-g,gāhī hoti nānuvyañjana-g,gāhī*, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature).” Comys say that “**appearance**”(nimitta) here refers to a grasping arising through one's sensual lust (*chanda,rāga,vasena*) or on account of one's view (*diṭṭhi,matta,vasena*); “**feature**” (*anuvyañjana*) here refers to

(2) On hearing a sound with the ear, he does not grasp at its signs or its details. For, on account of dwelling without restraint over the eye-faculty, the evil unwholesome states of covetousness or discontent might assail him.

(3) On smelling a smell with the nose, he does not grasp at its signs or its details. For, on account of dwelling without restraint over the eye-faculty, the evil unwholesome states of covetousness or discontent might assail him.

(4) On tasting a taste with the tongue, he does not grasp at its signs or its details. For, on account of dwelling without restraint over the eye-faculty, the evil unwholesome states of covetousness or discontent might assail him.

(5) On feeling a touch with the body, he does not grasp at its signs or its details. For, on account of dwelling without restraint over the eye-faculty, the evil unwholesome states of covetousness or discontent might assail him.

(6) On cognizing a mind-object with the mind, he does not grasp at its signs or its details. For, on account of dwelling without restraint over the mind-faculty, the evil unwholesome states of covetousness or discontent might assail him.

Possessing this noble restraint over the sense-faculties, he experiences within himself a joy that is blameless.

This, brahmin, is how a monk guards the sense-doors.

Mindfulness and full awareness¹⁶¹

65 And how, brahmin, is a monk possessed of mindfulness and full awareness?

Here, brahmin,

- (1) while going forward or back, he is clearly aware of what he is doing;
- (2) while looking forward or back, he is clearly aware of what he is doing;
- (3) while bending or stretching, he is clearly aware of what he is doing;
- (4) while carrying his upper robe, outer robe and bowl, he is clearly aware of what he is doing;
- (5) while eating, drinking, chewing and tasting, he is clearly aware of what he is doing;
- (6) while voiding or peeing, he is clearly aware of what he is doing;
- (7) while walking, while standing, while sitting, while asleep, while awake,¹⁶² while talking, or while remaining silent, he is clearly aware of what he is doing.

This, brahmin, is how [71] a monk is possessed of mindfulness and full awareness.

Contentment

66 And how is a monk content?

Here, brahmin, he is content with robes to protect his body and with almsfood to sustain his belly, and wherever he goes he sets out only with these with him.

Here, just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with robes to protect his body and with almsfood to sustain his belly, and wherever he goes, he takes only these with him.

This, brahmin, is how a monk is content.

finding delight by grasping at another's limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.

¹⁶⁰ These "evil unwholesome qualities" (*pāpakā akusalā dhammā*) are the five aggregates, listed in full at §68.

¹⁶¹ *Sati, sampajañña* = *sati*, "mindfulness," *sampajañña*, "full awareness." In **Satipaṭṭhānas Ss**, however, this section is "full awareness" (*sampajañña*); "mindfulness" (*sati*). See SD 13 Intro (3.6abc).

¹⁶² "When asleep, when awake" *sutte jāgarite*. Comy glosses *sutte* as *sayane*, "lying down, sleeping." See Intro (3.6c).

Abandoning the mental hindrances

67 Possessing this aggregate of noble moral virtue and this aggregate of noble sense-restraint and this aggregate of noble mindfulness and full awareness and this aggregate of noble contentment, he seeks out a secluded dwelling: a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw.¹⁶³

Returning from his almsround, after his meal, he sits down, crosses his legs, keeps his body erect, and establishes mindfulness before him.¹⁶⁴

68 (1) Abandoning **covetousness** with regard to the world, he dwells with a mind devoid of covetousness. He cleanses his mind of covetousness.

(2) Abandoning **ill will and anger**, he dwells with a mind devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger.

(3) Abandoning **sloth and torpor**, he dwells with a mind devoid of sloth and torpor, mindful, alert, perceiving light. He cleanses his mind of sloth and torpor.

(4) Abandoning **restlessness and remorse**, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and remorse.

(5) Abandoning **spiritual doubt**, he dwells having crossed over doubt, with no perplexity with regard to wholesome mental states. He cleanses his mind of doubt.

Similes for the hindrances

69 (1) Suppose, brahmin, that a man, taking a loan, invests it in his businesses. His businesses succeed. He repays his old debts and there is a surplus for maintaining his wife. The thought would occur to him,

‘Before, taking a loan, I invested it in my businesses. [72] Now my businesses have succeeded. I have repaid my old debts and there is a surplus for maintaining my wife.’ Because of that he would experience joy and happiness.

70 (2) Suppose, brahmin, that a man falls sick, in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him,

‘Before, I was sick. Now, I have recovered from that sickness. I enjoy my meals and there is strength in my body.’ Because of that he would experience joy and happiness.

71 (3) Suppose, brahmin, that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him,

‘Before, I was bound in prison. Now, I am released from that bondage, safe and sound, with no loss of my property.’ Because of that he would experience joy and happiness.

72 (4) Suppose, brahmin, that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, free, able to go where he likes. The thought would occur to him,

‘Before, I was a slave, subject to others,... Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.’ [73] Because of that he would experience joy and happiness.

¹⁶³ This stock phrase of 9 places conducive to meditation are found at D 1:72, 207, 2:242, 3:49; M 1:181, 269, 274, 346, 440, 441, 2:162, 226, 3:3, 35, 115-117; A 2:210, 3:92, 100, 4:436, 5:207; Nm 1:26, 140, 2:341; Miln 369. A shorter list, probably later, is mentioned in **Anāpāna,sati S** (M 118): “Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty abode, sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.” (M 118.17/3:82).

¹⁶⁴ Comy. He applies mindfulness towards his meditation subject; or he sets it up in the region of the mouth. As such, it is said in the Vibhaṅga: “This mindfulness is set up, set up well, at the tip of the nose or at the sign of the mouth” (Vbh ¶537/252). NT: The “sign of the mouth” (*mukha,nimitta*) is the middle region of the upper lip, against which the air strikes when it comes out of the nose.

73 (5) Suppose, brahmin, that a man, carrying money and goods, is journeying on a road through the wilderness. As time passes, he eventually emerges from the wilderness, safe and sound, with no loss of property. The thought would occur to him,

‘Before, carrying money and goods, I was journeying on a road through the wilderness. Now I have emerged from the wilderness, safe and sound, with no loss of my property.’ Because of that he would experience joy and happiness.

74 In the same way, brahmin, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a journey on a road through the wilderness.¹⁶⁵

75 When he is aware that these five hindrances are abandoned in him, he regards it as solvency, good health, release from prison, emancipation, a place of security.

Resultant joy and peace

76¹⁶⁶ Seeing that they have been abandoned within him, he becomes glad. For one who is glad, zest arises. For one whose mind is zestful, the body becomes tranquil. One tranquil in body becomes happy. For one who is happy, the mind concentrates.¹⁶⁷

THE FOUR DHYANAS

The 1st dhyana

77 (1) Quite secluded from sensual pleasures, secluded from unwholesome mental states, he reaches and dwells in the **first dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness, born of solitude.¹⁶⁸

He permeates and pervades, floods and fills this very body¹⁶⁹ with the zest and happiness born of solitude.¹⁷⁰ [74]

78 Brahmin, just as if a skilled bathman or bathman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would not drip; even so, the monk permeates—this very body with the zest and happiness born of solitude. There is nothing of his entire body unpermeated by zest and happiness born of solitude.

This sacrifice, too, brahmin, is even¹⁷¹ less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice.

¹⁶⁵ MA 2:318-321 explains this section in some detail: see App to **Mahā Assa,pura S** (M 39) = SD 10.13.

¹⁶⁶ From here on, the numbering breaks off from the PTS ed and follows Bodhi’s (1989:40). See §46 n.

¹⁶⁷ *Tass’ime pañca nīvaraṇe pahīṇe attani samanupassato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pīṭimanassa kāyo passambhati. Passaddha,kāyo sukhaṃ vedeti. Sukhino cittaṃ samādhiyati.* This important stock passage is found throughout the Nikāyas: **Sāmañña,phala S** (D 2.76/1:73), **Poṭṭhapāda S** (D 9.10a/1:182), **Subha S** (D 10.2.-21/1:207), **Kevaḍḍha S** (D 11.44/1:214), **Tevijja S** (D 13/1:250), **Saṅgīti S** (D 33/3:241, 243), **Das’uttara S** (D 34/3:279 (×5)), **Vatthūpama S** (M 7/1:38 (×3)), **Cūḷa Assa,pura S** (M 40.8/1:283); **Ānāpāna,sati S** (M 118/3:86 (×2), 87 (×2)); **Pamāda,vihāri S** (S 35.97/4:78 (×2), 79 (×2)); **Pāṭaliya S** (S 42.13/4:352 (×2), 353-358); **Sīla S** (S 46.3/5:69 (×2)), **Upakkilesa S** (S 46.33/5:92), **Anupakkilesa S** (S 46.34/5:93 (×2)), **Bhikkhuṇī Vāsaka S** (S 5:156 (×2)), **Ānanda S** (S 54.13/5:332 (×2), *sambojjhaṅga*), **Bhikkhū S** (S 54.16/5:339 (×2), *sambojjhaṅga*), **Nandiya S** (S 55.40/5:398 (×3), 399); **Parisa S** (A 3.93/1:243), **Ājāniya S** (A 3.94/1:244), **Jāta,rūpa S** (A 3.100 /1:254, 257, 258); **Vimuttāyatana S** (A 5.26/3:21, 22 (×2), 23 (×2)); **(Agata,phala) Mahānāma S** (A 6.10/3:285 (×2), 286, 287 (×2), 288); **(Dasaka) Cetanā,karaṇīya S** (A 10.2/5:3); **(Eka,dasaka) Cetanā,karaṇīya S** (A 11.2/5:312), **Paṭhama Mahānāma S** (A 11.12/5:329, 330 (×2), 331 (×2), 332), **Dutiya Mahānāma S** (A 11.13/5:334).

¹⁶⁸ On the omission of “one-pointedness of mind” (*cittassa ek’aggatā*) and “concentration” (*samādhi*) here, see **The Laity and Dhyana** = SD 8.4.

¹⁶⁹ Here “body” (*kāya*) refers to the “mental body” (*nāma,kāya*), ie feeling (*vedanā*), perception (*saññā*), formations (*saṅkhāra*), and consciousness (*viññāna*) (Vism 4.175/169).

¹⁷⁰ These are the dhyana factors: *vitakka vicāra pīti sukhasa ek’aggatā*, respectively.

¹⁷¹ *Pi*.

The 2nd dhyana

79 (2) And, furthermore, brahmin, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he reaches and dwells in **the second dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.

He permeates and pervades, [75] floods and fills this very body with the zest and happiness born of concentration.

80 Brahmin, just as a lake with spring-water welling up from within, having *no* inflow from the east, *no* inflow from the west, *no* inflow from the north, or *no* inflow from the south, and with the skies *not* bringing heavy rain over and again.¹⁷² Yet the cool spring welling up from within the lake would permeate and pervade, flood and fill it with cool waters—there being no part of the lake unpervaded by the cool waters.

Even so, the monk permeates this very body with the zest and happiness born of concentration. There is nothing of his entire body unpervaded by zest and happiness born of concentration.

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

The 3rd dhyana

81 (3) And furthermore, brahmin, with the fading away of zest, he dwells equanimous, mindful and clearly knowing, and experiences happiness with the body. He reaches and dwells in **the third dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

He permeates and pervades, floods and fills this very body with the happiness free from zest.

82 Brahmin, just as in a pond of the blue lotuses, red and white lotuses, or red lotuses,¹⁷³ born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated, pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water;

even so, the monk permeates this very body with the happiness free from zest, so that there is no part of his entire body that is not pervaded with this happiness free from zest.

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

The 4th dhyana

83 (4) And furthermore, brahmin, with the abandoning of joy and abandoning of pain,¹⁷⁴ and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the fourth dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.¹⁷⁵

He sits, pervading the body with a pure, bright mind,¹⁷⁶ so that there is no part of his entire body that is not pervaded by a pure, bright mind.

¹⁷² Be Ee devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya. Ce devo ca kālena kālaṃ sammā dhāraṃ nānupaveccheyya. Se omits na: devo ca kālena kālaṃ sammā dhāraṃ anupaveccheyya. See D 1:74 n6. For preferring the na reading, see **Dhyana** = SD 8.4 (8.2).

¹⁷³ uppala (Skt utpala), paduma (padma) and puṇḍarīka respectively. This simile also found in **Kāya,gatā,sati S** (M 119.20/3:93 f). See **Āyācana S** (S 6.12/1:138) where the simile of lotuses in a pond is applied to beings of different spiritual dispositions.

¹⁷⁴ “Joy...pain,” sukha...dukkha: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” domanassa...somanassa—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthana S** (S 36.6/4:207-210) = SD 5.5.

¹⁷⁵ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—equanimity (upekhā), mindfulness (satī) and one-pointedness of mind (cittassa ek’aggatā)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña,phala S** (D 2.83/1:75) = SD 8.10 & **Dhyana** = SD 8.4 (5.4).

84 Brahmin, just as if a man were sitting covered from head to foot with a white cloth, [76] so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright mind. There is no part of his entire body that is not pervaded by pure, bright mind.

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

Insight knowledge

85 ¹⁷⁷With his mind thus concentrated, purified, and bright, unblemished, free from defects, ¹⁷⁸pliant, malleable, steady and utterly unshakable, he directs and inclines it to **knowledge and vision**.

He understands thus:

‘This body of mine is form composed of the four great elements, ¹⁷⁹born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. ¹⁸⁰And this consciousness of mine lies attached here, bound up here.’¹⁸¹

86 ¹⁸²Brahmin, just as if there were a beautiful beryl ¹⁸³gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, through which runs a blue, or yellow, or red, or white thread, or brown thread¹⁸⁴—and a man with good eyesight, taking it in his hand, were to reflect on it thus:

¹⁷⁶ See **Accharā Vagga** (A 1.6.1-2): “Monks, this mind is radiant (*pabhassara*), but it is defiled by defilements from outside. The uninstructed ordinary person does not understand this as it really is. As such, for him there is no personal development.” (A 1:10). On reaching the 4th dhyana, the practitioner becomes directly aware of the truly and naturally pure nature of the mind. See also A:ÑB 1999 §4.

¹⁷⁷ This and foll passage = **Subha S** (D 10.2.21-22/1:209).

¹⁷⁸ *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in *Vism* 20.105 ff are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

¹⁷⁹ The 4 great (or primary): earth (*mahā, bhūtā*), water, fire, wind (D 1:214; *Vism* 11.27; *Abhs* 154).

¹⁸⁰ See **Vammika S** (M 23.4/1:144) for parable of the anthill (representing the body).

¹⁸¹ This statement means that consciousness here (in a physical being) is dependent on the physical body. RD points out that this and other passages disprove the idea that the consciousness (*viññāṇa*) transmigrates. For holding such a view, Sāti was severely rebuked by the Buddha (M 38). A new re-linking consciousness (*paṭisandhi*) arises at conception, dependent on the old one (see *Vism* 17.164 ff).

¹⁸² This and prev passage = **Subha S** (D 10.2.21-22/1:209) = **Mahā Sakuludāyi S** (M 77.29/2:17). The beryl simile, relating to the Bodhisattva’s gestation period (as a foetus), at **Mahāpadāna S** (D 14.1.21/2:13) = **Acchariya Abbhūta S** (M 123.12/3:121).

¹⁸³ *Veluriya*: from a metathesis of *veruliya* comes Greek *beryllos* “beryl,” whence German *Brille* “spectacles” (originally of beryl). (Walshe)

¹⁸⁴ “Through which runs...etc,” *tatra suttam āvutaṃ nīlam vā pītam vā lohitaṃ vā odātam vā paṇḍu, suttam vā*. Rhys Davids tr *pīta* here as “orange-coloured,” and *paṇḍu* as “yellow” (D:RD 1:87), while Bodhi (1989) has “yellow” and “brown” respectively (1989:44). *Paṇḍu, sutta* is found in **Vidhura Paṇḍita J** (J 545/6:305), where EB Cowell & WHD Rouse tr it as “white thread” (J:C&R 6:147). Both *pīta* and *paṇḍu* sometimes refer to “yellow.” SED def *pāṇḍu* as “yellowish white, white, pale.” Comys offer no explanation, except that the gem “is like the physical body, and the thread running through it is like insight knowledge (*vipassanā, ñāṇa*)” (DA 1:211). DANṬ (New Subcomy) corrects “insight knowledge” to “insight consciousness” (*vipassanā, viññāṇa*, DANṬ :VRI 2:126). **Jothi-ko**: “Generally, ‘knowledge and vision’ is the ability, the state of clarity, enabling one to see even hidden things clearly. So the image of a transparent gem. It is both ‘higher than Jhāna,’ if the absorptions are taken as ‘pleasant abiding in the here and now.’ And ‘less than the absorptions’ if they are used as a way of reaching full enlightenment. So, obviously, it is not the *sammā ñāṇa*—knowledge of liberation. The colors of old were often associated with natural phenomena. *Paṇḍu* is earthen colors, the word used even today to denote the dyeing of robes: various natural hues of brown, mostly. Just as *lohita* is both ‘blood’ and the color of ‘red,’ *pitta* [*pīta*] is ‘bile’ and its shades, mostly ‘light green,’ off yellow.” (Email 13 Nov 2006). It is possible that the 6 colours represent the 6 sense-consciousnesses. The first 4 colours are those of the colour *kaṣiṇa* meditations: see **Mahā Parinibbāna S** (D 16.3.29-32/2:110 f) = SD 9. See *Viññāṇa* = SD 17.8a (4.1).

‘This is a beautiful beryl gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, through which runs a blue, or yellow, or red, or white, or brown thread.’

Even so, brahmin—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and utterly unshakable—he directs and inclines it to knowledge and vision.

He understands thus:

‘This body of mine is form, composed of the four great elements, born from mother and father, nourished with rice and porridge, subject to uncertainty, rubbing, pressing, breaking up and destruction. [77] And this consciousness of mine lies attached here, bound up here.’¹⁸⁵

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

Knowledge of the mind-made body

87 With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, he directs and inclines it to creating a **mind-made body**.¹⁸⁶ From this body he creates another body, endowed with form,¹⁸⁷ mind-made, complete in all its parts, not inferior in its faculties.

88 Brahmin, just as if a man were to draw a reed from its sheath, the thought would occur to him:

‘This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.’

Or, brahmin, as if a man were to draw a sword from its scabbard. The thought would occur to him:

‘This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’

Or, brahmin, as if a man were to pull a snake out from its slough. The thought would occur to him:

‘This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough’;

Even so, brahmin, with his mind thus *concentrated*, from this body he creates another body, endowed with form, mind-made, complete in all its parts, not inferior in its faculties.

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

¹⁸⁵ This statement means that consciousness here (in a physical being) is dependent on the physical body.

¹⁸⁶ “Mind-made body,” *mano,mayā kāya*. Peter Harvey: “This shows that consciousness is seen as able to leave the physical body by means of a mind-made body. Such a body could be seen as a kind of ‘subtle body,’ for a being with a mind-made body is said to feed on joy (D 1:17), not on solid nutriment (D 1:195): it thus lacks the four great elements of the physical body (solidity, cohesion, heat and motion, D 1:195). As such a body relates to the ‘realm of (pure) form,’ the subtle matter composing it can only be visible and audible matter (Vbh 405). However, the mind-made body is invisible to the normal eye (Pm 2:209). It occupies space, but does not impinge on gross physical matter, for the ‘selfhood’ of a certain god with a mind-made body is said to be as large as two or three fields, but to cause no harm to anyone (A 3:122). With such a body, a person can exercise psychic powers such as going through solid objects, being in many places at once, or flying (D 1:78).” (1993:8 digital ed)

¹⁸⁷ Exactly the same as the physical body (but mentally created). This mind-made body is what is mistaken for a soul or self.

KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

Mundane superknowledge [§89-98]

(1) Psychic powers

89 With his mind thus concentrated, purified, and bright, unblemished, free from defects,¹⁸⁸ pliant, malleable, steady and utterly unshakable, he directs and inclines it to **[78] the manifold psychic powers.**¹⁸⁹

Having been one he becomes many; having been many he becomes one.

He appears, and vanishes.

He goes unhindered through walls, through ramparts, and through mountains as if through space.

He dives in and out of the earth as if it were water.

He walks on water without sinking as if it were earth.

Sitting cross-legged, he flies through the air like a winged bird.

With his hand he touches and strokes even the sun and the moon, so mighty and powerful.

He has power over his body up to as far as the Brahmā world.

90 Brahmin, just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or, brahmin, as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or, brahmin, as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes—even so, brahmin, with his mind thus *concentrated*, he has power over his body up to as far as the Brahmā world. **[79]**

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

(2) Clairaudience (divine ear)

91 With his mind thus *concentrated*, he hears, by means of the **divine-ear element**,¹⁹⁰ purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.

92 Brahmin, just as if a man travelling along a highway were to hear the sounds of bheri [conical drum], mridanga [tom-tom],¹⁹¹ conch-shell, cymbals, and dindima [small drum], he would know,

‘That is bheri sound; that is mridanga sound; that is conch sound; that is cymbal sound; that is dindima sound’—even so, brahmin, with his mind thus *concentrated*, he hears, by means of the divine ear-element, purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.

This, too, brahmin, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

(3) Mind-reading

93 With his mind thus *concentrated*, he directs and inclines it to **the knowledge of mind-reading.** He knows the minds of other beings, other individuals, having encompassed them with his own mind.¹⁹²

He knows a mind with lust as a mind with lust,

and a mind without lust as a mind without lust. [80]

He knows a mind with aversion as a mind with aversion,

and a mind without aversion as a mind without aversion.

He knows a mind with delusion as a mind with delusion,

¹⁸⁸ *upakkileśa*: to be distinguished from *kileśa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in *Vism* 20.105 ff are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

¹⁸⁹ *Iddhi, vidhā*. Cf **Kevaddha S** (D 11.5) where the Buddha disapproves of exhibiting such powers.

¹⁹⁰ “Divine-ear element,” *dibba, sota, dhātu*, clairaudience.

¹⁹¹ “Mridanga,” *mutiṅgā*, v1 *mudiṅgā* (V 1:15, S 2:267). See **Āṇi S** (S 20.7.2/2:266 f) = SD 11.13 & Intro.

¹⁹² The following section (italicized) is a list of mental states is apparently taken from **Satipaṭṭhāna Ss** (D 22.12/2:299 = M 10.34/1:59), where it fits more appropriately. (Walshe, D:W 546 n131). On another def of mind-reading (4 kinds), see **Sampasādaniya S** (D 28.6/3:103 f) = SD 14.10.

and a mind without delusion as a mind without delusion.
 He knows a contracted mind [due to sloth and torpor] as a contracted mind,
 and a distracted mind [due to restlessness and remorse] as a distracted mind.
 He knows an exalted mind [through the lower or higher dhyana] as an exalted mind,
 and an unexalted mind [not developed by dhyana] as an unexalted mind.
 He knows a surpassable mind as a surpassable mind,
 and an unsurpassable mind as an unsurpassable mind¹⁹³.
 He knows a concentrated mind as a concentrated mind,
 and an unconcentrated mind as an unconcentrated mind.
 He knows a released mind as a released mind,
 and an unreleased mind as an unreleased mind.

94 Brahmin, just as if a **young man or woman, fond of ornaments**, examining the reflection of his or her own face in a bright mirror or a bowl of clear water would know ‘blemished’ if it were blemished, or ‘unblemished’ if it were not—even so, brahmin, with his mind thus *concentrated*, he knows the minds of other beings, other individuals, having encompassed them with his own mind. He knows a mind with lust... without lust;... with aversion... without aversion; ... with delusion... without delusion; a contracted mind, a distracted mind; an exalted mind, an unexalted mind; a surpassable mind, an unsurpassable mind; a concentrated mind, an unconcentrated mind; a released mind, an unreleased mind—he knows each of them just as it is. [81]

This, too, brahmin, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

(4) The knowledge of the recollection of past lives

95 With his mind thus *concentrated*, he directs and inclines it to **the knowledge of the recollection of past lives**.¹⁹⁴ He recollects manifold past existence, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, thus:

‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such my life-span. Passing away from that state, I re-arose here.’

Thus, brahmin, he recollects his manifold past lives in their modes and details.¹⁹⁵

96 Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, ‘I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home’;¹⁹⁶ [82]

Even so, brahmin, with his mind thus *concentrated*, he recollects his manifold past lives...in their modes and details.

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

¹⁹³ Unsurpassable (*anuttaram*) mind, probably synonymous with “developed” mind. See D:W 592 n667.

¹⁹⁴ *Pubbe,nivāsanānussati*, lit “recollection of past abiding [existence].” The remainder of this is expanded into 4 sections in **Brahma,jāla S** (D 1.1.31-34/1:13-16 = SD 25.3(76.3)) and 3 sections in **Sampasādaniya S** (D 27.15-17/3:107-112 = SD 10.12). In both cases, each explains how the eternalist view arose.

¹⁹⁵ This knowledge is detailed at Vism 13.13-71/411-423.

¹⁹⁶ The 3 villages are the existences (*bhava*) or worlds, ie, the sense-desire world, the form world, and the formless world (MA 2:323).

(5) The knowledge of the rebirth of beings (the divine eye)

97 With his mind thus *concentrated*, he directs and inclines it to **the knowledge of the passing away and re-arising of beings**.¹⁹⁷ He sees—by means of the divine eye [clairvoyance],¹⁹⁸ purified and surpassing the human—beings passing away and re-arising, and he knows how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma:

‘These beings—who were endowed with evil conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—after death, when the body has broken up, have re-arisen in a plane of misery, an evil destination, a lower realm, in hell.

But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—after death, when the body has broken up, have reappeared in a happy destination, in heaven.’

Thus, brahmin, by means of the divine eye, [83] he sees beings passing away and re-arising, and *how they fare according to* their karma.

98 Brahmin, just as if there were a mansion in the central square (where four roads meet), and a man with good eyesight standing on top of it were to see people entering a house, leaving it, wandering along the carriage-road, and sitting down in the central square (where four roads meet). The thought would occur to him,

‘These people are entering a house, leaving it, walking along the streets, and sitting down in the central square [where four roads meet].’¹⁹⁹

Even so, brahmin, with his mind thus *concentrated*, he sees by means of the divine eye, how beings *fare in accordance* with their karma.

This sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice, too.

(C) DEVELOPMENT OF WISDOM (PAÑÑĀ,SIKKHĀ)

(6) The knowledge of the destruction of mental cankers

99a With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, the monk directs and inclines it to **the knowledge of the destruction of the mental cankers**.²⁰⁰

99b He knows, as it is really is, that

this is suffering (*dukkha*);

¹⁹⁷ *Cutūpapāta ñāṇa*, or “knowledge of rebirth according to karma” (*yathā,kammūpaga ñāṇa*), or “the divine eye” (*dibba,cakkhu*): see foll n.

¹⁹⁸ *Dibba,cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma,cakkhu*) (see n in §104). On the relationship of this knowledge to the 62 grounds for wrong views, see **Brahma,jāla S** (D 1) = SD 25.3(76.3). See pre c.

¹⁹⁹ On the significance of this simile in confirming canonical acceptance of the intermediate state (*antarā,bhava*), see “**Is Rebirth Immediate?**” = SD 2.17.8.

²⁰⁰ *Āsava-k,khaya,ñāṇa*. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists four *āsava*: the canker of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence or becoming (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of three cankers (omitting the canker of views) [43] is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhatood. See BDict under *āsava*.

this is the arising of suffering;
 this is the ending of suffering;
 this is the path to the ending of suffering;²⁰¹

these are mental cankers;
 this is the arising of cankers;
 this is the ending of cankers;
 this is the path to the ending of cankers.²⁰²

99c His mind, thus knowing, thus seeing, is released from the canker of sensual desire, the canker of existence, the canker of ignorance.²⁰³ With release, there is the knowledge, ‘Released (am I)!’ He knows that ‘Birth is ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.’²⁰⁴

99d Brahmin, just as if there were a **pool of water in a mountain glen**, clear, limpid, unsullied,²⁰⁵ where, a person with good eyes, from its edge, would see shellfish and shells, or gravel and pebbles, or shoals of fish moving about or resting in it,²⁰⁶ and it would occur to him,

‘This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting’—even so, with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and utterly unshakable, the monk directs and inclines it to the knowledge of the ending of the mental cankers.

99e He knows, as it is really is, that

this is suffering (*dukkha*);
 this is the arising of suffering;
 this is the ending of suffering;
 this is the path to the ending of suffering;

these are mental cankers;
 this is the arising of cankers;
 this is the ending of cankers;
 this is the path to the ending of cankers.’

His mind, thus knowing, thus seeing, is released from the canker of sensual desire, the canker of existence, the canker of ignorance. With release, there is the knowledge, ‘Released (am I)!’ He knows that ‘Birth is ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.’

²⁰¹ These 4 statements on suffering pose an interesting problem: they are not called “noble truths” here (nor in **Ariya,pariyesanā S**, M 26.43). Norman remarks that these four statements, which also likewise appear in **Mahā Saccaka S** (M36.42/1:249), but are not referred to as the noble truths about suffering, “and since they appear to be subordinate to the four statements about the *āsavas*, it is possible that the statements about misery are a later addition [here], which led to a parallel, but inappropriate, set of four statements being evolved about the *āsavas*, to provide a symmetry” (Norman 1990:26). For a discussion on the formulation of the noble truths, see Norman 1982:377-91 & also Schmithausen 1981:205.

²⁰² As in **Ariya,pariyesanā S** (M 26.42) = SD 1. On the application of the four noble truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 & SD 17.4(8.4)

²⁰³ See §99a n here.

²⁰⁴ *Nāparam itthatāya*: lit. “there is no more of ‘thusness.’” See **Mahānidāna S** (M 15.22) = SD 5.17.

²⁰⁵ “Clear, limpid, unsullied,” *accho vipassanno anāvilo*.

²⁰⁶ *Udaka,rahado accho vipassanno anāvilo tatha cakkhumā puriso tīre ṭhito passeyya sippi,sambukam pi sakkhara,kaṭhalam pi maccha,gumbam pi carantam pi tiṭṭhantam pi*. This whole section also in **Pañihita Acchanna Vagga** (A 1.5.5-6) in the same context, differently worded.

99f And this sacrifice, brahmin, is even less difficult and less troublesome, of greater fruit and greater benefit, than the previous sacrifice. *But*, brahmin, there is no other success of a sacrifice that is higher than or more sublime than the success of this sacrifice.” [D 1:147]

Kūṭa,danta goes for refuge

28 When this²⁰⁷ was said, the brahmin Kūṭa,danta said this to the Blessed One:

“Excellent, bhante! Excellent, master Gotama! Just as if, master Gotama, one were to place upright what had been overturned, were to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way, in numerous ways, the Dharma has been made clear by master Gotama.

I go to the master Gotama for refuge, and to the Dharma, and to the sangha of monks. May master Gotama remember me as a layman who has gone for refuge, from this day forth, for life.

Master Gotama, I [148] set free these seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred goats, and seven hundred rams, I give them their life. And may they eat green grass and drink cool water, and may the cool breezes blow around them!”²⁰⁸

Kūṭa,danta attains the Dharma-eye

29 Then the Blessed One gave the brahmin Kūṭa,danta a **progressive talk**—that is to say, he spoke on giving (*dāna*), spoke on moral virtue (*sīla*) and spoke on the heavens (*sagga*); and explained the danger, the vanity and the disadvantages of sensual pleasures (*kām’ādīnava*), and the advantages of renunciation (*nekkhamm’ānisaṃsa*).

When the Blessed One perceived that the brahmin Kūṭa,danta’s mind was prepared, pliant, free from obstacles, elevated and lucid, then he explained to him the teaching peculiar to the Buddhas,²⁰⁹ that is to say, suffering, its arising, its cessation, and the path.²¹⁰

And just as a clean cloth, with all its stains removed, would take dye, even so did the brahmin Kūṭa,danta, even while seated there, there arose the dust-free stainless Dharma-eye [vision of truth],²¹¹ thus:

“**All that is of the nature of arising is of the nature of ending.**”

(*Yam kiñci samudaya,dhammam sabbantaṃ nirodha,dhamman ti*)

30a Then the brahmin Kūṭa,danta, who has seen the truth,²¹² won the truth, knew the truth, plunged into the truth, crossed over doubt, abandoned uncertainty, one who, independent of others, has gained self-confidence in the teacher’s teaching,²¹³ said this to the Blessed One:

²⁰⁷ “This” refers to the whole of the *Sāmañña,phala* passage, beginning just after §28 and ending here.

²⁰⁸ This passage as at the closing of (**Uggata,sarīra**) **Aggi S** (A 7.44.17/4:45 f) = SD 3.16.

²⁰⁹ *Buddhānaṃ sāmukkaṃsikaṃ desanā*.

²¹⁰ This is stock: V 1:15; D 1:148; A 3:184 etc.

²¹¹ *Evam eva kūṭadantassa brāhmaṇassa tasmim yeva āsane virajam vīta,malam dhamma,cakkhum udapādi*.

Comy says that the “Dharma-eye” (*dhamma,cakkhu*) is the path of streamwinning: in **Brahmāyu S** (M 91.36/2:145), it refers to the 3 paths (*tiṇṇaṃ maggānaṃ*), ie culminating in non-return; in **Cūḷa Rāhul’ovāda S** (M 147.9/3:280), the destruction of cankers (*āsava-k,khaya*). The following sentence: “All that is subject to arising is subject to ending,” shows the mode in which the path arises. The path takes ending (nirvana) as its object, but its function is to penetrate all conditioned states as being subject to arising and ending. (MA 3:92)

²¹² “The truth” (*dhamma*) here refers to the 4 noble truths. Having seen the truth for himself, he cuts off the fetter of doubt and now has “the noble and liberating view that accordingly leads the practitioner to the complete destruction of suffering” (*yā’yam diṭṭhi ariyā niyyānikā niyyāti tak,karassa sammā,dukkha-k,khayāya*, **Kosambiya S**, M 48.7/1:322)

²¹³ *Atha kho kūṭadanto brāhmaṇo diṭṭha,dhammo patta,dhammo vidita,dhammo pariyogāḷha,dhammo tiṇṇa,-vicikiccho vigata,katham,katho vesārajjā-p,patto apara-p,paccayo satthu,sāsane*. As at V 1:12 f (streamwinning of Koṇḍañña, Vappa & Bhaddiya), 15 f (streamwinning of Mahānāma & Assaji); **Ambaṭṭha S** (D 3.2.21-22/1:110); **Kūṭadanta S** (D 5.29/1:149); **Cūḷa Saccaka S** (M 35.24/1:234, 26/1:235); **Upāli S** (M 18/1:380); **Mahā Vaccha,-**

“May master Gotama accept a meal tomorrow along with the order of monks.”
The Blessed One consented by his silence.

The Buddha accepts Kūṭa,danta’s alms-offering

30b Then the brahmin Kūṭa,danta having known the Blessed One’s consent, rose from this seat, saluted the Blessed One, and keeping him on his right [going sunwise around him], departed.

Then the brahmin Kūṭa,danta, prepared exquisite foods, hard and soft, at his own sacrificial arena,²¹⁴ and when the night had passed [at dawn], announced the time to the Blessed One:

“Bhante, it is time for the meal.”

Then, the Blessed One, having dressed himself in the morning and taking robe and bowl, went, along with the order of monks, to the brahmin Kūṭa,danta’s sacrificial arena. Having arrived there, he sat down on the prepared seat.

Then the brahmin Kūṭa,danta, [149] with his own hands, served the order of monks headed by the Buddha, exquisite food, hard and soft, and satisfied them. When the Blessed One had finished his meal and taken his hand out of his bowl, the brahmin Kūṭa,danta sat on a low seat at one side.

Then the Blessed One, having instructed, inspired, roused and gladdened²¹⁵ the brahmin Kūṭa,danta with a Dharma talk, rose from his seat and left.

— evaṃ —

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gotta S (M 73.10/1:491); **Dīgha,nakha S** (M 74.15/1:501); **Brahmāyu S** (M 91.36/2:145); **Sīha S** (A 8.12.9/4:186); **Ugga S 1** (A 8.21/4:209); **Ugga S 2** (A 8.22/4:214); **Kuṭṭhi S** (U 5.3/49).

²¹⁴ Sacrificial pit, *yaññāvāṭa* (Ce PTS) (Skt *yajña,vāṭa*): better reading is *yañña,vāṭa* (Be Ce), and as suggested by Kern (*Toevogeselen*, sv): D 1:142, 148; J 1:135.3:45. 517, 6:215 (*yaññavāṭa*); cf *yaññavāṭaka* (C 1.7,2). Cf CPD: *avāṭa*, a hole; a pit (or basin).

²¹⁵ “Having instructed, . . . with a Dharma talk, inspiring them, firing them with enthusiasm and gladdening them,” *dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā*. This action sequence reflects the basic structure of the Buddha’s teaching method: (1) the Dharma is shown (*sandassetvā*); (2) the listener/s are filled with enthusiasm (*samādapetvā*); (3) they are fired with commitment (*samuttejetvā*); and (4) filled with joy (*sampahaṃsetvā*). The Commentaries explain that by instructing, the Buddha dispels the listener’s **delusion**; by inspiring him, **heedlessness** is dispelled; by rousing him, **indolence** is dispelled; and by gladdening, brings the practice to a **conclusion**. In short, when we teach Dharma to benefit others, we should do our best to **bring instruction, inspiration, motivation and joy** to the listener. These four qualities are, in fact, the sixth or last of the ideal skills of a Dharma speaker (**Udāyi S**, A 3:184).

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