

kūṭadantasutta
With Kūṭadanta

1. khāṇumatakabrāhmaṇaḡahapatikā
1. The Brahmins and Householders of Khāṇumata

evaṃ me sutāṃ—
So I have heard.

ekam samayaṃ bhagavā magadhesu cārikāṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena khāṇumataṃ nāma magadhānaṃ brāhmaṇaḡāmo tadavasari.

At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata.

tatra sudāṃ bhagavā khāṇumate viharati ambalaṭṭhikāyaṃ.
There he stayed nearby at Ambalaṭṭhikā.

tena kho pana samayena kūṭadanto brāhmaṇo khāṇumataṃ ajjhāvasati sattussadaṃ satinaḡaṭṭhodaḡaṃ sadhaññaṃ rājabhoggaṃ rañña māgadghena seniyeṇa bimbiṣāreṇa dinnaṃ rājadāyaṃ brahmadeyyaṃ.

Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

tena kho pana samayena kūṭadantassa brāhmaṇassa mahāyaṇño upakkaḡo hoti.
Now at that time Kūṭadanta had prepared a great sacrifice.

satta ca usabhasatāni satta ca vaccharasatāni satta ca vaccharisatāni satta ca aḡasatāni satta ca urabbhasatāni thūṇupanītāni honti yaṇṇatthāya.

Bulls, bullocks, heifers, goats and rams—seven hundred of each—had been led to the post for the sacrifice.

assosaṃ kho khāṇumatakā brāhmaṇaḡahapatikā:
The brahmins and householders of Khāṇumata heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito magadhesu cārikāṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi khāṇumataṃ anuppatto khāṇumate viharati ambalaṭṭhikāyaṃ.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Khāṇumata and is staying in a forest nearby.

taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā aḡaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

so imaṃ lokaṃ sadevaḡaṃ samāraḡaṃ sabrahmaḡaṃ sassamaṇabrāhmaṇiṃ paḡaṃ sadevamanussaṃ sayāṃ abhiñña sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

so dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapariṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hoti’ti.

It’s good to see such perfected ones.”

atha kho khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamanti.

Then, having departed Khāṇumataka, they formed into companies and headed to Ambalaṭṭhikā.

tena kho pana samayena kūṭadanto brāhmaṇo uparipāsāde divāseyyaṃ upagato hoti.
Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap.

addasā kho kūṭadanto brāhmaṇo khāṇumatake brāhmaṇagahapatike khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūte yena ambalaṭṭhikā tenupasaṅkamante.
He saw the brahmins and householders heading for Ambalaṭṭhikā,

disvā khattaṃ āmantesi:
and addressed his steward,

“kiṃ nu kho, bho khatte, khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamanti”ti?
“My steward, why are the brahmins and householders headed for Ambalaṭṭhikā?”

“atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi khāṇumataṃ anupatto, khāṇumate viharati ambalaṭṭhikāyaṃ.
“The ascetic Gotama has arrived at Khāṇumataka and is staying at Ambalaṭṭhikā.

taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

tamete bhavantaṃ gotamaṃ dassanāya upasaṅkamanti”ti.
They’re going to see that Master Gotama.”

atha kho kūṭadantassa brāhmaṇassa etadahosi:
Then Kūṭadanta thought,

“sutaṃ kho pana metaṃ:
“I’ve heard that

‘samaṇo gotamo tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ jānāti’ti.
the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories.

na kho panāhaṃ jānāmi tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ.
I don’t know about that,

icchāmi cāhaṃ mahāyaññaṃ yajitum.
but I wish to perform a great sacrifice.

yannūnāhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ puccheyyan”ti.
Why don’t I ask him how to accomplish the sacrifice with three modes and sixteen accessories?”

atha kho kūṭadanto brāhmaṇo khattaṃ āmantesi:
Then Kūṭadanta addressed his steward,

“tena hi, bho khatte, yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkama. upasaṅkamitvā khāṇumatake brāhmaṇagahapatike evaṃ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘kūṭadanto, bho, brāhmaṇo evamāha—
‘Sirs, the brahmin Kūṭadanta asks

āgamentu kira bhavanto, kūṭadantopi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

you to wait, as he will also go to see the ascetic Gotama.”

“evaṃ, bho”ti kho so khattā kūṭadantassa brāhmaṇassa paṭissutvā yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkamī. upasaṅkamitvā khāṇumatake brāhmaṇagahapatike etadavoca:

“Yes, sir,” replied the steward, and did as he was asked.

“kūṭadanto, bho, brāhmaṇo evamāha:

‘āgamentu kira bhonto, kūṭadantopi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

2. kūṭadantaḡaṇakathā

2. The Qualities of Kūṭadanta

tena kho pana samayena anekāni brāhmaṇasatāni khāṇumate paṭivasanti:

Now at that time several hundred brahmins were residing in Khāṇumata

“kūṭadantassa brāhmaṇassa mahāyaññaṃ anubhavissāmā”ti.

thinking to participate in Kūṭadanta’s sacrifice.

assosum kho te brāhmaṇā:

They heard that

“kūṭadanto kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

Kūṭadanta was going to see the ascetic Gotama.

atha kho te brāhmaṇā yena kūṭadanto brāhmaṇo tenupasaṅkamimsu. upasaṅkamitvā kūṭadantaṃ brāhmaṇaṃ etadavocum:

They approached Kūṭadanta and said to him:

“saccaṃ kira bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti?

“Is it really true that you are going to see the ascetic Gotama?”

“evaṃ kho me, bho, hoti:

“Yes, gentlemen, it is true.”

‘ahampi samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī”ti.

“mā bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkami.

“Please don’t!

na arahati bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamtum.

It’s not appropriate for you to go to see the ascetic Gotama.

sace bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamissati, bhoto kūṭadantassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati.

For if you do so, your reputation will diminish and his will increase.

yampi bhoto kūṭadantassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati, imināpaṅgena na arahati bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamtum.

For this reason it’s not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavaṃtāṃ kūṭadantaṃ dassanāya upasaṅkamtum.

it’s appropriate that he comes to see you.

bhavañhi kūṭadanto ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahaḡayugā akkhitto anupakkuṭṭho jātivādena.

You are well born on both your mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

yampi bhavaṃ kūtadanto ubhato sujāto mātito ca pitito ca samsuddhagahaṇiko yāva sattamā piṭāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ kūtadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamtuṃ.

For this reason it's not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantam kūtadantaṃ dassanāya upasaṅkamtuṃ.
it's appropriate that he comes to see you.

bhavañhi kūtadanto aḍḍho mahaddhano mahābhogo pahūtavittūpakaraṇo pahūtājātarūparajato ... pe ...

You're rich, affluent, and wealthy, with lots of property and assets, and lots of money and grain ...

bhavañhi kūtadanto ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo ... pe ...

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. ...

bhavañhi kūtadanto abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchaṣī akhuddāvakaṣo dassanāya ... pe ...

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. ...

bhavañhi kūtadanto sīlavā vuddhasīlī vuddhasīlena samannāgato ... pe ...

You are ethical, mature in ethical conduct. ...

bhavañhi kūtadanto kalyānavāco kalyānavākkaṇaṇo poriyā vācāya samannāgato viṣṭatthāya ānelagalāya atthassa viññāpaniyā ... pe ...

You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

bhavañhi kūtadanto bahūnaṃ ācariyapācariyo tīni mānavakasaṭāni mante vāceti, bahū kho paṇa nānādisā nānājanapadā mānavakā āgacchanti bhoṭo kūtadantassa santike mantatthikā mante adhiyitukāma ... pe ...

You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. ...

bhavañhi kūtadanto jīṇṇo vuddho mahallako addhagato vayoanupatto.

You're old, elderly and senior, advanced in years, and have reached the final stage of life.

samaṇo gotamo taruṇo ceva taruṇapabbajito ca ... pe ...

The ascetic Gotama is young, and has newly gone forth. ...

bhavañhi kūtadanto rañño māgadhasa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito ... pe ...

You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

bhavañhi kūtadanto brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito ... pe ...

and the brahmin Pokkharasāti. ...

bhavañhi kūtadanto khānumataṃ ajjhāvasati sattussadaṃ satinakatthodakaṃ sadhaññaṃ rājabhoggam raññā māgadhesa seniyena bimbisārena dinnam rājadāyam brahmadeyyam.

You live in Khānumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

yampi bhavaṃ kūtadanto khānumataṃ ajjhāvasati sattussadaṃ satinakatthodakaṃ sadhaññaṃ rājabhoggam, raññā māgadhesa seniyena bimbisārena dinnam rājadāyam brahmadeyyam, imināpaṅgena na arahati bhavaṃ kūtadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamtuṃ.

For this reason it's not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantaṃ kūṭadantaṃ dassanāya upasaṅkamtun”ti.
it's appropriate that he comes to see you.”

3. buddhagunakathā

3. The Qualities of the Buddha

evaṃ vutte, kūṭadanto brāhmaṇo te brāhmaṇe etadavoca:

When they had spoken, Kūṭadanta said to those brahmins:

“tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtun,

“Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama,

na tveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtun.

and it's not appropriate for him to come to see me.

samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkutṭho jātivādena.

He is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkutṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtun.

For this reason it's not appropriate for the ascetic Gotama to come to see me;

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtun.
rather, it's appropriate for me to go to see him.

samaṇo khalu, bho, gotamo mahantaṃ nātisaṅghaṃ ohāya pabbajito ... pe ...

When he went forth he abandoned a large family circle. ...

samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmiḡataṇca vehasaṭṭhaṃ ca ... pe ...

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...

samaṇo khalu, bho, gotamo daharova samāno yuvā susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ... pe ...

He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...

samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ... pe ...

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

samaṇo khalu, bho, gotamo abhirūpo dassaṇīyo pāsādikko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakaṇso dassanāya ... pe ...

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...

samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato ... pe ...

He is ethical, possessing ethical conduct that is noble and skillful. ...

samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato viṣṭhāya anelagalāya atthassa viññāpaniya ... pe ...

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ... pe ...

He's a teacher of teachers. ...

samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ... pe ...

He has ended sensual desire, and is rid of caprice. ...

samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāyā ... pe ...

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā ... pe ...

He went forth from an eminent family of unbroken aristocratic lineage. ...

samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā ... pe ...

He went forth from a rich, affluent, and wealthy family. ...

samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā pañhaṃ pucchituṃ āgacchanti ... pe ...

People come from distant lands and distant countries to question him. ...

samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pañehi saraṇaṃ gatāni ... pe ...

Many thousands of deities have gone for refuge for life to him. ...

samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti ... pe ...

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ ...

samaṇo khalu, bho, gotamo dvattimsamahāpurisalakkhaṇehi samannāgato ... pe ...

He has the thirty-two marks of a great man. ...

samaṇo khalu, bho, gotamo ehisvāgatavādī sakhilo sammodako abbhākuṭiko uttānamukho pubbabhāsī ... pe ...

He is welcoming, congenial, polite, smiling, open, the first to speak. ...

samaṇo khalu, bho, gotamo catunnaṃ parisānaṃ sakkato garukato mānito pūjito apacito ... pe ...

He's honored, respected, revered, venerated, and esteemed by the four assemblies. ...

samaṇe khalu, bho, gotame bahū devā ca manussā ca abhippasannā ... pe ...

Many gods and humans are devoted to him. ...

samaṇo khalu, bho, gotamo yasmim gāme vā nigame vā paṭivasati na tasmim gāme vā nigame vā amanussā manusse viheṭṭenti ... pe ...

While he is residing in a village or town, non-human entities do not harass them. ...

samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo puthutitthakarānaṃ aggamakkhāyati, yathā kho pana, bho, etesaṃ samaṇabrāhmaṇānaṃ yathā vā tathā vā yaso samudāgacchati, na hevaṃ samaṇassa gotamassa yaso samudāgato.

He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins.

atha kho anuttarāya vijjācaraṇasampadāya samaṇassa gotamassa yaso samudāgato ... pe ...

Rather, he came by his fame due to his supreme knowledge and conduct. ...

samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputto sabhariyo sapariso sāmacco pañehi saraṇaṃ gato ... pe ...

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputto sabhariyo sapariso sāmacco pañehi saraṇaṃ gato ... pe ...

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato ... pe ...

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

samaṇo khalu, bho, gotamo rañño māgadhasa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito ... pe ...

He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito ... pe ...

King Pasenadi of Kosala ...

samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito ... pe ...

and the brahmin Pokkharasāti.

samaṇo khalu, bho, gotamo khāṇumataṃ anuppatto khāṇumate viharati ambalaṭṭhikāyaṃ.

The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā.

ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṃ gāmakhettaṃ āgacchanti, atithī no te honti.

Any ascetic or brahmin who comes to stay in our village district is our guest,

atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā. and should be honored and respected as such.

yampi, bho, samaṇo gotamo khāṇumataṃ anuppatto khāṇumate viharati ambalaṭṭhikāyaṃ, atithimhākaṃ samaṇo gotamo.

atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo.

imināpaṅgena nārahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtum.

For this reason, too, it's not appropriate for Master Gotama to come to see me,

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtum. rather, it's appropriate for me to go to see him.

ettake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyaṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo.

This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,

aparimāṇavaṇṇo hi so bhavaṃ gotamo"ti.

for the praise of Master Gotama is limitless."

evaṃ vutte, te brāhmaṇā kūṭadantaṃ brāhmaṇaṃ etadavocuṃ:

When he had spoken, those brahmins said to him,

"yathā kho bhavaṃ kūṭadanto samaṇassa gotamassa vaṇṇe bhāsati, ito cepi so bhavaṃ gotamo yojanasate viharati, alameva saddhena kulaputtena dassanāya upasaṅkamtum api puṭṭosenā"ti.

"According to Kūṭadanta's praises, if Master Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if they had to carry their own provisions in a shoulder bag."

"tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmā"ti.

"Well then, gentlemen, let's all go to see the ascetic Gotama."

4. mahāvijitarājayaññakathā

4. The Story of King Mahāvijita's Sacrifice

atha kho kūtadanto brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena ambalaṭṭhikā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Kūtadanta together with a large group of brahmins went to see the Buddha and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

khānumatakāpi kho brāhmaṇagahapatikā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu; appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṇhībhūtā ekamantaṃ nisīdimsu.

Before sitting down to one side, some of the brahmins and householders of Khānumataka bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

ekamantaṃ nisinno kho kūtadanto brāhmaṇo bhagavantaṃ etadavoca:

Kūtadanta said to the Buddha,

“sutaṃ metāṃ, bho gotama:

“Master Gotama, I’ve heard that

‘samaṇo gotamo tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ jānāti’^{ti}.

you know how to accomplish the sacrifice with three modes and sixteen accessories.

na kho panāhaṃ jānāmi tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ.

I don’t know about that,

icchāmi cāhaṃ mahāyaññaṃ yajitum.

but I wish to perform a great sacrifice.

sādhu me bhavaṃ gotamo tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ desetū”^{ti}.

Please teach me how to accomplish the sacrifice with three modes and sixteen accessories.”

“tena hi, brāhmaṇa, suṇāhi sādhukaṃ manasikarohi, bhāsissāmi”^{ti}.

“Well then, brahmin, listen and pay close attention, I will speak.”

“evaṃ, bho”^{ti} kho kūtadanto brāhmaṇo bhagavato paccassosi.

“Yes sir,” Kūtadanta replied.

bhagavā etadavoca:

The Buddha said this:

“bhūtapubbaṃ, brāhmaṇa, rājā mahāvijito nāma ahosi addho mahaddhana mahābhogo pahūtajātārūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro.

Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

atha kho, brāhmaṇa, rañño mahāvijitassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

Then as King Mahāvijita was in private retreat this thought came to his mind:

‘adhigatā kho me vipulā mānusakā bhogā, mahantaṃ pathavimaṇḍalaṃ abhivijīya ajjhāvasāmi, yannūnāhaṃ mahāyaññaṃ yajeyyaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāyā’^{ti}.

‘I have achieved human wealth, and reign after conquering this vast territory. Why don’t I hold a large sacrifice? That will be for my lasting welfare and happiness.’

atha kho, brāhmaṇa, rājā mahāvijito purohitaṃ brāhmaṇaṃ āmantetvā etadavoca:

Then he summoned the brahmin high priest and said to him:

‘idha mayhaṃ, brāhmaṇa, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

‘Just now, brahmin, as I was in private retreat this thought came to mind,

“adhigatā kho me vipulā mānusakā bhogā, mahantaṃ pathavimaṇḍalaṃ abhivijjiya
ajjhāvasāmi. yannūnāhaṃ mahāyaññaṃ yajeyyaṃ yaṃ mama assa dīgharattaṃ
hitāya sukhāyā”ti.

*“I have achieved human wealth, and reign after conquering this vast territory. Why don’t I
perform a great sacrifice? That will be for my lasting welfare and happiness.”*

icchāmaṃ, brāhmaṇa, mahāyaññaṃ yajitum.

Brahmin, I wish to perform a great sacrifice.

anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti.

Please instruct me. It will be for my lasting welfare and happiness.’

evaṃ vutte, brāhmaṇa, purohito brāhmaṇo rājānaṃ mahāvijitaṃ etadavoca:

When he had spoken, the brahmin high priest said to him:

‘bhoto kho rañño janapado sakaṇṭako sauppīlo, gāmaghātāpi dissanti,
nigamaghātāpi dissanti, nagaraghātāpi dissanti, panthaduhanāpi dissanti.

*‘Sir, the king’s realm is harried and oppressed. Bandits have been seen raiding villages, towns,
and cities, and infesting the highways.*

bhavaṃ kho pana rājā evaṃ sakaṇṭake janapade sauppīle balimuddhareyya,
akiccakārī assa tena bhavaṃ rājā.

*But if the king were to extract more taxes while his realm is thus harried and oppressed, he
would not be doing his duty.*

siyā kho pana bhoto rañño evamassa:

Now the king might think,

“ahametaṃ dassukhīlaṃ vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya
vā samūhanissāmī”ti, na kho panetassa dassukhīlassa evaṃ sammā samugghāto hoti.

*“I’ll eradicate this barbarian obstacle by execution or imprisonment or confiscation or
condemnation or banishment!” But that’s not the right way to eradicate this barbarian
obstacle.*

ye te hatāvasesakā bhavissanti, te pacchā rañño janapadaṃ viheṭhessanti.

Those who remain after the killing will return to harass the king’s realm.

api ca kho idaṃ saṃvidhānaṃ āgamma evametassa dassukhīlassa sammā
samugghāto hoti.

Rather, here is a plan, relying on which the barbarian obstacle will be properly uprooted.

tena hi bhavaṃ rājā ye bhoto rañño janapade ussahanti kasigorakkhe, tesam bhavaṃ
rājā bijabhattaṃ anuppadetu.

*So let the king provide seed and fodder for those in the realm who work in farming and raising
cattle.*

ye bhoto rañño janapade ussahanti vāṇijjāya, tesam bhavaṃ rājā pābhataṃ
anuppadetu.

Let the king provide funding for those who work in trade.

ye bhoto rañño janapade ussahanti rājaporise, tesam bhavaṃ rājā bhattavetaṇaṃ
pakappetu.

Let the king guarantee food and wages for those in government service.

te ca manussā sakammaṃpasutā rañño janapadaṃ na viheṭhessanti;

Then the people, occupied with their own work, will not harass the realm.

mahā ca rañño rāsiko bhavissati.

The king’s revenues will be great.

khematthitā janapadā akaṇṭakā anuppīlā. manussā mudā modamānā ure putte
naccenā apārutagharā maññe viharissanti’ti.

*When the country is secured as a sanctuary, free of being harried and oppressed, the happy
people, with joy in their hearts, dancing with children at their breast, will dwell as if their
houses were wide open.’*

‘evaṃ, bho’ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade ussaḥiṃsu kasigorakkhe, tesam rājā mahāvijito bījabhataṃ anuppadāsi.

The king agreed with the high priest’s advice and followed his recommendation.

ye ca rañño janapade ussaḥiṃsu vāṇijjāya, tesam rājā mahāvijito pābhataṃ anuppadāsi.

ye ca rañño janapade ussaḥiṃsu rājaporise, tesam rājā mahāvijito bhattavetaṇaṃ pakappesi.

te ca manussā sakammapasutā rañño janapadaṃ na viheṭṭhiṃsu, mahā ca rañño rāsiko ahoṣi.

khematṭhitā janapadā akaṇṭakā anuppīlā manussā mudā modamānā ure putte naccentā apārutagharā maññe vihariṃsu.

atha kho, brāhmaṇa, rājā mahāvijito purohitaṃ brāhmaṇaṃ āmantetvā etadavoca:

Then the king summoned the brahmin high priest and said to him:

‘samūhato kho me bhoto dassukhīlo, bhoto saṃvidhānaṃ āgamma mahā ca me rāsiko.

I have eradicated the barbarian obstacle. And relying on your plan my revenue is now great.

khematṭhitā janapadā akaṇṭakā anuppīlā manussā mudā modamānā ure putte naccentā apārutagharā maññe viharanti.

Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, dwell as if their houses were wide open.

icchāmaḥaṃ brāhmaṇa mahāyaññaṃ yajituṃ.

Brahmin, I wish to perform a great sacrifice.

anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti.

Please instruct me. It will be for my lasting welfare and happiness.’

4.1. catuparikkhāra

4.1. The Four Accessories

tena hi bhavaṃ rājā ye bhoto rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca te bhavaṃ rājā āmantayatāṃ: ‘icchāmaḥaṃ, bho, mahāyaññaṃ yajituṃ, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti. ye bhoto rañño janapade amaccā pārisajjā negamā ceva jānapadā ca ... pe ... brāhmaṇamahāsālā negamā ceva jānapadā ca ... pe ... gahapatinecayikā negamā

ceva jānapadā ca, te bhavaṃ rājā āmantayatāṃ:

In that case, let the king announce this throughout the realm to the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country:

‘icchāmaḥaṃ, bho, mahāyaññaṃ yajituṃ, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti.

“I wish to perform a great sacrifice. Please grant your approval, gentlemen; it will be for my lasting welfare and happiness.”

‘evaṃ, bho’ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi:

The king agreed with the high priest’s advice and followed his recommendation.

‘icchāmaḥaṃ, bho, mahāyaññaṃ yajituṃ, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti.

And all of the people who were thus informed responded by saying:

‘yajataṃ bhavaṃ rājā yaññaṃ, yaññakālo, mahārājā’ti.

‘May the king perform a sacrifice! It is time for a sacrifice, great king.’

ye rañño janapade amaccā pārisajjā negamā ceva jānapadā ca ... pe ...
brāhmaṇamahāsālā negamā ceva jānapadā ca ... pe ... gahapatinecayikā negamā
ceva jānapadā ca, te rājā mahāvijito āmantesi:

‘icchāmaham, bho, mahāyaññaṃ yajitum. anujānantu me bhavanto yaṃ mama assa
dīgharattam hitāya sukhāyā’ti.

‘yajataṃ bhavaṃ rājā yaññaṃ, yaññakālo, mahārājā’ti.

itime cattāro anumatiṭṭhā tasseeva yaññaṃ parikkhārā bhavanti.

And so these four consenting factions became accessories to the sacrifice.

4.2. atthaparikkhāra

4.2. The Eight Accessories

rājā mahāvijito atthahaṅgehi samannāgato—

King Mahāvijita possessed eight factors.

ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmaha-yugā
akkhitto anupakkuṭṭho jātivādena;

*He was well born on both his mother’s and father’s side, of pure descent, irrefutable and
impeccable in questions of ancestry back to the seventh paternal generation.*

abhirūpo dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato
brahmavaṇṇī brahmavacchasī akhuddāvakaśo dassanāya;

*He was attractive, good-looking, lovely, of surpassing beauty. He was magnificent, splendid,
remarkable to behold.*

aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo
pahūtaḍḍhaṇṇo paripuṇṇakosakoṭṭhāgāro;

*He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots
of money and grain, and a full treasury and storehouses.*

balavā caturaṅginīyā senāya samannāgato assavāya ovādapāṭikarāya sahati maññe
paccatthike yasasā;

*He was powerful, having an army of four divisions that was obedient and carried out
instructions. He’d probably prevail over his enemies just with his reputation.*

saddho dāyako dānapati anāvaṭadvāro

samaṇabrāhmaṇakapaṇaḍḍhikāvaṇibbakayācakānaṃ opānabhūto puññāni karoti;

*He was faithful, generous, a donor, his door always open. He was a well-spring of support,
making merit with ascetics and brahmins, for paupers, vagrants, travelers, and beggars.*

bahussuto tassa tassa sutajātassa, tassa tasseeva kho pana bhāsitaṃ atthaṃ jānāti:

*He was very learned in diverse fields of learning. He understood the meaning of diverse
statements, saying:*

‘ayaṃ imassa bhāsitaṃ atthaṃ ayaṃ imassa bhāsitaṃ attha’ti;

‘This is what that statement means; that is what this statement means.’

pandito, viyatto, medhāvī, paṭibalo, atītānāgatapaccuppanne atthe cintetum.

*He was astute, competent, and intelligent, able to think issues through as they bear upon the
past, future, and present.*

rājā mahāvijito imehi atthahaṅgehi samannāgato.

These are the eight factors that King Mahāvijita possessed.

iti imānipi atthahaṅgāni tasseeva yaññaṃ parikkhārā bhavanti.

And so these eight factors also became accessories to the sacrifice.

4.3. catuparikkhāra

4.3. Four More Accessories

purohito brāhmaṇo catūhaṅgehi samannāgato,

And the brahmin high priest had four factors.

ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā
akkhitto anupakkuṭṭho jātivādena;

*He was well born on both his mother's and father's side, of pure descent, irrefutable and
impeccable in questions of ancestry back to the seventh paternal generation.*

ajjhāyako mantadharo tinnam vedānam pāragū sanighaṇḍukeṭubhānam
sākkharappabhedānam itihāsapāñcamānam padako veyyākaraṇo
lokāyatamahāpurisalakkhaṇesu anavayo;

*He recited and remembered the hymns, and had mastered the three Vedas, together with their
vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology
and grammar, and was well versed in cosmology and the marks of a great man.*

sīlavā vuddhasīlī vuddhasīlena samannāgato;

He was ethical, mature in ethical conduct.

pañḍito viyatto medhāvī paṭhamo vā dutiyo vā sujam pagganhantānam.

He was astute and clever, being the first or second to hold the sacrificial ladle.

purohito brāhmaṇo imehi catūhaṇgehi samannāgato.

These are the four factors that the brahmin high priest possessed.

iti imānipi cattāri aṅgāni tasseva yaññassa parikkhārā bhavanti.

And so these four factors also became accessories to the sacrifice.

4.4. tissovidhā

4.4. The Three Modes

atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā tisso
vidhā desesi.

Next, before the sacrifice, the brahmin high priest taught the three modes to the king.

siyā kho pana bhoto rañño mahāyaññam yitṭhukāmassa kocideva vipphaṇṇasāro:

*'Now, though the king wants to perform a great sacrifice, he might have certain regrets,
thinking:*

“mahā vata me bhogakkhandho vigacchissatī”ti, so bhotā raññā vipphaṇṇasāro na
karaṇīyo.

“I shall lose a great fortune,” or

siyā kho pana bhoto rañño mahāyaññam yajamānassa kocideva vipphaṇṇasāro:

“mahā vata me bhogakkhandho vigacchatī”ti, so bhotā raññā vipphaṇṇasāro na
karaṇīyo.

“I am losing a great fortune,” or

siyā kho pana bhoto rañño mahāyaññam yitṭhassa kocideva vipphaṇṇasāro:

“mahā vata me bhogakkhandho vigato”ti, so bhotā raññā vipphaṇṇasāro na karaṇīyo’ti.

“I have lost a great fortune.” But the king should not harbor such regrets.’

imā kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā tisso
vidhā desesi.

These are the three modes that the brahmin high priest taught to the king before the sacrifice.

4.5. dasaākāra

4.5. The Ten Respects

atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā
dasahākārehi paṭiggāhakesu vipphaṇṇasāraṃ paṭivinesī.

*Next, before the sacrifice, the brahmin high priest dispelled the king’s regret regarding the
recipients in ten respects:*

‘āgamissanti kho bhoto yaññam pānātipātinopi pānātipatā paṭiviratāpi.

*‘There will come to the sacrifice those who kill living creatures and those who refrain from
killing living creatures.*

ye tattha pāṇātipātino, tesaṇṇeva tena.

As to those who kill living creatures, the outcome of that is theirs alone.

ye tattha pāṇātipātā paṭiviratā, te ārabha yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu.

But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.

āgamiṣanti kho bhoto yaññaṃ adinnādāyini adinnādānā paṭiviratāpi ... pe ...

There will come to the sacrifice those who steal ...

kāmesu micchācārinopi kāmesumicchācārā paṭiviratāpi ...

commit sexual misconduct ...

musāvādinopi musāvādā paṭiviratāpi ...

lie ...

pisuṇavācinopi pisuṇāya vācāya paṭiviratāpi ...

use divisive speech ...

pharusavācinopi pharusāya vācāya paṭiviratāpi ...

use harsh speech ...

samphappalāpinopi samphappalāpā paṭiviratāpi ...

talk nonsense ...

abhiḥhālunopi anabhiḥhālunopi ...

are covetous ...

byāpannacittāpi abyāpannacittāpi ...

have ill will ...

micchādītthikāpi sammādītthikāpi

have wrong view and those who have right view.

ye tattha micchādītthikā, tesaṇṇeva tena.

As to those who have wrong view, the outcome of that is theirs alone.

ye tattha sammādītthikā, te ārabha yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetū'ti.

But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.'

imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññaṃ dasahākārehi paṭiggāhakesu vippatisāraṃ paṭivinesi.

These are the ten respects in which the high priest dispelled the king's regret regarding the recipients before the sacrifice.

4.6. soḷasākāra

4.6. The Sixteen Respects

atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṃ yajamānassa soḷasahākārehi cittaṃ sandassesī samādapesī samuttejesī sampahaṃsesī

Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king's mind in sixteen respects:

siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:

'Now, while the king is performing the great sacrifice, someone might say,

‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho tassa āmantitā khattiyā ānuyantā negamā ceva jānapadā ca;

“King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country.

atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati’ti.

That’s the kind of great sacrifice that this king performs.”

evampi bhoto rañño vattā dhammato natthi.

Those who speak against the king in this way have no legitimacy.

bhotā kho pana raññā āmantitā khattiyā ānuyantā negamā ceva jānapadā ca.

For the king did indeed announce it to the aristocrat vassals of town and country.

imināpetam bhavam rājā jānātu, yajataṃ bhavam, sajjataṃ bhavam, modataṃ bhavam, cittameva bhavam antaram pasādetu. (1)

Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:

While the king is performing the great sacrifice, someone might say,

‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho tassa āmantitā amaccā pārisajjā negamā ceva jānapadā ca ... pe ... brāhmaṇamahāsālā negamā ceva jānapadā ca ... pe ... gahapatinecayikā negamā ceva jānapadā ca, atha ca pana bhavam rājā evarūpaṃ mahāyaññaṃ yajati’ ti.

“King Mahāvijita performs a great sacrifice, but he did not announce it to the ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country. That’s the kind of great sacrifice that this king performs.”

evampi bhoto rañño vattā dhammato natthi.

Those who speak against the king in this way have no legitimacy.

bhotā kho pana raññā āmantitā gahapatinecayikā negamā ceva jānapadā ca.

For the king did indeed announce it to all these people.

imināpetam bhavam rājā jānātu, yajataṃ bhavam, sajjataṃ bhavam, modataṃ bhavam, cittameva bhavam antaram pasādetu. (2–4.)

Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:

While the king is performing the great sacrifice, someone might say

‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, atha ca pana bhavam rājā evarūpaṃ mahāyaññaṃ yajati’ ti.

that he does not possess the eight factors.

evampi bhoto rañño vattā dhammato natthi.

bhavam kho pana rājā ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

imināpetam bhavam rājā jānātu, yajataṃ bhavam, sajjataṃ bhavam, modataṃ bhavam, cittameva bhavam antaram pasādetu. (5)

siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:

‘rājā kho mahāvijito mahāyaññaṃ yajati no ca kho abhirūpo dassanīyo pāsāḍiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasi akhuddāvakaṣo dassanāya ... pe ...

no ca kho aḍḍho mahaddhano mahābhogo pahūtājatarūparajato pahūtavittūpakaraṇo pahūtadhanāḍhañño paripuṇṇakosakotthāgāro ... pe ...

no ca kho balavā caturaṅginiyā senāya samannāgato assavāya ovādapāṭikarāya sahati maññe paccatthike yasasā ... pe ...

no ca kho saddho dāyako dānapati anāvaṭṭadvāro
samaṇabrāhmaṇakapaṇaddhikavaṇibbakāyācakānaṃ opānabhūto puññāni karoti ...
pe ...

no ca kho bahussuto tassa tassa sutajātassa ... pe ...

no ca kho tassa tasseva kho pana bhāsītassa atthaṃ jānāti:

“ayaṃ imassa bhāsītassa attho, ayaṃ imassa bhāsītassa attho”ti ... pe ...

no ca kho paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetum,
atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati’ti.

evampi bhoto rañño vattā dhammato natthi.

Those who speak against the king in this way have no legitimacy.

bhavaṃ kho pana rājā paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne
atthe cintetum.

For the king does indeed possess the eight factors.

imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ
bhavaṃ, cittameva bhavaṃ antaram pasādetu. (6–12.)

Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:

While the king is performing the great sacrifice, someone might say

‘rājā kho mahāvijito mahāyaññaṃ yajati.

that the high priest does not possess the four factors.

no ca khvassa purohito brāhmaṇo ubhato sujāto mātito ca pitito ca
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;

atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati’ti.

evampi bhoto rañño vattā dhammato natthi.

bhoto kho pana rañño purohito brāhmaṇo ubhato sujāto mātito ca pitito ca
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ
bhavaṃ, cittameva bhavaṃ antaram pasādetu. (13)

siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:

‘rājā kho mahāvijito mahāyaññaṃ yajati.

no ca khvassa purohito brāhmaṇo ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū
sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ padako
veyyākaraṇo lōkāyatamahāpurisalakkhaṇesu anavayo ... pe ...

no ca khvassa purohito brāhmaṇo sīlavā vuddhasīlī vuddhasīlena samannāgato ...
pe ...

no ca khvassa purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ, atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajati'ti.

evampi bhoto rañño vattā dhammato natthi.

Those who speak against the king in this way have no legitimacy.

bhoto kho pana rañño purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ.

For the high priest does indeed possess the four factors.

imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaram pasādetūti.

Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṃ yajamānassa soḷasahi ākārehi cittaṃ sandassesī samādapesi samuttejesī sampahaṃsesī. (14–16.)

These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king's mind while he was performing the sacrifice.

tasmim kho, brāhmaṇa, yaññe neva gāvo haññimsu, na ajelakā haññimsu, na kukkuṭasūkarā haññimsu, na vividhā pāṇā saṅghātaṃ āpajjimsu, na rukkhā chijjimsu yūpatthāya, na dabbhā lūyimsu barihisatthāya.

And brahmin, in that sacrifice no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

yepissa ahesuṃ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikkammāni akaṃsu.

No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

atha kho ye icchimsu, te akaṃsu, ye na icchimsu, na te akaṃsu;

Those who wished to work did so, while those who did not wish to did not.

yaṃ icchimsu, taṃ akaṃsu, yaṃ na icchimsu, na taṃ akaṃsu.

They did the work they wanted to, and did not do what they didn't want to.

sappitelanavanītadadhimadhuphāṇitena ceva so yañño niṭṭhānamagamāsi.

The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

atha kho, brāhmaṇa, khattiyā ānuyantā negamā ceva jānapadā ca, amaccā pārisajjā negamā ceva jānapadā ca, brāhmaṇamahāsālā negamā ceva jānapadā ca, gahapatinecayikā negamā ceva jānapadā ca pahūtaṃ sāpateyyaṃ ādāya rājānaṃ mahāvijitaṃ upasaṅkamitvā evamāhaṃsu:

Then the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders of both town and country came to the king bringing abundant wealth and said,

‘idaṃ, deva, pahūtaṃ sāpateyyaṃ devaññeva uddissābhatam, taṃ devo paṭiggaṇhātu'ti.

‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘alam, bho, mamāpidaṃ pahūtaṃ sāpateyyaṃ dhammikenā balinā abhisankhataṃ;

‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

tañca vo hotu, ito ca bhiyyo harathā'ti.

te raññā paṭikkhittā ekamantaṃ apakkamma evaṃ samacintesuṃ:

When the king turned them down, they withdrew to one side to think up a plan,

‘na kho etaṃ amhākaṃ patirūpaṃ, yaṃ mayaṃ imāni sāpateyyāni punadeva sakāni gharāni paṭihareyyāma.

‘It wouldn’t be proper for us to take this abundant wealth back to our own homes.

rājā kho mahāvijito mahāyaññaṃ yajati, handassa mayam anuyāgino homā'ti.
King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.'

atha kho, brāhmaṇa, puratthimena yaññavāṭassa khattiyā ānuyantā negamā ceva jānapadā ca dānāni patthapesuṃ.

Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial pit.

dakkhiṇena yaññavāṭassa amaccā pārisajjā negamā ceva jānapadā ca dānāni patthapesuṃ.

The ministers and counselors of town and country set up gifts to the south of the sacrificial pit.

pacchimena yaññavāṭassa brāhmaṇamahāsālā negamā ceva jānapadā ca dānāni patthapesuṃ.

The well-to-do brahmins of town and country set up gifts to the west of the sacrificial pit.

uttarena yaññavāṭassa gahapatinecayikā negamā ceva jānapadā ca dānāni patthapesuṃ.

The well-off householders of town and country set up gifts to the north of the sacrificial pit.

tesupi kho, brāhmaṇa, yaññesu neva gāvo haññimsu, na ajelakā haññimsu, na kukkuṭasūkārā haññimsu, na vividhā pāṇā saṅghātaṃ āpajjimsu, na rukkhā chijjimsu yūpatthāya, na dabbhā lūyimsu barihisatthāya.

And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

yepi nesam ahesuṃ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikammāni akaṃsu.

No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

atha kho ye icchimsu, te akaṃsu, ye na icchimsu, na te akaṃsu;

Those who wished to work did so, while those who did not wish to did not.

yaṃ icchimsu, taṃ akaṃsu, yaṃ na icchimsu na taṃ akaṃsu.

They did the work they wanted to, and did not do what they didn't want to.

sappitelanavanītadadhimadhuphāṇitena ceva te yaññā nitthānamagamamsu.

The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

iti cattāro ca anumatiṭṭhā, rājā mahāvijito aṭṭhahaṅgehi samannāgato, purohito brāhmaṇo catūhaṅgehi samannāgato;

And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest,

tisso ca vidhā,
and three modes.

ayaṃ vuccati, brāhmaṇa, tividhā yaññasampadā soḷasaparikkhārā'ti.

Brahmin, this is called the sacrifice accomplished with three modes and sixteen accessories."

evam vutte, te brāhmaṇā unnādino uccāsaddamahāsaddā ahesuṃ:

When he said this, those brahmins made an uproar,

“aho yañño, aho yaññasampadā”ti.

“Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!”

kūṭadanto pana brāhmaṇo tūṇhībhūtova nisinno hoti.

But the brahmin Kūṭadanta sat in silence.

atha kho te brāhmaṇā kūṭadantaṃ brāhmaṇaṃ etadavocuṃ:

So those brahmins said to him,

“kasmā pana bhavaṃ kūṭadanto samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodati”ti?

“How can you not applaud the ascetic Gotama's fine words?”

“nāhaṃ, bho, samaṇassa gotamassa subhāsitaṃ subhāsitato nābbhanumodāmi.
“It’s not that I don’t applaud what he said.

muddhāpi tassa vipateyya, yo samaṇassa gotamassa subhāsitaṃ subhāsitato
nābbhanumodeyya.

If anyone didn’t applaud such fine words, their head would explode!

api ca me, bho, evaṃ hoti—
But, gentlemen, it occurs to me that

samaṇo gotamo na evamāha:
the ascetic Gotama does not say:

‘evaṃ me sutan’ti vā ‘evaṃ arahati bhavitun’ti vā;
‘So I have heard’ or ‘It ought to be like this.’

api ca samaṇo gotamo:
Rather, he just says:

‘evaṃ tadā āsi, itthaṃ tadā āsi’ tveva bhāsati.
‘So it was then, this is how it was then.’

tassa mayhaṃ bho evaṃ hoti:
It occurs to me that

‘addhā samaṇo gotamo tena samayena rājā vā ahosi mahāvijito yaññassāmi purohito
vā brāhmaṇo tassa yaññassa yājetā’ti.
*the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or
else the brahmin high priest who facilitated the sacrifice for him.*

abhiñānāti pana bhavaṃ gotamo evarūpaṃ yaññaṃ yajitvā vā yājetvā vā kāyassa
bhedā paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjitā’ti?
*Does Master Gotama recall having performed such a sacrifice, or having facilitated it, and
then, when his body broke up, after death, being reborn in a good place, a heavenly realm?”*

“abhiñānāmaṃ, brāhmaṇa, evarūpaṃ yaññaṃ yajitvā vā yājetvā vā kāyassa bhedā
paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjitā, ahaṃ tena samayena purohito
brāhmaṇo ahosiṃ tassa yaññassa yājetā’ti.
“I do recall that, brahmin. For at that time I was the brahmin high priest who facilitated the
sacrifice.”

5. niccadānaanukulayañña
5. A Regular Gift as an Ongoing Family Sacrifice.

“atthi pana, bho gotama, añño yañño imāya tividhāya yaññasampadāya
soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca
mahānisamsataro cā’ti?
“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen
accessories, is there any other sacrifice that has fewer requirements and undertakings, yet is
more fruitful and beneficial?”

“atthi kho, brāhmaṇa, añño yañño imāya tividhāya yaññasampadāya
soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca
mahānisamsataro cā’ti.
“There is, brahmin.”

“katamo pana so, bho gotama, yañño imāya tividhāya yaññasampadāya
soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca
mahānisamsataro cā’ti?
“But what is it?”

“yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite
uddissa diyyanti;
“The regular gifts as ongoing family sacrifice given specially to ethical renunciates;

ayaṃ kho, brāhmaṇa, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appatthataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā”ti.
this sacrifice, brahmin, has fewer requirements and undertakings, yet is more fruitful and beneficial.”

“ko nu kho, bho gotama, hetu ko paccayo, yena taṃ niccadānaṃ anukulayaññaṃ imāya tividhāya yaññasampadāya soḷasaparikkhārāya appatthataṇa appasamārambhataṇa mahapphalataṇa mahānisamsataṇa cā”ti?

“What is the cause, Master Gotama, what is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?”

“na kho, brāhmaṇa, evarūpaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

“Because neither perfected ones nor those who have entered the path to perfection will attend such a sacrifice.”

taṃ kissa hetu?

Why is that?

dissanti hettha, brāhmaṇa, daṇḍappahārāpi galaggahāpi, tasmā evarūpaṃ yaññaṃ na upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

Because beatings and throttlings are seen there.

yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti;

But the regular gifts as ongoing family sacrifice given specially to ethical renunciates;

evarūpaṃ kho, brāhmaṇa, yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

perfected ones and those who have entered the path to perfection will attend such a sacrifice.

taṃ kissa hetu?

Why is that?

na hettha, brāhmaṇa, dissanti daṇḍappahārāpi galaggahāpi, tasmā evarūpaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

Because no beatings and throttlings are seen there.

ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo, yena taṃ niccadānaṃ anukulayaññaṃ imāya tividhāya yaññasampadāya soḷasaparikkhārāya appatthataṇa appasamārambhataṇa mahapphalataṇa mahānisamsataṇa cā”ti.

This is the cause, brahmin, this is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories.”

“atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appatthataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā”ti?

“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as ongoing family sacrifice, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appatthataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā”ti.

“There is, brahmin.”

“katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appatthataro ca appasamārambhataro ca mahapphalataro ca mahānisamsataro cā”ti?

“But what is it?”

“yo kho, brāhmaṇa, cātuddisaṃ saṅghaṃ uddissa vihāraṃ karoti, ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.

“When someone gives a dwelling specially for the Saṅgha of the four quarters.”

“atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.

“katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?

“yo kho, brāhmaṇa, pasannacitto buddhaṃ saraṇaṃ gacchati, dhammaṃ saraṇaṃ gacchati, saṅghaṃ saraṇaṃ gacchati;

“When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha.”

ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.

“atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.

“katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?

“yo kho, brāhmaṇa, pasannacitto sikkhāpadāni samādiyati—

“When someone with a confident heart undertakes the training rules

pāṇātipātā veramaṇiṃ, adinnādānā veramaṇiṃ, kāmesumicchācārā veramaṇiṃ, musāvādā veramaṇiṃ, surāmerayamajjapamādaṭṭhānā veramaṇiṃ.

to refrain from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.”

ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.

“atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.

“There is, brahmin.

“katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?

“idha, brāhmaṇa, tathāgato loke uppajjati araham sammāsambuddho ... pe ...

It's when a Realized One arises in the world, perfected, a fully awakened Buddha ...

evaṃ kho, brāhmaṇa, bhikkhu sīlasampanno hoti ... pe ...

That's how a mendicant is accomplished in ethics. ...

paṭhamam jhānam upasampajja viharati.

They enter and remain in the first absorption ...

ayaṃ kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro ca ... pe ...

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. ...

dutiyam jhānam ...

They enter and remain in the second absorption ...

tatiyam jhānam ...

third absorption ...

catuttham jhānam upasampajja viharati.

fourth absorption.

ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cāti. ... pe ...

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. ...

ñānadassanāya cittaṃ abhinīharati abhininnāmeti ...

They extend and project the mind toward knowledge and vision ...

ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro ca ... pe ...

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

nāparam itthattāyāti pajānāti.

They understand: ‘... there is no return to any state of existence.’

ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro ca.

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

imāya ca, brāhmaṇa, yaññasampadāya aññā yaññasampadā uttaritarā vā paṇītatarā vā natthī”ti.

And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this.”

6. kūtadantaupāsakattapaṭivedanā

6. Kūtadanta Declares Himself a Lay Follower

evaṃ vutte, kūtadanto brāhmaṇo bhagavantam etadavoca:

When he had spoken, Kūtadanta said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

esāhaṃ, bho gotama, satta ca usabhasatāni satta ca vacchatarasatāni satta ca vacchatarisatāni satta ca ajasatāni satta ca urabbhasatāni muñcāmi, jīvitaṃ demi, haritāni ceva tiṇāni khādantu, sītāni ca pāṇīyāni pivantu, sīto ca nesaṃ vāto upavāyatū” ti.

And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!”

7. sotāpattiphalasacchikiriyā

7. The Realization of the Fruit of Stream-Entry

atha kho bhagavā kūtadantassa brāhmaṇassa anupubbiṃ kathaṃ kathesi,

Then the Buddha taught Kūtadanta step by step, with

seyyathidaṃ—dānakathaṃ sīlakathaṃ saggakathaṃ;

a talk on giving, ethical conduct, and heaven.

kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi.

He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

yadā bhagavā aññāsi kūtadantaṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggācittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsika dhammadesanā, taṃ pakāsesi—

And when he knew that Kūtadanta’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.

suffering, its origin, its cessation, and the path.

seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya;

Just as a clean cloth rid of stains would properly absorb dye,

evameva kūtadantassa brāhmaṇassa tasmiññeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Kūtadanta:

“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ” ti.

“Everything that has a beginning has an end.”

atha kho kūtadanto brāhmaṇo diṭṭhadhammo pattadhammo veditadhammo
pariyogālhaddhammo tiṇṇavicikicchho vigatakathaṅkatho vesārajjappatto
aparappaccayo satthusāsane bhagavantam etadavoca:

Then Kūtadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha,

“adhivāsetu me bhavam gotamo svātānāya bhattam saddhim bhikkhusaṅghenā”ti.
“Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?”

adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

atha kho kūtadanto brāhmaṇo bhagavato adhvāsanaṃ veditvā utthāyāsanaṃ
bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the Buddha had consented, Kūtadanta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho kūtadanto brāhmaṇo tassā rattiyā accayena sake yaññavāte paṇītaṃ
khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:

And when the night had passed Kūtadanta had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama; niṭṭhitaṃ bhattan”ti.
“It's time, Master Gotama, the meal is ready.”

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya saddhim
bhikkhusaṅghena yena kūtadantassa brāhmaṇassa yaññavāto tenupasaṅkami;
upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kūtadanta together with the mendicant Saṅgha, where he sat on the seat spread out.

atha kho kūtadanto brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena
khādaniyena bhojaniyena sahatthā santappesi sampavāresi.

Then Kūtadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

atha kho kūtadanto brāhmaṇo bhagavantam bhuttāviṃ onītapattapāṇiṃ aññataram
nīcam āsanaṃ gahetvā ekamantaṃ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Kūtadanta took a low seat and sat to one side.

ekamantaṃ nisinnaṃ kho kūtadantaṃ brāhmaṇaṃ bhagavā dhammiyā kathāya
sandassetvā samādāpetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmiti.

Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

kūtadantasuttam niṭṭhitaṃ pañcamaṃ.