Mahā Vaccha,gotta Sutta
The Greater Discourse Vaccha,gotta
[The awakening of Vaccha,gotta as an arhat]
(Majjhima Nikāya 73/1:489-497)
Translated by Piya Tan ©2008

1 Vaccha,gotta

1.1 VACCHA,GOTTAS OF RĀJA,GAHA. The Mahā Vaccha,gotta Sutta (M 73) records Vaccha,-
gotta’s discourse with the Buddha as a result of which he decides to go forth and, in due course, becomes
an arhat. Vaccha,gotta is one of the philosophically inclined of the early disciples, who often questioning
the Buddha and the other monks on the unanswered questions (avyakaṭa pañha),\(^1\) and on a number of
occasions the Buddha simply remained silent.\(^2\)

The Theragāthā Commentary (ThaA 1:235 f) says that Vaccha,gotta, whose personal name is un-
known, comes from a rich brahmin family of the Vaccha (Skt vatsa) clan (vaccha,gotta). After becoming
an expert in brahmanical learning, he fails to find the answer he was seeking, and becomes a wanderer
(paribbājaka), and later turns to the Buddha’s Teaching.\(^3\)

According to the Sutta commentary, the teachings of the two discourses preceding the Mahā Vac-
cha,gotta Sutta (M 73)—the Te,vijja Vaccha,gotta Sutta (M 71)\(^4\) and the Aggi Vaccha,gotta Sutta (M
72)\(^5\)—have been given to him, along with those of the Avyakaṭa Saṁyutta (S 44.7-11)\(^6\) and the (Dāna)
Vaccha,gotta Sutta (A 3.57).\(^7\) However, from these texts, we have no way of knowing their sequence or
the time that separates them.

The Venāgā,pura Sutta (A 3.63) mentions a Vaccha,gotta, a brahmin of Venāgā,pura—that is, Ve-
nāgā,purika Vaccha,gotta—as the spokesman for the villagers there who profusely praises the Buddha.\(^8\)
The Commentaries are silent regarding him, and he does not seem to appear anywhere else in the early
Canon. It is possible that he is identical with our wanderer Vaccha,gotta, who is said to be a native of
Rāja,gaha.\(^9\) The Aṅguttara Commentary explains venāgā,purika as meaning “resident of Venāgā,pura”
(venāga,pura,vāsī) (AA 2:291), which means that he is not a native there, and probably a visitor who has
gone there to meet the Buddha, or even followed the Buddha there, and introduced the Buddha to the
Venāgā,pura villagers.

1.2 OTHER VACCHA,GOTTAS. There is a member of the Vaccha,gotta clan, a brahmin of Kapila,-
vatthu, who is said to be a childhood “playmate in the dust” (paṁsu,kīḷika,sahāya) of the Bodhi,sattva.
After the Bodhisattva renounces the world, he becomes an ascetic (tapassa) himself. Then, when the
Buddha has arisen in the world, he joins the order, and practising in the forest, becomes an arhat. His
Thera,gāthā (Tha 13) show his great love for the forest. Hence, he is known as Vana,vaccha, Vaccha of
the forest (ThaA 1:60 f).

\(^{1}\) The Nikāyas record over 60 discourses dealing with Vaccha,gotta’s questions: M 71-72/1:481-489; S 33.1-
55/3:357-263; A 3.57/1:160-162.
\(^{2}\) S 44.10/4:100,17+19; SĀ 961 = T2/245n12 & SA2 195 = T2.444c4.
\(^{3}\) For further details, see SD 6.15 Intro (1).
\(^{4}\) M 71/1:481-483 = SD 53.3.
\(^{5}\) M 72/1:483-489 = SD 6.15.
\(^{6}\) The (Avyakaṭa) Vaccha,gotta S (S 44) contains 5 suttas (S 44.7-11/4:391-402) where he questions the
Buddha (S 44.8+9+10), Moggallāna (S 44.7+8), Ānanda (S 44.10), and Sabhiya Kaccāna (S 44.11) regarding the
unanswered (avyakaṭa) questions.
\(^{7}\) A 3.57/1:160-162 = SD 22.12, which is about giving (dāna). MA:PTS 3:200 notes this as “A 5:193” which,
although dealing with the “unanswered” (avyakaṭa) topics, is addressed to the wanderer Uttiya. (Dāna) Vaccha,-
gotta S probably records his Vaccha,gotta’s first meeting with the Buddha. See SD 22.12 Intro (1).
\(^{8}\) A 3.63/1:180-185 = SD 21.1.
\(^{9}\) M 1:489.

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There is another Vana, vaccha, the son of a rich brahmin of Rāja, gaha, who is present at the Buddha's first meeting with rajah Bimbi, sāra. He is so impressed by the whole occasion, that he decides to join the order. He too becomes an arhat and lives in the forest—hence his name, Vana, vaccha (ThaA 1:236 ff). His Thera, gāthā is at Tha 113.

2 Related texts

2.1 Teaching to Vaccha, gotta. The Mahā Vaccha, gotta Sutta is special in that it records the peak and goal of Vaccha, gotta’s spiritual quest. The discourse has two Chinese parallels, found in two existing versions of the Saṁyukta Āgama.10 The Burmese and Thai canons call this discourse the Mahā Vaccha Sutta.

From this discourse we have textual evidence that he is already very conversant with the main Buddhist teachings, so that he finally decides to join the order, practise meditation, and attain arhathood. In fact, before the events of the Mahā Vaccha, gotta, we have over 60 discourses recording Vaccha, gotta meeting the Buddha and other great disciples, discussing various doctrine points, especially philosophical topics (characteristic of him).

For Vaccha, gotta’s spiritual progress leading up to the Mahā Vaccha, gotta Sutta, you should study the following discourses, more or less in this sequence:

(1) (Dāna) Vaccha, gotta Sutta (A 3.57/1:160-162 = SD 22.12), he asks the Buddha about giving.
(2) Tevijja Vaccha, gotta Sutta (M 71/1:481-483 = SD 53.3), also called the Cūḷa Vaccha, gotta Sutta, where the Buddha defines the threefold knowledge he possesses.
(3) Vaccha, gotta Saṣṭhī Sutta (S 33/3:257-262), comprising of 55 short discussions or sutta-cycles of teaching of the Buddha to Vaccha, gotta, all dealing with various reasons for one’s subscribing to any of the 10 points.
(4) (Vaccha, gotta) Moggallāna Sutta (S 44.7/4:391-395), Vaccha, gotta questions Moggallāna about the 10 points [2-11] and who answers in terms of the selflessness of the five aggregates.
(5) (Ayyākata) Vaccha, gotta Sutta (S 44.8/4:395-398), he asks the Buddha the same question (evidently before the Aggi Vaccha, gotta Sutta, M 72).
(6) Kutūhala, sāla Sutta (S 44.9/4:396-400 = SD 23.15). Rebirth is driven by karmic fuel.
(7) (Vaccha, gotta) Ānanda Sutta (S 44.10/4:400 f). Ānanda explains about not-self.
(8) (Vaccha, gotta) Sabhiya Kaccāna Sutta (S 44.11/401 f). Sabhiya Kaccāna answers regard the unanswered (avyakaṭa) questions.
(9) Aggi Vaccha, gotta Sutta (M 72/1:483-489 = SD 6.15), where the Buddha explains the four logical alternatives (koṭi); Vaccha, gotta takes refuge.
(10) Mahā Vaccha, gotta Sutta (M 73/1:489-497 = SD 27.4), Vaccha, gotta asks about akusala and kusala; he joins the order and attains arhathood.

In fact, Buddhaghosa, in commenting on the phrase “have had a conversations with” (saha, kathī)—where Vaccha, gotta remarks, “I have had conversations with master Gotama for a long time” [§3]—mentions some of these discourses.

2.2 Teaching “in brief.” However, Vaccha, gotta also immediately says, “It would be good if the master Gotama would teach me regarding the wholesome and the unwholesome in brief.” [§3] Analayo thinks that this is strange:

This would seem curious, since one would not expect Vaccha, gotta to come all the way to see the Buddha and then, when asking his question, to make it right away clear that he did not want a long exposition. As a wanderer, one would expect him to have time and therefore to be able to listen to whatever the Buddha might be willing to teach him. (2007, sv M 1:489)

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10 SĀ 964 = T2.246b-247c & SĀ 198 = T2.446a-447b. SĀ 964 agrees with M 73 in locating the discourse in the squirrels’ feeding-ground near Rāja, gaha, while DĀ 198 simply mentions Rāja, gaha.

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Interestingly, the Sarīyukta Āgama versions reports that the Buddha initially refuses to have any discussion at all, and then (on Vaccha,gotta’s characteristic insistence) indicates that he will give only a brief exposition on the wholesome and the unwholesome, as he has requested.

Buddhaghosa, however, gives an interesting explanation (that Analayo does not mention), that is, the Buddha knows that Vaccha,gotta, after all this time, is now ready for spiritual liberation. Apparently, the Buddha declares that he would give only a brief teaching (since Vaccha,gotta is already familiar with much theoretical Dharma), knowing that Vaccha,gotta would question him further, and this would lead to his joining the order and awakening in due course (MA 3:200).

Analayo, however, makes an interesting connection between Buddhaghosa and the two Sarīyukta Āgama versions of the Mahā Vaccha,gotta Sutta. Buddhaghosa explains that “in brief” (sankhittena) refers to all the seven works of the Abhidhamma.11

What makes this remark interesting is that the two Sarīyukta Āgama versions also refer to the Abhidhamma [and the Vinaya]. This reference comes as part of their description of what went on in the Buddha’s mind before he allowed Vacchagotta to put his questions. According to them, the Buddha decided to make use of the Abhidhamma when listening to Vacchagotta’s question.12

(2007, sv M 1:489)

It is possible that the translator/s had Buddhaghosa’s Majjhima Commentary (the Papañca,sūdanī) (or a related source) with them when they translated this Sutta.13 Or, perhaps, as Analayo suggests, there is another, even more interesting explanation:

The occurrence of this specification in the two Sarīyukta Āgama versions could however indicate a remark on the Abhidhamma, possibly as representative of teachings in brief, may have formed part of an ancient Indian commentary on this discourse, similar to the remark now found in the Pāli commentary. Such an ancient Indian commentary would have come down during the process of oral transmission together with the discourse to which it belongs, since in an oral setting one would expect both to be recited together.14 With the discourse and the commentary recited together, it seems quite feasible that due to the dynamics of oral transmission part of the commentary may, perhaps even only accidentally, make its way into the discourse itself. This would explain why the two Sarīyukta Āgama versions, or more probably the Indian originals on which the Sarīyukta Āgama translations were based, bring in the topic of the Abhidhamma in a way that does not seem to make much sense within the context of their presentation. (2007, sv M 1:489)

3 Sutta summary

[§§1-3] Vaccha,gotta visits the Buddha, remarking that he has had “conversations with master Gotama for a long time” and asks for a “brief teaching” on the wholesome and unwholesome.

[§§4-5] The Buddha teaches him the ten courses of wholesome karma.

[§6] The Buddha then abruptly declares that when we destroy craving, we become arhats.

[§§7-8] Vaccha,gotta asks the Buddha whether there are monks and nuns who are arhats besides the Buddha, the Buddha answers that there are many. Vaccha,gotta questions further and the Buddha answers accordingly regarding:

11 Satta,pakaraṇe abhidhamma,piṭake ca sabbaṁ sankhittam eva (MA 2:00).
12 SĀ 964 = T2.246b20: “I will now appropriately use Abhidhamma and Vinaya to accept and receive that [question],” 我今當以阿毘曇律納受於彼 wǒ jīn dàng yǐ āpítánlǜ nà shòu yǔ bǐ; SĀ2 198 = T2.446a18: “I will listen according to the Abhidhamma and Vinaya to that question,” 吾當聽之若阿毘曇毘尼隨其所問 wú dāng tīng zhī ruò āpítánpíní suí qí suǒ wèn.
13 After all, it is well known that the Vinaya Commentary (Samanta,passadikā) was tr into Chinese by Saṅgha,-bhadrā in 489, but when it still appears to be an anonymous work. But it is possible that Saṅgha,bhadra knew or thought that Buddhaghosa was its author: see Oskar von Hinüber, A Handbook of Pāli Literature, 1996: 104 (§209).
[§9] ...laymen non-returners...
[§10] ...laymen once-returners and streamwinners...
[§11] ...laywomen non-returners...
[§12] ...laywomen once-returners and streamwinners...
[§13] Vaccha.gotta joyfully roars his lion-roar, declaring the holy life under the Buddha is complete,
[§14] gives the Ganges simile,
[§15] takes refuge, and asks to be admitted as a monk.
[§16] The Buddha tells him regarding the Vinaya provision that outsiders need to go on probation, but makes an exception of him (probably he is already a streamwinner then).
[§17] Vaccha.gotta is ordained (and attains non-return); he returns to the Buddha to ask for higher teachings.
[§18] The Buddha teaches him to cultivate calm and insight together, so that he is able to gain
[§§19-24] the six direct knowledges.
[§§25-26] Vaccha.gotta goes into solitary retreat and gains arhathood.
[§§27-28] Meeting some visiting monks, he instructs them to inform the Buddha of his arhathood.

The Buddha acknowledges, declaring that he already knew about it from the devas.

4 Some key terms

4.1 AKUSALA AND KUSALA. There are two pairs of ethical terms common in early Buddhism, that is, puñña,pāpa (“good and evil”) and kusalâkusala (“wholesome and unwholesome”) [§§4-5]. The former, puñña,pāpa are the older terms, used by non-Buddhists mostly in a ritual sense, that is, when the ancient (usually brahmanical) religious rituals were properly discharged and performed, it was said to be puñña (“good, merit”), and when neglected or improperly performed, as pāpa (“bad, evil, demerit”). It is in this connection that the Padhāna Sutta (Sn 3.2) records the Bodhisattva as declaring to Māra, “I see not even the slightest need for merit” (anumatto’pi puññena attho mayhaṁ na vijjati).

The reason for the Bodhisattva’s declaration is understandable: both puñña and pāpa (or apuñña)—that is, good and evil, merit and demerit, keep us in samsara. Our store puñña bring us with good rebirths, worldly blessings, and continued existence. But they come in pairs: there is either puñña or there is pāpa. We either enjoy life or suffer when the sources of joy are absent, and it goes on like that. Indeed, the world turns on puñña and pāpa; for, it is karma. And karma is either suffering or delayed and disguised suffering: the world stands in suffering (dukkhe loko patiṭṭhito). The world turns on suffering.

The more common early Buddhist term of good and evil in the spiritual or liberating sense is kusalâkusala, that is, wholesome and unwholesome. The word originally and generally means “skillful,” as one is skilled in some field of study, or an art, or playing a musical instrument, and so on. The Buddha gives new meanings to this pair of word. Here, kusala (“wholesome”) refers to the vehicle of karma that takes a spiral path leading out of samsara, that is, in to nirvana.

The Buddha re-visioned that nature and usage of good and evil: firstly, by demythologizing puñña,-pāpa, and secondly, by spiritualizing kusalâkusala, that is, going beyond its sense of merely mundane skills. As Nathan Katz has proposed, “puñña could better be seen as the habituating ground of kusala—so that the practice of puñña and the practice of kusala are not separate and discrete, but continuous” (1982: 166).

One of the simplest Buddhist models used here for the “wholesome path” is that of the three trainings (ti,sikkhā), that is, the training in moral virtue (body and speech), in meditation (the mind), and in wisdom (liberating knowledge). The Mahā Vaccha.gotta Sutta uses the model of the ten wholesome courses of karma (dasa kusala,kamma,patha) [§5]. But what is the difference between puñña and kusala here?

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16 Uḍḍita S (216/1.67/1:40) = Phīta S (218/1.68/1:40).
17 See (Ti) Sikkhā S (A 3.88/1:235) = SD 24.10c.
18 See Sāleyyaka S (M 41.7-14/1:286-288) = SD 5.7.
The key difference, as already hinted above, is that while puñña is related to rituals and vows (sīla-b,-bata), which are externalized acts, kusala involves wholesome intention (kusala,cetanā), that is, mindfulness (sati) and some level of wisdom (pañña), which entails internalized practices.

In short, we can here speak of three levels of good, as Y Karunadasa has done.19 What is morally good has two levels: one represented by puñña and the other by kusala. Karunadasa explains:

Both have significance in the context of the Buddhist doctrine of karma, because both operate within the sphere of karma. In this connection it must also be noted here that Nibbana is described as kammanirodha, ie as the cessation of karma. (1994: 27 f (digital ed p7 of 10)

Now this question arises: if acts of kusala prepare us on the way to nirvana, what is the position of kusala after that? It should be understood here that since nirvana transcends karma, there cannot be any acts of kusala karma for one who has attained nirvana. However, notes Karunadasa,

there is evidence to suggest that at this level kusala begins to operate at a higher level, a level that transcends the operation of karma. This explains why one who has attained Nibbana is described as sampappana,kusala (endowed with kusala qualities), parama,kusala (has reached the culmination in what is kusala). He is the one who has reached perfection (parami-p,patta) in noble virtue (ariya,sīla), in noble concentration (ariya,samādhi), in noble wisdom (ariya,paññā) and in noble emancipation (ariya,vimutti). (1994: 27 f (digital ed p7 of 10; Pali standardized)

The various kusala-compounds quoted by Karunadasa are from the Samaṇa,maṇḍika Sutta (M 78), which explains kusala and akusala in terms of the arhat, that is, how the arhat is both awakened and morally virtuous:

And, carpenter, where do these wholesome habits end without remains? Of their ending, too, it has been spoken: here, carpenter, a monk is morally virtuous (sīlavā), but he is not made of moral virtue [he does not identify with it] (sīla,maya),20 and he understands, as they really are, the liberation of mind and liberation by wisdom, where these wholesome habits end without remains. (M 78.11(3)/2:27) = SD 18.9

It is in this sense, that the arhat is said to have abandoned both good and evil (puñña,pāpa,pahna, Dh 39c).21

4.2 Liberation of Mind & Liberation Through Wisdom. The terms, “liberation of mind” (ceto,vimutti) and “liberation through wisdom” (paññā,vimutti) are mentioned by Vaccha,gotta [§7]. The former, the liberation of mind (ceto,vimutti), refers to mental freedom that arises through the destruction of the mental hindrances),22 while the latter, the liberation through wisdom (paññā,vimutti) is the realization or nirvana.

All arhats, as such, are perfectly liberated in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration.23 One who is “liberated by

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19 See Karunadasa 1994: 27 f (digital ed p7 of 10).
20 Nirodho pi nesaṃ vutto, idha thapati, bhikkhu sīlavā hoti no ca sīla,mayo: see §11(3)n. Of sīla,maya, Cony says that, being endowed with moral habits, there is nothing further than this to be done (MA 3:270). On the various meanings of –maya, see VV 10.
21 For a discussion, see see Beyond Good and Evil = SD 18.7 esp (9).
22 Mental hindrances (nīvaraṇa), ie (1) sense-desire (kāma-c,chanda) or covetousness (abhijjhā), (2) ill will (vyāpāda), (3) sloth and torpor (thīna,middha), (4) restlessness and remorse (uddhacca,kukkucca), and (5) spiritual doubt (vickicchā). They hinder mental focus or samadhi. For details, see Saṅgārava S (S 46.55/5:121-126) = SD 3.12 & Mahā Assapura S (M 39.12-18/1:274 f); also Sāmaṇa,phala S (D 2.69-73/171-73), (Ānanda) Subha S (D 10/1:207), Satipatthāna S (M 10.36/1:60). MA 2:318-321 gives a detailed account of each of the 5 similes. See also Nyanaponika, The Five Mental Hindrances, BPS Wheel no 26, 1961: 27-34.
23 The differences btw the 2 types of liberation are mentioned in Mahā,ṇidāna S (D 2:70 f) and Kiṭāgiri S (M 1:477 f).
“Wisdom” or “wisdom-liberated” (paññā,vimutta) arhat “may not have reached the eight liberations (attha,vimokkha)”24 ‘in his own body’ (that is, personally attaining it), but through seeing with wisdom, his ‘mental influxes are destroyed’ (khīṇ’āsava)25 (M 70.16/1:478).

The arhats who can attain the eight liberations (attha,vimokkha) are called liberated both ways (ubhato,bhāga,vimutta), that is, liberated from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood. These liberations include the nine successive attainments reached by the power of concentration, that is, the four dhyanas (jhāna), the four formless attainments (āruppa samāpatti), and the cessation of perception and feeling (saññā,vedayita,nirodha = nirodha,saññāpatti).

The arhat liberated both ways, as such, has knowledge of the different realms of existence. This indirect reference to the realms gives the Buddha the occasion to present a psychocosmic map. Having explained the conditions for rebirth, the Buddha goes on to show how the realms are divided into the seven stations for consciousness (viṇṇāna-t,thitiyā) and the two spheres (āyatana).26 Arhats like Sāriputta and Moggallāna are “liberated both ways.”27 Both win arhathood through wisdom and their wisdom is the same. In short,

The distinguishing mark between them, then, is the “bodily suffusion” of the immaterial liberations—the four immaterial [formless] attainments and the cessation of perception and feeling.

The ubhatobhāgavimutta arhat has this experience, the paññāvimutta lacks it.

(Bodhi 1984:47 f; see 48 n1)

4.3 CALM AND INSIGHT. The Aṅguttara says that the two states that partake of (or conduct to) spiritual knowledge (vijjā,bhāgāvijjā) are, namely, calm (samatha) and insight (vipassanā) [§18]. The cultivation of calm leads to the destruction of passion, and the cultivation of insight to the destruction of ignorance (A 2.4.10/1:61). The distinction between the two is expressed by “liberation of mind” (ceto,vimutti) and “liberation by wisdom” (paññā,vimutti) respectively. “However,” notes Analayo, these two expressions are not simply equivalent in value relative to realization. While “freedom by wisdom” (paññā,vimutti) refers to the realization of Nibbāna, ‘freedom of the mind’ (ceto-vimutti), unless further specified as ‘unshakeable’ (akuppa), does not imply the same. “Freedom of the mind” can also connote temporary experiences of mental freedom, such as the attainment

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24 For a full list of the 8 liberations, see Mahā Nidāna S (D 15.35/2:70 f) & SD 5.17.35 Intro (10).

25 See eg Mahā,nidāna S (D 15/2:55-71) = SD 5.17. Elsewhere these are called “the 9 abodes of beings” (nava,satt'āvāsa) (D 33.3.2(3)/3:263, 34.2.2(3)/3:288; A 9.24/4:401). Here āyatana is rendered as “sphere,” referring to a realm or level of meditation; where it refers to the senses, it is tr as “base.” Avasara (lit “down-wandering”) is tr as “realm,” but “sphere” is often used here, too. See SD 5.17 Intro, Table 2 & SD 17.8a (5.2) & (11.2).

26 On the 4 types of arhats, see Te,vijja S (D 13) = SD 1.8(2.1).

27 Richard Gombrich, in ch 4 of his book How Buddhism Began (1996:96-134), discusses how he thinks ceto,vimutti and paññā,vimutti came to mean different things in the early development of Buddhist doctrine. This development was closely connected with the later scholastic view that one could gain awakening without meditation, which some scholars like Gombrich think the Buddha did not envisage (1996:96). See also T Brekke, Religious Motivation and the Origins of Buddhism, 2002: 67.
of the four dhyana, or the development of the divine abodes (brahmavihāra) [eg M 1:296]. Thus this passage is not presenting two different approaches to realization but two aspects of the meditative path, one of which is not sufficient by itself to bring realization.

(Analayo, Satipaṭṭhāna: The Direct Path to Realization, 2003:89 f)\textsuperscript{28}

\textsuperscript{28} See also Lily de Silva, “Cetovimutti, paññāvimutti and ubhatobhāgavimutti,” Pāli Buddhist Review 3,3 1978: 118-145.

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The Greater Discourse to Vaccha,gotta
(M 73/1:489-497)

1 Thus have I heard.
At one time the Blessed One was staying in the squirrels’ feeding ground in the Bamboo Grove near Rāja,gaha.

Vaccha,gotta meets the Buddha

2 Then the wanderer Vaccha,gotta approached the Blessed One, and exchanged greetings with him. When this courteous and friendly exchange was concluded, the wanderer Vaccha,gotta sat down at one side. Sitting thus as one side, the wanderer Vaccha,gotta said this to the Blessed One:

3 “I have had conversations with master Gotama for a long time. It would be good if the master Gotama would teach me regarding the wholesome and the unwholesome in brief.”

“Vaccha, I could teach you regarding the wholesome and the unwholesome in brief, and I could teach you regarding the wholesome and the unwholesome in detail, too. But, Vaccha, I will teach you regarding the wholesome and the unwholesome in brief.30 Listen well, pay attention, I will speak.”

“Yes, master Gotama,” the wanderer Vaccha,gotta answered the Blessed One in assent.

The 10 courses of wholesome karma

4 The Blessed One said this:

“Greed, Vaccha, is unwholesome; non-greed is wholesome.
Hate, Vaccha, is unwholesome; non-hate is wholesome.
Delusion, Vaccha, is unwholesome; non-delusion is wholesome.

Such, Vaccha, are these three unwholesome states and three wholesome states.

5 Vaccha,31

(1) destroying life is unwholesome; refraining from destroying life is wholesome;
(2) taking the not-given is unwholesome; refraining from taking the not-given is wholesome;
(3) sexual misconduct is unwholesome; refraining from sexual misconduct is wholesome;
(4) false speech is unwholesome; refraining from false speech is wholesome;
(5) malicious talk is unwholesome; refraining from malicious talk is wholesome;
(6) harsh speech is unwholesome; refraining from harsh speech is wholesome;
(7) idle chatter is unwholesome; refraining from idle chatter is wholesome;
(8) covetousness is unwholesome; refraining from covetousness is wholesome;
(9) ill will is unwholesome; refraining from ill will is wholesome;
(10) wrong view is unwholesome; refraining from wrong view is wholesome.32

Such, Vaccha, are these ten unwholesome states and ten wholesome states.

633 Vaccha, when a monk has abandoned craving, cut them off at the root, made them like a palm-tree stump, done away with them so that they are not subject to further growth,

29 Dīgha, rattāhāṁ bhūtā gotamena saha, kathī. See Intro (2.1-2).
30 On a teaching “in brief” (saṅkhittena), see Intro (4.1).
31 For a more detailed listing, see Śāleyyaka S (M 41.7-14/1:286-288) = SD 5.7.
32 Micchā, diṭṭhi kho, vaccha, akasalaṁ saṁmā, diṭṭhi kusalaṁ. This is quo at Kvu 14.8.3/505, which also quotes: “Puṇṇa, there are two destinies for one with wrong view, I say: either hell or the animal kingdom!” (M 57.3b/1:388; S 42.2/4:307)
33 This new statement comes in rather abruptly, as the prec section speaks of the 10 courses of karma, and here it is about “cutting off craving at the root,” ie, the attainment of arhathood. The two Sānyukta Āgama version, however, provide a link between these two topics, indicating that to understand the 3 roots and the 10 courses of karma according to reality forms the basis for the destruction of the influxes and attaining liberation (SĀ 964 = T2.246c3; SĀ 198 = T2446a29).

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then that monk is an arhat, with mental influxes destroyed,\(^{34}\) who has lived the holy life, done what has to be done, laid down the burden,\(^ {35}\) reached his own goal, destroyed the fetters of being, liberated through right knowledge.”\(^ {36}\)

### Monastic arhats

**7 (a) ARHAT MONKS.** “Other than master Gotama,\(^ {37}\) is there any one monk, a disciple of master Gotama, who, having right here and now realized for himself through direct knowledge, attained and dwelled in the liberation of mind and liberation by wisdom\(^ {38}\) that are influx-free, with the destruction of the mental influxes?”\(^ {39}\)

“Not just one, Vaccha, nor a hundred, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more monks, who are my disciples, who, having right here and now realized for themselves through direct knowledge, upon attaining the liberation of mind and liberation by wisdom that are influx-free, with the destruction of the mental influxes, dwell therein.”

**8 (b) ARHAT NUNS.** “Other than master Gotama, other than the monks, is there any one nun, a disciple of master Gotama, who, having right here and now realized for herself through direct knowledge, upon attaining the liberation of mind and liberation by wisdom that are influx-free, with the destruction of the mental influxes, dwell therein?”

“Not just one, Vaccha, nor a hundred, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more nuns, who are my disciples, who, having right here and now realized for themselves through direct knowledge, upon attaining the liberation of mind and liberation by wisdom that are influx-free, with the destruction of the mental influxes, dwell therein.”

### Laymen saints

**9 (c) LAYMEN NON-RETURNERS.** “Other than master Gotama; other than the monks; other than the nuns, is there any one layman, a disciple of master Gotama, a householder, dressed in white, a brahma-chari [a celibate], who, having exterminated the five lower fetters,\(^ {40}\)

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\(^{34}\) “Mental influxes destroyed,” \(khaṇa/āsa\): see Intro (4.2).

\(^{35}\) “Laid down the burden,” \(āheita/ābha/\): Comy mentions 3 kinds of burden: the aggregates (\(khandha\)); the mental defilements (\(kilesa\)); and formations (\(ahissankha\)) (MA 1:43). We are nothing but the 5 aggregates (form, feeling, perception, mental formations, consciousness); the mental defilements cause us suffering; the formations are karma that fuel our lives and rebirth.

\(^{36}\) The prec portion of this sentence is a stock description of the arhat. “Right knowledge” (\(samma/dañña\)), alt tr “final knowledge,” ie liberating wisdom that is the basis for arhathood.

\(^{37}\) Tiṭṭhatu bhavaṁ gotamo. Here tiṭṭhatu (imp of tiṭṭhati, “he stands”) has a curious idiomatic usage, reflection an exception, eg “not only in the world to come, but even in this world itself, he digs up his root” (tiṭṭhatu para, loko so pāna puggalo idha, lokasmiṁ eva…attano mūlaṁ khaṇati, DhA 3:356): see DPL: Ṭiṭṭhati and Ṭhāti (p509).

\(^{38}\) “Liberation of mind and liberation through wisdom,” see Intro (4.2).

\(^{39}\) Paraphrase: “Is there any other disciples of yours who has directly attained the liberation of mind and the liberation by wisdom living now?” On this question and the next, Comy says that Vaccha,gotta thinks that arhathood is the exclusive domain of the Buddha (MA 3:201). On “mental influxes,” \(āsa\), see Intro (4.2).

\(^{40}\) The 10 fetters (\(dasa saṁyojana\)) are: (1) self-identity view \(sakkāya,diṭṭhi\), (2) persistent doubt \(vicikiccha\), (3) attachment to rituals and vows \(sīla-b, bata,parāmāsa\), (4) sensual lust \(kāma, rāga\), (5) repulsion \(paṭigha\), (6) greed for form existence \(rūpa, rāga\), (7) greed for formless existence \(arūpa, rāga\), (8) conceit \(māna\), (9) restlessness (or remorse) \(uddhacca\), (10) ignorance \(avijjā\) (S 5:61; A 5:13; Vbh 377). In some places, no 5 \(kāma, rāga\) is replaced by illwill \(vyāpāda\). The first 5 are the lower fetters \(orabhāgiya\), and the rest, the higher fetters \(ud-dhambhāgiya\). The abandonment of the lower 5 fetters makes one a non-returner \(opapātika or anāgāmi\) (see \(Ānā-\))
who spontaneously arises (in the Pure Abodes),

“Not just one, Vaccha, nor a hundred, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more laymen, who are my disciples, householders, dressed in white, brahmacharis [celibates], who,

having exterminated the five lower fetters, spontaneously arise (in the Pure Abodes), therein attain nirvana, and of a nature not to return from that world.”

10 (d) LAYMEN STREAMWINNERS. “Other than master Gotama; other than the monks; other than the nuns; other than the layman, householder, dressed in white, brahmacharis [celibates], is there any one layman, a disciple of master Gotama, a householder, dressed in white, enjoying sense-pleasures, who is a doer of the Teaching, follower of instructions, crossed beyond doubt, become free of uncertainties, gained fearless confidence, and independent of others, dwell in the Teaching?”

41 The Pure Abodes (suddhāvāsa) are the 5 highest heavens of the form world (rūpa,loka) inhabited only by non-returners who assume their last birth to and attain nirvana as arhats (D 3:237, M 3:103, Vbh 425, Pug 42-46). The 5 pure abodes, ie their inhabitants and respective lifespans, are: These worlds are Āviha (“Non-declining,” 1000 MK), Ātappa (“Unworried,” 2000 MK), Sudassā (“Clearly Visible,” 4000 MK), Sudassī (“Clear-visioned,” 8000 MK) and Akaśāhā (“Highest,” 16000 MK) (D 3:237, M 3:103, Vbh 425, Pug 42-46). MK = Mahā Kappa,that is, a full cycle of a world-period or cycle of the universe (V 3:4 = D 3:51, 111 = It 99; D 1:14; A 2:142). For celestial map, see Kevaḷha S (D 11/1:211-223) = SD 1.7; for world cycle, see Aggaṇīha S (27/3:80-97) = SD 2.19.

42 “Householder…from that world,” atti pana bhoto gotamassa ek’upāsako’pi sāvako gihī odāta,vasano brahma,cārī yo pañcannaṁ oram,bhāgiyānaṁ sañyojanānaṁ parikkhayā opapātiko tattha parinibbāyī anāvatti,-dhammo tasmā lokāti.’ This question is about the non-returner, which even a layman may attain. However, such laymen will remain naturally celibate because they have destroyed the fetter of sense-desire. Note here that no lay disciples are mentioned as attaining arhathood: see Laymen Saints = SD 8.6(13).

43 “A householder…enjoying sense-pleasures,” ghī odāta,vasano kāma,bhogi.

44 “Gone beyond doubt…in the Teacher’s Teaching,” sasana,karo ovāda-p,paṭikāro ti "having seen, mastered, known, immersed and himself in the Dharma,…"

pānasati S, M 118.10 = 7.13. This verse technically refers to the non-returner, but here is spoken of an arhat, one who has broken all 10 fetters: see Laṭukikopama S (M 66.171/1:454) = SD 28.11.

41 The Pure Abodes (suddhāvāsa) are the 5 highest heavens of the form world (rūpa,loka) inhabited only by non-returners who assume their last birth to and attain nirvana as arhats (D 3:237, M 3:103, Vbh 425, Pug 42-46). The 5 pure abodes, ie their inhabitants and respective lifespans, are: These worlds are Āviha (“Non-declining,” 1000 MK), Ātappa (“Unworried,” 2000 MK), Sudassā (“Clearly Visible,” 4000 MK), Sudassī (“Clear-visioned,” 8000 MK) and Akaśāhā (“Highest,” 16000 MK) (D 3:237, M 3:103, Vbh 425, Pug 42-46). MK = Mahā Kappa,that is, a full cycle of a world-period or cycle of the universe (V 3:4 = D 3:51, 111 = It 99; D 1:14; A 2:142). For celestial map, see Kevaḷha S (D 11/1:211-223) = SD 1.7; for world cycle, see Aggaṇīha S (27/3:80-97) = SD 2.19.

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43 “A householder…enjoying sense-pleasures,” ghī odāta,vasano kāma,bhogi.

44 “Gone beyond doubt…in the Teacher’s Teaching,” sasana,karo ovāda-p,paṭikāro ti "having seen, mastered, known, immersed and himself in the Dharma,…"
Laywomen saints

11 (e) LAYWOMEN NON-RETURNERS. “Other than master Gotama; other than the monks; other than the nuns; other than the laymen, householders, dressed in white, brahmacharis [celibates]; other than the laymen, householders, dressed in white, enjoying sense-pleasures, is there any one laywoman, a disciple of master Gotama, a householder, dressed in white, a brahmachari [a celibate], who, having exterminated the five lower fetters, spontaneously arises (in the Pure Abodes), therein attains nirvana, and of a nature not to return from that world?”

“Not just one, Vaccha, nor a hundred, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more laywomen, who are my disciples, householders, dressed in white, brahmacharis [celibates], who, having exterminated the five lower fetters, spontaneously arise (in the Pure Abodes), therein attain nirvana, and of a nature not to return from that world.”

12 (f) LAYWOMEN STREAMWINNERS. “Other than master Gotama; other than the monks; other than the nuns; other than the laymen, householders, dressed in white, brahmacharis [celibates]; other than the laywomen, householders, dressed in white, brahmacharis [celibate], is there any one laywoman, a disciple of master Gotama, a householder, dressed in white, enjoying sense-pleasures, who is a doer of the Teaching, follower of instructions, crossed beyond doubt, become free of uncertainties, gained fearless confidence, and independent of others, dwells in the Teaching?”

“Not just one, Vaccha, nor a hundred, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more laywomen, who are my disciples, householders, dressed in white, enjoying sense-pleasures, who are doers of the Teaching, followers of instructions, crossed beyond doubt, become free of uncertainties, gained fearless confidence, and independent of others, dwell in the Teaching.”

Vaccha,gotta’s lion-roar: The holy life is complete

13a “Master Gotama, if master Gotama were to be the only one accomplished in this Dharma, but there were to be no accomplished monks, [492] —then, the holy life would be incomplete on that account.45

But, master Gotama, because master Gotama is accomplished in the Dharma, and the monks, too, are accomplished—then, this holy life is thus complete on that account.

13b Master Gotama, if master Gotama and the monks were to be the only ones accomplished in this Dharma, but there were to be no accomplished nuns—then, the holy life would be incomplete on that account.

But, master Gotama, because master Gotama, the monks, and the nuns, too, are accomplished in the Dharma—then, this holy life is thus complete on that account.

13c Master Gotama, if master Gotama, the monks, and the nuns, were to be the only ones accomplished in this Dharma, but there were to be no accomplished laymen householders, white-dressed brahmacharis—then, the holy life would be incomplete on that account.

45 Sace hi bho gotama imaṁ dhammaṁ bhavaṁ yeva gotamo ārādhako abhavissa, no ca kho bhikkhū ārādhakā abhavissāṁsu; evam idam brahma,cariyaṁ aparipūram abhavissa ten’angena.

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But, master Gotama, because master Gotama, the monks, the nuns, and the laymen householders, white-dressed brahmacharis, too, are accomplished in the Dharma—then, this holy life is thus complete on that account.

13d Master Gotama, if master Gotama, the monks, the nuns, and the laymen householders, white-dressed brahmacharis, were to be the only ones accomplished in this Dharma, but there were to be no accomplished laymen householders, dressed in white, enjoying sense-pleasures—then, the holy life would be incomplete on that account.

But, master Gotama, because master Gotama, the monks, the nuns, the laymen householders, white-dressed brahmacharis, and the laywomen householders, white-dressed brahmacharis, were to be the only ones accomplished in this Dharma, but there were to be no accomplished laywomen householders, white-dressed brahmacharis—then, this holy life is thus complete on that account.

13e Master Gotama, if master Gotama, the monks, the nuns, the laymen householders, white-dressed brahmacharis, and the laywomen householders, white-dressed brahmacharis, too, are accomplished in the Dharma—then, this holy life is thus complete on that account.

13f Master Gotama, if master Gotama, the monks, the nuns, the laymen householders, white-dressed brahmacharis, and the laywomen householders, white-dressed brahmacharis, were to be the only ones accomplished in this Dharma, but there were to be no accomplished laywomen householders, dressed in white, enjoying sense-pleasures—then, the holy life would be incomplete on that account.

But, master Gotama, because master Gotama, the monks, the nuns, the laymen householders, white-dressed brahmacharis, the laywomen householders, dressed in white, enjoying sense-pleasures, and the laywomen householders, white-dressed brahmacharis, too, are accomplished in the Dharma—then, this holy life is thus complete on that account.

The Ganges simile

14 Master Gotama, just as the river Ganges slopes towards the ocean, leads to the ocean, inclines towards the ocean, flowing into the ocean,

even so, this assembly of master Gotama, with its householders and renunciants, slopes towards nirvana, leads to nirvana, inclines towards nirvana, emptying into nirvana.

Vaccha,gotta joins the order

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

I go to master Gotama for refuge, to the Dharma, and to the community of monks.
May I receive the going-forth before master Gotama; \[494\]

16a “Vaccha, anyone who was previously a follower of an outside teaching and wishes to go forth in this Dharma and Vinaya, and wishes for the ordination, has to go on a probation of four months.\[52\]

At the end of the four months, the monks who are satisfied would give him the going-forth [novice initiation] and ordain him into the state of a monk [higher ordination].

However, I see a difference amongst individuals here.”\[54\]

16b “If, bhante, anyone who was previously a follower of an outside teaching and wishes to goforth in this Dharma and Vinaya, and wishes for the ordination, has to go on a probation of four months, …I will take that probation for four years!

At the end of the four years, let the monks who are satisfied give me the going-forth [novice initiation] and ordain me into the state of a monk [higher ordination].”\[56\]

17a Then Vaccha,gotta the wanderer, received the going forth and the ordination in the presence of the Blessed One.\[57\]

Vaccha,gotta learns about psychic powers

17b And, the venerable Vaccha,gotta, not long after he was ordained, half a month after he was ordained, the venerable Vaccha,gotta approached the Blessed One, and saluted him. Having saluted the Blessed One, he sat down at one side. Seated thus at one side, the venerable Vaccha,gotta said this to the Blessed One:

Note that even up to this point, Vaccha,gotta addresses the Buddha as “master Gotama” (bho Gotama). But see §16b where he begins to address the Buddha as bhante.

This section on the ordination of outsiders, as at Kassapa Sihanāda S (D 8.24/1:176), Mahā Parinibbāna S (D 16.5.28b-29) = SD 9, Kukkura,vatika S (M 57.14a/1:391) = SD 23.11, Acela Kassapa S (S 12.17/2:18-22) = SD 18.5, & Sabhiya S (Sn 3.6/p102).

This rule and procedure are found at Mv 1.38 = V 1:69; see also D 1:176; M 1:494, 512; S 2:21; Sn p101 f.

“Satisfied,” āradhika,citta, ie satisfied that the probate has fulfilled all conditions as stipulated at Mv 1.38 = V 1:69 (VA 5:990; DA 2:363; MA 3:106; SA 2:37; SnA 2:436).

Api ca m’ettha puggala, vemattatā ādītā. The preposition santike (“in the presence of”) here, does not presuppose that the Buddha himself ordains Vaccha,gotta. From what is already stated regarding probation for candidates who are erstwhile “outside the teaching,” it is more likely that he is ordained by a chapter of monks.

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Living Word of the Buddha SD vol 27 no 4 M 73 To Vaccha,gotta (greater)

“Bhante, whatever knowledge that a trainee should attain, I have attained. May the Blessed One teach me a higher teaching (uttari dhamma).”

18 “In that case, Vaccha, cultivate two higher teachings: calm and insight. Vaccha, when these two teachings—calm and insight—are cultivated further, they bring about a penetration of the many elements (dhātu).

19 (1) THE VARIOUS PSYCHIC POWER. Vaccha, even as far as you might wish, ‘May I wield the various psychic powers, thus:’

Having been one, may I become many; having been many, may I become one.

May I appear, may I disappear.

May I go unhindered through walls, through ramparts, through mountains as if through space.

May I dive in and out of the earth as if it were water.

May I, sitting cross-legged, fly through the air like a winged bird.

May I, with my hand, touch and stroke even the sun and the moon, so mighty and powerful.

May I have power over my body up to as far as the Brahmā world.’—

You will gain the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

20 (2) THE DIVINE EAR (CLAIRAUDIENCE). Vaccha, even as far as you might wish, ‘May I, by means of the divine-ear element, hear both kinds of sounds: divine and human, whether near or far.’—

You will gain the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

21 (3) MIND-READING. Vaccha, even as far as you might wish, ‘May I, having encompassed them with my own mind, understand the minds of other beings, of other individuals.

May I know a mind with lust as a mind with lust, and a mind without lust as a mind without lust.

May I know a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion.

58 Comy qu Dhs: “what is the state of trainees” (katame ca dhammā sekhā) (Dhs 1016, 1400), and says that non-return is attained. He asks the Buddha about the practice of insight for attaining the path of arhathood. The Buddha however sees that he has the supporting conditions for the six direct knowledges. So he is taught calmness (samatha) for producing the five mundane direct knowledge and insight (vipassanā) for attaining arhathood. (MA 3:201 f)

59 Samatho ca vipassanā ca: see Intro (4.3).

60 Iddhi,vidhi. Cf Ākaṅkheyya S (M 6), which mentions the 6 direct knowledges (abhiññā) (M 6.14-19/1:34-36) = SD 59.1; See M:NB 37. Cf Kevaqdha S (D 11) where the Buddha disapproves of exhibiting such powers (D 11.4-5/1:213 f) = SD 1.7. For details on the 6 direct knowledges, see Vism 12-13.

61 The foll passage is in the 3rd person, but is here rendered as 1st person, in keeping with this opening line.

62 Yassa yassa ca abhiññā,sacchi,karaṇīyassa dhammassa cittaṁ abhininnāmeti abhiññā,sacchikiriyāya, tatra tatr’eva sakkhi,bhabbataṁ pāpuṇāti sati sati āyatane. Qu at DA 125. The latter phrase—tatra tatra...sati sati āyatane—is a common stock phrase that introduces the attainment of the direct knowledges (abhiññā): Mahā Vaccha,gotta S (M 73.19/1:494 = SD 27.4); Kāya,gata,sati S (M 119.29 f/3:96 f = SD 12.21); Paṁsu,dhovaka S (A 3.-100a.4/1:255 = SD 19.11a); Upakkilesa S (A 5.23/3:16-19); Pañcaṅgika S (A 5.28.11/3:27); Dutiya Iddhi,pāda S (A 5.68/3:82 f); Sakkhi,bhabba S (A 6.71/3:426 f); Gāvī Upamā S (A 9.35/4:421 f). It refers to the preliminary conditions (āyatana) for the 6 direct knowledges (abhiññā) which follow later. The preliminary condition for the first 5 direct knowledges (the mundane ones) is the 4th dhyana, and insight, for the 6th direct knowledge (the destruction of the influxes, which is supramundane), ie arhathood. See SD 12.21 Intro (6).

63 “Divine-ear element,” dibba,sota,dhātū, clairaudience.

64 Ceto,pariya,ñāna.

65 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 Sampasadāniya S (D 28.6/3:103 f) = SD 14.10.

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May I know a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion.
May I know 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.
May I know 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.
May I know a surpassable mind as a surpassable mind, and an unsurpassable mind as an unsurpassable mind.66
May I know a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind.
May I know a released mind as a released mind, and an unreleased mind as an unreleased mind.

You will gain the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

22 (4) THE KNOWLEDGE OF THE RECOLLECTION OF PAST LIVES.67 Vaccha, even as far as you might wish,

‘May I recollect my 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 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 pleasure 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 pleasure and pain, such my life-span. Passing away from that state, I re-arose here.”’

You will gain the ability to witness [to personally experience] any aspect therein, whenever the conditions are right. [496]

23 (5) THE KNOWLEDGE OF DEATH AND BIRTH (THE DIVINE EYE).68 Vaccha, even as far as you might wish,

‘May I see—by means of the divine eye [clairvoyance],69 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 to 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, with the body’s breaking up, have re-arisen in a plane of misery, an evil destination, a lower realm, in hell.

66 Unsurpassable (anuttaraṁ) mind, probably synonymous with “developed” mind. See D:W 592 n667.
67 Pubbe,nivāsanānussati,ṁañña, lit “the knowledge of the recollection of past dwellings [existences].” The remainder of this is expanded into 4 sections in Brahmajāla 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. This knowledge and the foll three (ie 4-6) constitutes the three knowledges (te,viṣa) of the Buddha and the arhats (D 3:220, 275; A 5:211), and is a shorthand for “the 6 knowledges” (cha-ḷ-ābhiñña) listed here and elsewhere. This knowledge is detailed at Vism 13.13-71/411-423.
68 Cutûpapāta ṃañña, “the knowledge of the falling away and rebirth (of beings),” or “knowledge of rebirth according to karma” (yathā,kammûpaga ṃañña), or “the divine eye” (dībba,caṅkhu), ie clairvoyance, not to be confused with the Dharma-eye (dhamma,caṅkhu) (see §104 n). On the relationship of this knowledge to the 62 grounds for wrong views, see Brahmajāla S (D 1) = SD 25.3(76.3).
69 Dībba,caṅkhu, clairvoyance, not to be confused with the Dharma-eye (dhamma,caṅkhu) (see n in §104). On the relationship of this knowledge to the 62 grounds for wrong views, see Brahmajāla S (D 1) = SD 25.3(76.3). See prec n.
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, with the body’s breaking up, have reappeared in a happy destination, in heaven.”

You will gain the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

Vaccha,gotta becomes an arhat

Then the venerable Vaccha,gotta, having delighted and rejoiced in the Blessed One’s word, rose from his seat, saluted the Blessed One, and going rightwise, departed.

Then, the venerable Vaccha,gotta, dwelling alone, aloof, diligent, exertive, and resolute, having right here and now realized for himself through direct knowledge, after attaining, dwelt in the supreme goal of the holy life, for the sake of which sons of family rightly go forth from the household life into homelessness.

He directly knew: “Birth is destroyed, the holy life has been lived, done what had to be done, there is no more of this state of being.”

And the venerable Vaccha,gotta became one of the arhats.

Vaccha,gotta informs the Buddha

Now, at that time, some monks were going to see the Blessed One. The venerable Vaccha,gotta saw them coming from the distance. Seeing the monks, he approached them, and said this to them: [497]

“Are the venerables going?”

“We are going to see the Blessed One, avuso.”

“In that case, may the venerables pay homage in my name with their heads at the Blessed One’s feet, saying, ‘Bhante, the monk Vaccha,gotta pays homage with his head at the Blessed One’s feet.’

Then say, ‘The Blessed One has been served [worshipped] by me! The Sugata [well-gone] has been served [worshipped] by me!’”

“Yes, avuso,” the monks replied the venerable Vaccha,gotta in assent.

Then the monks approached the Blessed One, saluted him, and then sat down at one side. Seated thus at one side, the monks said this to the Blessed One:

“Bhante, the venerable Vaccha,gotta pays homage with his head at the Blessed One’s feet, and says thus:

‘The Blessed One has been served [worshipped] by me! The Sugata [well-gone] has been served [worshipped] by me!’”

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70 Āsava-k, khaya, rūna, ie the knowledge of the destruction of: (1) sense-desire (kāmāsava), (2) (desire for eternal) existence or becoming (bhavāsava), (3) wrong views (diṭṭhāsava), (4) ignorance (avijjāsava), which defines the state of arhathood: see Intro (4.2) sv khīṇāsava.

71 On this para and the next (the attainment of arhathood), see Poṭṭhapāda S (D 9.56b/1:203) n = SD 7.14.

72 Vaccha,gotta Thera,gāthā: Tevijjo haṁ mahā,jhāyī ceto,samatho, kovido | sadatto me anupatto kataṁ buddhassa sāsanaṁ. “One with the three knowledges am I, a great meditator, skilled in stilling the mind, | I have won the true goal, the Buddha’s teaching has been done.” (Tha 112)

73 Paricīṇṇo me bhagavā, paricīṇṇo me sugato. “Has been served,” pariciṇṇa, here is an arhat’s lingo or intended language, with which Vaccha,gotta informs the Buddha of his arhathood. The reporting monks probably do not understand the statement’s real meaning; so the Buddha explains its significance to them. Cf M 144.7/3:264 = S 35.-87/4:57; Tha 178, 604, 687, 792, 891.
“Before this, bhikshus, having read his mind with my own, I already knew of the monk Vaccha,gotta, thus:

‘The monk Vaccha,gotta is one who has attained the three knowledges, one of great psychic power, of great might.’

And the devas also told me this,

‘The monk Vaccha,gotta is one who has attained the three knowledges, one of great psychic power, of great might.’

The Blessed One said this. The monks joyfully approved of the Blessed One’s word.

— evaṁ —

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74 Te,vijja, “the three direct knowledges” (abhiññā) of the arhat, namely, the knowledge of the recollection of past lives (pubbe.nivāsānussati,ñāna) [§22], the divine eye or knowledge of the arising and passing away of beings (according to their karma) (cutûpapāta,ñāna) [§23], and the knowledge of the destruction of these mental cankers (āsava-k,khaya,ñāna) [§24]. See M 2.10/1:8, 9.70/1:55; D 33.1.10.58/3:220, 34.1.4.10/3:275; A 3.59/1:166 f, 3.67/-1:197-199, 6.63/3:414, 10.102/5:211.

75 Ie, devatas with such abilities (MA 3:202); cf DA 120.