4

Pāyāsi Sutta

The Pāyāsi Discourse, Se: Pāyāsi Rājañña Sutta The Prince Pāyāsi Discourse | D 23
Theme: Karma, rebirth, and proper giving
Translated & annotated by Piya Tan ©2007, 2012

1 Sutta themes

1.1 ABSTRACT: RIGHT VIEW AND RIGHT GIVING. The events of the Pāyāsi Sutta (D 23) occur just after the Buddha’s parinirvana and the distribution of his relics, but just before the rains-retreat when the first council1 is held at Rājañña (VvA 297). It is rather interesting that such a powerful person as prince Pāyāsi, who holds such serious wrong views, has not met the Buddha in his life. From whatever evidence we now have, it is difficult to know his age, but it is likely that he is a still young man, during his famous debate with Kumāra Kassapa. [§§1-30]

It is very likely that this story is told by the council elders (saṅgīti,kāra), not necessarily those of the First Council, to encourage the post-Buddha laity to be disciplined and generous in their support of the monastic order. Without the personal charisma of the Buddha, the monastics must now find a new source of faith or reward that would inspire the laity to support the sangha—that is, the doctrines of karma and rebirth. More specifically, as related at the close of the Sutta, is that any kind of faith or reward that would inspire the laity to support the sangha brings heavenly rebirth, but a proper giving to the sangha brings a higher rebirth. [§§30-32]

1.2 KUMĀRA KASSAPA’S TEACHING STYLE. Kumāra Kassapa2 is the foremost of the monks who have the gift of variegated or versatile discourse (citta,kathikānaṁ).3 We have is sufficient evidence to give us a good idea of his teaching style, which, as shown in the Pāyāsi Sutta (D 23), is full of parables and various argumentation styles.

Kumāra Kassapa’s argumentation style, as evident from the Pāyāsi Sutta, shows elements of polemics.4 Most of the arguments used by Kumāra Kassapa in the Sutta are clearly polemical: they are aimed at disproving what Pāyāsi has proposed. In fact, much of the Sutta is devoted to such lively exchanges with Pāyāsi giving points against karma and rebirth, and Kumāra Kassapa countering these very points.

In modern terms, however, Kumāra Kassapa’s argumentation style might be said to be prolix, but considering the cultural context, it is an effective, even popular, style, as it wins prince Pāyāsi over to right view. In fact, Pāyāsi admits that “Even with master Kassapa’s first parable, I am already convinced,” but he continues playing an adversary (a devil’s advocate) because he desires “to hear [Kumāra Kassapa’s] ready wit in answering diverse questions,” and regards him as “a worthy adversary” 5 [§30.1 & nn].6

2 Sutta summary and highlights.

2.1 ARGUMENTS SUMMARY

2.1.1 Parables. The debate between Pāyāsi and Kumāra Kassapa opens with the former stating his wrong view [§5.1]. Pāyāsi gives a total of 8 arguments while Kumāra Kassapa counters them with 10 parables. Towards the end of the debate Pāyāsi, having run out of options, still refuses to recant, Kumāra Kassapa gives another 5 closing parables, thus giving a total of 15 parables in all—the most that is found in a single sutta. (The last parable is actually a set of two parables: the bad seeds in a bad field, and the good seeds in a good field.)

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1 On its canonical account, see “The Five Hundred” (Cv 11 @ V 2:284-293).
2 Kumāra Kassapa: for details, see SD 28.13 (2).
4 Greek, “war,” ie, a “war of words.”
5 A similar sentiment is expressed by the erstwhile Jain follower, Upāli, to the Buddha, in Upāli S (M 56.15/1:-378), SD 27.1.
6 For more details on polemics and apologetics, see Pāśūdika S (D 29) @ SD 40a.6 (4).

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At §30.1, Pāyāsi admits that he is *already convinced* with the first parable, but continues to contradict the elder “simply out of the desire to hear master Kassapa’s various insights into the problem.”

### 2.1.2 *Pāyāsi’s philosophy.* Jayatilleke identifies Pāyāsi’s philosophy or views as those of “the Positivist branch of the Materialists.” Positivism is a philosophical system that only accepts reports of sensory experience as the source of all authoritative knowledge, and that valid knowledge or truth is found only in this derived knowledge.  

**Pāyāsi’s basic argument,** like those of the materialists, is best represented here by this statement: “I know not this, nor do I see this; therefore they do not exist” (aham etam na jānāmi, aham etam na passāmi, tasmā tain n’athithit) [§§11.7, 11.8]. It is wrong to infer from “I do not see X” that “X does not exist.” We can simply rebut, for example, by saying, “If I were to enter a dark room, and not see any furniture therein or know that the floor has uneven spots and holes, does this mean they do not exist, and that I would not stumble or fall?”

In the *Pāyāsi Sutta*, Kumāra Kassapa rebutts this wrong view with the parable of the blind born man *(jacc’andha purisa)* who claims that since he cannot see forms of various colours, the stars, the moon and the sun, they do not exist [§11.7+8]. Similarly, just because the hereafter are beyond the purview of our physical senses, does not mean that it does not exist. This is however still perceivable or observable by means of “the divine eye, purified, superhuman” [§11.11].

Madhava Vidyāranya, in his *Sarva,daśana,saṅgṛaha*, gives a more philosophical rebuttal: “When you deny the existence of an object on the ground of its not being perceived, you yourself admit an inference of which non-perception is the middle term” (Cowell (tr), 1882:14). In simple terms, we can

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7 For a discussion on Pāyāsi’s views, see Jayatilleke, 1963:104-106.

8 A 14th cent Hindu philosopher and kingmaker of the south Indian empire of Vijayanagar, and proponent of the Advaita (“non-dualist”) school (to be distinguished from Advaita Vedānta). *Sarva,daśana,saṅgṛaha* (Compendium of All Views), his major work survey the 16 main schools of ancient Indian thought.

9 *Anupalabdhyā kāmacidartham pratiṣedhayat-anupalabdhyālingakamanumānam.* In logic, a middle term a subject or predicate of a categorical proposition in both premises, but not in the conclusion of a categorical syllogism. The *middle term* (in bold below) must be distributed in at least one premise but not in the conclusion. The major term and the minor terms, also called the end terms, do appear in the conclusion (with the middle term in bold), thus:

| Major premise: | All men are mortal. |
| Minor premise: | Socrates is a man. |
| Conclusion: | Socrates is mortal. |

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put it this way: You claim that ghosts do not exist. By your own denial, you have accepted at least the concept of “ghosts,” hence, their possible existence. In that sense, they exist, at least in the mind or imagination.

Such an argument has its limits, simply because we cannot define anything into existence. For example, no matter how carefully or cleverly I define God or a unicorn, does not mean that either of them actually exist. This kind of argument is only helpful when we have actually directly experienced something for ourselves, and we are trying to convince others (who have no experience of it) that it actually exists (is real) or has value (is true).  

2.2 SYNOPTIC SUMMARY

2.2.1 Pāyāsi’s wrong views

[§§1.1-2.4] The Pāyāsi Sutta opens with the elder Kumāra Kassapa visiting Setavyā which is governed by prince Pāyāsi, who rejects the notions of other worlds (and after-life), karma and rebirth [§2.1]. Noticing that Kumāra Kassapa’s influence is growing in his area, he decides to debate with him [§3.1-§4]. Kumāra Kassapa replies that he had not met any one before with such wrong views [§5.1-2], and starts off the debate with the parable of the sun and the moon [§5.3-5]: they are not in our world (on earth) but exist independently; hence, other worlds exist.  

[§6.4-10] Pāyāsi then argues that he knows immoral people who, as such, would be reborn in some suffering states, but they do not return to confirm with him of such states, despite agreeing to do so earlier on. Kassapa, using the parable of the thief, tells Pāyāsi that the thief to be executed would never get leave from the executioner to visit his relatives; even so, the hell-being would not be able to take leave of the hell wardens to return to earth [§7].

[§§8-10] Pāyāsi then argues that he has morally virtuous colleagues, who would as such be reborn in the heavens, but none of them has returned to confirm it, as agreed earlier on. Using the parable of the cesspool, Kumāra Kassapa explains that the Tāvatiṁsa devas, finding humans physically repulsive, would unlikely come down to earth [§§8-9].

[§11.1-5] The Tāvatiṁsa parable illustrates the relativity of interworld time: one day in Tāvatiṁsa is equivalent to a hundred earth years [§§11.1]. By the time these divine beings settle in and report back, Pāyāsi and company would have been dead! [§11.5]

Pāyāsi then challenges Kassapa as to how he knows about Tāvatiṁsa [§11.6]. Using the parable of the one born blind [§11.7-13], Kassapa points to the divine eye, that is, the power of meditation-based psychic power. Pāyāsi then argues, in that case, why don’t the good simply kill themselves since they know that they will go to heaven [§12].

[§13] Using the womb parable, Kassapa gives 3 answers: (1) that such acts would prevent the accumulated good karma from fruiting [§13.12-13]; (2) their continued living benefits others [§13.14], and (3) that they wish to continue living to cultivate greater merit for even higher rebirth [§13.15].

2.2.2 Pāyāsi’s gruesome experiments. Next, Pāyāsi plays the role of a modern-day “scientist,” using 4 gruesome experiments to prove his point, that of detecting any life-force (or consciousness). (There is no evidence that he has actually carried out these experiments, but probably merely mentions them in theoretical terms for argument’s sake.) Pāyāsi’s idea is that if there is some kind of “life-force,” then it can be somehow detected at the moment of dying. If such a life-force exists, then the karma-rebirth doctrine is true; if not, it is false.

11 See Jayatilleke 1963:72 f.
12 See below, where Pāyāsi admits that he is already convinced with this parable, but continues to contradict the elder “out of the desire to hear master Kassapa’s various insights into the problem” [§30.1].
13 Cf Aññatara Purisa Vatthu (DhA 5.1) where hell-beings try to communicate their sufferings to Pasenadi, but succeed in only making the sounds du sa na so. (DhA 5.1/2:1-19)

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[§14] The 1st experiment. In the first experiment, a criminal is sealed in a large air-tight jar. When it is ascertained that he is dead, the pot-cover is carefully unsealed, but no sign of any life-force is seen emerging from it. [§15] Kassapa counters with the dream parable, declaring that even when we dream, nothing, as it were, leaves our body.

[§16] The 2nd experiment. Pāyāsi now suggests an experiment where a criminal is weighed twice: firstly, before being executed, and after that. In fact, he is heavier post-mortem. (Understandably, this must have been a well-known fact at that time, even without any experiment by the Pāyāsi.) To Pāyāsi, this means that the poor man has no life-force or consciousness.

[§17] Kassapa replies with the glowing iron ball parable, pointing out that even an inanimate object shows the same results: the glowing iron ball is heavier when cool, but lighter when glowing hot. The human body, too, while alive, is lighter than post-mortem, but the living body has vitality, body-heat and consciousness.14 The implicit understanding here is that these qualities are immaterial and hence have neither form nor weight. Whether the life-force (according to Pāyāsi) exists or not has no bearing on the validity of karma, rebirth and other worlds.

[§18] The 3rd experiment. A thief is tortured until half-dead, and then examined in various positions [§18.1-14]; he is pounded with different objects [§18.15-19]; and his 5 physical sense-organs examined [§18.20-25]—none of them show any evidence of a life-force.

[§19] Using the conch-shell parable, Kassapa shows how the conch’s sound is not stored within the shell. Only when an agent (the man) makes an effort to blow a stream of air into the conch does it make a sound.

[§20] The 4th experiment. Pāyāsi’s last gruesome and cruel experiment is that of excarnating or de-fleshing a living body, in the same manner as for the carcass [above]. At no point, is any life-force found.

[§21] Kassapa counters with an elaborate parable—that of the fire-worshiping matted-hair ascetic (or the parable of the fire-sticks, for short). A fire-worshipper’s acolyte tries to look for the fire hidden in the fire-sticks by breaking it up, chopping it into tiny pieces, to the point of winnowing the remnants. No fire is found. Fire is not inherent in the wood, but arises from the meeting of the right conditions.15 Kassapa then warns Pāyāsi on the dangers of holding on to wrong views [§21.22].

2.2.3 Pāyāsi is obdurate. [§22] Finally, despite running out of options, Pāyāsi, out of self-pride, admits that he still cannot change his views. The king of Kosala and foreign kings well know that Pāyāsi holds such views, so that if he were to change his views, he would lose face. As such, he would rather be ridiculed for his wrong views than to give them up! [§22.3].

[§23] Kassapa now responds with the parable of the two caravan guides. Kassapa warns Pāyāsi not to be like the foolish caravan guide who blindly listens and follows the advice of a yaksha that there is sufficient water and supplies in the journey ahead, and so discards all his old supplies. In due course, running out of food and water in the wilderness, the whole caravan perishes by being devoured by the yaksha [§23.1-10]. The wise caravan-leader refuses to listen to a stranger’s advice and holds on to his supplies and survives the journey [§23.11-23].

[§24] Pāyāsi remains obdurate, so that Kassapa comes up with a more powerful parable—that of the dung-porter [§25]. A man finds some dry dung (clearly cow-dung) to feed to his pigs with. Packing them into his cloak, he carries it on his head. Then rain falls on him, making the wet dung trickle all over him. Despite comments from passers-by, he persists in carrying the disgusting load on his head. Pāyāsi remains unmoved [§26].

14 Vitality (āyu), body-heat (usmā) and consciousness (viññāṇa): āyu usu means “life-span, age, longevity, but here means “life, vitality, life-force.” In the suttas, heat (usmā, also usumā; Skt āyus) is the life-faculty itself, kamma-born heat (of the living body) (MA 2:350): D 2:353, 15; M 1:295,24# S 2:97,10 = 4:215,23 = 5:212,22; S 2:83,9, 3:134,4*, 4:294,21. Cony, however, explains āyu as “the form life-faculty” (rūpa,jīvit’indriya); usmā, “heat,” as “karma-generated heat element” (kammaja,tejo,dhātu), and viññāṇa, “consciousness,” as “the mind” (citta) (MA 2:351). See Mahāvedalla S (M 43.24+25/1:295 f), SD 30.2.

15 The ancient brahmans believed that fire (the god Agni) resides in wood, so that it burns for that reasons: see Aggi Vaccha,gotta S (M 72) @ SD 6.15 (4).
Kassapa next uses the parable of the dice-players. One of them has the habit of swallowing his dice whenever he has an unlucky throw. His partner notices this and secretly poisons his dice, so that the first player keeps swallowing the toxic dice to his harm. [§28] Pāyāsi gives the same excuse.

2.2.4 Positive change. [§29] Kassapa gives his last parable—the parable of the hemp—fittingly the most beautiful in the Sutta. Two friends go to a foreign country to seek their fortune. They find discarded hemp, and each make a bundle of it to take home. Their fortune keeps growing as they successively find hempen thread, hempen cloth, flax, flaxen threads, linen cloth, cotton, cotton threads, cotton cloth, iron, copper, tin, lead, silver and finally gold.

The wise friend discards his old load for a more valuable one. The other friend declares that he has carried his load “a long way and it is well tied up” [§29.67], and it would be too much trouble to re-pack! Understandably, when they reach home, the wise friend happily enjoys his wealth with his family and friends, while the foolish one remains poor, living a hard life. [§29.71].

[§30] Pāyāsi finally admits that he is actually convinced by Kassapa’s teaching from the very first parable. “But I thought that I would contradict simply out of the desire to hear master Kassapa’s various insights into the problem.” [§30.1], and then goes for refuge [§30.2].

2.2.5 Pāyāsi recants. [§§30.3-31.2] Inspired, Pāyāsi then tells Kassapa that he wishes to make a great sacrifice for his long life and happiness, and seek his advice. Kassapa instructs him using the parable of the bad seeds in a poor field [§31.2], reflecting an unwholesome sacrifice, involving killing [§31.1], and the parable of the good seeds in a good field [§31.4], that is, a wholesome sacrifice [§31.3 +6].

[§32.2-10] Pāyāsi gets the brahmin youth Uttara to supervise the almsgiving, but offers poor food and cloth [§32.1]. Uttara declares his disapproval [§32.2-4], and Pāyāsi has him upgrade the offerings [§32.9-10]. Uttara does so and carries out the almsgiving properly in every detail.

As a result of their actions, Pāyāsi, when he dies is reborn amongst the devas of the Four Guardian Kings (the lowest of the heavens) [§32.11], while Uttara is reborn in Tāvatiṃsa [§32.12]. The arhat Gavampati meets the devaputra Pāyāsi in his heaven. He explains to Gavampati that his low rebirth is due to his improper giving and having held onto wrong views [§32.13-16]. Uttara, on the other hand, having given almsgiving properly, is reborn in Tāvatiṃsa [§32.17]. Pāyāsi then requests Gavampati to instruct humans on how to give properly for a heavenly rebirth [§32.19-21].

3 Prince Pāyāsi

3.1 On the term rājānī. Pāyāsi is a “prince” (rājañī), a term which comes from rājā, “king,” and probably related to the Vedic term rājanya, “royalty” (PED), or “high courtier, prince, kshatriya.” A few translators have also used the word “chieftain” here. This stock passage describes Pāyāsi’s social status:

Now at that time, Pāyāsi was living in [was governing] Setavyā, teeming with life, with grass, wood and water, with rice, a royal domain presented (to him) by Pasenadi, the rajah of Setavyā, setavyaṁ aṭṭhāvaṁsaṁ sa ṭhāna, -

Tena kho pana samayena pāyāsi rājañī saṁ, ussadāṁ sa,tiṇa, -

kaṭṭhaṁ ᵑ odaṇāṁ sa,dhaṁñāṁ rāja,bhoggaṁ raṇī pasenadiṁ kosalena dīnaṁ rāja,-

16 Cf “If by giving up a limited happiness, | when he sees abundant happiness, | let the wise abandon the limited happiness, | considering the abundant happiness” (mattā,sukha,pariccaāgā | passe ce vipulaṁ sukhaṁ || caje mattā sukhaṁ dhiro | sampassaṁ vipulaṁ sukhaṁ || Dh 290).
17 Cf uggehi vā rājanyehi, “with high nobles or royal princes” (D 1:103,31). In Pāyāsi S (D 23), rājañī (voc) occurs at least 90 times, while rajañī (3 sg) at least 25 times.
18 Esp T W Rhys Davids (D:RD 2:347-375) & M Walshe (D:W 351-368).
19 Aṭṭhāvaṁsaṁ has the senses of living (as in leading a household life) and living as a lord (over a fief, etc).
20 Sattu sattadān = satta + ussada, lit “abundance of beings,” ie densely populated with humans and animals. Comy however refers only to humans: “sattu ussada means crowded with beings, teeming with the masses, an abundance of humans” (sattu ussadan ti sattehi ussadāmaṁ, ussananāṁ bahu, janaṁ ākīṇaṁ, manussanāṁ, DA 245,20).
Kosalā, as a royal gift, a brahmadeya [a fief].

The phrase “living in” (ajjhāvasati) also means “governing” here, translated idiomatically. His domain, “a royal gift, a brahmadeya [a fief],” a rich, fertile and well-populated place, is given by rajah Pasenadi. This pericope (stock passage) describes brahmīns with their respective brahmadeyas. It is clear, however, that Pāyāsi is a kshatriya (khattiya), a member of the noble or warrior class.

The Commentary here glosses rājañāṇa as “an unconsecrated rajah” (anabhīsittaka, rājā, DA 3:808). However, in the compound, rājañāṇa, kula (“royal clan”), especially in the Assalāyana Sutta (M 93) and the Esukārī Sutta (M 96) in the simply khattiya, kulā brāhmaṇa, kulā rājañāṇa, kulā, showing that it is not a synonym of khattiya, but simply an adjective meaning “royal, etc.” Evidently, while khattiya refers to a “(noble) warrior,” rājañāṇa refers specifically to the actual ruling royalty or royal elite. It is thus clear that Pāyāsi is a kshatriya.

3.2 PĀYĀSI IN THE SUTTAS

3.2.1 Domain lord. Pāyāsi is a prince or chief (rājañāṇa) of Setavyā, lording over a brahmadeya or royal domain granted by rajah Pasenadi. He holds the view that there is no world other than this, no fruit of actions and no rebirth—in other words, he rejects the notions of karma and rebirth, two basic Buddhist teachings. [§2.1 etc]

Pāyāsi meets the elder Kumāra Kassapa, who is staying in the simsapa forest outside Setavyā. After a debate with the elder, he realizes his views are wrong and finally recants. Then, he makes a public almsgiving. The gifts are, however, poor food and rough cloth, and he does not himself participate in the giving. [§§30-32]

3.2.2 Two kinds of giving. Pāyāsi’s public giving is supervised by a brahmin youth, Uttara, a retainer in Pāyāsi’s household. After noticing the poor gifts, and lack of care in the giving, Uttara voices his disapproval, so that Pāyāsi upgrades his giving, but nevertheless has Uttara supervising it all the same, without Pāyāsi’s personal participation.

It is clear that “givers are never fruitless” (dāyakā ca anipphalā). Even though Pāyāsi’s giving is poor, careless and vicarious, he enjoys its benefits accordingly. After death, he is born among the devas of the 4 great kings (cātuṁ, mahā, rājika), the lowest of the heavens (located in the sense-world), while Uttara, who gives wholesome gifts, with care and participation, is reborn in the heaven of the 33 (tāva, tiṁsa), a higher celestial realm. [§32.1-12]

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21 Brahma, deyya (Skt brahma, deya) “a supreme gift,” ie land granted to brahmīns by the kings of Kosala (Ambattha S, D 3.1.1b/1:87 @ SD 21.3) or of Magadha (Kūṭa, danta S, D 5.1b/1:127 @ SD 22.8) for perpetuity. Unlike donated monastic lands, which are the corporate property of the “sangha of the four directions,” the brahmadeya is the brahmin’s personal property or fief, which he uses for agriculture. See D:RD 1:108 n1 & Uma Chakravarti 1987:57.

22 The brahmīns & their resp donors incl: Ambattha S (ukkaṭṭhaṁ...raññā pasenadi, kosalena, D 3.1.1/1:87), Soṇa, daṇḍa S (campañ...raññā māgadhena senīyenā bimbisārenā, D 1.1/1:111, 1.4/114), Kūṭa, danta S (khānu,...mattañ...raññā māgadhena senīyenā bimbisārenā, D 5.1/1:127, 131), Lohicca S (sāla, vatiκañ...raññā pasenadi,-kosalena, D 7.1/1:224), Pāyāsi S (setavāyaṁ...raññā pasenadi,kosalena, D 23.1/2:316); Caṅkī S (opasadām...raññā pasenadinā kosalena, M 95.1/2:164, 95.8/166); cf Amba,sakkhara Pva: satt’ussadām nirayam, “a hell crowded with beings” (Pv 4.1.8/46).

23 M 93/2:152,11+22 @ SD 40a.2.
24 M 96/2:183,14+22+33 @ SD 37.9.
25 As at Mvst 2.112.9, where rājanya means “belonging to a king, royal”: of a park (udiyāna), Mvst 2.122.11. (BHSD)

26 Malalasekera, prob uncertain of the Ce reading byāvato [§32.2n], suggests that Uttara “spoke sarcastically of Pāyāsi’s generosity” (DPPN 1:351) because he “was passed over, spoke scornfully of the gifts” (DPPN 2:127). It is most unlikely that such a negative response by Pāyāsi would have resulted in Uttara’s rebirth in Tāvatiṁsa.

27 Dāyako pi anippalalo, (Saddha) Jānuśsūs̄nī S (A 10.177.9/5:270), SD 2.6a. A-nil-pphala, “not without fruit, not unrewarded, not without merit,” a double neg (Udena S, U 7.10/79, 21, pl ~ā[n]; = na nippalal sampatta, sāmanāñhā, pphāla, UA 384) = Dha A 1:222.2; (Saddha) Jānuśsūs̄nī S (A 10.177/5:271, 1, 273.8 f, dāyako pi ~o), qu Pva 28, 27); Tirokuḍḍa S, dāyakā ca ~ā, Khp 7.6/6* (Khp A 212) = Pv 1.5.5/11* (PvA 28) ≠ 18.
The arhat Gavam.pati meets Pāyāsi in the deva world, and Pāyāsi requests that he teaches humans to give wholesome offerings, with care, and with their own hands [§32.13-21]. The devaputra Pāyāsi is also known as Sērisaka deva.putta because he lives in the Acacia Mansion (sērisaka vimāna). His “mansion story” (vimāna,vattthu) is found in chapter 6 of the Vīmāna Vatthu, which is entitled “the Pāyāsi chapter” (pāyāsi,vagga), and is related to the last story in that chapter, which, however, is called the Uttara Vīmāna.vatthu.

3.3 THE KUMĀRA KASSAPA-PĀYĀSI DEBATE

3.3.1 Kumāra Kassapa’s pariyyāya approach. The key word in Kumāra Kassapa’s argument with Pāyāsi has so far not been pointed in any scholarly writings. On account of this oversight, I suspect that teachers and scholars have not been able to fully appreciate or fathom the debate in the Pāyāsi Sutta. Stephen Evans, for example, even faults Kumāra Kassapa with the use of “false dilemma, equivocation, begging the question, and fear” in his arguments (2008:66). Once we understand the meanings and usages of the term pariyyāya as used here, it is easier to appreciate Kumāra Kassapa and the significance of the Sutta as a whole.

This Sutta’s key word, pariyyāya, which occurs 56 times in the Pāyāsi Sutta, are listed below. The asterisk (*) here means that the reference (phrase) has two occurrences of pariyyāya (each in a different sense). The first sense is that of “a reason” (in the case of Pāyāsi) and the second, “in a manner of speaking” (in the case of Kumāra Kassapa), thus:

<table>
<thead>
<tr>
<th>Occurrences of pariyyāya in Pāyāsi Sutta</th>
<th>References</th>
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<tbody>
<tr>
<td>(1) The parable of the sun and the moon</td>
<td>§§5.5, 6.2*+3*+10*.</td>
</tr>
<tr>
<td>(2) The parable of the thief</td>
<td>§§7.8, 8.1*+3*+10*.</td>
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<tr>
<td>(3) The parable of the man in the cesspool</td>
<td>§§9.11, 10.2*+3*+10*.</td>
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<td>(4) The Tāvatiṁsa parable</td>
<td>—</td>
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<td>(5) The parable of the one born blind</td>
<td>§§11.13, 12.2*+3*+8*.</td>
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<tr>
<td>(6) The womb parable</td>
<td>§§13.6, 14.2*+3*+10*.</td>
</tr>
<tr>
<td>(7) The parable of the dream</td>
<td>§§15.6, 16.2*+3*+9*.</td>
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<td>(8) The parable of the glowing iron ball</td>
<td>§§17.6, 18.2*+3*+25*.</td>
</tr>
<tr>
<td>(9) The parable of the conch-shell</td>
<td>§§19.13, 20.2*+3*+8*.</td>
</tr>
</tbody>
</table>

The word pariyyāya, however, is not found in the remaining 5 parables of Kumāra Kassapa’s. The term as used by Kumāra Kassapa to qualify all his parables and arguments has the sense of “in a manner of speaking” or “relatively speaking.” The meaning of pariyyāya as applied here is best understood in the light of the Neyy’attha Nīt’attha Sutta (A 2.3.5+6), where the Buddha states that we should take special care, when explaining the suttas to distinguish between suttas or teachings “whose sense has been drawn out” (nīt’attha) and “whose sense needs to be drawn out” (neyy’attha). 30 Those suttas or teachings that tell stories, describe ritual acts, or that talk of “beings,” “gods,” etc, need to have their meaning drawn out (neyy’attha), as they do not directly refer to true reality: they are indirect teachings. They use language and words in the form of a story or images to talk about true reality. Their meaning is indirect. They are provisional (pariyāya) teachings, unlike say some Abhidhamma doctrines, which are said to be explicit (nippariyāyena). 31

On the other hand, Dharma teachings using words and terms like “impermanent,” “suffering,” “not self,” “aggregate,” and “consciousness,” are direct teachings. While the indirect teachings, especially stories and parables, can be generally said to work at helping to clear the mind of wrong views or to inspire it with joy, the direct teachings are instructions relating to clarifying right view in greater depth and detail, and in mental cultivation.

28 VvA 297f, 331 f. 29 Vv 74/6.10/109 f. 30 A 2.3.5+6/1.60 @ SD 2.6b. 31 See Pariyyāya Nippariyyāya, SD 33.2(2.1) + SD 68.2. 32 See SD 11.4 (4.3).
It is, however, unclear how Pāyāsi would understand the same word pariyyāya which also has the sense of “reasoning” here, at least to Pāyāsi’s mind surely. However, let us give him the benefit of the doubt, but for us who are more interested in the spiritual import of Kumāra Kassapa’s teachings, pariyyāya has been translated according to their respective contexts throughout.  

3.3.2 Pāyāsi as a “scientist”

3.3.2.1 BUDDHISM AS MYTH. At least one contemporary scholar, Stephen A Evans, has explored the Pāyāsi Sutta from an academic angle, that is, Pāyāsi as a “proto-scientist,” on account of his various arguments and purported experiments [2.1]. Evans discusses whether the karma-rebirth “mythology”—that is, Pāyāsi’s ideas criticized by Kumāra Kassapa as being misguided and dangerous—can be expressed in scientific-empirical, falsifiable terms. Clearly for the elder, a spokesman for the early Buddhists, the karma-rebirth mythology cannot—or must not—be put into falsifiable, empirically testable form. As these are, in fact, moral categories and intuitive realities, the scientific-empirical methods are inappropriate as means of approaching them (2008:53).  

The moral categories of Buddhism—or more simply, the training in moral virtue—deals with the purification (that is, the disciplining) of our body and speech, so that they serve as the supports for the intuitive realities, that is, the training in mental concentration. The gap between the moral categories and the intuitive realities is often so vast and deep that our conventional language often fails to bridge it. Often the language of myth and myths is resorted to here. Sometimes the language speaks on a higher level, using stories, parables and figures. 

The idea of taking Buddhist teaching, especially its language, as myth, is not new. Even in my monk years (1970–1990), I was familiar with a vision of Buddhism as mythology, but I don’t think I’m the only one doing so. Back in 2007, I began working on an approach to “Myth in Buddhism” (SD 36.1). The Buddhist teachings—such as those of karma and rebirth, and its numerous accounts and stories of moral virtue, personal growth and awakening—are best described as “myths,” in the sense of pointing to something bigger than we are. This motif is essentially at the heart of folklore and fairy-tales, and the great literary works of all cultures.

3.3.2.2 BUDDHISM AND SCIENCE. The first important idea we need to understand in any comparative study of Buddhism and science must clearly be the “scientific method,” which includes the formulation and testing of hypotheses, with the “in principle” possible results that might show the theory to be wrong. Both the Buddhist method and the scientific method make careful observation of both the 5 sense-faculties and the 5 sense-objects. While science measures such observations, Buddhism carefully reflects on the persistent patterns of reality that our senses reveal.

While the scientific method verifies the truth of hypothesis or test a theory by performing some experiment, the Buddhist method is that of meditating on such patterns of reality. Instead of accumulating data and deducing truths from them, the Buddhist method goes on to seek patterns of reality that still the mind so that we can touch the depths of our own minds beyond the reach of any scientific instrument or the ken of any scientist.

Buddhism is not science; their respective methodologies and goals, too, are radically different. While science makes external measurements of the world (the 5 senses), Buddhism reflects back from the external realities, putting in order the physical bases of personal development (body and speech) to clear the path into inner reality (the mind). The mind is both the final measure of all realities, and also the true liberator of all measuring of realities—the mind looks at itself in full awakening.

4 The brahmin youth Uttara

For a fuller discussion on pariyyāya, see Pariyyāya nippariyāya, SD 68.2.

Here, the student is encouraged to read Evans’ paper in full bore proceeding. Hereafter, I will only discuss a few main points relating to Buddhism and science.

Popper 1959:20–25, 40–42.
4.1 Uttara, Pāyāsi’s offering supervisor. The brahmin youth Uttara (uttara,mānava) is probably a pupil of Pārāsariya, a Rājagaha brahmin.36 Uttara’s visiting the Buddha in a mukhelu forest (mu-khelu,vana) at Kājāngala is the background of the Indriya,bhāvanā Sutta (M 152).37

Uttara here is probably the same brahmin youth of the Pāyāsi Sutta [§32]. When prince Pāyāsi [2] is converted by the elder Kumāra Kassapa, Pāyāsi makes a public offering, but his gifts are broken rice gruel with vinegar, and very rough cloth. The brahmin youth, Uttara, one of his retainers, and the offering’s supervisor vents his disapproval.

Pāyāsi then instructs Uttara to make the proper offerings, but still does not himself participate. Uttara wholeheartedly makes, with his own hands, the proper offerings of excellent foods and cloths. As a result, after death, while Pāyāsi is reborn only in the empty Serīsaka (Acacia) mansion [3.2] of Four Great Kings (cātum,mahā,rājika) devas, Uttara arises in Tāvatiṁsa. [§§32.1-12]

4.2 Serīsaka mansion. The celestial mansion (vimāna), called Acacia (serissaka or serīsaka) is an empty mansion in the heaven of the Four Great Kings (cātum,mahā,rājika).38 The deva of the mansion is also called Serīsaka, evidently the same as the yaksha Serissaka. The Dīgha Commentary says that the mansion is so called because there is, at its entrance, a great sirīsa; Acacia sirissa) tree (or forest, says the Therī,gāthā Commentary), which flowers and fruits once in fifty years.39

The deva Gavampati, it is said, uses the mansion when he was still a deva. After his rebirth as a human, the mansion falls empty until occupied by Pāyāsi. As an arhat, however, Gavampati, still goes there for his day residence, that is, meditation and rest during the heat of the day [§32.13].

This is the mansion into which the devaputra Pāyāsi is reborn as a result of his offering, on account of his carelessness in it [§32.11]. Compared to Uttara’s rebirth in Tāvatiṁsa, this is a much lower heaven. Vessavaṇa, the guardian king of the north, it is said, stations him in a desert, shadeless and waterless, to protect travellers from the dangers of non-humans.

It is said that he meets some merchants from Āṅga and Magadha who have lost their way en route to Sindhu,sovira.40 He reveals his identity, and they offer to hold a festival in his honour on reaching safety. He however suggests that offerings be given in his name to a pious man, named Sambhava, who was in their company. Later Sambhava renounces the world and becomes an arhat (Vv 7.10; VvA 331).

36 Pārāsariya is a brahmin teacher mentions in Indriya,bhāvanā S (M 152). According to his pupil, Uttara, he (Pārāsariya) teaches that those who have developed their physical sense-faculties (indriya) could neither see forms with their eyes nor hear sounds with their ears, to which the Buddha retorts that in that case the blind or the dumb would be spiritually advanced (M 152.2.3:298), SD 17.13. He is poss identical with the elder Pārāpāsariya. See DPPN svv Pārāpāsariya; Pārāsariya; also Tha:RD 295 n1.

37 M 152/3:298-301 @ SD 17.13.

38 Cātum,mahā,rājikā is the lowest of the deva worlds, and part of the sense-world. The 4 “great kings” (mahā.-rāja) are the guardians of the four quarters of our universe, ie, Dhatu,raṭṭha (east), Virūhaka (south), Virūpakṣa (west) and Vessavaṇa (north). According to ancient Buddhist cosmology, the Cātum,mahā,rājikā world is located half-way up Mount Sineru (the axis mundi or galactic pole). Some of these devas dwell in the mountain itself, while others in the surrounding sky. (D 2:207 f, 3:194 f).

39 DA 3:814; cf ThaA 1:100; VvA 331.

40 VvA 337.
Thus have I heard.

Kumāra Kassapa arrives at Setavyā

1 At one time, the venerable Kumāra Kassapa was walking by stages on a Dharma-tour (peregrinating) in Kosala country with a large community of monks, numbering some five hundred. They arrived at the Kosala town of Setavyā and stayed in the simspa forest north of Setavyā.

There, the venerable Kumāra Kassapa resided to the north of Setavyā, in a simspa forest.

1.2 Now, at that time, prince Pāyāsi was living in [was governing] Setavyā, teeming with life, with grass, wood and water, with rice, a royal domain presented (to him) by Pasenadi, the rajah of Kosala, as a royal gift, a brahmadeya [a fief].

Prince Pāyāsi

2 Now, at that time, the following views arose to prince Pāyāsi, thus:

‘There is no other world. There are no spontaneously born beings. n’aththi paro loko n’aththi sattā opapātikā

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41 On Kumāra Kassapa, see SD 28.13 (2).
42 Setavyā is a town or large village near Ukkaṭṭhā in Kosala: see SD 36.13 (3.2).
43 On the simspa (P. śīṃsapā; Skt. śīṃsparā; Pkt. sīsa, sīśama; Nepal. sīsau), Dalbergia sissoo, see SD 21.7 Intro.
44 “Prince”, rāja, which Comy here glosses it as “unconsecrated rajah” (anabhīsittaka, rājā, DA 3:808): see Intro (2.1).
45 There are 2 possible etyms to this name: (1) from pāyāsa (“rich boiled in milk, milk-rice”), ie one who is fed of milk-rice; or (2) from pāyāti (“he sets out” (on a journey), whose comes aor pāyāsi, “he set out” [§23.5 n]. Comy is silent.

On the possible etym of this name, see §23.5 n.

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

47 Satt'ussadām = satta + ussada, lit “abundance of beings,” ie densely populated with humans and animals.

Comy however refers only to humans: “satt'ussada” means crowded with beings, teeming with the masses, an abundance of humans” (satt'ussadām ti sattehi ussadaṁ, ussannaṁ bahu, jananami ākiṇṇa, manussaṁ, DA 245,20).

48 Tena kho pana samayena pāyāsi rājaṁ bhavati satt'ussadāṁ sa, tiṇa, kath'o, dhaññaṁ rāja, bhoggam rājñā satisaṁ satisaṁ satisaṁ satisaṁ satisaṁ. This is stock: see Intro.

49 Tena kho pana samayena pāyāsi rājaṁ bhavati satt'ussadāṁ sa, tiṇa, kath'o, dhaññaṁ rāja, bhoggam rājñā satisaṁ satisaṁ satisaṁ satisaṁ satisaṁ. This is stock: see Intro.

50 N’aththi para loko. Cf a better known def of wrong view: “There is this world, no other world.” n’aththi ayaṁ loko, n’aththi para loko, lit “this world does not exist, the other world [after-life] does not exist,” ie, there is neither other worlds (or universes) nor the afterlife. In other words, this is the only world and only life. On the problem of associating these two differing views to Ajita Kesambala, see Sāmañña,phala (D 2,22-24/1:55 f), SD 8. See Jayatilleke 1963: 79 f, 91 f.

51 Opapātikā (BHS aupapāduka), “arising spontaneously, being reborn without parents”; from upapāta, “coming into existence, birth.” Technically, it usu refers to a non-returner’s birth, but is here prob a generic term for all divine and subhumans, such as hell beings [§11.11]. Comys says that such a being springs up, as it were, without the need of any of the visible causes that support other modes of birth, viz, the oviparous (anda,ja), the viviparous (jalābu,ja) and the moisture-born (sānṣedā,ja) (MA 2:38): these are the 4 modes of birth. The sutta passage here [§2.1] is essentially a rejection of rebirth, implying that this is our only life, a kind of materialism. See Mahālī (D 6/1:27, 156).
There is no fruit or result of good or bad actions.\(^{52}\)  

2.2 The brahmin housemasters\(^{53}\) of Setavya heard this:

“It is said that master Kumara Kassapa, a disciple of the recluse Gotama, is walking by stages on a Dharma-tour [peregrinating] in Kosala country with a large community of monks, numbering some five hundred. They have arrived at the Kosala town of Setavya and are staying in the simaspa forest north of Setavya.

2.3 Now this good report about master Kumara Kassapa has been going around thus:

“He is intelligent, experienced, wise, deeply learned, versatile speaker, of excellent wit [witty in the good], mature and truly worthy!”\(^{54}\)

It is indeed good to see arhats such as these.”\(^{55}\)

2.4 Then the brahmin housemasters of Setavya left Setavya in group after group according to their district,\(^{56}\) or in small bands, heading northward for the the simaspa forest.\(^{57}\)

Pāyāsi learns of Kumāra Kassapa’s visit

3 Now at that time, prince Pāyāsi had gone up to the upper terrace of his palace\(^{58}\) for a day rest.\(^{59}\)

Prince Pāyāsi saw the brahmin housemasters of Setavya leaving Setavya in bands, group after group, heading northward for the simaspa forest.

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\(^{52}\) This is essentially a rejection of karma or accountability for our actions (akiriya, vāda), implying antinomianism and amoralism, as in the ideas of Pūraṇa Kassapa: see Sāmañña, phala S (D 2.16/1:52), SD 8.10.

\(^{53}\) “Brahmin housemasters,” brāhmaṇa, gaha, patikā

\(^{54}\) Paṇḍito vyatto medhāvī bahuussuto citta, kathī kalyāṇa, paṭibhāno vuddho c’ eva arahā ca.

\(^{55}\) *Note*

\(^{56}\) For details on this state, see Kesa, puttiya S (A 3.65/1:188-193), SD 35.4a (comy n 1d).

\(^{57}\) Sādhu kho pana tathā, rājāṁ ṭhāne arahato dassanaṁ hoti. Arahataṁ is 3 gen pl. For details on this statement, see Kesaputiya S (A 3.65/1:188-193), SD 35.4a (comy n 1d).

\(^{58}\) Saṅgha, saṅghī gaṇi, bhūtā; as at D 23.3/2:317; M 95.4/2:164; UA 380. Tr here follows Comy, where saṅgha is def as “the separate communities from the districts” (ekakissāya disāya saṅgho etsam athi’ti) (DA 1:280). It is possible that these were tribes or clans. Cf saṅghānaṁ gaṇānāṁ (M 25.12/1:231); nara, gaṇa, saṅgha... (A 4.51.4/-2:55*).

\(^{59}\) Aha kho setavayaka brāhmaṇa, gaha, patikā setavyāya nikkhāmitvā saṅgha, saṅghī gaṇi, bhūtā uttareṇa, mukhā gacchanti yena sīnaṃ, vanaṁ. On the simaspa forest, sv §1.1 n.

\(^{60}\) Upāri, pāsāde. The more usual expression is upari, pāsāde, vara, gato, where vara (“best”) is tr as “royal,” a common phrase: see Sāmañña, phala S (D 2.12/1:47.8), SD 8.10 n. Here, evidently, Pāyāsi is only a minor prince, ie, an un consecrated rajah, rajah, DA 3:808) [§1.2n].

\(^{61}\) Tena kho pana samayena pāyāsi rājāṁ no upāripāsāde divā, sēvāyam upagato hoti. Note the word divā, sēvāya, “sleeping for the day, siesta”: D 4.3/1:112 (the brahmin Soṇa, daṇḍa), D 5.3/1:28, 2:317 (the brahmin Kīṭa, daṇṭa), D 23,15/1:333 (prince Pāyāsi); M 95.5/2:164 (the brahmin Caṅki): here, there is sleeping in the day. The more usual expression here for monastics is divā, vihāra (lit, “day residence”), “day-rest,” a time of seclusion for monastics to rest and meditate, esp after the noon meal, eg: V 1:28, 3:208; D 2:130, 182, 356, 3:17-22 passim; M 1:108 f, 147, 229, 359, 447, 502, 2:65 passim; S 1:129, 130, 132-135, 3:91, 235; A 3:75, 4:262, 264, 356, 438; U 5, 35; Pv 2.10.-1/28*; Ap 2:404, 473*; (pl) divā, vihāra: S 1:193; Thī 48a/128; Ap 1:284*, 2:417*: divā, vihāra, gato: vihāra, S 1:198; Ap 3:37 f passim; S 1:146, 148, 197 f, 203, 225, 233: for other refs search CPD: divāvihār* & divā vihār*.
Seeing them, he addressed his attendant:\(^{60}\)

“Attendant, why are these brahmin housemasters of Setavyā leaving Setavyā in bands, group after group, heading northward for the simsapa forest?”

3.2 “It is said that master Kumāra Kassapa, a disciple of the recluse Gotama, is walking by stages on a Dharma-tour [peregrinating] in Kosala country with a large community of monks, numbering some five hundred. They have arrived at the Kosala town of Setavyā and are staying in the simsapa forest north of Setavyā.

3.3 Now a good report about master Kumāra Kassapa has been going around thus:

‘He is intelligent, experienced, wise, deeply learned, versatile speaker, of excellent wit [witty in the good], mature and truly worthy!’

They are going to see this master Kumāra Kassapa.”

Pāyāsi wishes to meet Kumāra Kassapa

3.4 “In that case, master attendant, approach those brahmin housemasters of Setavyā and say this to them:

‘Sirs, prince Pāyāsi says thus:

“Sirs, could you please wait?\(^{61}\) Prince Pāyāsi, too, will go and see the recluse Kumāra Kassapa.”’

3.5 The recluse Kumāra Kassapa has before convinced the foolish and unlearned brahmin housemasters of Setavyā, thus:\(^{62}\)

that there is the other world; \(\text{atthi paro loko}\)

that there are spontaneously born beings; \(\text{atthi sattā opapātikā}\)

that there is the fruit or result of good and bad actions.” \(\text{atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko}\)

3.6 “Yes, sir,” the attendant replied to prince Pāyāsi, and approached the brahmin housemasters of Setavyā.

Having approached the brahmin housemasters of Setavyā, he said this,

“Sirs, prince Pāyāsi says thus:

‘Sirs, could you please wait? Prince Pāyāsi, too, will go and see the master Kumāra Kassapa.’”

Pāyāsi meets Kumāra Kassapa

 Then prince Pāyāsi, surrounded by the brahmin housemasters from Setavyā, went to the simsapa forest and approached the venerable Kumāra Kassapa.

Having approached, he greeted the venerable Kumāra Kassapa, exchanged greetings with him, \([319]\) and then sat down at one side.

The brahmin housemasters of Setavyā, too,

some, having saluted (by genuflecting before) the venerable Kumāra Kassapa, sat down at one side;

some exchanged greetings with the venerable Kumāra Kassapa, and having exchanged greetings, sat down at one side;

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\(^{60}\) **Khattā** (Skt kṣatrā, from kṣatrapa) an attendant, companion, charioteer, a porter, an equerry, a steward, the king’s minister and adviser (D 1:112, 128; M 2:164). Here, Comy says: “A minister who is able to answer any questions asked is called a khattā” (~ vuccati pucchita,pucchita,pañhaṃ vyākaraṇa,samattho mahâmatto: (DA 1:280). PED: Budhaghosa evidently connects it with katheti, “to speak, respond” = katthā: gādhaṃ ~, A 2:107 = Pug 43 vl for kattā (cf PugA 225).

\(^{61}\) “gamentu kira bhavanto.

\(^{62}\) This section: Purā samaṇo kumāra,kassapo setavyake brāhmaṇa,gaha,patike bāle avyatte sañāpeti; and the foll section: iti’i atti paro loko, atti sattā opapātikā, atti sukata,dukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti. **Sañāpeti** (caus of sañjānāti, “he thinks, supposes; recognizes, perceives, comprehends”), “he convinces, wins over” (D 2:318,17); pl sañāpeti (A 1:75,30); other forms: sañāpetuṁ, “to convince” (V 1:10,7 2:197,31; D 1:236,5+6; M 1:397,25; S 4:224,16+17); absol sañāpetvā, “having made known” (U 17,17).

\(^{63}\) **Opapātikā**, see n §2.1.

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some approached the venerable Kumāra Kassapa, saluted him with lotus palms and then sat down at one side;
some announced their name and clan before the venerable Kumāra Kassapa, and then sat down at one side.
Some kept silent⁶⁴ and sat down at one side.

Pāyāsi’s nihilism

5 Sitting thus at one side, prince Pāyāsi said this to the venerable Kumāra Kassapa:
“I, master Kassapa, hold this doctrine, this view, that is to say:
There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.”

5.2 “I, O prince, have neither seen nor heard of anyone holding such a doctrine, such a view.
How then, O prince, would you speak this, that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’

(1) Parable of the sun and the moon

5.3 In that case, O prince, I will question you on just this point. Answer as you see fit.
What do you think, O prince:
the sun and the moon, are they in this world or in another world? Are they celestial or human?”⁶⁶

5.4 “This sun and moon, master Kassapa, are in another world, not in this world; they are celestial,
not human.”

5.5 “In this way, too, O prince, this is the case, in a manner of speaking,⁶⁷ that is to say:
there is the other world;
there are spontaneously born beings;
there is the fruit or result of good or bad actions.

Pāyāsi’s “proof” (1): Hell-beings do not return

6 “Even though master Kassapa says thus, it is still the case for me here, that is to say:⁶⁸
‘There is no other world.’
There are no spontaneously born beings. [320]
There is no fruit or result of good or bad actions.”

6.2 “But, O prince, is there a reason by which they can, in a manner of speaking, be so,⁶⁹ that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions’?”

6.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions’?”

6.4 “Like how [Like what]⁷⁰ O prince?”

6.5 “Here, master Kassapa, I have friends and colleagues, relations and blood relatives, who destroy living beings, take the not-given commit sexual misconduct, speak falsehood, speak harsh speech, indulge in frivolous chatter, slander, are covetous, have a mind of ill will, hold wrong views.

6.6 There were times when they fell sick, suffering and severely ill.
When I know that they would not recover from their illness, I approached them and said:

‘There are, sirs, some recluses and brahmīns who hold such a doctrine, such a view that those who destroy living beings, take the not-given commit sexual misconduct, speak falsehood, speak harsh speech, indulge in frivolous chatter, slander, are covetous, have a mind of ill will, hold wrong views, with the body’s breaking up, after death, are reborn⁷¹ [arise] in a state of deprivation, a suffering state, the downfall, hell.

6.7 Now, sirs, you are those who have destroyed living beings, have taken the not-given, have committed sexual misconduct, have spoken falsehood, have spoken harsh speech,

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⁶⁹ Aṭṭhi pana, rājañña, pariyāyo, yena te pariyāyena evaṁ hoti. Here, the 1st pariyāya means “reason or reasoning,” while the 2nd sense, “in a manner of speaking”: see prec n.
⁷⁰ Yathā kathaṁ viya: this is stock [§§6.4, 8.4, 10.4, 12.4, 14.4, 16.4, 20.4], V 2:93, 99-103 passim; Pm 1:185, 2:218.
⁷¹ “Are reborn,”upapajjanti, the tr here reflects the teaching of the “good recluses and brahmīns.”
have indulged in frivolous chatter,
have slandered,
have been covetous,
have had a mind of ill will,
have held wrong views.

If what the good recluses and brahmins say is true, sirs, you, sirs, with the body’s breaking up, after death, will be reborn (a state of) deprivation, a suffering state, the downfall, hell.

6.8 If, sirs, with the body’s breaking up, after death, you were indeed reborn in (a state of) deprivation, a suffering state, the downfall, hell,

then, come back and tell me so, that is to say,
that there is the other [the next] world;
that there are spontaneously born beings;
that there is the fruit or result of good and bad actions.

6.9 For you, sirs, are faithful to me, reliable, so that what you have seen will be just as if I have seen it myself.

They replied, “Very good!” [321] to me, but they have neither come and told me anything, not have they me sent any messenger.

6.10 This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking, that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

(2) The parable of the thief to be executed

7 “In that case, O prince, I will question you on just this point. Answer as you see fit.

What do you think, O prince:

Here, people, having caught a thief in the act, were to bring him in, saying:
‘This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!’

7.2 Then, they would say this to you:
‘In that case, sir, bind this man’s arms firmly behind his back, shave his head clean, and lead him around to the sound of a harsh drum-beat, from street to street, from cross-road to cross-road, taking him out through the south gate, into the south of the city, to the execution ground—chop off his head!’

7.3 They replied, ‘Very good!’ to him, and having bound that man’s arms firmly behind his back, shaven his head clean, and led him around to the sound of a harsh drum-beat, from street to street, from cross-roads to cross-roads, took him out through the south gate, into the south of the city, and made him sit in the execution ground.

7.4 Now, what if the thief were to obtain leave from the executioners, thus:

72 “If...were indeed reborn,” sace...upapajjissanti, the tr here, following the conditional syntax, reflects Pāyāsi’s unbelief or doubt in the afterlife.

73 Bhavanto kho pana me saddhāyikā paccayikā, yaṁ bhavantehi dīṭṭhaṁ, yathā sāmaṁ dīṭṭhaṁ evam etāṁ bhavissati.

74 This is one of Pāyāsi’s arguments that there is no afterlife. Cf his argument at §8.9.

75 Ayam pi kho, bh o kassapa, pariyāyo, yena me pariyāyena evam hoti. “In a manner of speaking,” pariyāyena [§§5.5, 11.2], as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

76 Ayam te, bhante, coro āgucāri; imassa yaṁ icchasī, taṁ daṇḍaṁ panēhīti.

77 Tena hi, bh o, imaṁ purisaṁ dalhāya rajiyā pacchā, bāhāṁ gālha, bandhanaṁ bandhitvā khura, munḍaṁ kari-tvā khara-s, sarena pana vena ratihāyā ratikāni sīghāṭakaṁ sīghāṭakaṁ pari netvā dakkhinena dvārena nikkha-mittvā dakkhiṇato nagarassa āghātane sīsaṁ chindathā ‘ti. This stock description of an execution occurs in: Pāyāsi S (D 23.7.2/2:321,11-21); Susīma S (S 12.70/2:128,4-13); Pāṭaliya S (S 42.13/4:344-347); Āpatti,bhaya S (A 4.242-2:241,1-10).
‘Sirs, may my masters, the executioners, wait, until I have visited my friends and colleagues, or relations and blood relatives, in such and such a village or market-town, and returned,’ [322]
or, would the executioner simply chop off this frivolous talker’s head?"
7.5 The thief, master Kassapa, would obtain no such leave from the executioners, thus:
‘Sirs, may my masters, the executioners, wait, until I have visited my friends and colleagues, or relations and blood relatives, in such and such a village or market-town, and, having visited them, returned.’
For, the executioner would simply chop off the frivolous talker’s head!
7.6 “So then, O prince, a thief who is a human would get no leave from human executioners, thus:
‘Sirs, may my masters, the executioners, wait, until I have visited my friends and colleagues, or relations and blood relatives, in such and such a village or market-town, and, having visited them, returned.’
7.7 How then, O prince, would your friends and colleagues, relations and blood relatives, who have destroyed living beings,
taken the not-given
committed sexual misconduct,
spoken falsehood,
speak harsh speech,
indulged in frivolous chatter,
slandered,
were covetous,
had a mind of ill will,
held wrong views,
with the body’s breaking up, after death, have been reborn in (a state of) deprivation, a suffering state, the downfall, hell,

were to obtain leave from the hell wardens, thus:
‘Sirs, may my masters, the hell wardens, wait, until I have gone to my prince Pāyāsi, and told him thus, that is to say:
there is the other [the next] world;
there are spontaneously born beings;
there is the fruit or result of good and bad actions.79
7.8 In this way, too, O prince, this is their case, in a manner of speaking,80 that is to say:
that there is the other [the next] world;
that there are spontaneously born beings;
that there is the fruit or result of good and bad actions.”

Pāyāsi “proof” (2): Heavenly beings do not return
8 “Even though master Kassapa says thus, it is still the case for me here, that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”
8.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,81 that is to say:
‘There is no other world.
There are no spontaneously born beings.

78 Labheyya nu kho so coro coraghātesu.
79 Cf Aññatara Purisa Vatthu (DhA 5.1) where hell-beings try to communicate their sufferings to Pasenadi, but succeed in only making the sounds du sa na so. (DhA 5.1/2:1-19)
80 “In a manner of speaking,” pariyāyena [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.
81 Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṁ hoti. On the different sense of each of the 2 occurrences of pariyāya, see [§6.2] n.
There is no fruit or result of good or bad actions’?”

8.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

8.4 “Like how, O prince?”

8.5 “Here, master Kassapa, I have friends and colleagues, relations and blood relatives, who refrain from destroying living beings,
refrain from taking the not-given
refrain from sexual misconduct, [323]
refrain from speaking falsehood,
refrain from speak harsh speech,
refrain from frivolous chatter,
refrain from slandering,
refrain from being covetous,
refrain from having a mind of ill will,
refrain from holding wrong views.

8.6 There were times when they fell sick, suffering and severely ill.
When I know that they would not recover from their illness, I approached them and said:

‘There are, sirs, some recluses and brahmans who hold such a doctrine, such a view that those who
refrain from destroying living beings,
refrain from taking the not-given
refrain from sexual misconduct,
refrain from speaking falsehood,
refrain from speak harsh speech,
refrain from frivolous chatter,
refrain from slandering,
refrain from being covetous,
refrain from having a mind of ill will,
refrain from holding wrong views,
with the body’s breaking up, after death, are reborn\textsuperscript{82} in a happy state, a heaven world.

8.7 Now, sirs, you are those who
have refrained from destroying living beings,
have refrained from taking the not-given
have refrained from sexual misconduct,
have refrained from speaking falsehood,
have refrained from speak harsh speech,
have refrained from frivolous chatter,
have refrained from slandering,
have refrained from being covetous,
have refrained from having a mind of ill will,
have refrained from holding wrong views.

8.8 If, sirs, with the body’s breaking up, after death, you were indeed reborn\textsuperscript{83} in a happy state, a heaven world,
then, come back and tell me so, that is to say,
that there is the other [the next] world;
that there are spontaneously born beings;

\textsuperscript{82}“Are reborn”: see n ad loc §6.6.
\textsuperscript{83}“Were indeed reborn”: see n ad loc §6.8.
that there is the fruit or result of good and bad actions.

8.9 For you, sirs, are faithful to me, reliable, so that what you have seen will be just as if I have seen it myself.

They replied, “Very good!” to me, but they have neither come and told me anything, nor have they sent any messenger.84

8.10 This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking,85 [324] that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

(3) Parable of the man in a cesspool

9 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.86

9.2 Suppose, O prince, a person were to sink, head and all, in a cesspool.87

Then you were to order your men:
‘Now, sirs, pull this man out of that cesspool!’

Having replied, “Very good,” to you, they were to pull the man out of the cesspool.

9.3 Then you were to say this to them:
‘In that case, sirs, thoroughly wipe off the dung off this person’s body with a piece of bamboo.’88

Having replied, “Very good,” to you, they were to wipe off the dung off this person’s body with a piece of bamboo.

9.4 Then you were to say this to them:
‘In that case, sirs, thoroughly shampoo this man’s body thrice with yellow clay.’90

They then were to thoroughly shampoo this man’s body thrice with yellow clay.

9.5 Then you were to say to them:
‘Now then, sirs, grease this man up with oil, and wash him well three times with chunam [fragrant soap powder].’91

Then the men were to grease this man up with oil, and wash him well three times with chunam.

9.6 Then you were to say this to them:
‘Now then, sirs, groom his hair and beard.’

Then the men were to groom his hair and beard.

9.7 Then you were to say this to them:
‘Now then, sirs, present this man with very costly garlands, and very costly cosmetics, and very costly clothes.’92

84 Cf Pāyāsi’s argument at §6.9.
85 Ayam pi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti. “In a manner of speaking,” pariyāyena [§§5.5, 11.2], as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.
86 Tena hi rājañña upamaṁ te karissāmi. Upamāya m’idh’ekacce viññū purisā bhāsitassa atthaṁ ājānanti: D 23/9:2:324; A 10.95.3.2 @ SD 44.16. Cf ... Upamāya ‘p’idh’ekacce...: S 41.1.8/4:282. Ten’āvuso [Tena h’āvuso] upamaṇ te karissāmi...: M 24.14/1:148, 43.22/1:295, 76.52/1:523 (Tena hi sandaka upaman te ...); 127.16/3:151 (Tena āvuso kaccāna upamān te ...); S 12.67.25/2:114.
87 “Head and all, in a cesspool,” gūtha,kūpe sa,sīsakaṁ, as at V 3:106,36, 107,1; sa,sīsaka, “over his head, head and all” (V 3:106,36, 107,1; D 2:324,5; Sn 80,2). Sa,sīsa, “together with the head”; sa,sīsam, “up to the head” (D 1:76, 246; S 2:259,5; A 3:403,22; J 1:298, 5:274). The more common English idiom would be “up to his neck,” but here the unfortunate person fell completely into the cesspool.
88 Seyyathā’pi rājañña puriso gūtha,kūpe sa,sīsakaṁ nimuggo assa. Ie, he were to fall headlong into the cesspool.
89 Tena hi, bho, tassa purisassā kāyā velu, pesikāhi gāthāṁ sunimmażitaṁ nimmażiţaṁ ‘ti.
90 Tena hi, bho, tassa purisassā kāyāṁ puṣṭamu,mattikāya tikkhattuṁ subbaţṭitaṁ ubbaţţethaţi.
91 Tena hi, bho, tami purisāṁ teļena abbaţţijitvā sukhumena cuṇṇena tikkhattuṁ suppadhotiţa karotţaţi.
Then the men were to present this man with very costly garlands, and very costly [325] cosmetics, and very costly clothes.

9.8 Then you were to say this to them:

‘Now then, sirs, bring this man up into a mansion [a palace], provide him with the 5 cords of sensual pleasures.’

Then the men were to bring this man up into a palace [a tower], provide him with the 5 cords of sensual pleasures.

9.9 What do you think, O prince, of that person, well washed, well perfumed, hair and beard well groomed, dressed in clothes of white cloth, adorned with garlands and gems, gone to the roof terrace of the royal palace, being consummately entertained and endowed with the 5 cords of sensual pleasures—would he ever have the desire to be sunk in that cesspool ever again?’

“Not at all, master Kassapa.”

9.10 “What is the reason for this?”

“Impure, master Kassapa, is the cesspool, impure and regarded as impure, and foul smelling as such, and disgusting and regarded with disgust, and repulsive and regarded with repulsion.”

“Even so, O prince, humans are to the devas impure and regarded as impure, and foul smelling as such, and disgusting and regarded with disgust, and repulsive and regarded with repulsion.

The smell of a human, O prince, will revulse a deva from a hundred leagues away!

9.11 What more to say of your friends and colleagues, relations and blood relatives, who have refrained from destroying living beings, have refrained from taking the not-given, have refrained from sexual misconduct, have refrained from speaking falsehood, have refrained from speak harsh speech, have refrained from frivolous chatter, have refrained from slandering, have refrained from being covetous, have refrained from having a mind of ill will, have refrained from holding wrong views, who, with the body’s breaking up, after death, have been reborn in a happy state, a heaven world—would they, then, come back and tell you so, that is to say,

that there is the other [the next] world;
that there are spontaneously born beings;
that there is the fruit or result of good and [326] bad actions.

9.12 In this way, too, O prince, this is their case, in a manner of speaking, that is to say:

that there is the other [the next] world;
that there are spontaneously born beings;

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92 Tena hi, bho, tassa purisassa mah’agghañ ca mālaṁ mah’agghañ ca vilepanaṁ mah’agghāni ca vatthāni upahārathā’ti.

93 Taṁ kiṁ maññasi, rājañña, api nu tassa purisassa suNhātassa suvilittassa sukappita, kesa, massussa āmutta,* mālābhārānassa odāta, vatthā, vasanassā upari, pāśāda, vara, gatassā pañcahi kāma, gunehi samappitassa samaṅgī, bhūtassā paricārayāmanassā puna-d-eva tasmiṁ gūtha, kūpe nimujjitu, kāmatā assati. Āmutta (Skt āmukta), “put on, adorned, armed”: Be āmukka.

94 Asuci, bho kassapa, gūtha, kūpo asuci ceva asuci, saṅkhāto ca duggandha ca duggandha, saṅkhāto ca jeguccha ca Jeguccha, saṅkhāto ca paṭikūlo ca paṭikūla, saṅkhāto ca paṭikūla.

95 Oddly, we have the noun “revulsion,” but no standard dictionary gives its verb, “revulse.” Webster’s Third New International Dictionary, however, has “revolved.” It makes good sense to use this intransitive verb here. Also see Nibbidā, SD 20.1 (2.2.1).

96 Yojana, satāṁ kho rājañña manussa, gandho deve uḥbādhati.

97 “In a manner of speaking,” pariyāyena [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

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that there is the fruit or result of good and bad actions.”

Pāyāsi’s “proof” (3): Those reborn in Tāvatiṁsa did not return

10 “Even though master Kassapa says thus, it is still the case for me here, that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

10.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,⁹⁸ that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions’?”

10.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

10.4 “Like how, O prince?”

10.5 “Here, master Kassapa, I have friends and colleagues, relations and blood relatives, who⁹⁹ refrain from destroying living beings,
refrain from taking the not-given
refrain from sexual misconduct,
refrain from speaking falsehood,
refrain from strong drinks, fermented drinks, intoxicants, the bases of heedlessness.

10.6 There were times when they fell sick, suffering and severely ill.
When I know that they would not recover from their illness, I approached them and said:
‘There are, sirs, some recluses and brahmans who hold such a doctrine, such a view that those who
refrain from destroying living beings,
refrain from taking the not-given
refrain from sexual misconduct,
refrain from speaking falsehood,
refrain from strong drinks, fermented drinks, intoxicants, the bases of heedlessness,
with the body’s breaking up, after death, are reborn¹⁰⁰ in a happy state, a heaven world, in companionship with the devas of the Thirty-three [Tāva,tiṁsa].

10.7 Now, sirs, you are those who
have refrained from destroying living beings,
have refrained from taking the not-given
have refrained from sexual misconduct,
have refrained from speaking falsehood,
have refrained from strong drinks, fermented drinks, intoxicants, the bases of heedlessness.

10.8 If, sirs, with the body’s breaking up, after death, you were indeed reborn¹⁰¹ in a happy state, a heaven world, in companionship with the devas of the Thirty-three [Tāva,tiṁsa], then, come back and tell me so, that is to say,
that there is the other [the next] world;
that there are spontaneously born beings;

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⁹⁸ Aṭṭha pana, rājañña, pariyāyo, yena te pariyāyena evam hoti. On the different sense of each of the 2 occurrences of pariyāya, see [§6.2] n.
⁹⁹ From hereon, instead of the 10 courses of action (kamma, patha), we have the 5 precepts.
¹⁰⁰ “Are reborn”: see n ad loc §6.6.
¹⁰¹ “If...you were indeed reborn...” cf §6.8.
that there is the fruit or result of good and bad actions.

10.9 For you, sirs, are faithful to me, reliable, so that what you have seen will be just [327] as if I have seen it myself.

They replied, “Very good!” to me, but they have neither come and told me anything, not have they sent any messenger.

10.10 This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking,\(^{102}\) that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

(4) The Tāvatiṁsa parable

11 “In that case, O prince, I will question you on just this point. Answer as you see fit.

Now, O prince, that which is a hundred human years is but a single night and day amongst the devas of Tāvatiṁsa.

Of these nights, 30 form a month; of these months, 12 form a year.

Of such years, a thousand is the life-span of the devas of Tāvatiṁsa.

11.2 Those friends and colleagues, relations and blood relatives of yours, who refrain from destroying living beings, refrain from taking the not-given refrain from sexual misconduct, refrain from speaking falsehood, refrain from strong drinks, fermented drinks, intoxicants, the bases of heedlessness, have, with the body’s breaking up, after death, been reborn in a happy state, a heaven world, in companionship with the devas of Tāvatiṁsa [the Thirty-three].

11.3 Now, if this were to occur to them:

‘Let us first enjoy ourselves for two or three celestial nights and days, consummate and endowed with the 5 cords of sensual pleasures, then we would go and tell prince Pāyāsi that

that there is the other [the next] world;
that there are spontaneously born beings;
that there is the fruit or result of good and bad actions.

11.4 Would they then have come to you and told you so, that is to say:

that there is the other [the next] world;
that there are spontaneously born beings;
that there is the fruit or result of good and bad action?”

11.5 “Not at all, master Kassapa.
For, master Kassapa, we would have been long dead!

11.6 But who told master Kassapa this, that there are the devas of Tāvatiṁsa or that the devas of Tāvatiṁsa are so long-lived?

We do not [328] believe it when master Kassapa says

that there are the devas of Tāvatiṁsa or that the devas of Tāvatiṁsa are so long-lived.”

(5) The parable of the one born blind

11.7 “Suppose, O prince, there is a man born blind,\(^{103}\) who

\(^{102}\) Ayam pi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti. “In a manner of speaking,” pariyāyena [§§5.5, 11.2], as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

\(^{103}\) Seyyathā ‘pi, māgaṇḍiya, jacc ‘anđho puriso; so na passeyya kanha, sukkāni rūpāni, na passeyya niḷakāni rūpāni, na passeyya pīṭakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya maṇjiṭṭhakāni rūpāni, na passeyya
could see neither dark nor bright shapes,
could not see blue shapes,
could not see yellow shapes,
could not see red shapes,
could not see orange shapes,
could see neither the even nor the uneven,
could not see the stars,
could see neither the sun nor the moon.

He would then say:
‘There is neither dark nor bright shapes, nor anyone else who sees dark or bright shapes.
There is no blue shapes, nor anyone else who sees blue shapes.
There is no yellow shapes, nor anyone else who sees yellow shapes.
There is no red shapes, nor anyone else who sees red shapes.
There is no orange shapes, nor anyone else who sees orange shapes.
There is neither the even nor the uneven, nor anyone else who sees the even or the uneven.
There is no stars, nor anyone else who sees the stars.
There is neither sun nor moon, nor anyone else who sees the sun or the moon.

I know not this, nor do I see this; therefore they do not exist.’

11.8 Would one, O prince, who speaks so be speaking rightly?"

“Not at all, master Kassapa.

There are dark or bright shapes, and those who see dark or bright shapes.
There are blue shapes, and those who see blue shapes.
There are yellow shapes, and those who see yellow shapes.
There are red shapes, and there are those who see red shapes.
There are orange shapes, and those who see orange shapes.
There are the even and the uneven, and those who see the even and the uneven.
There are the stars, and those who see the stars.
There are the sun or the moon, and those who see the sun or the moon.

Indeed, one speaking thus, ‘I know not this, nor do I see this; therefore they do not exist,’ is not speaking rightly.”

11.9 “Even so, O prince, I think you speak like the blind man in the parable of the man born blind, when you speak thus:

‘But who told master Kassapa this, that there are the devas of Tāvatīṁsa or that the devas of Tāvatīṁsa are so long-lived?

We do not believe it when master Kassapa says that there are the devas of Tāvatīṁsa or that the devas of Tāvatīṁsa are so long-lived.’

11.10 For, O prince, the other world is not as you see it, imagined in this way through the physical eye.

O prince, those recluse and brahmans who resort to remote lodgings, therein, dwelling diligent, exertive, and resolute, purify the divine eye.

sama, visamaṁ, na passeyya tāraka, rūpāṁ, na passeyya candima, sūriye. The underscored words are colours: nīlaka = blue, sky grey, indigo; pītaka = yellow, golden yellow; lohitaka = red, blood red; and mañjeṭṭhaka = orange or crimson. The usual primary-colour pericope is: nīla, piṭa, maṇjeṭṭha, lohitaka, and odāta (white) (M 1:509; J 6:185; Dhs 617). This whole parable as at Pāyāsi S (D 23.11/2:328 f), SD 39.4, (Paribbājaka) Māgandiya S (M 75.20.1/-1:509 22.2/1:510 23.2/1:511), SD 31.5; (Brahma, vihāra) Subha S (M 99.12/2:201×3), SD 38.6. Cf Atthī, rāga S (S 12.64/8/2:102); Gaddula, baddha S 2 (S 22.100.11/3:152); (Nīvaraṇa) Saṅgārava S (S 46.55.4b/5:121; (Manṭa) Saṅgārava S (A 5.193.3/3:230).

104 This hints of a positivist form of materialism: see (2.1.2).

105 Ye kho te, rājāṇa, samaṇa, brāhmaṇa arāṇa, vana, pathāṇi pantiṇi senāsanāni patisevanti, te tattha appamattā atāpino pahit atā viharantā dibba, cakkhuṁ visodhenti. For arhathood pericope, see SID: eko vūpakaṭṭho appamattā atāpī pahit’atto viharanto.
11.11 With the divine eye, purified, superhuman [surpassing the human eye], and, indeed, they see the other world, and those spontaneously born.

11.12 And this, O prince, is the way to see the other world, not in the manner that you have done in this way by means of the physical eye.

11.13 In this way, too, O prince, this is their case, in a manner of speaking, that is to say:
- there is the other world;
- there are spontaneously born beings;
- there is the fruit or result of good or bad actions.

Pāyāsi’s “proof” (4): Why don’t good people kill themselves?

12 “Even though master Kassapa says thus, it is still the case for me here, that is to say:
- ‘There is no other world.
- There are no spontaneously born beings.
- There is no fruit or result of good or bad actions.’”

12.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so, that is to say:
- ‘There is no other world.
- There are no spontaneously born beings.
- There is no fruit or result of good or bad actions.’”

12.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:
- ‘There is no other world.
- There are no spontaneously born beings.
- There is no fruit or result of good or bad actions.’”

12.4 “Like how, O prince?”

12.5 “Here, master Kassapa, I see recluses and brahmans, morally virtuous, good by nature, desiring to live, not desiring to die, desiring happiness, averse to suffering.

12.6 This, master Kassapa, is what I thought of them:
- ‘Now, if these good recluses and brahmans, morally virtuous, good by nature, were to know thus: “Those of us who die from here will be better off”— then, these good recluses and brahmans, morally virtuous, good by nature, would take poison, or draw a knife, or strangle [hang] themselves until dead, or jump off [fall off] a cliff.

12.7 But surely these good recluses and brahmans, morally virtuous, good by nature, do not know that
- “Those of us who die from here will be better off”— therefore, these good recluses and brahmans, morally virtuous, good by nature, desiring to live, not desiring to die, desiring happiness, averse to suffering, do not kill themselves.
12.8 This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking,\(^{114}\) that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

(6) The womb parable

13 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

13.2 Once upon a time, O prince, there was a certain brahmin who had two wives.\(^{115}\)

One of them had a son, ten or twelve years old; the other was pregnant, near her time.\(^{116}\)

13.3 Then the brahmin died, and the boy said this to his other mother, the co-wife: ‘Whatever treasure, madam, or grain, or silver, or gold—all that is mine. There is nothing here whatsoever for you. Hand over my father’s heritage to me, madam!’\(^{117}\)

13.4 When this was said, the brahminee said this to the boy: ‘Wait, dear, wait until my child is born, dear!’

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.\(^{118}\)

13.5 For a second time, the boy said this to his other mother, the co-wife:

‘Whatever treasure, madam, or grain, or silver, or gold—all that is mine. There is nothing here whatsoever for you. Hand over my father’s heritage to me, madam!’

13.6 For a second time, when this was said, the brahminee said this to the boy:

‘Wait, dear, wait until my child is born, dear!’

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.’

13.7 For a third time, when this was said, the brahminee said this to the boy:

‘Wait, dear, wait until my child is born, dear!’

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.’

13.8 For a third time, the boy said this to his other mother, the co-wife:

‘Whatever treasure, madam, or grain, or silver, or gold—all that is mine. There is nothing here whatsoever for you. Hand over my father’s heritage to me, madam!’

13.9 For a third time, when this was said, the brahminee said this to the boy:

‘Wait, dear, wait until my child is born, dear!’

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.’

13.10 Then the brahminee, taking a knife, went into the chamber and cut open her own womb, thinking:

‘Let me see if I will give birth to a boy or a girl.’\(^{121}\)

13.11 Thus she destroyed both her own life and that of her unborn child, along with her wealth.\(^{122}\)

13.12 Like her, foolish and dense, fallen into misfortune and disaster, seeking a heritage without wise consideration.\(^{123}\)

\(^{113}\) Tasmā ime bhonto samaṇa, brāhmaṇā sīlavanto kalyāṇa, dhammā jīvitu, kāmā amaritu, kāmā sukha, kāmā dukkha, paṭikūlā attānaṁ na mārenti.

\(^{114}\) “In a manner of speaking,” pariyaṭṭhena [§§5.5, 11.2], as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

\(^{115}\) Ekissā putto ahosi dasa, vassu ‘uddesiko vā dvādasa’ vassu ‘dlesiko vā, ekā gabbhiṇī upavijāṇī.

\(^{116}\) Atha kho so māṇavako mātu, sa pattinī etad avoca.

\(^{117}\) Yā va vijāyāmi yadi vā kumārikāti.

\(^{118}\) Sace kumārako bhavissati, tassa ‘pi eka, deśa bhavissati; sace kumārikā bhavissati, sāpi te opabhoggā bhavissati.

\(^{119}\) Attha kho sa brāhmaṇī satthaṁ gahetvā ovarakaṁ pavisitvā udaraṁ opādesi.

\(^{120}\) Yāva vijāyāmi yadi vā kumārako yadi vā kumārikaṁ.
even so, you, too, O prince, foolish and dense, will fall into misfortune and disaster, seeking [332] the other world without wise consideration, just like that brahmin, foolish and dense, fallen into misfortune and disaster, seeking a heritage, without wise consideration!

13.13 Indeed, O prince, the recluses and brahmins, morally virtuous, good by nature, rush not to ripen what is unripe, but wait for the ripening.124

13.14 For there is benefit for the learned recluses and brahmins, morally virtuous, good by nature, by living.125

13.15 For, O prince, the longer the recluses and brahmins, morally virtuous, good by nature, remain in this long journey, the more merit they generate;126 and they keep to the path for the benefit of the multitude, for the happiness of the multitude, human and divine.127

13.16 In this way, too, O prince, this is their case, in a manner of speaking,128 that is to say: that there is the other [the next] world;

that there are spontaneously born beings;

that there is the fruit or result of good and bad actions.”

Pāyāsi’s “proof” (5): No life-force emerged from the pot

14 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

14.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,129 that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions’?”

14.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

14.4 “Like how, O prince?”

14.5 “Here, master Kassapa, people, having caught a thief in the act, brought him in, saying:

‘This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!’

14.6 Then, I said this to them:

‘In that case, sirs, cast this man alive into a jar. Close its mouth, cover it up with wet leather, then smear and spread wet clay over it, mount it onto an oven and start a fire.’”130

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123 Yathā tain bālā avyattā anaya,vyasanaṁ āpannā ayoniso dāyajjaṁ gavesantī. The dvandva anaya,vyasana, “misfortune and disaster”: V 3:199; S 4:159; A 5:156; Mih 292; VvA 327; BHS: Jtkm 215.

124 Na kho rājañña samaṇa,brāhmaṇā sīlavanto kalyāṇa,dhammā apakkaṁ paripācenti; api ca paripākaṁ āgamenti.

125 Paṇḍitaṁ attho hi rājañña samaṇa,brāhmaṇānaṁ sīlavantānaṁ kalyāṇa,dhammānaṁ jīvitena.

126 Yathā yathā kho, rājañña, samaṇa,brāhmaṇaṁ sīlavanto kalyāṇa,dhammā ciraṁ dīgham addhānaṁ tiṭṭhanti
tathā tathā bahuṁ puṁsāṁ pasavanti.

127 Bahu,jana, hitāya ca patipajjanti bahu,jana,sukhāya lokānukampāya atthāya hitāya sukhiṁ
deva,manussāṅgam.

128 “In a manner of speaking,” pariyāyena [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

129 Athī pana, rājañña, pariyāyo, yena te pariyāyena evam hoti. On the different sense of each of the 2 occurrences of pariyāya, see [§6.2] n.
14.7 Replying, ‘Very good!’ to me, they cast that man alive into a jar. Closed its mouth, covered it up with wet leather, then smeared and spread wet clay over it, [333] mounted it onto an oven, and started a fire.

14.8 When we knew that the man was dead, we brought down the jar, broke the covering, and opened the mouth. Then, we [334] carefully looked to see if his life-force was coming out. 131

14.9 But we did not see his life-force coming out.

14.10 This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking, 132 that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

(7) Parable of the dream

15 “In that case, O prince, I will question you on just this point. Answer as you see fit.

Do you admit it or not, O prince, that when you are taking your daily siesta, you see dreams of pleasurable parks, pleasurable forests, pleasurable grounds, pleasurable lotus-lakes? 133

15.2 “Yes, I admit that while I’m taking my daily siesta, I see dreams of pleasurable parks, pleasurable forests, pleasurable grounds, pleasurable lotus-lakes.”

15.3 “Are you at that time looked after by hunchbacks, dwarfs, jesters and young maidens?” 134

“Yes, master Kassapa, at that time I was looked after by hunchbacks, dwarfs, jesters and young maidens.”

15.4 “Do they see your life-force entering you or leaving you?” [334]

“No, master Kassapa.”

15.5 “So, O prince, the living do not see your life-force entering or leaving you, also one living. 135

How then, will you see a dead person’s life-force entering or leaving him?

15.6 In this way, too, O prince, this is their case, in a manner of speaking, 136 that is to say:

there is the other world;

there are spontaneously born beings;

there is the fruit or result of good or bad actions.

Pāyāsi’s “proof” (6): The life-force cannot be weighed

16 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

130 Tā hi bho imaṁ purisaṁ jīvantam y’eva kumbhiyā pakkhipitvā mukhaṁ padaṁvatvā allena cammena nandhi-vā allāya māttikyā bahalavalepanaṁ karitvā uddhānaṁ āropetvā aggirin dethāti.

131 Yadā mayāṁ jānāma kālaṅ,kato so purisaṁ, atha naṁ kumbhiṁ oropetvā uddhānaṁ āropetvā aggirin dethāti.

132 “In a manner of speaking,” pariyyāna (§§5.5, 11.2) as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

133 Abhijānāsi no tvaṁ, rājañña, divā seyyaṁ upagato supinakaṁ passitā ärāma,rāmaneyyakaṁ vana,rāmaneyyakaṁ bhūmi,rāmaneyyakaṁ pokkharaṁ,rāmaneyyakaṁ ti?’

134 Rakkhanti taṁ tamhi samaye khujjā’pi vāmanakā’pi velāsikā’pi komārikā’pi pitt? Be velāsikā; Ce kelasikā; Ee velānikā; Se Ke celāvikā. Comy glosses velāsika as “one fond of being playful to others; a clown (?)”; khiddāparādhikā (DA 3:810), where khidda means “playful,” and aparādhika (adj) [from aparādha, cf Skt aparādhan] “guilty, offending, criminal” (J 2:17 vāj aparādha); Miln 149 (issar aparādha), 189 (aparādhikatā). PED thinks khiddāparadhika means “very young and childish.” Perhaps it is related to parada = uparata, pp of upa + vāram, “to be or make content,” hence meaning, “finding pleasure in, fond of” (PED: parada). Cf BHS velambahaka (Amg velambah, velambaya) = vidambaka. The young maidens were prob musicians. The people listed here are clearly different types of court entertainers.

135 Tā hi nāma, rājañña, tukham jīvantassa jīvantīyo jīvam na passissantā pavissantaṁ vā nikkhamantaṁ vā.

136 “In a manner of speaking,” pariyyāna (§§5.5, 11.2) as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

16.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,\(^ {137} \) that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions’”

16.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:

There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.”

16.4 “Like how, O prince?”

16.5 “Here, master Kassapa, people, having caught a thief in the act, brought him in, saying:

‘This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!’

16.6 Then, I said this to them:

“In that case, take this man, while still alive, and weigh him. Having done that, then strangle him with a bowstring, and then weigh him again.\(^ {138} \)

16.7 Replying, ‘Very good!’ to me, they took this man, while still alive, and weighed him. Having done that, then they strangled him with a bowstring, and then weighed him again.

16.8 Now, when he was alive, he was lighter, softer, and more flexible,\(^ {139} \)

but when he was dead, he was heavier, stiffer, and less flexible.\(^ {140} \)

16.9 This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking,\(^ {141} \)

that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”

(8) The parable of the glowing iron ball

17 “In that case, O prince, I will give you a parable. [335] For, some of the wise here understand the meaning of what is said by way of a parable.

17.2 Now suppose, O prince, a person were to weigh an iron ball, heated all day so that it is burning and glowing brightly.\(^ {142} \)

Then, after a time, when it is cool and quenched, it is weighed again.

17.3 Now, when would the iron ball be lighter, softer, more workable: when it is burning and glowing brightly, or when it is cool and quenched?

\(^{137}\) Atthi pana, rājaṁ, pariyāya, yena te pariyāyena evaṁ hoti. On the differing sense of each of the 2 occurrences of pariyāya, see [§6.2] n.

\(^{138}\) Tena hi bhū purisaṁ jīvantāṁ-y-eva tulāya tuley jīyāya anassāsakaṁ māreṇa puna-d-eva tulāya tulethāti.

\(^{139}\) Yadā so jīvati, tadā lahu,taro ca hoti mudu,taro ca kammaṁ, taro ca.

\(^{140}\) Yadā pana so kālaṁ, kato hoti gadu,taro ca hoti pathinna,taro ca akammaṁ, taro ca.

\(^{141}\) “In a manner of speaking,” pariyāyena [§§5, 5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

\(^{142}\) Seyyathā pi, rājaṁ, purisa divasaṁ santattaṁ ayo,gulaṁ āditaṁ sampajjalitaṁ sa,joti, bhūtaṁ tulāya tuley-ya.
17.4 “When, master Kassapa, the iron ball is burning and glowing brightly, along with its fire element and wind element, it is lighter, softer, more workable.

But when the iron ball is cool and quenched, bereft of its fire element and wind element, it is heavier, harder, less workable.”

17.5 “So, too, O prince, it is with the body: when it has vitality, body heat and consciousness, it is lighter, softer, more workable.144

17.6 In this way, too, O prince, this is their case, in a manner of speaking, that is to say: there is the other world;

there are spontaneously born beings;

there is the fruit or result of good or bad actions.

Pāyāsi’s “proof” (7): Examining a carcass

18 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

18.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,147 that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions’?”

18.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

18.4 “Like how, O prince?”

18.5 “Here, master Kassapa, people, having caught a thief in the act, brought him in, saying:

‘This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!”

18.6 Then, I said this to them:

‘In that case, sirs, put him to death without destroying his hide [cuticle], skin, flesh, sinews, bones and bone-marrow.”

18.7 Replying, ‘Very good!’ to me, they put him to death without destroying his hide [cuticle], skin, flesh, sinews, bones and bone-marrow.

18.8 When he was half-dead [nearly dead],149 I said this to them:

144 Vitality (āyu), body heat (usmā) and consciousness (viññāna): āyu usu means “life-span, age, longevity, but here means “life, vitality, life-force.” In the suttas, heat (usmā,also usumā; Skt āṣman) is the life-faculty itself, karma-born heat (of the living body) (MA 2:350): D 2:335,15; M 1:295,24≠ S 2:97,10 = 4:215,23 = 5:212,22; S 2:83,9, 3:143,4*, 4:294,21. Comy, however, explains āyu as “the form life-faculty” (rūpa, jīvit “indriya); usmā, “heat,” as “karma-generated heat element” (kammaja, tejo, dhātu), and viññāna, “consciousness,” as “the mind” (citta) (MA 2:351). See Mahāvedalla S (M 43.24+25/1:295 f), SD 30.2.

145 Evam eva kho, rājañña, yadâyaṁ kāyo āyu,saha.gato ca usmā,saha.gato ca viññāṇa,saha.gato ca, tadā lahu,taro ca hoti mudu,taro ca kammañña,taro ca.. Atthi pana, rājañña, pariyāyo, yena te pariyāye na evaṁ hoti.

On the different sense of each of the 2 occurrences of pariyāya, [§6.2] n. See above [§5.5] n.

146 “In a manner of speaking,” pariyāyena [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

147 Aththi pana, rājañña, pariyāyo, yena te pāramahāyena evam hoti. On the different sense of each of the 2 occurrences of pāramahāyena, see [§6.2] n.

148 “without destroying” (avināsetvā, DA 3:811). Here D:RD 2:361 has “kill this man by stripping off cuticle and skin…” but this is not found in the Pali, but found later in §20.6.
18.9 ‘Now then, sirs, turn him on his back [supine], perhaps we would see his life-force coming out.’

They turned the man on his back, but we did not see his life-force coming out.

18.10 I said this to them:

‘Now then, sirs, turn him on his face [prone], perhaps we would see his life-force coming out.’

They turned the man on his face, but we did not see his life-force coming out.

18.11 I said this to them:

‘Now then, sirs, turn him on his side, perhaps we would see his life-force coming out.’

They turned the man on his side, but we did not see his life-force coming out.

18.12 I said this to them:

‘Now then, sirs, turn him on his other side, perhaps we would see his life-force coming out.’

They turned the man on his other side, but we did not see his life-force coming out.

18.13 I said this to them:

‘Now then, sirs, stand him upright, perhaps we would see his life-force coming out.’

They stood him upright, but we did not see his life-force coming out.

18.14 I said this to them:

‘Now then, sirs, stand him on his head, perhaps we would see his life-force coming out.’

They stood him on his head, but we did not see his life-force coming out.

18.15 I said this to them:

‘Now then, sirs, pound him with the hand, perhaps we would see his life-force coming out.’

They pounded him with their hands, but we did not see his life-force coming out.

18.16 I said this to them:

‘Now then, sirs, pound him with a stone, perhaps we would see his life-force coming out.’

They pounded him with a stone, but we did not see his life-force coming out.

18.17 I said this to them:

‘Now then, sirs, pound him with the stick, perhaps we would see his life-force coming out.’

They pounded him with sticks, but we did not see his life-force coming out.

18.18 I said this to them:

‘Now then, sirs, pound him with a sword, perhaps we would see his life-force coming out.’

They pounded him with swords, but we did not see his life-force coming out.

18.19 I said this to them:

‘Now then, sirs, shake him this way, that away, and back and forth, perhaps we would see his life-force coming out.’

They shook him this way, that way, and back and forth, but we did not see his life-force coming out.

18.20 Even though he has eyes and there are forms, he does not experience the faculty.

Even though he has ears and there are sounds, he does not experience the faculty.

Even though he has nose and there are smells, he does not experience the faculty. [337]

Even though he has tongue and there are tastes, he does not experience the faculty.

Even though he has body and there are touches, he does not experience the faculty.

This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking, that is to say:

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149 “Half-dead,” Ee Se addha,mato; “nearly dead,” Be Ce āmato.
150 “Turn him on his back,” ittānām nipāṭetha.
151 “Turn him on his face,” avakujjaṁ nipāṭetha.
152 “Stand him upright,” uddhaṁ nipāṭetha.
153 “Stand him on his head,” omuddhaṁ nipāṭetha.
154 “Pound him with your hands,” pāṇinā akoṭetha.
155 Adhunātha sandhunātha middhunātha, Comy: Odhunāthāḥ = “shake him to this side” (orato karotha); sandhunāthāḥ = “shake him to the other side” (parato karotha); middhunāthā, “shake him this way and that” (aparāparam karotha) (DA 3:811).
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’

(9) The parable of the conch-shell
19 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.
2.2 Once upon a time, O prince, a certain conch-blower, taking his conch, went to the border

19.3 When he came to a certain village, he stood at its centre and blew his conch-shell thrice. Then
he laid it on the ground and sat down at one side.
19.4 Then, O prince, this occurred to the people of the border village:
‘Friends, whose sound is this that is so charming, so enticing, so intoxicating, so captivating, so over-

19.5 having assembled around the conch-blower, they said this to him:
‘Friend, whose sound is this that is so charming, so enticing, so intoxicating, so captivating, so over-

19.6 They turned the horn front side up, saying:
‘Speak, sir conch! Speak, sir conch!’ But the conch did not make a sound.
19.7 Then they turned the horn downwards; they turned it to one side; they turned it to the other
side, they stood it upright; they stood it on its head. [338] they slapped it with the hand; they pounded it
with a stone; they pounded it with a stick; they pounded it with a sword; they shook this way, that away,
and back and forth, saying:
‘Speak, sir conch! Speak, sir conch!’ But the conch did not make a sound.
19.8 Then, O prince, this occurred to the conch-blower:
‘What fools these border villagers are, how they seek the conch’s sound in the wrong way!’
19.9 While they were looking on, he took his conch and blew it thrice, and then departed with the
horn.
19.10 Then, O prince, this occurred to the people of the border villages:
‘It seems that when this conch is accompanied by a man, by effort, and by wind, it makes a sound.
But when it it not accompanied by a man, by effort, and by wind, it does not make a sound.’
19.11 Even so, O prince, when this body is accompanied by vitality, heat and consciousness, it goes
and comes, it stands and sits, it sleeps and thinks, and
he see forms with his eyes,
he hears sounds with his ears,
he smells smells with his nose
he tastes tastes with his tongue,
he feels touches with his body,
he cognizes thoughts with his mind.
19.12 But when this body is without vitality, without heat, without consciousness, it neither goes nor comes, it neither stands nor sits, it neither sleeps nor thinks, and
he does not see forms with his eyes,

156 “In a manner of speaking.” pariyāyena [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.
157 Ambho kassa nu kho eso saddo evaṁ,rajanīyo evaṁ,kamanīyo evaṁ,madanīyo evaṁ,bandhanīyo evaṁ,μuc-

158 Evaṁ eva kho, rājañña, yadāyaṁ kāyo āyu,sahagato ca hoti usmā,sahagato ca viññāṇa,sahagato ca, tadā
abhikkamati ‘pi paṭikkamati ‘pi tiṭṭhati ‘pi niṣidati ‘pi seyyam pi kappeti,
he does not hear sounds with his ears,
he does not smell smells with his nose,
he does not taste tastes with his tongue,
he does not feel touches with his body,
he does not cognize thoughts with his mind.

19.13 In this way, too, O prince, this is their case, in a manner of speaking,\footnote{159}{“In a manner of speaking,” \textit{pariyāyena} [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.} that is to say:
there is the other world;
there are spontaneously born beings;
there is the fruit or result of good or bad actions.”

\begin{description}
\item[Pāyāsi’s \textit{“proof”} (8): Defleshing a living person]\
\begin{enumerate}
\item[20] \textbf{“Even though master Kassapa says thus,} [339] \textit{it is still the case for me here, that is to say:}
\textit{There is no other world.}
\textit{There are no spontaneously born beings.}
\textit{There is no fruit or result of good or bad actions.”}\
\item[20.2] \textbf{But, O prince, is there a reason by which they can, in a manner of speaking, be so,}\footnote{160}{\textit{Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṁ hoti.} On the different sense of each of the 2 occurrences of \textit{pariyāya}, see [§6.2] n.} that is to say:
\textit{There is no other world.}
\textit{There are no spontaneously born beings.}
\textit{There is no fruit or result of good or bad actions.”}\
\item[20.3] \textbf{“There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:}
\textit{There is no other world.}
\textit{There are no spontaneously born beings.}
\textit{There is no fruit or result of good or bad actions.”}\
\item[20.4] \textbf{“How, O prince, is that so?”}\
\item[20.5] \textbf{“Here, master Kassapa, people, having \textit{caught a thief in the act}, brought him in, saying:}
\textit{This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!”}\
\item[20.6] \textbf{Then, I said this to them:}
\textit{In that case, sirs, \textit{flay [skin] this man’s hide},\footnote{161}{“Skin his hide,” “chaviṁ chindatha” (lit “cut open the hide”). A simpler rendition would be “Flay him...,” but after this, we have “cut open the skin” (“cammaṁ chindatha”).} perhaps, we would see his life-force.’}\
\item[20.7] \textbf{They flayed the man; but we did not see his life-force.}\
\item[20.8] \textbf{Then, I said this to them:}
\textit{In that case, sirs, cut out this man’s skin, cut out his flesh, cut out his sinews, cut out his bones, cut out his bone-marrows—perhaps we might see his life-force.}\
\item[20.9] \textbf{We cut out the man’s bone-marrows, but we did not see his life-force.}\
\item[20.10] \textbf{This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking,}\footnote{162}{“In a manner of speaking,” \textit{pariyāyena} [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.} that is to say:
\textit{There is no other world.}
\textit{There are no spontaneously born beings.}
\textit{There is no fruit or result of good or bad actions.”}\
\end{enumerate}
\end{description}

\begin{itemize}
\item[(10)] The parable of the fire-worshipping matted-hair ascetic
\end{itemize}
21 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

21.2 Once upon a time, O prince, a certain fire-worshipping matted-hair ascetic who dwelled in a leaf-hut in a forest haunt.  

21.3 Then, O prince, a teacher emerged from a certain country-side. Then, that teacher, having stayed in a neighbouring hermitage of the fire-worshipping matted-hair ascetic, departed.

21.4 Then this occurred to that fire-worshipping matted-hair ascetic: [340]

‘What now if I were to go to the teacher’s abode. Perhaps there I could find something useful.’

21.5 Now when it was time for the fire-worshipping matted hair ascetic to go to the teacher’s abode, he went there.

And reaching there, he saw a little young boy lying on its back, abandoned, in the teacher’s abode,

21.6 Seeing it, he thought:

‘It is not proper that I simply look on, letting a human being die. What now if I take this boy to the hermitage, take care of him, feed him, and raise him up?’

21.7 So the matted-hair fire-worshipping ascetic took the boy to his hermitage, took care of him, fed him, and raised him up.

21.8 When the boy was 10 or 12 years old, a certain business arose for the fire-worshipping matted-hair ascetic in the country-side.

21.9 Then the fire-worshipping matted-hair ascetic said this to the boy:

‘My dear, I wish to go to the country-side. Please attend to the fire, my dear. And do not let the fire go out. If the fire were to go out, this is an axe, here is some wood, here are the fire-sticks. Rekindle the fire and attend to it.’

21.10 Having thus instructed the boy, the fire-worshipping matted-hair ascetic left.

21.11 But he was playful, and the fire went out.

21.12 Then it occurred to the boy:

‘Father said this to me:

“Please attend to the fire, my dear. And do not let the fire go out. If the fire were to go out, this is an axe, here is some wood, here are the fire-sticks. Rekindle the fire and attend to it.”’ [341]

So the boy chopped up the fire-sticks with the axes, thinking,

‘Perhaps, I’ll get fire.’ But he got no fire at all.

21.13 How now would I rekindle the fire and attend to it?’

21.14 The fire-stick were split into two, then three parts, four parts, five parts, ten parts, a hundred parts. He repeatedly splintered them, making splinters of them, and then pounded them in a mortar, and then he winnowed them in a strong wind, thinking:

‘Perhaps, I’ll get fire.’ But he got no fire at all.  

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163 Bhūta,pubbaṁ, rājañña, aññataro aggiko jaṭilo araṇī ayatanе paunça,kutiya sammati.

164 Yan nūnāhaṁ yena so sattha,vāsa ten upasankameyyaṁ, appeva nāṃ ettha kiñci upakaranaccayādhisaccheyyan’ti. Note sattha,vāsa, which means “a teacher’s abode” here but below means “a caravan camp” [§23.9 etc].

165 Upasankamitvā addasa tasmiṁ sattha,vāse daharaṁ kumāraṁ mandaṁ uttāna,seyyakaṁ chadditam.

166 The whole para: Na kho me tam patirūpaṁ yaṁ me pekkhamānassa manussa,bhūto kālaṁ,kareyya; yan nūnāhaṁ imaṁ dārakam assamaṁ netvā āpādeyyaṁ poseyyva vaḍḍheyyan’ti.

167 Sace ca te aggi nibbāyeyya, ayaṁ vāsī imāni kaṭṭhāni idam araṇī,saṁhitam, aggiṁ nibbattetvā aggiṁ paricarayaṁ tāti.

168 Araṇī,saṁhitam dvidhā phālesi, tidhā phālesi, catudhā phālesi, pañcadhā phālesi, dasadhā phālesi, satadhā phālesi, sakaliṁ sakaliṁ kakāsī, sakaliṁ sakaliṁ karītva udukkhale koṭṭesi, udukkhale koṭṭetvā mahā,vāte opuni.

169 The ancient brahmins believed that fire (the god Agni) resides in wood, so that it burns for that reasons: see Aggi Vaccha,gotta S (M 72) @ SD 6.15 (4).
21.15 Now when the fire-worshipping matted-hair ascetic had finished his business in the countryside, he returned to his hermitage, and going to the boy, said this to him:

‘Why, my dear, have you let the fire go out?’
‘Father, here I was being playful so that the fire went out,
21.16 Then it occurred to me: “Father said this to me:
‘Please attend to the fire, my dear.
And do not let the fire go out. If the fire were to go out, this is an axe, here is some wood, here are the fire-sticks. Rekindle the fire and attend to it.’
21.17 How now would I rekindle the fire and attend to it?’
So I chopped up the fire-sticks with the axes, thinking,
“Perhaps, I’ll get fire.” But I got no fire at all.
21.18 The fire-sticks were split into two, then three parts, four parts, five parts, ten parts, a hundred parts. I repeatedly splintered them, making splinters of them, and then pounded them in a mortar, and then winnowed them in a strong wind, thinking:
“Perhaps, I’ll get fire.” But I got no fire at all.
21.19 Then it occurred to the fire-worshipping matted-hair ascetic:
‘How foolish is this boy, how dense! How can he ever get fire without wise consideration?’
As the boy looked on, he took the fire-sticks and started the fire again.
21.20 Then he said this to the boy:
‘This is how, my dear, [342] fire should be kindled.
Not in being so foolish and dense, seeking fire in such a senseless way!’
21.21 Even so, you, too, O prince, are foolish and dense, seeking the other world without wise consideration.
21.22 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

Pāyāsi’s obdurateness (1)
22 “Even though master Kassapa says thus, I am unable to give up holding on to these bad wrong views.170
22.2 For rajah Pasenadi of Kosala knows me, and foreign kings, too, know me, thus:
‘Prince Pāyāsi holds such a doctrine, such a view, that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’
22.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:
‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’
I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!”171

(11) Parable of the two caravan guides
23 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.
23.2 Once upon a time, O prince, a great caravan of a thousand carts from the eastern country was going to the western country.
Wherever it went, it quickly consumed grass, wood, water, and green leaves.172

170 Kiñcāpi bhavaṁ kassapo evam āha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhi,gataṁ paṭinissajjituṁ. As at §§24.1+26.1.
171 Kopena ’pi naṁ harissāmi, makkhena ’pi naṁ harissāmi, palāsena ’pi naṁ harissāmi. In other words, “even if it angers me, if it upsets me, if people denigrate [disparage] me, I will hold on to these views! This is my ’principle’!” On makkha and palāsa, see Dhamma,dāyāda S (M 3,10/2:15), SD 2.18.
23.3 Now in this caravan were two caravan guides, one [343] had 500 carts, and the other had 500 carts, too. It occurred to these caravan guides:

‘This is a great caravan of a thousand carts. Wherever we go, we quickly consume grass, wood, water, and green leaves.

What now if we separated into two caravans of 500 carts each?’
23.4 So they separated into two caravans of 500 carts each.

23.5 One caravan guide, having brought along much grass, wood, and water, set out with his caravan.

Now, after two or three days, the leader saw a black red-eyed man, armed with a quiver, wearing a garland of lotuses, with wet garments, wet hair, driving an ass-driven chariot with wheels smeared in mud, approaching in the opposite direction.

23.6 When he saw him, he said this to him:

‘Where have you come from, sir?’
‘From such-and-such a country.’
‘Where are you going?’
‘To such-and-such a place.’
23.7 ‘Was there heavy rain ahead in the wilderness?’

Yes, there was heavy rain ahead in the wilderness. The roads are well watered; there is much grass [344] and wood.

Discard, sir, your old grass, wood and water. With a light weight, the carts go faster. Go faster, tire not the draught-oxen!’

23.8 ‘Discard, sirs, your old grass, wood and water. Let us move on with light carts!’
‘Yes, sir,’ they replied to their caravan guide, and discarded their old grass, wood and water, and the carts moved on.

23.9 But at the first caravan camp, they saw no grass, wood or water, and at the second camp, too; and the third; the fourth; the fifth; the sixth.

At the seventh caravan camp, too, they saw no grass, wood or water.

23.10 Everyone of them met with misfortune and disaster. And there were neither humans nor animals left in the caravan: the yaksha, a non-human, devoured them all, leaving only the bones.

23.11 As for the second leader, he thought:

‘Now, sirs, this caravan has gone very far.’
Having gathered much grass, wood, and water, his caravan set out.

23.12 After two or three days, the leader saw a black red-eyed man, [345] armed with a quiver, wearing a garland of lotuses, with wet garments, wet hair, driving an ass-driven chariot with wheels smeared in mud, approaching in the opposite direction.

23.13 When he saw him, he said this to him:

‘Where have you come from, sir?’
‘From such-and-such a country.’
‘Where are you going?’
‘To such-and-such a place.’

172 So yena yena gacchi, khippaṁ yeva pariṇādiyati tiṇa,kaṭṭhaṁ odakaṁ haritaka,paṇṇaṁ.

173 Eko sattha,vāho bahuṁ tiṇañ ca kaṭṭhañ ca udakañ ca āropetvā satthaṁ payāpesi.

174 The caus payāpesi, “he had (the caravan) set out” (from pāyāti, “he (it) sets outs”) is rendered idiomatically here. Cf synonym pāyāti, from which comes aor pāyāsi, “he set out,” which is the name of the antagonist in this Sutta [§1.2n].

175 Dvīha,tīha,payāto kho pana so sattha addasa purisaṁ kāḷaṁ lohiṁ akkhaṁ sannaddha,kaḷāpaṁ kumuda,māliṁ alla,vatthaṁ alla,kesaṁ kaddama,makkhiṁ ekkhiṁ bhadrena rathena patipathanā āgacchantāṁ.

176 “Caravan camp,” sattha,vāsa; note that the same word means “a teacher’s abode” above [§21.4].
23.14 ‘Was there heavy rain ahead in the wilderness?’
‘Yes, there was heavy rain ahead in the wilderness. The roads are well watered; there is much grass and wood.

_Discard, sir, your old grass, wood and water._ With a light weight, the carts go faster. Go faster, tire not the draught-oxen!’

23.15 Then the caravan guide addressed his carters:
‘Sirs, this man says this:
‘There is heavy rain ahead in the wilderness. The roads are well watered; there is much grass and wood.

_Discard, sir, your old grass, wood and water._ With a light weight, the carts go faster. Go faster, tire not the draught-oxen!’

23.16 But, sirs, this man is neither our friend nor relative: how are we to go by faith in him? 177
23.17 Our old grass, wood and water should _not_ be discarded. The caravan will proceed with the supplies we have brought. We shall not discard our old stock. 178
‘Yes, sir,’ the carters replied to the caravan guide, and the caravan proceeded with the supplies they had brought.

23.18 At the first caravan camp, they saw no grass, wood or water, and at the second camp, too; and the third; the fourth; the fifth; the sixth.
At the seventh caravan camp, too, they saw no grass, wood or water.

23.19 Then the caravan saw the misfortune and disaster that had occurred. There were neither humans nor animals left in the caravan. For, they had been devoured by the yaksha, a non-human, leaving only the bones.

23.20 Then the caravan guide addressed the carters:
‘That caravan, sirs, has indeed met with misfortune and disaster on account of the foolish caravan guide as leader.

23.21 _Now then, sirs, let us discard_ those wares in our caravan that are of little value! Let us _keep_ those wares that are of great value! 179

23.22 ‘Yes, sir,’ the carters replied to their caravan guide, and from their own caravan, they discarded those wares that are of little value, and kept those wares that are of great value. 180

23.23 They safely crossed over the wilderness as a result of the wise caravan guide as their leader.

23.24 Even so, you, too, O prince, foolish and dense, will fall into misfortune and disaster, seeking the other world without wise consideration—just like the _first caravan leader._

Those who think they should believe whatever they hear, would meet with misfortune and disaster—just like the _carters._

23.25 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

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177 _Ayaṁ bho puriso n’eva amhākaṁ mitto, na ŋāti, sālohi, kathaṁ mayaṁ imassa saddhāya gamissāma._ Here _ŋāti, sālohi_ is means “relations and blood relatives,” but has been taken as a synecdoche for the sake of English idiom.

178 _Na vo chaḍdetaābāni purāṇāni tīnāni kaṭṭhāni udakāni, yathā, bhatena bhanḍena satthaṁ payāpetha. Na no purāṇāṁ chaḍdēssāmā ‘ti._

179 This and the next 2 paras, as at §22.1-3.

180 Cf _Dh 369_: “Bail out this boat, bhikshus! Bailed out, it will go lightly for you. Having cut off lust and hate, then you would go to nirvana,” _siṁca bhikkhu imaṁ nāvaṁ | sittā te lāhuṁ essati | chetvā rágañ ca dosañ ca | tato nībānaṁ ehisi._
Pāyāsi’s obdurateness (2)

24.1 “Even though master Kassapa says thus, I am unable to give up holding on these bad wrong views.¹⁸¹

24.2 For rajah Pasenadi of Kosala knows me, and foreign kings, too, know me, thus:

‘Prince Pāyāsi holds such a doctrine, such a view, that is to say: [347]

‘There is no other world.

*There are no spontaneously born beings.*

*There is no fruit or result of good or bad actions.*’

24.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:

‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’¹⁸²

I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!”

(12) Parable of the dung-porter

25 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

25.2 Once upon a time, O prince, a certain man, a pig-raiser [swineherd], went from his own village to another,

There he saw a heap of dry dung that had been discarded.

25.3 Seing it, it occurred to him:

‘That’s a lot of dry dung that had been discarded. What now if I were to bring this dry dung from here as food for my pigs.’¹⁸³

25.4 He spread out his cloak, and piling up a sufficient amount of dry dung, tied it up in a bundle, and lifted it upon his head, and moved on.¹⁸⁴

25.5 Midway along the road, a great untimely shower fell on him.

25.6 And the load of dung came flowing and trickling down to his very finger-tips, soiling him with dung.¹⁸⁵

25.7 A man, seeing him, said this to him:

‘Surely, I say, you must be crazy! Surely, you’re out of your mind! How can you carry that load of dung which is flowing and trickling down to your very finger-tips, soiling you with dung!’¹⁸⁶

‘It’s you here who is surely mad! You’re the one out of your mind! [348] For this is food for my pigs!’

25.8 Even so, you, O prince, I think, are evidently like the dung-porter.¹⁸⁷

25.9 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

¹⁸¹ Kiñcāpi bhavaṁ kassapo evam āha, atha kho nevāhaṁ sakkomi idaṁ pāpakāṁ diṭṭhi,gataṁ paṭinissajjituṁ. As at §§22.1+26.1.

¹⁸² Yāva bālo pāyāsi rājañño avyatto duggahita,gāhîti.

¹⁸³ This is prob cow-dung, mostly undigested grass and plant matter evacuated by bovines, which is used even today in India, Yunnan and elsewhere for various purposes, such as fuel. It is known in Brit Eng as “cowpat,” & US as “cow-pie” or “meadow muffin” and dry cow-dung as “cow chips.” See: http://en.wikipedia.org/wiki/Cow_dung

¹⁸⁴ Ayaṁ kho pahūto sukkha,gūtho chaḍḍito, mama ca sūkara,bhattaṁ; yan nūnâhaṁ ito sukkha,gūtho harey-yantī.

¹⁸⁵ So uttarā,saṅgaṁ pattharitvā pahūtaṁ sukkha,gūthaṁ ākiritvā bhaṇḍikaṁ bandhitvā gāhīte, bhāraṁ ādāya agamāsi.

¹⁸⁶ So uggharantam paggharantam yāva agga,nakkha gūthena makkhī gūtha, bhāraṁ adāya agamāsi.

¹⁸⁷ Kacci no tvaṁ bhane unmatto, kaccu viceto, kathañ hi nāma uggharantam paggharantam yāva agganakkha gūthena makkhī gūtha, bhāraṁ harissasīti.

¹⁸⁸ Evam eva kho tvaṁ, rājañño, gūtha,bhārikūpamo maññe patībhāsi. Cf §27.9 where Kumāra Kassapa makes a second similar charge.
Pāyāsi’s obdurateness (3)

26 “Even though master Kassapa says thus, I am unable to give up holding on these bad wrong views.  

26.2 For rajah Pasenadi of Kosala knows me, and foreign kings, too, know me, thus:  
‘Prince Pāyāsi holds such a doctrine, such a view, that is to say:  
‘There is no other world.  
There are no spontaneously born beings.  
There is no fruit or result of good or bad actions.’

26.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:  
‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’

I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!”

(13) Parable of the dice players

27 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

27.2 Once upon a time, O prince, there were two gamesters who were playing dice.  
One dice player swallowed the dice whenever he had an unlucky throw.  
27.3 Now the second dice player saw the first dice player swallowing the dice whenever he had an unlucky throw. He said this to him:  
‘Now, my good friend, be a sure winner! Give me the dice, my good friend, we will make a religious offering!’

“Yes, my good friend.” and then handed over his dice to the dice-player.  
27.4 Then the dice-player immersed the dice with poison.  
27.5 ‘Come now, my good friend, let’s play a game!’  
For a second time, the dice-players played dice.  
27.6 For a second time, the dice-player swallowed the dice each time he had an unlucky throw.

27.7 The second dice-player, seeing the dice-player swallowing the dice each time he has an unlucky throw, for the second time, said this to the dice-player:  

Smared with the most potent fire [poison]  
is the dice the man swallowed: he knows it not!  
Swallow it up! Swallow it, bad dicer!  
Bitter will it be to you!  

27.9 Even so, you, O prince, I think, are evidently like the (first) dice-player.  
27.10 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

Pāyāsi’s obdurateness (4)

28 “Even though master Kassapa says thus, I am unable to give up holding on these bad wrong views.  

189 As at §§20.1+22.1.  
190 Yāva bālo pāyāsi rājaṁno avyatto duggahīta, gāhīta.  
191 Ėko akhā, duṭto āgatāgataṁ kalīn gilati.  
192 The whole line: Tvaṁ kho samma ek”antikena jināsi, dehi me samma akkhe pajohissāti. Be Ce pajohissāmi;  
Ee pajohissāmi; Ke Se pajoharissāmi. Comy glosses as “we will (or let us) make a pajohana, an offering” (pajoh- 
issāmi pajohahanān karissāmi, bali,kamman karissāmiti attho, DA 3:812, “a sacrifice,” juhana, DAT 2:449 ). See  
D (PTS) 2:348 n6.  
193 Cf §25.8, where Kumāra Kassapa makes the first similar charge.
28.2 For rajah Pasenadi of Kosala knows me, and foreign kings, too, know me, thus:
‘Prince Pāyāsi holds such a doctrine, such a view, that is to say:
‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’

28.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:
‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’
I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!”

(14) Parable of the hemp load
29 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

29.2 Once upon a time, O prince, a certain country arose [emerged].

29.3 Then one friend addressed another, thus:
‘My dear friend, let’s go to this country. Perhaps we could find some riches there.’
‘Yes, my dear friend,’ the friend replied to the other.

29.4 They came to the village, to a certain spot [street]. There, seeing a great amount of hemp (sāṇa) cast aside, one friend addressed the other:
‘This, my dear friend, is a lot of hemp that has been thrown away.

29.5 Well, my friend, you make a bundle of the hemp, and I, too, will do so. Then we’ll both carry them away.’

29.6 There they saw a great amount of hempen threads (sāṇa, sutta) cast aside, and one friend addressed the other:
‘It is for the wish for this, my dear friend, that we desire hemp, and a lot of hempen threads have been thrown away here.

29.7 Well, my friend, you discard your bundle of hemp, and I, too, will do so. Then we’ll both carry away bundles of hempen threads.’

29.8 ‘My dear friend, I’ve brought this hemp load a long way and it is well tied up. This is enough for me. You decide for yourself.’

29.9 So the friend discarded his hemp load and took with him a bundle of hempen threads.

29.10 Then they both came to another part of the village.

29.11 There they saw a great amount of hempen cloth (sāṇa, dussa) cast aside, and one friend addressed the other:

194 As at §§22.1+24.1.
195 Bhūta,pubbañ, rājañña, aũñataro jana,pado vuṭṭhāsi.
196 ‘Ayāma samma yena so janapado ten’u paṭṭanām sāṇa, sāṇa,suttaṁ ten’u paṭṭanāṁ. Be paṭṭana; Ce paṭṭana; Ee paddhana;
197 ‘This, my dear friend, is a lot of hemp that has been thrown away.

29.12 Then they both came to another part of the village.

29.13 There they saw a great amount of hempen cloth (sāṇa, dussa) cast aside, and one friend addressed the other:

199Jayasā, vajajjita, adjudicant hanna dikkī, dhanaṁ adhigaccheyyāmāti

200 Te yena so janapado, yena aũñatararaṁ gāma, paṭṭanāṁ ten’u paṭṭanāṁ. Be paṭṭanā; Ce paṭṭanā; E paddhana;
198 ‘It is for the wish for this, my dear friend, that we desire hemp, and a lot of hempen threads have been thrown away here.

29.14 Then they both came to another part of the village.

199 As at §§22.1+24.1.
195 Bhūta,pubbañ, rājañña, aũñataro jana,pado vuṭṭhāsi.
196 ‘Ayāma samma yena so janapado ten’u paṭṭanām sāṇa, sāṇa,suttaṁ ten’u paṭṭanāṁ. Be paṭṭanā; Ce paṭṭanā; Ee paddhana;
197 ‘This, my dear friend, is a lot of hemp that has been thrown away.

29.15 There they saw a great amount of hempen cloth (sāṇa, dussa) cast aside, and one friend addressed the other:
‘It is for the wish for this, my dear friend, that we desire hemp threads, and a lot of hempen cloth has been thrown away here.

29.12 Well, my friend, you discard your bundle of hemp, and I will discard my bundle of hemp threads. Then we’ll both carry away bundles of hempen cloth.’

29.13 ‘My dear friend, I’ve brought this hemp load a long way and it is well tied up. This is enough for me. You decide for yourself.’

29.14 So the friend discarded the bundle of hempen threads, and took with him a load of hempen cloth. [351]

29.15 Then they both came to another part of the village.

29.16-19 There they saw a great amount of flax kroma cast aside,...

29.20-23 Then ... There they saw a great amount of flaxen threads kroma,sutta cast aside,...

29.24-27 Then ... There they saw a great amount of linen cloth kroma,dussa cast aside,...

29.28-31 Then .... There they saw a great amount of cotton kappāsika cast aside,...

29.32-35 Then .... There they saw a great amount of cotton threads kappāsika,sutta cast aside,...

29.36-39 Then .... There they saw a great amount of cotton cloth kappāsika,dussa cast aside,...

29.40-44 Then .... There they saw a great amount of iron āyo cast aside,...

29.45-48 Then .... There they saw a great amount of copper loha cast aside,...

29.49-52 Then .... There they saw a great amount of tin tipu cast aside,...

29.53-56 Then .... There they saw a great amount of lead sīsa cast aside,...

29.57-60 Then .... There they saw a great amount of silver sajha cast aside,...

29.61-64 Then they both came to another part of the village.

29.65 There they saw a great amount of gold (suvaṇṇa) cast aside, and one friend addressed the other:

‘It is for the wish for this, my dear friend, that we desire hemp, or hempen threads, or hempen cloth, or flax, or flaxen threads, or linen cloth, or cotton, or cotton threads, or cotton cloth, or iron, or copper, or tin, or lead, or silver!’

And a lot of gold has been thrown away here.

29.66 Well, my friend, you discard your bundle of hemp, and I will discard my bundle of silver. Then we’ll both carry away loads of gold.’

29.67 ‘My dear friend, I’ve brought this hemp load a long way and it is well tied up. This is enough for me. You decide for yourself.’

29.68 So the friend discarded the load of silver, and took with him a load of gold.

29.69 Then they reached their home village.

29.70 There, the friend who returned carrying the hemp load was unable to make his mother and father happy, nor his women and children happy, nor his friends and colleagues happy, and, on account of that, he found neither comfort [352] nor joy.

29.71 As for the friend who brought with him the load of gold—he was able to make his mother and father happy; he made his women and children happy; he made his friends and colleagues happy; and on account of that he found comfort and joy.

29.72 Even so, you, O prince, I think, are evidently like the hemp-bearer.

200 Sāniya.

201 Tattha yo so sahāyako sāna,bhāraṁ ādāya agamāsi, tassa n’eva mātā,pitaro abhinandiṁsu, na putta,dārā abhinandiṁsu, na mītāmaccā abhinandiṁsu, na ca tato,nidānaṁ sukhaṁ somanassaṁ adhīgacchī.

202 Cf “If by giving up a limited happiness, | when he sees abundant happiness, | let the wise abandon the limited happiness, | considering the abundant happiness” (mattā,sukha,pariccaāgā | passe ce vipulaṁ sukhaṁ || caje mattā sukhaṁ dhīro | sampassaṁ vipulaṁ sukhaṁ || Dh 290).

203 Evam eva kho tvaṁ, rājññaṁ, gāthā,bhārikāpam maññe paṭibhāsi. Kumāra Kassapa makes similar charges thrice: §§25.8, 27.9, 29.82.
29.73 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

Pāyāsi goes for refuge

30 “I am already pleased with master Kassapa’s parable, convinced by him from the very first one.

But I thought that I would contradict simply out of the desire to hear master Kassapa’s various insights into the problem.

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

Master Kassapa, I go to the blessed Gotama for refuge, to the Dharma, and to the community of monks.

May the master Kassapa remember me as a layman who has gone to him for refuge from this day forth for life.

Pāyāsi’s sacrifice & the parables of the fields

30.3 Master Kassapa, I wish to offer a great sacrifice. Instruct me, master Kassapa, on how to have a long life that is well and happy for myself.”

31 AN UNWHOLESALE SACRIFICE

“A sacrifice, O prince, where oxen are killed, or goats are killed, or chicken and pigs are killed, various living beings come to destruction, and the participants have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration—such a sacrifice, O prince, has no great fruit, no great benefit, no great renown, no great pervasion.

31.2 BAD SEEDS IN A POOR FIELD

Just as a plowman, O prince, were to enter a forest, bringing with him seed and plough,
and there, in a poor field, poor ground, with stumps and brambles uncleared,
he were to sow seeds that are broken, rotten, damaged by wind and sun, unviab,
not properly planted, and if there were no proper and timely rain, would these seeds sprout and grow in abundance?
Would the farmer obtain an abundant yield? 210
“No, indeed, master Kassapa, not in this case!”

31.3 A WHOLESOME SACRIFICE
“Even so, O prince, in such a sacrifice, where no oxen are killed, no goats are killed, neither chickens nor pigs are killed, nor any kind of life brought to destruction,
and the participants have right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.
O prince, such a sacrifice is of great fruit, of great profit, of great splendour, and would spread far and wide.

31.4 GOOD SEEDS IN A GOOD FIELD
Just as a farmer, O prince, were to enter a forest, bringing with him a plough and seeds,
and there, in a good field, of good soil, cleared of stumps and thorns,
were to sow seeds that are unbroken, fresh, undamaged by wind and sun, viable,
properly planted, and if there proper and timely rain, would these seeds sprout and grow in abundance?
Would the farmer obtain an abundant yield?”
“Yes, master Kassapa!”

31.5 Even so, O prince, such a sacrifice, where oxen are killed, or goats are killed, or chicken and pigs are killed, various living beings come to destruction,
and the participants have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration— such a sacrifice, O prince, has no great fruit, no great benefit, no great renown, no great pervasion.
31.6 In such a sacrifice, O prince, where no oxen are killed, no goats are killed, neither chickens nor pigs are killed, nor any kind of life brought to destruction,
and the participants have right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration— such a sacrifice, O prince, is of great fruit, of great profit, of great splendour, and would spread far and wide.

The brahmin youth Uttara
32 Then prince Pāyāsi made offerings to recluses, brahmins, the poor, the homeless, wayfarers and beggars. Amongst that giving, he gave broken rice gruel together with vinegar, and rough cloth with thick fringes.
32.2 Now, for that occasion, a brahmin youth named Uttara\textsuperscript{214} supervised the giving.\textsuperscript{215}
32.3 Having given the offering, he repeatedly declared:\textsuperscript{216}
   ‘Through this giving, I have associated with prince Pāyāsi only in this world, but not the next!’\textsuperscript{217}
32.4 Now prince Pāyāsi heard: [355]
   ‘It is said that the brahmin youth Uttara repeatedly declared:
   “Through this giving, I have associated with prince Pāyāsi only in this world, but not the next!”’
32.5 Then prince Pāyāsi had the brahmin youth Uttara summoned and said this to him:
   ‘Is it true, dear Uttara, that you, having given the offering, repeatedly declared:
   “Through this giving, I have associated with prince Pāyāsi only in this world, but not the next!”?’
   “Yes, sir.”
32.6 “But why, dear Uttara, have you, having given the offering, repeatedly declared:
   ‘Through this giving, I have associated with prince Pāyāsi only in this world, but not the next!’?
   Have we, dear Uttara, who desire merit, not been expecting the fruit of this very giving?”\textsuperscript{218}
32.7 “But in your giving, sir, you give such food as broken rice gruel together with vinegar, which
   you yourself, sir, would not wish to touch with even your feet, much less to eat,
   and the rough cloth with thick fringes, which you yourself, sir, would not wish to touch with even
   your feet, much less to wear!
32.8 But you, sir, are beloved and agreeable to us—how are we to associate the agreeable with the
   disagreeable?’
32.9 “In that case, dear Uttara, you arrange that such food that I eat be given,\textsuperscript{219}
   and such clothes that I wear be given!”\textsuperscript{220}
32.10 “Yes, sir,” replied the brahmin youth Uttara to prince Pāyāsi,
   and he arranged that such food that prince Pāyāsi eats be given,\textsuperscript{221}
   and such clothes that he wears be given.\textsuperscript{222} [356]
32.11 Then, prince Pāyāsi,
   having given offerings without care [without enthusiasm], asakkaccaṁ dānaṁ datvā,
   having given offerings not with his own hands, asahatthā dānaṁ datvā,
   having given offerings without proper thought, acittī, kataṁ dānaṁ datvā,
   having given offerings of what is rejected, apaviddhaṁ dānaṁ datvā,
   with the body’s breaking up, after death, was reborn in companionship with the devas of the Four Great
   Kings, in an empty mansion called Acacia [Serīsaka].\textsuperscript{223}
32.12 As for the brahmin youth Uttara, who was intent on his own giving—
   having given his offering with care, sakkaccaṁ dānaṁ datvā,

\textsuperscript{214} On the brahmin youth Uttara (uttara māṇava), see Intro (4).
\textsuperscript{215} Tasmiṁ kho pana dāne uttaro nāma māṇavo vyāvaṭo* ahosi. *Ee Ke Se vyāvaṭo (pref); Be vāvaṭo; Ce byāvaṭo
   Cf dāna~ serving in connection with a gift, busy with giving, a “commissioner of gifts,” ie a superintendent installed
   by a higher (rich) person (as a king or setṭhi) to look after the distribution of all kinds of gifts in connection with a
   mahādāna (PED: avyāvaṭa, qv). See eg D 2:354; J 3:129; Pv 2.9.50 (dāne yaññassa ~ā = ussukkaṃ āpanna, “show-
   ed endeavour,” PvA 135); PvA 112 (dāne), 124 (id).
\textsuperscript{216} Repeatedly declared,” amuddisati. ie, by way “dedicating” the offerings: see CPD.
\textsuperscript{217} Iminâhaṁ dānena pāyāsiṁ rājaññam eva imasmiṁ loke samāgacchiṁ, mā parasmiṁ “ti.
\textsuperscript{218} Nanu mayaṁ, tāta uttara, puññ’ aththikā dānaṁ eva phalaṁ pāṭikānkhino ‘ti?
\textsuperscript{219} Tena hi tvaṁ, tāta uttara, yādisāhaṁ bhojanam bhūjāṁ, tādisaṁ bhojanam paṭṭhapehi.
\textsuperscript{220} Yādisāni câhaṁ vatthāni paridahāmi, tādisāni ca vatthāni paṭṭhapehīti.
\textsuperscript{221} Tena hi tvaṁ, tāta uttara, yādisāhaṁ bhojanam bhūjāṁ, tādisaṁ bhojanam paṭṭhapehi.
\textsuperscript{222} See §32.17, where prince Pāyāsi confirms his “improved” giving being made on his behalf by Uttara. Cf Rhys Davids thinks that Uttara “apparently at his own expense,” which is unlikely (D:RD 2:372 n4).
\textsuperscript{223} Kāyassa bhedā paraṁ maranā cātu, mahā rājikānaṁ devānaṁ sahavyataṁ upapajji suññaṁ serīsakaṁ vimā-
   naṁ. On this stock passage, see Deva,dūta S (M 130,2/3:178 @ SD 2.23.}
having given his offering with his own hands,  
sahattā dānāṁ datvā,

having given his offering with proper thought,  
cittīkataṁ dānāṁ datvā,

having given his offering of not what is discarded,  
anapavidham dānāṁ datvā.

with the body’s breaking up, after death, was reborn in a happy state, in a heaven world, in companionship with the devas of the Thirty-three.  

The devaputra Pāyāsi

32.13 Now at that time, the venerable Gavam,pati regularly went to the Acacia [Serīsaka] mansion for his day residence.

32.14 Then the devaputra Pāyāsi approached the venerable Gavam,pati, saluted him and stood at one side. As he stood thus at one side, the venerable Gavam,pati said this to the devaputra Pāyāsi:

“Who are you, avuso [friend]?”

“I, bhante, am prince Pāyāsi.”

32.15 “Aren’t you the one who held this view, that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions’?”

32.16 “That is true, bhante, I held such a view, that is to say:

‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’

But [357] the noble Kumāra Kassapa detached me from holding on to those bad wrong views.”

The devaputra Uttara

32.17 “And what about the brahmin youth named Uttara? Where is he reborn?”

“The brahmin youth named Uttara, bhante, supervised the giving—

having given his offering with care,

having given his offering with his own hands,

having given his offering with proper thought,

having given his offering of the not discarded,

with the body’s breaking up, after death, was reborn in a happy state, in a heaven world, in companionship with the devas of the Thirty-three.  

32.18 But I, bhante,

having given offerings without care [without enthusiasm],

having given offerings not with my own hands,

having given offerings without proper thought,

having given offerings of the not discarded,

with the body’s breaking up, after death, was reborn in companionship with the devas of the Four Great Kings, in an empty mansion called Acacia.

The proper way of giving to the sangha

32.19 As such, bhante Gavam,pati, when you return to the human world, please declare this:  

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224 Uttara’s act here, resulting in rebirth in the heaven of the Thirty-three, is recorded in Uttara Vimāna Vatthu (Vv 74/6.10/109 f): see Intro (4).
225 On the elder Gavam,pati, see Intro (4.2).
226 Vimāna,vatthu Comy says that his celestial mansion (vimāna) is 12 leagues (yojana), ie about 19.3 km (84 mi) wide (VvA 298).
227 The foll set is well known: Pāyāsi S (D 23,32.19, pl), SD 39.4; but elsewhere, with a 5th factor, viz, “seeing what is to come”: Cūḷa Puṇṇama S (M 110,23/3:24, sg), SD 45.4; Velāma S (A 9.20,3/4:393), SD 16.6. Cf Sakka

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“Give offerings with care,
sakkaccam dānam detha.
Give offerings with your own hands,
sa, hatthā dānam detha.
Give offerings with proper thought,
citti, kataṁ dānam detha.
Give offerings of the not discarded.
anapaviddham dānam detha.

32.20 Prince Pāyāsi,

having given offerings without care [without enthusiasm],

having given offerings not with his own hands,

having given offerings without proper thought,

having given offerings of what is discarded,

with the body’s breaking up, after death, was reborn in companionship with the devas of the Four Great Kings, in an empty mansion called Acacia.

32.21 The brahmin youth Uttara,

having given his offering with care,

having given his offering with his own hands,

having given his offering with proper thought,

having given his offering of the not discarded,

[358]

with the body’s breaking up, after death, was reborn in a happy state, in a heaven world, in companionship with the devas of the Thirty-three.”

— evam —

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98 http://dharmafarer.org

