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Aggi-k,khandh'upama Sutta

Aggi-k,khandh'upama Sutta The Discourse on the Mass of Blaze | A 7.68 [A:B 7.72]

Theme: Renunciants should be worthy of their offerings

Translated & annotated by Piya Tan ©2013 2018

1 Summary and highlights

1.1 SUTTA SUMMARY AND SIGNIFICANCE

1.1.1 The Aggi-k,khandh'upama Sutta (A 7.68) records the Buddha's admonition to the monastics at a time when Buddhism has been established in the central Gangetic plain, and the sangha is enjoying strong support from wealthy kshatriyas, brahmins, house lords and others. The timing of this Sutta is clearly during the second period, that is, sometime during the last 20-25 years of the Buddha's ministry.¹

1.1.2 The manner of the Buddha's questioning is interesting. It is a positive version of the philosophical dilemma or double-horned trick questions, where either answer would put us at a disadvantage.² Here, clearly one of the answers—the second one, to be sure—is the wrong one, in moral terms. Those who have chosen the second alternative—as noted in the Sutta [§§4, 9, 14, 19, 24, 29, 34]—show that they have not grasped the Buddha's teaching at all.

1.1.3 The tone of the Buddha's answers is clearly a warning to monastics of all times that they should simply distance themselves from worldly pleasures and gains. To indulge in such pleasures and gains is surely to attract very bad karma of hellish pains. The reason for this is simple enough—the monastic life is one of avowed renunciation, not of worldliness.

The Sutta's dramatic ending only highlights the seriousness of the Buddha's warning. Those who have committed serious offences at once tasted their bitter fruits [§40]; those who lack diligence or lack wisdom look for the easy way out by giving up the training [§41]; but those who have diligently kept to the training become arhats [§42].

1.1.4 Elsewhere, we are given the impression that the Buddha is concerned with the reaction of those who decide to give up the training. We are told that he is moved to encourage them that, after all, the training is not really difficult when we work and progress in small ways—even showing lovingkindness in the moment, as recorded in **the Cūl'accharā Saṅghāta Sutta** (A 1.6.3-5) [1.2.1].

1.2 RELATED TEXTS

1.2.1 Cul'accharā Saṅghāta Sutta (A 1.6.3-5)

1.2.1.1 The Commentary on **the Cūl'accharā Saṅghāta Sutta** (A 1.6.3-5),³ the lesser discourse on the finger-snap, gives a long exegesis on **the Aggi-k,khandh'upama Sutta** (A 7.68), explaining how it leads to the teaching of the former.⁴ Having heard the teachings of the Aggi-k,khandh'upama Sutta, the monks reacted differently.

¹ On the 2 periods of the Buddha's ministry, see SD SD 1.1 (2.2); SD 40a.1 (1.3).

² On the dilemma or double-horned question, see SD 7.12 (2).

³ A 1.6.3.5 (SD 2.13(2)).

⁴ AA 1:63,25, 67-70.

At the conclusion of the Aggi-k,khandh’upama Sutta, we are told that 60 monks vomit “hot blood” (*uṇhaṃ lohitaṃ mukhato uggañchi*) [§40], another 60 give up the training to return to “the low life” (*sikkhaṃ paccakkhāya hīnāy’āvattimsu*) [§41], and the minds of a third 60 are “liberated from the influxes through non-clinging” (*anupādāya āsavehi cittāni vimuccimsu*), that is, attain arhathood [§42].

The 1st 60 monks—who vomit hot blood (apparently, metaphorical language for feeling very guilty and fearful, *santatta*⁵)—have broken one of the heavy rules entailing “defeat” (*pārājikaṃ āpajjimsu*)⁶ (AA 1:68,10-13). Such a violent bloody cough is to highlight how the fruiting of bad karma can burn us most painfully with guilt and fear, and even have terrible physical effects upon us.

The 2nd 60 monks—who give up the training in despair seeing it as being “very difficult”—have been morally pure in their monastic lives, but are troubled by the “lesser and minor rules”⁷ (AA 1:68,13-16). Such practitioners are perhaps more worried *about* progress than *actually* working for it. We spend more time wondering what to do, what rules to keep, whether we have broken them, what this term or that teaching mean—when we only need to be simply attentive to the teaching. As we become more at peace with ourselves, we more clearly see the truth and enjoy its beauty.

The last 60 have lived fully pure monastic lives, and so attain arhathood (AA 1:68,18-22). These are those who have been diligently cultivating moral virtue and mental cultivation, so that when the Buddha teaches they at once understand the point of his teaching. They not only *hear* the teaching, but *listen* to the Dharma; they *look* at the Buddha and *see* the Dharma. No wonder they become arhats.

As for most of the other monks, they are filled with spiritual urgency (*samvega*), that is, inspired and driven to practise to reach the path. Indeed, if the monks were not to hear the teachings of the Aggi-k,-khandh’upama Sutta, many would continue to be heedless and be unable to progress in their training (AA 1:68,25).

1.2.1.2 The Commentary makes an interesting report of the Buddha’s reaction to those who gave up the training, claiming that it was “too difficult” [§41]. The Buddha, says the Commentary, is filled with “Dharma urgency” (*dhamma,samvega*), that is, an immediate compassionate concern for their welfare. For their sake, the Buddha explains:

“Bhikshus, every preliminary stage of lovingkindness—even with neither full concentration nor access—merely radiating it to beings is beneficial” (*bhikkhave mettāya sabba,pubba,bhāgo nāma n’eva appanā na upacāro, sattānaṃ hita,pharaṇa,mattam eva*, AA 1:70,14).

Then, the Buddha teaches **the Cūl’accharā Saṅghāta Sutta** (A 1.6.3-5) where he declares that, even for “just the moment of a finger-snap,” we “associate with” or “cultivate” or “mentally attend to” loving-kindness, one is called a monk, one practices the Buddha’s teaching, and the monastic “does not eat the country’s alms in vain.” (AA 1:70,16)

The import of this teaching to those monks who had given up the training, is that the training is not difficult at all. We only need to constantly—from moment to moment—associate with, cultivate or

⁵ *Santatta*: (1) heated, glowing (D 2:335; M 1:453; S 1:169; J 4:18; Miln 325); (2) frightened, disturbed (J 3:77). Even the 1st sense can be psychological, eg of someone dying “with a mind burning with sorrow” (*soka,santatta,-manasa*, PvA 38,5).

⁶ The heavy rules entailing “defeat” (*pārājika*)—meaning immediate and automatic loss of the *bhikkhu* or *bhikkhuni* state—are the very 1st 4 rules of the Pātimokkha, ie, those against (1) sexual intercourse (V 3:23,33-36); (2) stealing (V 3:46,16-20); (3) killing another human (V 3:73,10-16); (4) claiming to have superhuman states (dhyana and psychic powers) (V 3:91,19-25).

⁷ “Lesser and minor rules” (*khuddaānukhuddaka sikkhāpada*): V 2:287,11 f ≈ D 2:154,17; A 1:231,29 (where Comy def as “all the rules other than the 4 entailing *pārājika*), AA 2:348,14, Cf Vism 11,34, which says it refers to “moral virtue in terms of good conduct,” *abhisamācārika sīla*, SD 10.16 (1.6.2.6); also Miln 144,6). Parivāra, a late Sinhala appendix to the Vinaya, mentions “156 minor matters” (*cha,paññāsa,satañ c’eva khuddakāni*) (V 5:145,8).

mentally attend to lovingkindness. Such a practice will keep the renunciant in a good frame of mind that is receptive of the training.

1.2.2 Dh 308 & It 91

1.2.2.1 The Dhammapada preserves a verse that reflects the Buddha's 5th warning to immoral monastics who enjoy almsfood given out of faith by the affluent (or any well-intentioned giver) [§§23-27], thus:

| | |
|--|---|
| <i>Seyyo ayo,guḷo bhutto tattho aggī,sikhūpamo yañ ce bhuñjeyya dussīlo raṭṭha,piṇḍam asaññato</i> | Better to swallow a red-hot iron ball that is like the crest of a fiery blaze than that an immoral person, unrestrained, should eat the country's almsfood. (Dh 308) |
|--|---|

This verse is recorded as having been spoken by the Buddha rebuking monks living on the bank of the Vaggumuda river, who, for the sake of their belly, attributed to one another various superhuman attainments which they lack (DhA 222.3/480 f). This story is also related in the case-history for the 4th Pārājika rule (Pār 4.1 = V 3:87-91).

1.2.2.2 The Iti,vuttaka gives a more detailed version of this teaching on wrong livelihood in the **Jīvika Sutta** (It 91), where Dh 308 [1.2.2.1] recurs as the closing verse:⁸

| | |
|---|---|
| 1 <i>Gihī,bhogā parihīno Sāmaññ'atthañ ca dubbhago; paridhamśamāno pakireti chavâlātaraṃ va nassati.</i> | Bereft of household goods, he is without wealth in the ascetic's goal, too, coming to ruin, he is scattered— he perishes like a firebrand of the dead. |
| 2 <i>Kāsāva,kaṇṭhā bahavo pāpa,dhammā asaññatā; pāpā pāpehi kammehi nirayaṃ te upapajjare.</i> | Many are the yellow-necks, ⁹ evil by nature, unrestrained. The evil, through evil karma, are reborn in the lower realm [hell]. [Dh 307] ¹⁰ |
| 3 <i>Seyyo ayo,guḷo bhutto tatto aggī,sikhūpamo; Yañ ce bhuñjeyya dussīlo raṭṭha,piṇḍam asaññato ti.</i> | Better to swallow an iron ball, glowing as with fiery tongues of fire, than for one immoral to feed on the country's alms, unrestrained. ¹¹ [Dh 308] |

⁸ It 91/3.5.2/89 f (SD 28.9b).

⁹ More fully described in **Dakkhiṇa Vibhaṅga S** (M 142) as "members of the religious lineage who are "yellow-necks," immoral, of evil nature" (*gotrabhuno kāsāva,kaṇṭhā dussīlā pāpa,dhammā*) (SD 1.9(3)). Its Comy says that "members of the religious lineage" (*gotra,bhuno*) are those who are monks only in name (M 3:256,7 = Sāra,saṅgaha 25,9). They will go about with only a piece of yellow cloth around their necks or arms, and will support their wives and children by engaging in trade and farming, etc (MA 5:74 f). They are those who ritually don the saffron robe, and when they remove them, leave the saffron taints on their necks. Further details, see SD 28.9b (9a*) n.

¹⁰ DhA tells the story of Moggallāna's vision of 5 skeletal pretas flying through the air, all ablaze, along with bowls, robes, girdles, etc. They were monks from the Buddha Kassapa's time, but who failed to keep to their Vinaya rules. (DhA 22.3/3:480 f; cf Pār 4.1 = V 3:87-91; VA 2:481-501)

¹¹ DhA tells the story of "those of the Vaggu,mudā banks" (*vaggu,mudā,tīriyā*), (clearly distinct from Yasoja and his companions). When food was scarce in Vajji country, they went about praising one other's superhuman quali-

1.2.3 Visuddhi,magga. Much of the Aggi-k,khandh’upama Sutta (§§2.2-37) is quoted by Buddhaghosa in his **Visuddhi,magga** (Vism 1.155-157/54-56), in its very first chapter on moral conduct. This serves as an effective reminder of what the Buddhist training entails, and that we should be cultivating our mind, to prepare ourself for liberating wisdom.

2 The Sutta’s torture imageries

Here is a list of the Sutta’s 7 imageries. For full references, see the actual translation texts.

| <u>Imageries</u> | | <u>Objects enjoyed</u> | <u>Recurrences</u> |
|---|-----|------------------------|--------------------------|
| (1) embracing a great blazing fire | §3 | embracing a maiden | M 13,17; A 4.197,14 |
| (2) bound with horsehair cutting into the bone | §8 | respect | V 1:83; S 17.28; S 17.29 |
| (3) stabbed in the chest with a sharp oiled spear | §13 | salutations | — |
| (4) wrapped up in a red-hot iron sheet | §18 | robes | — |
| (5) being forced to swallow a red-hot iron ball | §23 | almsfood | M 130,26 |
| (6) forced to lie in a red-hot iron bed | §28 | beds and seats | — |
| (7) cooked in a boiling cauldron | §33 | residences | M 129,15 |

Of the 7 torture imageries of the **Aggi-k,khandh’upama Sutta** (A 7.68), two of them are similar to the hellish tortures described in the **Bāla Paṇḍita Sutta** (M 129) and the **Deva,dūta Sutta** (M 130). The other imageries are unique to A 7.68.

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Aggi-k,khandh’upama Sutta The Discourse on the Mass of Blaze

A 7.68

1 Thus have I heard.

At one time, the Blessed One was walking with a large community of monks on a Dharma-tour in Kosala.

1.2 While travelling along the highway, in a certain area, the Blessed One saw a great blazing fire, raging and glowing.¹²

ties, so that the laymen, deceived by their pretensions, supported them in great luxury. When the Buddha learns of this, he rebukes them strongly and lays down the rules of the 4th Pārājikā (a “defeat” offence) (Pār 4.1 = V 3:87-91; VA 2:481-487; DhA 22.3/3:480 f). Comys say that there are **4 ways of using the monk’s requisites** (*cattāro paribhogā*): (1) by theft (*theyya,paribhoga*), the use made by a morally depraved monk (It 3.5.2(10*)/90),SD 28.9b; (2) as a debt (*iṇa,paribhoga*), the unreflective use made by a virtuous monk (cf S 16.11/2:221, where it simply refers to Maha Kassapa’s pre-arhat state); (3) as a heritage (*dāyajja,paribhoga*), the use made by the 7 learners (*sekha*) (excluding one with the fruit of arhathood); (4) as an owner (*sāmi,paribhoga*) or “debt-free” (Tha 789; M 86,18/-2:105* = Tha 882), the use made by an arhat. (MA 3:343, 5:32; SA 2:199; AA 1:71 f; J 5:253; Vism 1.125-127/43).

¹² *Addasā kho bhagavā addhāna,magga-p,paṭipanno aññatarasmim padese mahantaṃ aggi-k,khandhaṃ āditaraṃ sampajjalitaṃ sa,joti,bhūtaṃ.*

2 Seeing the fire, he went down from the highway and sat down on a prepared seat under a tree. Thus seated, the Blessed One addressed the monks:

2.2 “Bhikshus, do you see that great blazing fire, raging and glowing?”

“Yes, bhante.”

(1) Pleasure with a maiden

3 What do you think, bhikshus, which is better?¹³

To sit near, lie near that great blazing fire, raging and glowing, and embrace it—

or to sit near, lie near a kshatriya **maiden**, or a brahmin maiden, or a householder maiden,¹⁴ embracing her soft and tender arms and legs?”¹⁵

4 “Surely, Blessed One, it is better that to sit near, lie near a kshatriya maiden, or a brahmin maiden, or a householder maiden, embracing her soft and tender arms and legs!

4.2 For, bhante, to sit near or lie near that great blazing fire, raging and glowing, and embrace it—it would be painful!”

5 “I declare to you, bhikshus, I protest to you, bhikshus,¹⁶ that for the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmfarer¹⁷ [celibate practitioner]

but pretending to be one, rotten within, drenched in desire,¹⁸ filthy by nature¹⁹—

5.2 it is better that he should sit near or lie near that great blazing fire, raging and glowing, and embrace it!

6 What is the reason for this?

For that reason, bhikshus, **[129] he would only suffer death or deadly pain.** But, indeed, on that very account, he would not, with the body’s breaking up, after death, arise in a state of loss, a suffering state, hell.

¹³ *Tam kiṃ maññatha bhikkhave katamaṃ nu kho varaṃ.*

¹⁴ This is stock: **Mahā Dukkha-k,khandha S** (M 13,17/1:88), SD 6.9; pl (**Catukka**) **Mallikā S** (A 4.197,14/2:205), SD 39.10.

¹⁵ *Yaṃ vā khattiya,kaññaṃ vā brāhmaṇa,kaññaṃ vā gahapati,kaññaṃ vā mudu,taluna,hattha,pādam āliṅgetvā upanīsideyya vā upanipajjeyya vā’ti. Taluna = taruṇa* (Sadd 623,5). The phrase *mudu,taluna,hattha,pāda* is one of the 32 marks (no 5) of the great man: **Mahā’padāna S** (D 14,1.32/2:17), SD 49.8; **Lakkhaṇa S** (D 30,1.2/3:143 + 1.18-/3:153), SD 36.9; **Brahm’āyu S** (M 91,9/2:136), SD 63.8. It also recurs at **Kaliṅgara S** (S 20.8/2:268).

¹⁶ *Ārocayāmi vo bhikkhave paṭivedayāmi vo, bhikkhave.*

¹⁷ Or, brahmachari (*brahma,cārī*).

¹⁸ “Drenched in desire,” *avassutassa* (“oozing,” of an elephant in rut), ie, lascivious, lecherous. Def at V 4:212,30 +31+38 f, 213,14+34, 220,18 f + 33, 233,8 (see V:H 3:161, 174, 196 respectively). Opp, *anavassuta*: SD 2.10 (3.2.3.4) n.

¹⁹ *Yathā etad eva tassa varaṃ dussīlassa papa,dhammassa asuci,saṅkassara,samācārassa paṭicchanna,kamman-tassa assamaṇassa samaṇa,paṭiññassa abrahma.cārissa brahmacārī,paṭiññassa anto,pūtikassa avassutassa kasambu,jātassa. Saṅkassara* (V 2:236; S 1:49 = Dh 312, DhA 3:485; S 1.66, 4:180; A 2:239, 4:128, 201; Tha 277; Pug 27); BHS śaṅkhasvara; for etym, see Tha:N 175 n277. This is stock: def of “inner rot” (*anto,pūti,bhava*) at **Dāru-k,khandha S** (S 35.241,12/4:180,30), SD 28.5, = (**Tika**) **Bhikkhu S** or **Āsaṃsa S** (A 3.13/1:108,21); def of a “person without expectation” (*puggala āsaṃsa*); a person to be revulsed at, **Jigucchitabba S** (A 3.27/1:126,15), SD 64.14; cf Pug 27,7, 36,9; a quality of a monk who delights in schism, **Saṅgha,bhedaka S** (A 4.241/2:239,30); one the sangha casts out the way an ocean casts out a corpse, **Pahārāda S** (A 8.19/4:201,21), SD 45.18; a monk unfit to sit in a Pātimokkha conclave, (**Aṭṭhaka**) **Uposatha S** (A 8.20/4:205,21 = V 2:236,26) ≈ (**Udāna**) **Uposatha S** (U 5.5/52). See Ñānamoli, *The Life of the Buddha*, 1972, 3rd ed 1992:160-163. See also DA 1:122; SA 3:42; AA 2:177, 4:64; UA 297; Dhka 207; Nm 483 :: NmA 455, 338.

7 But, bhikshus, when *the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature,*
sits near, lies near a kshatriya maiden, or a brahmin maiden, or a householder maiden, embracing her soft and tender arms and legs,

7.2 he does so, bhikshus, for his harm and sorrow for a long time, and with the body's breaking up, after death, he arises in a state of loss, a suffering state, hell.

(2) Respect from the affluent

8 What do you think, bhikshus, which is better?

That a strong man were, with stout horse-hair rope,

to bind both one's shanks [lower legs], and tighten it, so that it cuts the outer skin, breaking the skin;

it cuts the inner skin, breaking the inner skin; it cuts the flesh, breaking the flesh;

it cuts the sinews, breaking the sinews; it cuts the bone, breaking the bone;

it cuts into the marrow, breaking into the marrow, and remaining there²⁰—

or, one were to **enjoy the respect**²¹

of kshatriyas of great halls, brahmins of great halls, of householders of great halls?

[of the affluent powerful, the affluent clerics, affluent landlords?]

9 “Surely, Blessed One, it is better to enjoy the respect of kshatriyas of great halls, brahmins of great halls, of householders of great halls!

9.2 For, bhante, if a strong man were, with stout horse-hair rope,

to bind both one's shanks and tighten it, so that it cuts one's outer skin, breaking the skin;

it cuts the inner skin, breaking the inner skin; it cuts the flesh, breaking the flesh;

it cuts the sinews, breaking the sinews; it cuts the bone, breaking the bone;

it cuts into the marrow, breaking into the marrow, and remaining there—it would be painful!”

10 “I declare to you, bhikshus, I protest to you, bhikshus, that for the *immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer*

but pretending to be one, rotten within, drenched in desire, filthy by nature—

10.2 it is better that a strong man were, with stout horse-hair rope,

to bind both his shanks, and tighten it, so that it cuts his outer skin, breaking the skin;

it cuts the inner skin, breaking the inner skin; it cuts the flesh, breaking the flesh;

it cuts the sinews, breaking the sinews; it cuts the bone, breaking the bone;

it cuts into the marrow, breaking into the marrow, and remaining there.

11 What is the reason for this?

For that reason, bhikshus, **[129]** he would only suffer death or deadly pain. But indeed, on that very account, he would not, with the body's breaking up, after death, arise in a state of loss, a suffering state, hell.

12 But, bhikshus, when *the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature,*

²⁰ Yam balavā puriso dalhāya vāla, rajjuyā ubho jaṅghā veṭhetvā ghaṁseyya—sā chaviṁ chindeyya chaviṁ chetvā cammaṁ chindeyya cammaṁ chetvā maṁsaṁ chindeyya maṁsaṁ chetvā nhāruṁ chindeyya nhāruṁ chetvā aṭṭhiṁ chindeyya aṭṭhiṁ chetvā aṭṭhi, miṅgaṁ āhacca tiṭṭheyya. Recurs at V 1:83; **Chavi S** (S 17.28/2:238); **Rajju S** (S 17.29/2:238×2).

²¹ Abhivādanaṁ sādiyeyya.

were to enjoy the respectof kshatriyas of great halls, brahmins of great halls, of householders of great halls,

12.2 he does so, bhikshus, for his harm and sorrow for a long time, and with the body's breaking up, after death, he arises in a state of loss, a suffering state, hell.

(3) Salutations from the affluent

13 What do you think, bhikshus, which is better?

That a strong man were to stab one in the chest with a sharp spear smeared with oil,²² or, one were to **enjoy salutations with lotus-palms**²³

from kshatriyas of great halls, brahmins of great halls, of householders of great halls?

14 “Surely, Blessed One, it is better to enjoy the salutations with lotus palms of kshatriyas of great halls, brahmins of great halls, of householders of great halls!

14.2 For, bhante, if a strong man were to strike one in the bosom with a sharp spear smeared with oil—it would be painful!”

15 “I declare to you, bhikshus, I protest to you, bhikshus, *that for the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature—*

15.2 it is better that a strong man were to strike him in the chest with a sharp spear smeared with oil.

16 What is the reason for this?

For that reason, bhikshus, he would only suffer death or deadly pain. But indeed, on that very account, he would not, with the body's breaking up, after death, arise in a state of loss, a suffering state, hell.

17 But, bhikshus, when *the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature,*

were to enjoy salutations with lotus palms

from kshatriyas of great halls, brahmins of great halls, of householders of great halls,

17.2 he does so, bhikshus, for his harm and sorrow for a long time, and with the body's breaking up, after death, he arises in a state of loss, a suffering state, hell.

(4) Enjoying robes from the affluent

18 What do you think, bhikshus, which is better?

That a strong man were to wrap an iron-sheet—fiery, [131] blazing, glowing—around one's body,²⁴ or, one were to **enjoy robes given with faith**²⁵

from kshatriyas of great halls, brahmins of great halls, of householders of great halls?”

19 “Surely, Blessed One, it is better to enjoy the robes given with faith²⁶ from kshatriyas of great halls, brahmins of great halls, of householders of great halls!

²² *Yaṃ balavā puriso tiṅhāya sattiyā tela, dhotāya paccorasmim pahareyya.* This imagery seems to occur only here. Comy glosses *paccora* as “middle of the chest” (*ura, majjhe*, AA 4:55,11), prob meaning “right in the chest”; cf DhA 1:189,9.

²³ *Añjali, kammaṃ sādīyeyya.*

²⁴ *Yaṃ balavā puriso tattena ayo, paṭṭena ādittena sampajjalitena sa, joti, bhūtena kāyaṃ sampalivethēyya.* This imagery seems to occur only here.

²⁵ *Añjali, kammaṃ sādīyeyya.*

19.2 For, bhante, if *a strong man were to wrap an iron-sheet—fiery, blazing, glowing—around one’s body*—it would be painful!”

20 “I declare to you, bhikshus, I protest to you, bhikshus, *that for the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature—*

21.2 it is better that a strong man were *to wrap an iron-sheet—fiery, blazing, glowing—around his body.*

21 What is the reason for this?

For that reason, bhikshus, he would only suffer death or deadly pain. But indeed, on that very account, he would not, with the body’s breaking up, after death, arise in a state of loss, a suffering state, hell.

22 But, bhikshus, when *the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature,*

were to enjoy robes given with faith

from kshatriyas of great halls, brahmins of great halls, of householders of great halls,

22.2 he does so, bhikshus, for his harm and sorrow for a long time, and with the body’s breaking up, after death, he arises in a state of loss, a suffering state, hell.

(5) Enjoying almsfood from the affluent

23 What do you think, bhikshus, which is better?

That a strong man were to prise open one’s mouth with hot iron tongs—fiery, blazing, glowing—and insert a hot copper ball—fiery, blazing, glowing—which burns the lips, burns the mouth, burns the tongue, burns the chest, **[132]** burns the belly, and comes out from below, along with the guts and entrails,²⁷

23.2 or one were to **enjoy almsfood given with faith**²⁸ from kshatriyas of great halls, brahmins of great halls, of householders of great halls?”

24 “Surely, Blessed One, it is better to enjoy the almsfood given with faith from kshatriyas of great halls, brahmins of great halls, of householders of great halls!

24.2 For, bhante, if *a strong man were to prise open the mouth with a hot iron spike—fiery, blazing, glowing—and insert a hot copper ball—fiery, blazing, glowing—which burns the lips, burns the mouth, burns the tongue, burns the chest, burns the belly, and comes out from below, along with the guts and entrails*—it would be painful!”

25 “I declare to you, bhikshus, I protest to you, bhikshus, *that the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature—*

²⁶ “Given with faith,” *saddhā,deyyam*; see refrain of *majjhima,sīla*, “medium moralities” (D 1:5 f passim); usu offerings dedicated to the deceased, or with the hope of accruing good karma for blessings here or heavenly rebirth (DA 1:81).

²⁷ *Yaṃ balavā puriso tattena ayo,saṅkunā mukhaṃ vivarivā tattaṃ loha,guḷaṃ ādittaṃ sampajjalitaṃ sa,joti,-bhūtaṃ mukhe pakkhipeyya, taṃ tassa oṭṭham pi daheyya mukhaṃ pi daheyya jivham pi daheyya kaṇṭham pi daheyya uram [only Ee udaram] pi daheyya antam pi anta,guṇam pi ādāya adho,bhāgā nikkhameyya.* This passage recurs in **Deva,dūta S** (M 130,26/3:186), SD 2.23.

²⁸ *Añjali,kammaṃ sādhiyeyya.*

25.2 it is better that a strong man were to prise open his mouth with a hot iron spike—fiery, blazing, glowing—and insert a hot copper ball—fiery, blazing, glowing—which burns the lips, burns the mouth, burns the tongue, burns the chest, burns the belly, and comes out from below, along with the guts and entrails.

26 What is the reason for this?

For that reason, bhikshus, he would only suffer death or deadly pain. But indeed, on that very account, he would not, with the body's breaking up, after death, arise in a state of loss, a suffering state, hell.

27 But, bhikshus, when *the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature,*

were to enjoy almsfood given with faith

from kshatriyas of great halls, brahmīns of great halls, of householders of great halls,

27.2 he does so, bhikshus, for his harm and sorrow for a long time, and with the body's breaking up, after death, he arises in a state of loss, a suffering state, hell.²⁹

(6) Enjoying beds and seats from the affluent

28 What do you think, bhikshus, which is better?

That a strong man were to seize one by the head or the shoulders **[133]** and force one to sit or lie down on an iron bed or an iron seat, red-hot—fiery, blazing, glowing—³⁰

28.2 or, or one were to **enjoy beds and seats [furniture] given with faith**³¹ from kshatriyas of great halls, brahmīns of great halls, of householders of great halls?"

29 "Surely, Blessed One, it is better to enjoy the beds and seats given with faith from kshatriyas of great halls, brahmīns of great halls, of householders of great halls!

29.2 For, bhante, if a strong man were to seize one by the head or the shoulders and force one to sit or lie down on an iron bed or an iron seat, red-hot—fiery, blazing, glowing—it would be painful!"

30 "I declare to you, bhikshus, I protest to you, bhikshus, *that for the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer*

but pretending to be one, rotten within, drenched in desire, filthy by nature—

30.2 it is better that a strong man should seize him by the head or the shoulders and force him to sit or lie down on an iron bed or an iron seat, red-hot—fiery, blazing, glowing.

31 What is the reason for this?

For that reason, bhikshus, he would only suffer death or deadly pain. But indeed, on that very account, he would not, with the body's breaking up, after death, arise in a state of loss, a suffering state, hell.

32 But, bhikshus, when *the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmafarrer but pretending to be one, rotten within, drenched in desire, filthy by nature,*

were to enjoy beds and seats given with faith

²⁹ Cf Dh 308 [1.2.2.1]; 1t 91 [1.2.2.2].

³⁰ *Yaṃ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattarā ayo, mañcarā vā ayo, pītharā vā* [Ce Ee add *ādit-tarā sampajjalitarā sa, joti, bhūtarā*] *abhinisīdāpeyya vā abhinipajjāpeyya vā.* This imagery seems to occur only here.

³¹ *Mañca, pītharā sādīyeyya.* Vinaya mentions 4 kinds of *mañca* + *pītha*: long (*masāraka*), with slats (*bundikābad-dha*), with curved legs (*kuḷira, pādaka*), with removable legs (*āhacca, pādaka*) (V 4:40,5+7 = 168,29+30): see V:H 2:240 + nn.

from kshatriyas of great halls, brahmins of great halls, of householders of great halls,

32.2 he does so, bhikshus, for his harm and sorrow for a long time, and with the body's breaking up, after death, he arises in a state of loss, a suffering state, hell.

(7) Enjoying lodgings from the affluent

33 What do you think, bhikshus, which is better?

That a strong man were to seize one by the legs, head downwards [upside down], and cast him into a red-hot metal cauldron, fiery, blazing, glowing. Therein, as he is being cooked in a swirl of froth, he is swept now up, now down, now across,³²

33.2 or, to enjoy **a residence** [vihara] given with faith from kshatriyas of great halls, **[134]** brahmins of great halls, of householders of great halls?"

34 "Surely, Blessed One, it is better to enjoy the residence given with faith from kshatriyas of great halls, brahmins of great halls, of householders of great halls!

34.2 For, bhante, if a strong man were to seize one by the legs, head downwards [upside down], and cast him into a red-hot metal cauldron, fiery, blazing, glowing. Therein, as he is being cooked in a swirl of froth, he is swept now up, now down, now across—it would be painful!"

35 "I declare to you, bhikshus, I protest to you, bhikshus, that for the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmfarer

but pretending to be one, rotten within, drenched in desire, filthy by nature—

35.2 it is better that a strong man should seize one by the legs, head downwards [upside down], and cast him into a red-hot metal cauldron, fiery, blazing, glowing. Therein, as he is being cooked in a swirl of froth, he is swept now up, now down, now across.

36 What is the reason for this?

For that reason, bhikshus, he would only suffer death or deadly pain. But indeed, on that very account, he would not, with the body's breaking up, after death, arise in a state of loss, a suffering state, hell.

37 But, bhikshus, when the immoral, of bad character, of impure and suspect conduct, secretive in deeds, not a recluse but pretending to be one, not a brahmfarer but pretending to be one, rotten within, drenched in desire, filthy by nature,

were to enjoy a residence given with faith

from kshatriyas of great halls, brahmins of great halls, of householders of great halls,

37.2 he does so, bhikshus, for his harm and sorrow for a long time, and with the body's breaking up, after death, he arises in a state of loss, a suffering state, hell.

Strive on diligently

38 Therefore, you, bhikshus, should train yourselves thus:

'When we use robes, almsfood, lodgings, and medicine, support and necessities for the sick—such services from others for us—will be of great fruit and benefit to them, and this going-forth of ours will not be barren, but be fruitful and gainful.'³³

³² *Yaṃ balavā puriso uddham, pādaṃ adho, sirāṃ gahetvā tattāya loha, kumbhiyā pakkhipeyya ādittāya sampaj-jalitāya sa, joti, bhūtāya—so tattha pheṇu-d, dehakaṃ paccamāno sakim pi uddhaṃ gaccheyya sakim pi adho gaccheyya sakim pi tiriyaṃ gaccheyya.* This passage (with *balavā puriso* instead of *niraya, pāla*) recurs in **Bāla Paṇḍita S** (M 129,15), SD 2.22.

Thus, you, bhikshus, should train yourselves:

39 Considering your own welfare itself, bhikshus, it is sufficient for you to strive on diligently [heedfully]. Or, bhikshus, considering the welfare of others, too, **[135]** *it is sufficient for you to strive on diligently*. Or, bhikshus, considering the welfare of both, too, *it is sufficient for you to strive on diligently*.³⁴

Conclusion

40 The Blessed One said this.

While this exposition was spoken by the Blessed One, for some 60 monks hot blood came forth from their mouths.³⁵

41 Some 60 monks gave up the training, saying: ‘This is very difficult to do, Blessed One! This is very difficult to do, Blessed One!’ and returned to the low life.³⁶

42 And the minds of some 60 monks were liberated from the influxes³⁷ through non-clinging.³⁸

— evaṃ —

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³³ *Yesañ ca mayāṃ paribhuñjāma cīvara,piṇḍapāta,senāsana,gilāna-p,paccaya,bhesajja,parikkhāraṃ tesāṃ te kārā maha-p,phalā bhavissanti mahānisaṃsā, amhākañ c’evāyaṃ pabbajjā avañjhā bhavissati sa,phalā sa,udrayāti.* This is stock: **Mahā Assa,pura S** (M 39,2/1:271), SD 10.13; cf **Ākañkheyya S** (M 6,4/1:33), SD 59.1; **Dasa,bala S 2** (S 12.22/2:29), SD 63.15.

³⁴ The last words of the Buddha are *Appamādena sampādettha, “Strive on diligently!”* (D 16,6.5-7/2:156), SD 9.

³⁵ *Imasmīñ ca pana veyyākaraṇasmim bhaññamāne saṭṭhi,mattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggañchi.* See (1.2.1.2).

³⁶ This and foll line: *Saṭṭhi,mattā bhikkhū sikkhaṃ paccakkhāya hīnāy’āvattimsu, ‘sudukkaraṃ bhagavā, sudukkaraṃ bhagavā’ti.* See (1.2.1.2).

³⁷ The influxes (or mental influxes) (*āsava*) are those of (1) sensual lust (*kām’āsava*), (2) existence (*bhav’āsava*), and (3) ignorance (*avijjāsava*) [1.3.2.2]. The better known, but later, set of 4 influxes, has the influx of views (*diṭṭh’āsava*) as (3), making it a set of 4 “bonds” or “**yokes**” (*yoga = saṅga*) or “**floods**” (*ogha*). See SD 52.2f (1.3.2.3).

³⁸ *Saṭṭhi,mattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimūti.* See (1.2.1.2).