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Satta Jaṭilā Sutta

The Discourse on the Seven Matted-haired Ascetics | S 3.11

=¹ **Ossajjana Sutta**: The Discourse on the Emergence from Solitude | U 6.2

Theme: How to recognize an arhat

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1 Visākhā and the Migāra,mātu Pasāda

The Migāra,mātu Pasāda or “mansion of Migāra’s mother” is built by the lady Visākhā, and has a fascinating origin story. It is said that once when Visākhā (Migāra,mātā), after attending on sick monks and novices, leaves her “great-creeper parure”² (*mahā,latā,pasādhana*), her servant-girl forgets to collect it. Later, the servant-girl goes to the monastery and returns to say that Ānanda has put it away for safe keeping. It is then that Visākhā decides not to wear it again, regarding it as having been donated to the order.

The parure itself is 90 million, and its workmanship, 100,000 pieces of money. It is as such too expensive for anyone in Sāvattihī to buy it. Visākhā decides to buy it back herself, and uses the money to build the mansion for the monks, thereby lending the place its name, Migāra,mātu Pasāda.

The building, completed in nine months, has two floors and five hundred cells on each floor.³ During the last twenty years of his life, the Buddha, when living in Sāvattihī, would divide his time between Anātha,piṇḍika’s park in Jeta,vana, and the mansion of Migāra’s mother, spending the day in one place and the night in the other (VA 1:187).

The lady **Visākhā** is married to Puṇṇa,vaddhana, son of Migāra, a Sāvattihī seth and a Jain follower (but not as rich as Visākhā’s father, Dhanañjaya). One day, when a monk comes for alms, Migāra ignores him, and Visākhā apologizes to the monk, saying Migāra is eating “stale food.” When asked by the infuriated Migāra, she explains that his present wealth is the result of his past good karma, but he is not making any new ones. On seeing Visākhā’s wisdom, he submits to her as his “mother” by sucking her breast. Henceforth, she is called “Migāra’s mother” (*migāra,mātā*).⁴

2 The 4 bases for character analysis

The Satta Jaṭila Sutta—recurring as **the Ossajjana Sutta** (U 6.2/64-66), except for the verses—is a discourse centering around spies and spying in ancient India. According to the Sutta, Pasenadi, the rajah of Kosala, even after becoming the Buddha’s follower, still does not fail to show respect to the followers of other religions. According to **the Udāna Commentary**,⁵ the king has some of his spies disguised as holy men, and the Sutta opens with these various holy men returning from their respective missions [§12].⁶ Dhammapāla explains the king’s motives behind his enthusiastic show of respect for the matted-hair ascetics, the details of which we shall see below.

Once the Blessed One is dwelling in the mansion of Migāra’s mother (*Migāra,mātu pāsāda*) in the Eastern Park (Pubb’ārāma), outside the eastern gate of Sāvattihī. After his evening retreat, the Buddha emerges and sits in the portico of the mansion’s outer gateway. Then king Pasenadi comes to see him. On that occasion, seven matted-hair ascetics (*jaṭila*), seven Jain monks (*nigaṇṭha*), seven naked ascetics

¹ The two suttas are identical, except for the gathas.

² Burlingame’s tr.

³ DA 3:859 f; MA 2:296 f; SA 1:148; AA 2:124; DhA 1:410 ff; SnA 1:336, 2:502; UA 158.

⁴ DA 3:859; MA 2:165; SA 1:148; AA 2:124; DhA 1:387-419. Buddhaghosa adds that in due course, Visākhā names one of her sons Migāra, too (DhA 1:406 f), hence, a second reason for her being called *Migāra,mātā*. See

⁵ By the south Indian commentator, Dhammapāla (6th century?), following the Mahāvihāra monastic tradition of Sri Lanka.

⁶ UA 330 f.

(*acela*), seven loin-clothed Jain ascetics (*eka,sāṭaka*, “single-robed”) and seven wanderers (*paribbājaka*), each carrying their bundles of requisites, pass by not far from the Buddha.

Then king Pasenadī of Kosala rose from this seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and raising his joined hands in reverential salutation towards them, he announced his name three times: “Bhantes, I am Pasenadī, king of Kosala...” (S 1:78)

Dhammapāla explains the king’s real motives as follows:⁷

But why did the king, when seated before the foremost individual in the world, salute in añjali to those luckless ones possessing only nakedness? With the aim of showing them hospitality.⁸ For this occurred to him:

“If I were not to show even this much to them, they might hide what they have seen or heard, and not talk, thinking: ‘Even after we have abandoned wife and children, suffering poor food and uncomfortable beds and so on for this person’s sake, he does not show us even mere obeisance. For when this is shown, people will not take us to be spies, but recognize us only as those gone forth. What use is there in reporting to this person on matters that have taken place?’”

Furthermore, he acted thus with the aim of knowing the Teacher’s disposition. (UA 331)

Then, not long after the ascetics have left, according to the Saṃyutta, Pasenadī⁹ says to the Buddha: “These ascetics, bhante, are arhats and those on the path to arhathood!” In **the Ossajjana Sutta** of the Udāna (U 6.2),¹⁰ however, Pasenadī *asks* the Buddha whether these ascetics are “amongst those who are arhats or on the path to arhathood.”¹¹ Dhammapāla comments:

It is said that the king, even though he had been visiting the Blessed One, had, over the last few days, come not to believe in his full self-enlightenment. The reason for this is as follows:

“If the Blessed One knows everything, he would not agree (with me) when, after paying them obeisance, I state that they are arhats. On the other hand, if he does agree (with me), then where is his omniscience?”

So he acted, he acted thus with the aim of knowing the Teacher’s disposition.

The Blessed One, however, knowing that even if the king were to believe it if he directly said that they were not recluses but spies, the masses, not knowing its intent,¹² might not believe it, and might say that the recluse Gotama, believing that the king listens to his own words, says whatever arises in his mouth [talks gibberish].¹³ This would conduce to their harm, their suffering, for a long time, and that a secret deed would be exposed. In any case, the king would, quite of his own accord,¹⁴ speak of the fact that they were spies. As such, he [the Buddha] said: “It is difficult for you to know of this” and so on. (UA 331)

⁷ On a psychological analysis of the rajah’s motive, see **Ṭhāna S** (A 4.192), SD 14.12 Intro.

⁸ *Sañgaṇhan’atthāya*, which Masefield renders: “With the aim of humouring then.” (UA:M 863)

⁹ For a psychological n on Pasenadī’s reaction, see **Ṭhāna S** (A 4.92), SD 14.12 Intro.

¹⁰ Be calls it (**Satta**) **Jaṭila S** which it also gives to S 3.11 here.

¹¹ Cf Sāriputta’s lion-roar recorded in **Mahā Parinibbāna S** (D 16.1.15-17 @ SD 9) and **Sampāsadaṇiya S** (D 28 @ SD 10.14), and the Buddha’s response (D 16.5:25c). See §6 in Sutta below.

¹² “Not knowing its intent,” *tam attham ajānanto*. That is, that “the king’s men’s deceiving the world, disguised as renunciants for the sake of their own bellies” (UA 334).

¹³ Masefield in his UA tr here (UA 318), alludes to *tam tam mukh’āruḷham vadantā* (“saying whatever arises in their mouth”), which he renders as “stating the first thing that came into their head,” and notes: “I am told that an almost identical expression in Sinhala is used when wishing to indicate that the person concerned talks gibberish, and this might be the meaning both here and at UA 318 above; but it does not seem otherwise to answer the present difficulty” (UA:M 916).

¹⁴ “Quite of his own accord,” *sayam eva*.

The Buddha replies that it is difficult for a householder, like the king, who enjoys family life, sense-pleasures and wealth to know if people like these ascetics are arhats or on the path to arhathood. The Buddha then goes on to list the ways in which one can truly know another, here summarized:

Only after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard, that the spiritual attainment of another can be known

- (1) through living with another, his **moral virtue** (*sīla*) [of body, speech, mind] is known;
- (2) through dealings¹⁵ with another, his **honesty** (*soceyya*) is known;
- (3) through adversities, another's **fortitude** [emotional strength] (*thāma*) is known;
- (4) through discussing with another, his **wisdom** (*paññā*) is known.

(S 1:78 f = U 65 f; for details, see **Thāna Sutta**, A 4.192/2:187-190 @ SD 14.12)

Pasenadi is delighted at the Buddha's discourse and then in a dramatic turn-around, actually confides in the Buddha about his "spies (*cara*)¹⁶ and secret agents (*ocaraka*)."¹⁷ He tells him how they operate and the material benefits they receive for it [§13] (S 1:79; U 66).

3 The Buddha's verses and commentary

3.1 After the king has left, the Buddha, reflecting on the occasion with concern, then utters these verses, to explain his "rejection of being subject to others and the deception of others":¹⁸

*Na vaṇṇa,rūpena naro sujāno
na vissase ittara,dassanena
susaññatānaṃ hi viyañjanena¹⁹
asaññatā lokam imaṃ caranti*

Not easily known is a man by looks or form,
Nor should one trust a casual [quick] glance.
For in the guise of one well restrained²⁰
The unrestrained wander this world.

*Patirūpako mattika,kuṇḍalo va
loh'adḍha,māso va suvaṇṇa,channo
caranti eke parivāra,channā
anto,asuddhā bahi,sobhamānā*

Like a false ear-ring of clay,
Like an iron half-cent veneered with gold,
Some move and follow about in disguise,
Inwardly impure, outwardly beautiful. (S 1:79)

And this related verse from **the Ossajjana Sutta** (U 6.2):²¹

*Na vāyameyya sabbattha
nāññassa puriso siyā
nāññam nissāya jīveyya
Dhammena na vaṇṇi care²²*

One should not strive [be busy] all over the place.
One should not be another's man [be used by another].
One should not live depending on others.
One should not make a business [trade] of the Dharma.

¹⁵ "Dealings," *saṃvohāra*, or business. See n in text §9 below.

¹⁶ Known since Rgvedic times as *spas* (lit "watchers"; cf English "spy"); in the Brāhmaṇas, prob as *piśuna*; and described in detail by Cāṇakya (anglicized as Chanakya, nicknamed Kauṭilya, "the crooked") (c350-283 BCE), an adviser and a prime minister to the 1st Maurya emperor Chandragupta (c340-293 BCE), and architect of his rise to power. Cāṇakya, in his Artha,śāstra, perfected the ancient espionage system, and generally used the term *cāra*. It mentions two wings of "secret service," viz *saṃsthā* and *sañcāra*. The *saṃsthā* agents were stationed in the state machinery ("internal affairs") and financed by it, whereas the more mobile *sañcāra* are assigned missions according to their training. The members of the two groups were generally unaware of each other's existence. Cāṇakya's system has been followed in India down to our times. See foll n.

¹⁷ At U 6.2/66, Be has *corā*, "thieves, robbers, bandits." Comys have *carā* and *ocarakā*, and gloss *carā* as "hilltop spies or ground spies" (*pabbata,matthakena carantā pi heṭṭhā,carakā'va honti*) and *ocarakā* as "ground spies" (*heṭṭha,carakā*) (SA 1:150). UA adds "(this is) their vile [lowdown] work" (*niḥiṇa,kammattā*) (UA 334). See prec n.

¹⁸ (Quote) *parādhīnatā,paravañcanatā,paṭikkhepa,vibhāvanam* (UA 334).

¹⁹ *Viyañjanena*, the diaeretic (double-sounded) form of *vyañjanena*, "by way of external attributes."

²⁰ Alt tr: "For, with the external attributes of one well-restrained..."

²¹ For comy, see UA 334 = UA:M 866 f.

²² Be: *dhammena na vaṇṇi care*. Comy: *dhammena na vāñijari care*.

(U 6.2/66)

3.2 According to J D Ireland, the last verse in Udāna 66, especially line a—“**One should not strive [be busy] all over the place**”—means that a monk should not imitate the unwholesome actions of the king’s men by becoming spies. As an ascetic (or monk) is able to travel about freely, he could be misguided into doing such work. The Buddha apparently is warning against wrong livelihood and expressing his disapproval of misusing the outward signs of religion for such a wrong purpose as gathering information for a king to use for military and political ends.²³ In simple common lingo, the words, “One should not strive [be busy] all over the place,” means “do not go about as a busybody spying on others.”

3.3 In line b of Udāna 66, “**One should not be another’s man [be used by another]**,” the Buddha is warning monastics against becoming “another’s manservant in the guise of one’s gone forth” (UA 334). In other words, a renunciant should not be involved in worldly matters, such as running errands for others, even as a favour or out of obligation. In a broader sense, this means that one should not blindly do the bidding of another where the motives and consequences are negative. Morally, one would still be responsible for such an act, even it is rooted in delusion.

3.4 Line b of Udāna 66, “**One should not live depending on others**,” clearly refers to the royal spies and secret agents, who through “vile activities,”²⁴ depend on the king for their livelihood. This is a spiritual, not an economic, admonition: that a renunciant “should be fully self-contained, with self as refuge, with no other refuge” (UA 334).²⁵ A *bhikkhu* (monk) or a *bhikkhunī* (nun) is, by definition, “one who lives on alms (*bhikkhā*)”²⁶—that is, they are *economically insecure*, but *emotionally independent* and *spiritually secure* (or at least train themselves to be so). As practitioners, propagators and preservers of the Dharma, they receive support of the four necessities (almsfood, robes, lodging and health care). In short, this is a spiritual contract.

3.5 Line c of Udāna 66, “**One should not make a business [trade] of the Dharma**,” can alternately be translated as “one should not live using Dharma as a commercial enterprise,” and this refers to right livelihood. Clearly for monastics, this means having *no dealings with money or wealth*, much less running businesses and corporations (even as social work and services), which only shows that the true aim of renunciation for the sake of awakening has lost its top priority for them. Those monastics who “make a business of the Dharma” are, as such, not renunciants at all, as their lives are motivated or dictated by worldly opinions and material benefits, and because their real motives are economic gain and physical pleasures. This is all contrary to *the spirit of renunciation*, which is that of

realizing for themselves, through direct knowledge, here and now attain and abide in that supreme goal of the holy life, for the sake of which sons of family rightly go forth from the household life into the homeless life. (V 1:77; D 2:42 153, 3:145; M 1:16; Sn p16, 274; U 11; It 75; Pug 57)

3.5 One becomes a monastic for one clear goal: to attain awakening or sainthood in this life itself. For the laity, this admonition refers to *right livelihood* and *the spirit of giving*, and the charity in *giving the true teachings* without material profit in mind.

It should be mentioned here, too, that the Commentaries to this sutta—glossing on “dealing(s),” *samvohāra* [§9]—quote a well known stanza from **the Vāseṭṭha Sutta**:

Yo hi koci manussesu vohāraṃ upajīvati | evaṃ Vāseṭṭha jānāhi vaṇijo so na brāhmaṇo.

Whoever amongst man makes a living by trade (*vohāra*)
know him thus, Vāseṭṭha: he is a merchant, not a brahmin [priest].”

²³ J D Ireland, U:I 143 n15, emphasis added. On how the Buddha deals with political situations, see eg, **Mahā-parinibbāna S** (D 16.1.1-5/2:72-76), SD 9, where see also An Yanggyu, *The Buddha’s Last Days*, 2003:16 f, & **Rohini incident** (J 5:412 ff; DA 2:672 ff; DhA 3:254 ff).

²⁴ *Nihīna, kammattā* (UA 334).

²⁵ Cf D 2:100.

²⁶ Vbh 245 f; VbhA 327 f.

(M 98/2:196 = Sn 614/119; qu at SA 1:150 & UA 334)

The Vāsetṭha Sutta has a number of other similar stanzas on right livelihood that should be reflected on in this connection.

4 Significance of the (Satta) Jaṭila Sutta

4.1 The (Satta) Jaṭila Sutta reiterates the Buddha’s admonition regarding the true purpose of the holy life, as exemplified by his own life—that of spiritual liberation. The traditional biography of the Buddha says that if Siddhattha remains in the palace, he would become a universal ruler (*cakka, vatti*). This means that he has to battle other kingdoms and armies, causing the loss of countless lives and widespread hardships.

As a universal monarch, Siddhattha could have made his own clan, the Sakyas, great. However, in choosing not to turn the wheel of power (*āṇā, cakka*),²⁷ instead turning the wheel of truth (*dhamma, cakka*),²⁸ he benefits the world beyond politics and cultures; indeed, even beyond this world. Soon after the Buddha’s passing, however, things took a different turn as Buddhism spread beyond India.

4.2 In East Asia, for example, Buddhist monks became priests and were inextricably involved in power politics.

- In Korea, Kungye (died 918), a rebel, founded the kingdom of Later Koguryō (901–918) in north Korea, renaming it T’aebong in 911, and declared himself to be Maitreya, the future Buddha, and his generals to be bodhisattvas.
- In Japan, the Tendai school (10th-early 17th centuries) owned so much land and had close connections with the aristocracy that it even has its own private, but formidable, army of warrior monks known as *sōhei*.
- In China, the monk Chu Yüan-chang (1328-1398) joined the revolt against the Yuan dynasty and after that founded the Ming dynasty.²⁹

In our times, too, we find Buddhism, where it is a dominant power, closely linked with political power.

4.3 The Samanta, pāsādikā, the Vinaya Commentary, gives an interesting account of how Ajātasattu became the royal patron of the First Council:

The Elders had all the monasteries repaired during the first month and informed the king: “Maharajah, the repairs to the monasteries are completed. We now wish to recite the Dharma and Vinaya.”

“Very well, bhantes, do so with full confidence. Mine is the wheel of power, let yours be the wheel of truth. Command of me, bhantes, whatever you wish me to do.”

“A place for the monks to assemble for the recital of the Dharma, maharajah.”

“Where shall I build it, bhantes?”

“It is proper that you build it at the entrance to **the Satta, paṇṇī Guhā** on the side of the Vebhāra mountain, maharajah.”

“So be it, bhantes.”

(VA 1:10)

4.4 The most important Buddhist precedent we have is of course the Buddha’s biography itself, both historical and legendary. As prince Siddhattha is leaving the palace to renounce the world, it is said, Māra appears before him and declares that the “wheel jewel” (*cakka, ratana*) would arise in a week’s time, and that Siddhattha would reign supreme over the four continents and its two thousand surrounding islands. The Bodhisattva replies that he has no use for such power as he seeks an even higher one, that of Buddhahood, which would hold sway over the ten-thousand world-system. (J 63)

4.5 The significance of all this is vital and clear: the quality of Buddhism depends on the spirituality of its teachers and practitioners, both monastic and lay. In the spiritual life, there is only one true guide,

²⁷ Skt *ājñā, cakra*.

²⁸ Skt *dharma, cakra*.

²⁹ See **How Buddhism became Chinese**, SD 40b (4.3.3.3).

that is, the true teaching. In the case of the renunciant, the left-home practitioner, he or she has to completely let go of the “wheel of power”: that is, he should not take the world as his measure but work towards immeasurable liberation. The lay practitioner, too, should not be led and carried away by the world (his sense-experiences) or by the ways of the world (the standards of others). We only get the kind of Buddhism we work for.

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The Discourse on the Matted-hair Ascetics

S 3.11

1 At one time the Blessed One was staying in the mansion of Migāra’s mother³⁰ in the Eastern Park near Sāvattḥī.

Groups of seven holy men

2 Now at that time, in the evening, the Blessed One had come out of retreat and was sitting by the outer gateway. Then Pasenadi, the rajah of Kosala, approached the Blessed One. Having approached the Blessed One, he saluted him and sat down at one side. [78]

3 Now at that time, seven matted-hair ascetics,³¹ seven nirgrantha [Jain] ascetics,³² seven naked ascetics,³³ seven loin-clothed [single-robed] ascetics,³⁴ and seven wanderers,³⁵ with long head-hair, long finger-nails and long body-hair,³⁶ each carrying his pole and khari,³⁷ passed by not far from the Blessed One.³⁸

³⁰ “The mansion of Migāra’s mother,” *Migāra,mātu pasāde*. See Intro (1).

³¹ “Matted-hair ascetics,” *jaṭila*, so called because of their matted (thick and untidy) hair (UA 74, 330), at times classed as “seers” (*isi*, Nc 149), at times as “sages” (*muni*, Nc 513). The most famous of them are the fire-worshipping “former matted-hair ascetics” (*purāṇa jaṭilas*), Uruvela Kassapa, Nadī Kassapa and Gayā Kassapa, who become arhats on listening to **Āditta Pariyāya S** (S 35.28 = V 1:33f), SD 1.3.

³² “Jains,” *nigaṇṭha*, are the followers of Mahāvīra (Nigaṇṭha Nāṭaputta). On their teaching, see eg **Cūḷa Dukkha-k,khandhaka S** (M 14.15-19/1:92 f).

³³ *Acela*, often identified as Ājīvakas, on which see A L Basham, *History and Doctrines of the Ājīvikas*, London, 1951; DPPN: Ājīvakā; also Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:143-145 (see index) & Jaini, *Collected Papers on Buddhist Studies*, (1970) 2001:57-61.

³⁴ “Single-robed ascetics,” *eka,sāṭaka*, are the Jains who habitually wear only a simple lower robe or waist-cloth reaching the knees or lower. For refs & on problem of identifying them, see CPD sv. Cf V:H 5:191 n6.

³⁵ “Wanderers,” *paribbājaka*. These peripatetics—more fully, “the sectarian wanderers of other faiths” (*añña,-titthiyā paribbājaka*)—were a special class of ancient Indian mendicants (including women wanderers) who held various beliefs, and wandered around India from pre-Buddhist times. They were generally not ascetics, except when they were celibate. Such wanderers who were teachers often engaged in debates over a wide range of topics. Special debating halls and meeting places were set aside for them and the local inhabitants came to pay their respects and support them. In a few rare instances, wanderers were lay devotees of the Buddha. See **Susīma S** (S 12.70), SD 16.6; also DPPN: *paribbājaka*; GC Pande, *Studies in the Origins of Buddhism*, 2nd ed 1974:330-337; Uma Chakravarti, *The Social Dimensions of Early Buddhism*, 1987:36-38, 132.

³⁶ “With long head-hair...long body-hair,” *parūḷha,kaccha,nakha,loma* (S 1:78; U 65; J 4:362, 371, 6:488; SA 1:146), where *parūḷha* means “grown long, overgrown.” Kern notes the awkwardness of this phrase and suspects a distortion of *kaccha* (armpit) either from *kesa* (hair) or *kaca* (head-hair), ie with long head-hair, nails and body-hair (sv *Toevoegselen* 2:139). Cf *parūḷha,kesa,nakha,loma* (J 1:303), *parūḷha,nakha,loma* (J 3:315). CPD notes that *kaccha* as metonym for “hair in the armpit”: *ubho kacchā parūḷhā* (MA 3:61), but this is commentarial. As such, it is probably best to read it here as *parūḷha,kesa,nakha,lomā*, “with overgrown head-hair, nails and body-hair.” However, cf *parūḷha,kacchā tagarā* (J 6:100), where *kacchā* means grass, forest, or marsh.

4 Then Pasenadi the rajah of Kosala rose from his seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground and, raising his hands in anjali [palms together in reverence] towards the seven matter-hair ascetics, seven nirgrantha [Jain] ascetics, seven naked ascetics, seven loin-clothed [single-robed] ascetics, and seven wanderers, announced his name thrice:

“Bhantes, I am Pasenadi, the rajah of Kosala . . . !”

5 Then not long after *those groups of seven* had departed, Pasenadi the rajah of Kosala went up to the Blessed One, saluted him, and then sat down at one side.

Pasenadi’s presumption

6 Seated thus at one side, Pasenadi, the rajah of Kosala, said this to the Blessed One:

“Bhante, they are amongst those in the world who are arhats or who have reached the path of arhat-hood!”³⁹

7 “Maharajah, you are a layman who enjoys sense-pleasures, dwelling in a home crowded with children, enjoying the use of Kāsi sandalwood, wearing garlands, scents and unguents, accepting gold and silver,⁴⁰

it is difficult for you to know if they are amongst those in the world who are arhats or who have reached the path of arhathood.

How to truly know a person⁴¹

8 (1) Maharajah, it is **through living together with another**, that his virtue (*sīla*) is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard.

9 (2) Maharajah, it is **through dealing⁴² with another**, that his honesty (*soceyya*) is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard. [79]

10 (3) Maharajah, it is **through adversities**, that another’s fortitude [emotional strength] (*thama*)⁴³ is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard.

³⁷ *Khāri, vidha*, ie a carrying-pole with the *khāri* container (D 1:101; DA 269; S 1:78 = U 65; J 3:116, 5:204, 207; SA 1:148). A *khāri* is a measure of grain, and is used by ascetics for carrying their requisites.

³⁸ For the real reason that these “ascetics” are marching past the rajah, see Intro (2).

³⁹ All S eds read *ye te bhante loke arahanto* (as declarative), but U 65,22-23 (Ee) reads *ye nu keci bhante loke arahanto* (as interrogative), “Bhante, could any of them be amongst those in the world who are arhats?” or “...could any of them be arhats in the world?”

⁴⁰ [*M]ahārāja tayā gihinā kāma, bhoginā putta, sambādha, sayanaṃ ajjhāvasantena kāsika, candanaṃ paccanu-bhontena mālā, gandha, vilepanaṃ dhārayantena jāta.rūpa, rajataṃ sādiyantena*: this is stock (with variations of syntax): **Sandaka S** (M 76,8.6+11.5+14.5+17.6/1:515, 516, 517, 518), SD 35.7; **Piya, jātika S** (M 87,28/2:111), SD 84.11 (only “Kāsi sandalwood...unguents”); (**Satta**) **Jaṭila S** (S 3.11,7/1:78, 79) = **Ossajjana S** (U 6.2/65, 66), SD 14.11; **Veḷu, dvāreyya S** (S 55.7,4/5:353), SD 1.5 (in separate sentences); **Dhamma, dinna S** (S 55.53,4/5:407), SD 46.4; **Dāru, kammika S** (A 6.59,3/3:391), SD 80.4; **Dīgha, jāṇu S** (A 8.54,1/4:281), SD 5.10; **Kvu** 167, 168×4, 268; **Miln** 243,348.

⁴¹ S 1:78 f = U 65 f. This brief exposition is elaborated in **Thāna S** (A 4.192 = 2:187-190), SD 14.12.

⁴² “Through dealing with,” *saṃvoharena* (sg), ie through transactions (in business, etc) and working together (in a project, etc) (V 3:239; A 2:187 = S 1:78; A 3:77; SnA 471). A syn is *vohara* (M 2:360; Sn 614; J 1:495, 2:133, 202, 5:471; PvA 111, 278). Comys (eg UA 332) qu a well known stanza from **Vāseṭṭha S**: “Whoever amongst man makes a living by trade (*vohāra*) | know him thus, Vāseṭṭha: he is a merchant, not a brahmin [priest]” (M 98/2:196 = Sn 614/119), qv for similar stanzas. Comy mentions 4 applications of *vohāra*: “trade” (*vāṇijja*) (Sn 614: see prec); as “intention” (*cetanā*), as in “the four noble modes of speech” (*ariya, vohāra*), ie abstinence from lying, slander, harsh speech and frivolous chatter (D 3:232); as a “description” (*paññatti*), as in “enumeration, designation, description, customary usage” (Dhs 1306); and “talk” as customary usage (*vohāra, mattena*, S 1:14 f) (UA 332 f).

⁴³ Comys gloss as “strength of wisdom” (*ñāṇa, thama*) (SA 1:150 = UA 333). I have used “emotional strength,” meaning that it arises through one’s wisdom. It is def in **Thāna S** (A 4.192,4/2:188 f), SD 14.12.

11 (4) Maharajah, it is **through discussing with another**, that his wisdom (*paññā*) is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard.”

The way of the powerful

12 “Wonderful, bhante! Marvellous, bhante! How well, bhante, this has been spoken by the Blessed One, thus:

(1) Maharajah, it is **through living together with another**, that his virtue is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard.

(2) Maharajah, it is **through dealing with another**, that his honesty is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard.

(3) Maharajah, it is **through adversities**, that another’s fortitude [emotional strength] is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard.

(4) Maharajah, it is **through discussing with another**, that his wisdom is to be known, and even that is after a long time, not after a short time; by one who is attentive, not by one inattentive; by the wise, not a dullard.”

13 These, bhante, are my spies and secret agents,⁴⁴ coming back after spying out the country. First, information is gathered by them and then I will make a decision. Now, bhante, when they have washed off the dust and dirt, and are freshly bathed and groomed, with their hair and beard trimmed, clad in white garments, they will indulge themselves with the five cords of sense-pleasure that are provided to them.”

The way of the restrained

14 Then the Blessed One, reflecting the occasion, uttered these verses:⁴⁵

399 Not easily known is a man by looks or form,
Nor should one trust a casual [quick] glance.
For in the guise of one well restrained
The unrestrained wander the world.

400 Like a false ear-ring of clay,
Like an iron half-cent in the guise of gold,
Some move and follow about in disguise,
Inwardly impure, outwardly beautiful.

— evam —

Reading

Piya Tan
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“No joy—no mindfulness!” Review of Ajahn Brahm, *Mindfulness, Bliss and Beyond: A meditator’s handbook*. Somerville, MA: Wisdom Publications, 2006. Accessed from <http://dharmafarer.googlepages.com/Brahm.MindfulnessBlissBeyondrevPiyaTan.pdf>.

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⁴⁴ See (2).

⁴⁵ These 2 stanzas do not appear in **Ossajjana S** (U 6.2/66), where there is a single different stanza. See Intro (1) above.