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Nagara,vindeyya Sutta

The Discourse to Those of Nagara,vinda | M 150

Theme: Teachers and practitioners who are worthy of respect

Translated & annotated by Piya Tan ©2017, 2021

1 Sutta summary and comparative study

1.1 SUMMARY OF M 150

1.1.1 The Nagara,vindeyya Sutta, the discourse to those of Nagara,vinda, records a short teaching by the Buddha on how we should treat “recluses and brahmins” (monastics and teachers, both Buddhist and non-Buddhist). This teaching is given to the brahmin houselords and inhabitants of the village of Nagara,vinda in Kosala, north India [§§1-3].

The Buddha teaches that religious teachers and practitioners who have not overcome their lust, hate and delusion in connection with their 5 senses and mind, should not be respected, that is, neither listened to nor supported. The reason is simple: they are just like those of us who are still ignorant and struggle with lust, hate and delusion in our sense-experiences and mind. [§4].

1.1.2 However, those religious teachers and practitioners who have freed themselves from lust, hate and delusion on account of their 6 sense-bases are worthy of respect by those who are still under the power of lust, hate and delusion [§5].

The rationale for this attitude is that the real purpose of religion—as represented by the contemplative forest life of renunciants—is the removal or striving for the removal of the 3 unwholesome roots. For we are all easily drawn to delighting in any or all the 6 senses, to the point that we are overpowered by them. Hence, we need to directly see them just as they are in order to awaken to true reality.

1.2 PARALLEL TEXTS: COMPARISON AND COMMENTARY

1.2.1 Sanskrit parallels

1.2.1.1 Parts of the Nagara,vindeyya Sutta are preserved in Sanskrit fragments.¹ These fragments record part of this good report [1.2.1.1], which shows that the Sanskrit version is here very close to the Sutta.²

1.2.1.2 Another correspondence between the Sutta and the Sanskrit fragments is in their description of the conduct of the brahmin housemasters when they are going before the Buddha. While the Saṃyukta Āgama version simply notes that they bow at his feet and sat down,³ the Sutta describes different modes of courtesy: some of them pay homage to the Buddha, some exchange greetings, others merely

¹ SHT VI 1226 folios 15-18 (1989:29-31), SHT X 3270+4060 (2008:20), SHT X 3273 (2008:22), SHT XI 4759b (2012: 181 f). Identifications: SHT VI, H Bechert & K Wille; the rest by Wille.

² SHT VI 1226 folio 15Ve: (*puruṣda*)[*m*]*yasārathi śāstā d[e]va(manuṣyāṇaṃ)*, corresponding to M 150/3:291,3; SHT VI 1226 folio 15Vf: (*svaya*)*m-abhijñāya sākṣīkrtv-o[pa]saṃpa(dya)*, corresponding to M 150/3:291,3; and SHT VI 1226 folio 15Vg: (*adau ka*)[*ly*]*āṇaṃ madhye kalyāṇaṃ [pa]r[ya](vasāne kalyāṇaṃ)*, corresponding to M 150/3:291,3.

³ SĀ 280 (T2.76c7): the brahmin housemasters “went to the Blessed One, bowed down with their head at his feet, and stepped back to sit on one side,” 詣世尊所，稽首禮足，退坐一面。

sit down silently. Hence, the Sanskrit fragments preserve only a part of the description of these visitors' conduct before the Buddha.⁴

Even so, such parallels are noteworthy since these Sanskrit fragments belong to a set of fragments that preserve a whole series of discourses whose passages closely parallel this section of the Saṃyukta Āgama.⁵ Variations in the order in which discourses are placed within a Nikaya or Āgama are usually typical of different reciter (*bhāṇaka*) traditions. Thus, judging from this similarity in the sequence of a whole series of discourses, the Sanskrit parallel to the Nagara,vindeyya Sutta should belong to a reciter tradition or closely related to one whose Saṃyukta Āgama version was eventually translated into Chinese.⁶

1.2.2 Chinese parallels

1.2.2.1 The Nagara,vindeyya Sutta (M 150) records the Buddha's teaching on religious practitioners who are truly worthy of respect. It has a Chinese parallel in the Saṃyukta Āgama, that is, **SĀ 280** (T2.76c-77a). This agrees with M 150 on locating the discourse in the Kosala country. According to Akanuma, this is 頻頭城 *pín tóu chéng*, that is, the location as well as the title for SĀ 280 (1929:44).

The Sutta and its Chinese parallel open by stating that the brahmin housemasters of Nagara,vinda have come to see the Buddha. While the Saṃyukta Āgama simply says that they have come because they have heard about the Buddha's arrival outside their village, the Sutta describes in detail the good report about the Buddha and his teaching that have motivated the housemasters to come for a visit [§2].

1.2.2.2 According to the Nagara,vindeyya Sutta and its Saṃyukta Āgama parallel, the Buddha instructs the brahmins of Nagara,vinda how they should reply when asked what kinds of recluse or brahmin are unworthy of respect. A minor difference between the two versions is that, according to the Sutta, those who ask such a question to the brahmin housemasters are "wanderers of other sects," while the Saṃyukta Āgama discourse simply regards this as a hypothetical question put to others.

Hence, **the Nagara,vindeyya Sutta** (M 150) records the Buddha as saying: "Houselords, if wanderers of other sects were to ask you," *sace vo, gahapatayo, añña, titthiyā paribbājakā evaṃ puccheyyum* [§4, M 3:291,18], while SĀ 280 (T2.76c8) reports the Buddha as simply saying: "If people, asking you, should say," 若人問汝言 *ruò rén wèn rǔ yán*.

1.2.2.3 Is there any significance in this difference in the Buddha's opening instruction to the brahmins of Nagara,vinda? Here, we apply **the rule of context**⁷ whereby we ask: why does the Buddha ask such a question? The first obvious situation is the different ways in which the people of Nagara,vinda conducted themselves before the Buddha [1.2.1.2]. Not everyone seems enthusiastic to see the Buddha: the difference in their conduct towards the Buddha evinces the fact that they (at least those who show no enthusiasm towards the Buddha) are not his followers.

This, in fact, gives us a strong hint why the Buddha has given such a line of approach to "wanderers of other sects." In other words, the Buddha is probably aware that "wanderers of other sects" do visit Nagara,vinda. Hence, we may have a situation similar to that of Kesa,putta, where the Kālāmas live, to whom

⁴ SHT VI 1226 folio 15Rc: *t(e)n-añjali praṇāmya ekānte*, corresponding to M 150/3:291,8. On this pericope cf also Analayo 2011:452.

⁵ SHT VI 1226 folios 1-24 (1989:19-34) preserve parallels to SĀ 273-282. The last line of the fragment parallel to the Sutta, SHT VI 1226 folio 18Rg, preserves parts of the location stated at SĀ 281 (T2.77a29), thus confirming the sequence.

⁶ For a similar case, see Waldschmidt 1957:291 n2.

⁷ On the rule of context, see SD 53.5 (4.2.3); SD 54.3b (2.3.2.3).

the Buddha gives a more elaborate version of the teaching compared to how he teaches the Nagara,vindeyyas (people of Nagara,vinda).⁸

On the other hand, the Buddha speaks to the Nagara,vindeyyas, the inhabitants of Nagara,vinda, in broad terms, discerning how they should be restrained in their senses so that they are not overpowered by lust, hate and delusion. This teaching approach and how they respond demand some imagination from us, especially when they are not all faithful followers of the Buddha.

1.2.3 The predisposition of the Nagara,vindeyyas

1.2.3.1 Both the Nagara,vindeyya Sutta (M 150) and its Chinese parallel (SĀ 280) agree that recluses and brahmins who are still under the power of lust, hate and delusion in regard to experiences through the 6 senses should neither be respected nor listened to. The 2 versions explain that such recluses and brahmins are not worthy of respect and honour, because they are not superior to housemasters they are themselves still under the power of sense-based unwholesome roots [§4(1) etc].

In doing so, that the Buddha is hinting that the Nagara,vindeyyas themselves—driven by sense-based lust, hate and delusion—need guidance those who have overcome these unwholesome states. They should at least start by not listening to those who are no better than them.

While M 150 describes the recluses and brahmins as “not rid of lust, not rid of anger, not rid of delusion (*avīta,rāga avīta,dosā avīta,mohā*) [§4(1) etc],⁹ SĀ 280 speaks of them not being free from lust, desires, craving, thirst and thoughts, 未離貪, 未離欲, 未離愛, 未離渴, 未離念, *wèi lí tān, wèi lí yù, wèi lí ài, wèi lí kě, wèi lí niàn*,¹⁰ without mentioning anger or delusion. SĀ 280 (T2.76c26) lists the same qualities in its positive cycle describing recluses and brahmins who are respect-worthy.

As the Buddha says in **the Salekkha Sutta** (M 8,16.1):

“Surely, Cunda, it is impossible that one who is **untamed, untrained, not attained to nirvana**,¹¹ would tame, train or be able to help another to attain nirvana.

Surely, Cunda, it is possible that one who is tamed, trained, attained to nirvana, *will* tame, train or be able to help another to attain nirvana.”¹²

1.2.3.2 Analayo, in his comparative study, notes that only when describing the solitary lives of these recluses and brahmins does **SĀ 280** (T2.77a12) mention their freedom from anger and delusion, 離貪. 離恚. 離癡 *lí tān, lí huì, lí chī* (this same description in M 150 and in SĀ 280 only mentions the 5 senses, whereas earlier both versions took up all 6 senses).

He thinks¹³ that this might be a remnant of a presentation similar to M 150, because the reference to lust, anger and delusion appears first as part of a question asked by others in reply to the earlier exposition, where it would be natural for the question to employ the terms used earlier, instead of switching, for no apparent reason, from an earlier reference to lust and craving, etc, to speaking of lust, anger and delusion. Several expressions that point to a more detailed treatment have been preserved in the corresponding parts of the Sanskrit fragments, similar to the presentation in SA 280.¹⁴

⁸ See **Kesa,puttiya S** (A 3.65/1:188-193), SD 35.4a.

⁹ M 150/3:291,18 etc.

¹⁰ SĀ 280 (T2.76c11).

¹¹ “Not attained to nirvana,” *aparinibbuto*: see M 8,16/1:45), SD 51.8.

¹² **Sallekha S** (M 8,16/1:45), SD 51.8. Cf Dh 158, 327.

¹³ 2011:845 n126.

¹⁴ Such as, eg, SHT VI 1226 folio 16Vd: *avigata,r[ā](ga)* (cf also SHT X 3270+4060V3), fol 16Re: (*a*)*vigata-c,chanda* (cf also SHT X 3273R1+3), fol 15Rf: *avigata,snehā*, and folio 16 Vb: *avigata,pi(pāsa)* (cf also SHT X 3270+4060R4), and SHT X 3270+4060R2: [*t*](*r*)*ṣṇā aviga[t](a),[pre]mā*. Notably, SHT VI 1226 fol 18Vc also preserves a ref to *vigata,moha*.

1.2.3.3 Both M 150 and SĀ 280 give the same description of the recluses and brahmins whose sense-experiences and thoughts are not tainted by the 3 unwholesome roots, and are thus worthy of respect [§6]. **Both** versions agree that these recluses and brahmins are able to master their sense-bases and overcome the 3 unwholesome roots, thus gaining spiritual freedom, that is, through living the solitary forest life of sense-restraint.

SĀ 280 includes in its translation a commentarial note, explaining how the solitary forest-life helps in their attainment by excluding sense-experiences related to women.¹⁵ It describes how “staying in empty places, at the foot of a forest tree, sitting on a low seat of grass, they practise seclusion, avoiding association with women, they delight in solitude, their minds collected in meditation.”¹⁶ This is because such places “lack forms to be seen by the eye that would arouse delight and attachment,”¹⁷ a statement that is then applied to the other sense-bases.¹⁸

This same observation is, however, only briefly mentioned in the Sutta’s commentary. It explains that even in forest seclusion, there are pleasurable sense-objects, such as its “green grass and forest of champak trees (*Michelia champaca*) and so on” (*harita,tiṇa,campaka,van’ādi,vasena*), but these do not distract the forest-dwelling renunciant (in fact, it is well known that such an environment conduces to meditation and life of renunciation).

The drift of the Sutta teaching is that forest solitude for renunciants keeps them away from “the forms of women, and so on” (*itthi,rūp’ādini*). The Commentary then quotes the Buddha as recorded in **A 1.1**: “Bhikshus, I do not see any other form that so obsesses a man’s mind as a woman’s form. A woman’s form obsesses a man’s mind” [A 1:1,10-14]. In other words, the Sutta is implying the absence of sense-objects and sensual lust related to women (*itthi,rūpadāni pana sandhāy’ etaṃ kathitaṃ*).¹⁹ [§6.2 n]

1.2.3.4 The young scholar monk, **Analayo**, in his comparative study of the Majjhima (2011), observes that in other suttas, the Buddha’s instructions on how to properly answer heterodox wanderers are almost always given to the monks, to prepare them to stand their ground in debate with any non-Buddhist.²⁰ Several suttas report such encounters with the monks consulting the Buddha on how to answer such questions.²¹

“In contrast to such developments, it is unclear why the Buddha should feel a need to teach the householders of Nagara,vinda, who apparently had not yet become even his lay disciples, on how to reply to questions posed by followers of other sects. From this perspective, the reference to people in general in **SĀ 280** fits the context better, since to discuss who should be venerated and who should not be venerated could well have been a topic of conversation among laity in general.” (2011:844 f n)

¹⁵ This should not be misunderstood that women are to be blamed for the weakness or failure of the renunciants’ training, but rather that renunciants should be able to restrain their own weaknesses for sensuality (incl for women) by keeping away from those sources. The Vinaya rules clearly forbid any kind of sexuality on the monastic’s part. When they do break the rules, they have themselves to blame and must face the consequences.

¹⁶ 在空閑處，林中樹下，卑床草蓐，修行遠離，離諸女人近，樂獨人，同禪思者，*zài kōngxián chù, lín zhōng shùxià, bēi chuáng cǎo rù, xiūxíng yuǎnlí, lí zhū nǚrén jìn, lè dú rén, tóng chán sī zhě.*

¹⁷ 無眼見色可生樂著，*wú yǎnjiàn sè kě shēng lèzhe.*

¹⁸ SĀ 280 (T2.77a14).

¹⁹ MA 5:105,9-18.

²⁰ Eg, D 29/3:130,21, M 11/1:64,2, M 59/1:400,15 (= S 36.19/4:228,13), S 35.151/4:138,5, S 36.20/4:229,11, S 45.-41-48/5:27-29, S 54.11/5:326,3 (= S 54.12/5:328,14), A 3.68/1:199,16, A 8.83/4:338,9, AN 9.1/4:351,9, and A 10.58-/5:106,12. In D 8/1:175,1, such instructions are given to a wanderer shortly before he declares his wish to renounce as a Buddhist monk.

²¹ Eg, M 13/1:85,12 and S 22.86/3:118,9 (= S 44.2/4:382,8), S 35.81/4:51,17, S 45.5/5:7,8, S 46.52/5:109,21, S 46.54/5:118,20, and A 10.27/5:50,6.

Analayo here understandably thinks as a scholar, in his PhD thesis, when comparing the Pali Sutta with its Chinese version. However, this stand is clearly problematic, since it ignores the rule of context [1.2.2.3]. The Buddha holds up **the 6 sense-bases and the 3 unwholesome roots**—stressing that the recluses and brahmins are respect-worthy only when they have overcome lust, hate and delusion on account of their sense-experiences and thoughts.

These teachings are not directly addressed to the Nagara,vindeyya brahmins, but are used by the Buddha for determining who is the true recluse or brahmin. The actual teaching that the Buddha is giving the Naga,vindeyya is actually **who or what they should be listen to**. Just as in **Kesa,puttiya Sutta** (A 3.65), the Buddha teaches the Kālāmas the 10 doubtful points for rejecting doubtful teaching, in **the Nagara,vindeyya Sutta**, the Buddha is teaching the brahmin housemaster the criteria for rejecting false or unready teachers.

1.2.4 Conclusion

1.2.4.1 According to the Nagara,vindeyya Sutta and its Saṃyukta Āgama parallel, the brahmin housemasters express their appreciation for the Buddha’s exposition in a well-known “**refuge-going**” **pericope**, by comparing his teachings to him revealing something that was previously hidden, to showing the way to someone who was lost, and to holding up a lamp in the dark so that we can see our way.²² This is the stock passage describing an audience who, convinced by the Buddha’s teaching and declares his or their lifelong faith in it as followers.

1.2.4.2 SĀ 280, however, before mentioning the refuge-going of the Nagara,vindeyyas, gives another reason for the Buddha’s teaching being appreciated by them. It remarks that housemasters are impressed because the Buddha has given a teaching without praising himself or disparaging others.²³

According to SĀ 280 (T2.77a23), the housemasters also remark that the Buddha has extensively taught them dependent arising, 廣說緣起 *guǎng shuō yuánqǐ*. This probably refers to his clarification of the reasons that make someone worthy of respect and worship. In fact, the Sanskrit parallel²⁴ has the word *pratitya*, which may reflect such a statement.

Analayo (2011), in his comparative study, notes “a curiosity” that SĀ 280 should record the speakers as being not only the “brahmin housemasters,” but also the “recluses,” 沙門 *shāmén*. This, according to Analayo, seems to confound the “recluses and brahmins” who are the topic of the discourse and the “brahmin housemasters” who are the audience of the discourse.²⁵

1.2.4.3 The Nagara,vindeyya Sutta concludes by reporting that the housemasters go for refuge as lay followers. Although the Chinese version does not record that the housemasters do this, the Sanskrit fragments appear to agree with the Sutta: the concluding section of the Sanskrit version preserves part of the formulaic expression for refuge-going, that mentions the Dharma and the sangha: *(dha)rmañ-ca bhikṣu-saṅgha(ñ-ca)*.²⁶

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²² SĀ 280 (T2.77a24) differs regarding the 1st simile, refers to rescuing someone who is drowning, whereas M 150/3:293,23 describes setting up what had been knocked down.

²³ SĀ 280: 不自譽, 不毀他 *bù zì yù, bù huǐ tā* (T2.77a21).

²⁴ SHT VI 1226 folio 18Re (1989:29-31).

²⁵ 2011:846 n130. SĀ 280 (T2.77a20).

²⁶ SHT VI 1226 folio 18Rf.

Nagara,vindeyya Sutta

The Discourse to Those of Nagara,vinda

M 150

1 Thus have I heard.

THE BUDDHA VISITS NAGARA,VINDA

At one time, the Blessed One was wandering [peregrinating] among the Kosalas²⁷ with a large community of monks. In due course, they arrived at a Kosala village named **Nagara,vinda**.

2 The brahmin housemasters²⁸ of Nagara,vinda heard thus:²⁹

“It is said that the recluse Gotama, a Sakya son who went forth from the Sakya clan,³⁰ has been wandering among the Kosalas by stages with a large community of monks [291] and has come to Nagara,vinda. About the Blessed One, this good report has been spread about, thus:³¹

‘So too, is he the Blessed One:³² for, he is arhat, fully self-awakened one, accomplished in knowledge and conduct, well-farer, knower of the worlds, unexcelled trainer of tamable persons, teacher of beings human and divine, awakened, blessed.

Having realized by his own direct knowledge this world with its gods, its Māras and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others.

He teaches the Dharma, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter. He proclaims the holy life that is entirely complete and pure.³³

It is good to see such arhats.”

3 Then, the brahmin housemasters of Nagara,vinda approached the Blessed One.

Some greeted the Blessed One, and sat down at one side;

some exchanged greetings with the Blessed One, and then sat down at one side;

some having saluted the Blessed One with lotus palms, sat down at one side;

some announced their name and clan before the Blessed One, and then sat down at one side.

Some kept silent and sat down at one side.³⁴

²⁷ “Among the Kosalas,” *kosalesu*, ie, in the country of the Kosala people, whose capital was Sāvattthī. One of the 16 great states: SD 4.18, App; SD 57.8 (3.2.2.1). Kosala’s origins: SD 16.15 (4). Map: SD 8 (16,3).

²⁸ “Brahmin housemasters,” *brāhmana,gahapatikā*. They are houselords (land-owners) who own a single house: SD 38.6 (2.1.4)

²⁹ This whole section is as in **Sāleyyaka S** (M 41,2/1:285), SD 5.7.

³⁰ A stock passage speaks of the Buddha as “the recluse Gotama, a Sakya son who went forth from the Sakya clan” (*samaṇo ... gotamo sakya,putto sakya,kulā pabbajito*): **Mv 22.2/V** 1:35; **D 4,1/1**:111, **13.7/1**:236; **M 41,2/1**:285; **A 3.63,1/1**:180; **Sn** p103. On his renunciation, see **Ariya Pariyesanā S** (M 26,14/1:163), SD 1.11; **Soṇa,daṇḍa S** (D 4,6/-1:115), SD 30.5; **Kūṭa,danta S** (D 5,7/1:131), SD 22.8(7a); **Caṅkī S** (M 95,9/2:167), SD 21.15, the last three of which say that he is “from a high family” (*uccā kulā*).

³¹ *Evam kalyāṇo kitti,saddo abbhuggato*: **V 1**:35; **D 1**:49, 116, 236, 2:317; **M 1**:285, 2:167; **S 5**:352; **A 1**:180, 3:58, 4:80 (*kalyāṇo ... abbhuggaccheyya*); **Sn** p103; **J 1**:509.

³² Alt tr: “For the following reasons, too, he is the Blessed One [the Lord] ...” On the meaning of *iti pi so*, see **Bud-dhānussati**, SD 15.7 (2.2) & n.

³³ This para is part of the renunciation pericope: for refs, see (**Ānanda**) **Subha S** (D 10,1.7) n, SD 40a.13. For an explanation of this Dharma pericope, see SD 40a.1 (8.1.2).

RELIGIOUS PRACTITIONERS UNWORTHY OF RESPECT

4 When the brahmin housemasters of Nagara,vinda were seated, the Blessed One said to them:
“Houselords,³⁵ if wanderers of other sects were to ask you, thus:

‘Houselords, **what kind of recluses and brahmins should not be honoured**, should not be respected, should not be revered, should not be venerated?’
you should answer them, thus:

(1) ‘Those recluses and brahmins who are not rid of lust, not rid of hate, not rid of delusion regarding **forms** cognizable by the eye,
whose minds are not inwardly peaceful, and
who conduct themselves now harmoniously, now disharmoniously,³⁶ in body, speech, and mind³⁷—
such recluses and brahmins

should not be honoured, should not be respected, should not be revered, should not be venerated.

Why is that?

Because³⁸ we ourselves are not rid of lust, rid of hate, rid of delusion,
regarding **forms** cognizable by the eye, our minds are not inwardly peaceful,
and we conduct ourselves now harmoniously, now disharmoniously, in body, speech and mind.
Since we do not see higher harmonious conduct³⁹ on the part of those good recluses and brahmins,⁴⁰
they should not be honoured, respected, revered, venerated.

(2) Those recluses and brahmins who are not rid of lust, rid of hate, rid of delusion
regarding **sounds** cognizable by the ear,
whose minds are not inwardly peaceful, and
who conduct themselves now harmoniously, now disharmoniously, in body, speech, and mind—
such recluses and brahmins

should not be honoured, should not be respected, should not be revered, should not be venerated.

Why is that?

Because we ourselves are not rid of lust, rid of hate, rid of delusion,
regarding **sounds** cognizable by the ear, our minds are not inwardly peaceful,
and we conduct ourselves now harmoniously, now disharmoniously, in body, speech and mind.

³⁴ The desire to have one’s name announced to a holy person appears to have been a part of pre-Buddhist devotional practice of seeing (*dassana*; Skt *darśana*) a holy person. In **Mahā,parinibbāna S** (D 16), eg, we have the Mallas being announced to the Buddhas, thus: “Bhante, the Malla named so-and-so with his children, with his wife, with his servants, with his companions, pay homage with their heads at the Blessed One’s feet” (D 16,22,1/ 2:148). It is customary that those well-disposed to the Buddha would announce their names when visiting him. This passage here and others in the Pali Canon indicate that it was quickly adopted by the Indian Buddhists. It continued in the Buddhist custom of having the donor’s name inscribed in bas-reliefs near or on a stupa, even in locations where the name would not be directly visible to human eyes.

³⁵ On *gaha,patikā*, “housemasters,” being addressed as “houselords,” see SD 38.6 (2.1, esp 2.1.4).

³⁶ “Now harmoniously, now disharmoniously,” *sama,visama*. Comy says that at times they fare along harmoniously, at time disharmoniously (*kālena samam caranti kālena visamam*, MA 5:105,4 f).

³⁷ *Sama,visamam carāma kāyena vācāya manasā*.

³⁸ *Mayam pi hi*, where *pi hi* should be understood idiomatically as emphasizing a related state: “For, we, too”

³⁹ *Sama,cariyam h’etam uttari apassatam*, meaning that, like the Nagaravindeyyas, these recluses and brahmins, too, still have sense-based lust, hate and delusion,; hence, the latter are not respect-worthy. For an inspiring study in cultivating “higher” (*uttari*) training as an exemplar to others, see **Gavesī S** (A 5.180), SD 47.16.

⁴⁰ *Tesam no samacariyam pi h’etam uttari apassatam*. Ee Se tesan no

Since we do not see higher harmonious conduct on the part of those good recluses and brahmins, *they should not be honoured, respected, revered, venerated.*

(3) Those recluses and brahmins who are not rid of lust, rid of hate, rid of delusion regarding **smells** cognizable by the nose, whose minds are not inwardly peaceful, and who conduct themselves now harmoniously, now disharmoniously, in body, speech, and mind—such recluses and brahmins *should not be honoured, should not be respected, should not be revered, should not be venerated.*

Why is that?

Because we ourselves are not rid of lust, rid of hate, rid of delusion, regarding **smells** cognizable by the nose, our minds are not inwardly peaceful, and we conduct ourselves now harmoniously, now disharmoniously, in body, speech and mind. Since we do not see higher harmonious conduct on the part of those good recluses and brahmins, *they should not be honoured, respected, revered, venerated.*

(4) Those recluses and brahmins who are not rid of lust, rid of hate, rid of delusion regarding **tastes** cognizable by the tongue, whose minds are not inwardly peaceful, and who conduct themselves now harmoniously, now disharmoniously, in body, speech, and mind—such recluses and brahmins *should not be honoured, should not be respected, should not be revered, should not be venerated.*

Why is that?

Because we ourselves are not rid of lust, rid of hate, rid of delusion, regarding **tastes** cognizable by the tongue, our minds are not inwardly peaceful, and we conduct ourselves now harmoniously, now disharmoniously, in body, speech and mind. Since we do not see higher harmonious conduct on the part of those good recluses and brahmins, *they should not be honoured, respected, revered, venerated.*

(5) Those recluses and brahmins who are not rid of lust, rid of hate, rid of delusion regarding **touches** cognizable by the body, whose minds are not inwardly peaceful, and who conduct themselves now harmoniously, now disharmoniously, in body, speech, and mind—such recluses and brahmins *should not be honoured, should not be respected, should not be revered, should not be venerated.*

Why is that?

Because we ourselves are not rid of lust, rid of hate, rid of delusion, regarding **touches** cognizable by the body, our minds are not inwardly peaceful, and we conduct ourselves now harmoniously, now disharmoniously, in body, speech and mind. Since we do not see higher harmonious conduct on the part of those good recluses and brahmins, *they should not be honoured, respected, revered, venerated.*

(6) Those recluses and brahmins who are not rid of lust, rid of hate, rid of delusion regarding **thoughts** [mind-objects] cognizable by the mind, whose minds are not inwardly peaceful, and who conduct themselves now harmoniously, now disharmoniously, in body, speech, and mind—such recluses and brahmins *should not be honoured, should not be respected, should not be revered, should not be venerated.*

Why is that?

Because we ourselves are not rid of lust, rid of hate, rid of delusion, [292] regarding **thoughts** cognizable by the mind, our minds are not inwardly peaceful, and we conduct ourselves now harmoniously, now disharmoniously, in body, speech and mind. Since we do not see higher harmonious conduct on the part of those good recluses and brahmins, *they should not be honoured, respected, revered, venerated.'*

Being thus asked, housemasters, you should answer those wanderers of other sects in this way.

RELIGIOUS PRACTITIONERS WORTHY OF RESPECT

5 But, houselords, if wanderers of other sects were to ask you, thus:

'Houselords, **what kind of recluses and brahmins should be honoured**, respected, revered, and venerated?' you should answer them thus:

(1) 'Those recluses and brahmins who *are* rid of lust, rid of hate, rid of delusion regarding **forms** cognizable by the eye, whose minds are inwardly peaceful, and who conduct themselves harmoniously in body, speech, and mind— such recluses and brahmins should be honoured, should be respected, should be revered, should be venerated.

Why is that?

Because we ourselves are *not* rid of lust, *not* rid of hate, *not* rid of delusion. regarding **forms** cognizable by the eye, our minds are not inwardly peaceful, and we conduct ourselves now harmoniously, now disharmoniously, in body, speech, and mind. Since we see higher harmonious conduct on the part of those good recluses and brahmins, they should be honoured, respected, revered, and venerated.

(2) Those recluses and brahmins who *are* rid of lust, rid of hate, rid of delusion regarding **sounds** cognizable by the ear, whose minds are inwardly peaceful, and who conduct themselves harmoniously in body, speech, and mind— such recluses and brahmins should be honoured, should be respected, should be revered, should be venerated.

Why is that?

Because we ourselves are *not* rid of lust, *not* rid of hate, *not* rid of delusion. regarding **sounds** cognizable by the ear, our minds are not inwardly peaceful, and we conduct ourselves now harmoniously, now disharmoniously, in body, speech, and mind. Since we see higher harmonious conduct on the part of those good recluses and brahmins, they should be honoured, respected, revered, and venerated.

(3) Those recluses and brahmins who *are* rid of lust, rid of hate, rid of delusion regarding **smells** cognizable by the nose, whose minds are inwardly peaceful, and who conduct themselves harmoniously in body, speech, and mind— such recluses and brahmins

should be honoured, should be respected, should be revered, should be venerated.

Why is that?

Because we ourselves are *not* rid of lust, *not* rid of hate, *not* rid of delusion.

regarding **smells** cognizable by the nose

our minds are not inwardly peaceful, and

we conduct ourselves now harmoniously, now disharmoniously, in body, speech, and mind.

Since we see higher harmonious conduct on the part of those good recluses and brahmins, they should be honoured, respected, revered, and venerated.

(4) Those recluses and brahmins who *are* rid of lust, rid of hate, rid of delusion

regarding **tastes** cognizable by the tongue

whose minds are inwardly peaceful, and

who conduct themselves harmoniously in body, speech, and mind—

such recluses and brahmins

should be honoured, should be respected, should be revered, should be venerated.

Why is that?

Because we ourselves are *not* rid of lust, *not* rid of hate, *not* rid of delusion.

regarding **tastes** cognizable by the tongue,

our minds are not inwardly peaceful, and

we conduct ourselves now harmoniously, now disharmoniously, in body, speech, and mind.

Since we see higher harmonious conduct on the part of those good recluses and brahmins, they should be honoured, respected, revered, and venerated.

(5) Those recluses and brahmins who *are* rid of lust, rid of hate, rid of delusion

regarding **touches** cognizable by the body

whose minds are inwardly peaceful, and

who conduct themselves harmoniously in body, speech, and mind—

such recluses and brahmins

should be honoured, should be respected, should be revered, should be venerated.

Why is that?

Because we ourselves are *not* rid of lust, *not* rid of hate, *not* rid of delusion.

regarding **touches** cognizable by the body

our minds are not inwardly peaceful, and

we conduct ourselves now harmoniously, now disharmoniously, in body, speech, and mind.

Since we see higher harmonious conduct on the part of those good recluses and brahmins, they should be honoured, respected, revered, and venerated.

(6) Those recluses and brahmins who *are* rid of lust, rid of hate, rid of delusion

regarding **thoughts** cognizable by the mind

whose minds are inwardly peaceful, and

who conduct themselves harmoniously in body, speech, and mind—

such recluses and brahmins

should be honoured, should be respected, should be revered, should be venerated.

Why is that?

Because we ourselves are *not* rid of lust, *not* rid of hate, *not* rid of delusion.

regarding **thoughts** cognizable by the mind,

our minds are not inwardly peaceful, and

we conduct ourselves now harmoniously, now disharmoniously, in body, speech, and mind.

Since we see higher harmonious conduct on the part of those good recluses and brahmins, they should be honoured, respected, revered, and venerated.

Being thus asked, houselords, you should answer those wanderers of other sects in this way.

RELIGIOUS PRACTITIONERS WORTHY OF RESPECT: THE RATIONALE

6 Houselords, if wanderers of other sects were to ask you, thus:

‘But what are the venerable ones’ reasons, what is the drift,⁴¹ that you, venerable ones, speak thus?⁴² [§6.3,1]

“Surely, those venerable ones [293]

are either rid of lust or are *practising* for the ridding of lust;

they are either rid of hate or are *practising* for the ridding of hate;

they are either rid of delusion or are *practising* for the ridding of delusion”?’ —

being asked thus, you should answer those wanderers of other sects, thus:

6.2 ‘It is because those venerable ones resort to remote jungle-thickets, the forest, as dwelling places. For,

there are <i>no forms</i> cognizable by <u>the eye</u> there, ⁴³	having <i>seen</i> which they would delight in.
There are <i>no sounds</i> cognizable by <u>the ear</u> there,	having <i>heard</i> which they would delight in.
There are <i>no smells</i> cognizable by <u>the nose</u> there,	having <i>smelt</i> which they would delight in.
There are <i>no tastes</i> cognizable by <u>the tongue</u> there,	having <i>tasted</i> which they would delight in.
There are <i>no touches</i> cognizable by <u>the body</u> there,	having <i>touched [felt]</i> which they would delight in.

6.3 These are the reasons, avuso, the drift, regarding which, we, the venerable ones, speak thus: [§6,2]

“Surely these venerable ones *are*

either *rid* of lust or practising for the *ridding* of lust,

either *rid* of hate or practising for the *ridding* of hate,

either *rid* of delusion or practising for the *ridding* of delusion.”

Being thus asked, houselords, you should answer those wanderers of other sects in this way.”

⁴¹ “What are the reasons, what is the drift?” *ke ākāra ... ke anvayā*. Comy explains the first as “what(ever) reasons” (*kāni kāraṇāni*), and the latter, “what is reasonable” (*kā anubuddhiyo*) (MA 5:105,7 f). This latter is synonymous with *dhamm’anvayo*, “Dharma drift”: **Mahā,parinibbāna S** (D 16,1.17) SD 9; **Sampasādanīya S** (D 28,2) + SD 14.14 (2.3.2); **Dhamma,cetiya S** (M 89,10/2:120,20), SD 64.10; SD 52.13 (1.3.2.1). Here, too, the wanderers seem to address the houselords as *āyasmanto*, though this is both nom and voc pl. The houselord, on the other hand, seem to address the wanderers both as *avuso*, “Friends” [§6.3] and *āyasmanto*. The question ending, “... that you, venerable ones, speak thus?” (*yena tumhe āyasmanto evaṃ vadetha*) [§6,2], is answered by “... that we, the venerable ones speak thus” (*yena mayaṃ āyasmanto evaṃ vadema*) [§§6.3,1]. The narrator here is, of course, the Buddha: he is stating that this is how those wanderers should be answering (ie, affirming the proper way of a practitioner).

⁴² *Ke pan’āyasmantānaṃ ākāra ke anvayā, yena tumhe āyasmanto evaṃ vadetha*.

⁴³ Comy explains that the forest is filled with its own “5 cords of sense-pleasures,” such as its “green grass and forest of champak trees (*Michelia champaca*) and so on” (*harita,tiṇa,campaka,van’ādi,vasena*), but it is not these natural pleasures that are meant. Forest living for renunciants keeps them away from “the forms of women, and so on” (*itthi,rūp’ādini*). It then quotes **A 1.1**: “Bhikshus, I do not see any other form that so obsesses a man’s mind as a woman’s form. A woman’s form obsesses a man’s mind” [A 1:1,10-14] (MA 5:105,9-18). [1.2.3.3]

CONCLUSION

7 When this was spoken, the brahmin housemasters of Nagara, vinda said:
 “Excellent, master Gotama! Excellent, master Gotama!
 Just as if, master Gotama, 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, the Dharma has, in numerous ways, been made clear by master Gotama.
 We go to master Gotama for refuge, to the Dharma, and to the community of monks.
 May master Gotama remember us as laymen⁴⁴ who have gone for refuge from this day forth for life.”

— *aṭṭhamam* —

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⁴⁴ *Upāsake*.