

## 60.5 (Mahā Kaccāna) Lohicca Sutta

The Discourse (by Mahā Kaccāna) to Lohicca | S 35.132

Theme: Recalling goodness in the past

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### 1 Sutta summary and significance

#### 1.1 SUTTA SUMMARY

The (Mahā Kaccāna) Lohicca Sutta (S 35.132) records teachings by Mahā Kaccāna first given to Lohicca’s young students (*māṇavā*, “boys”), and then to Lohicca himself at Mahā Kaccāna’s forest dwelling at Makkara, kata in Avantī country.<sup>1</sup> Once when Mahā Kaccāna is living there in a forest hut, a number of Lohicca’s boys, out collecting firewood, gather before his hut and begin abusing the elder with brahminical terms of abuse, insinuating that monks are “degenerate.”

Kaccāna talks to them, explaining that the “degenerate” are really the brahmins of their own day: they differ from brahmins of old. The brahmins of their days are backsliders, mere reciters, doing things for worldly gains. The boys, angered by Kaccāna’s remarks, go back to Lohicca and report to him about this. Lohicca, too, is angered but decides to investigate it for himself.

Lohicca visits Kaccāna and questions him about his statements. Kaccāna explains as he has done before to the boys. Impressed by Kaccāna’s explanations, Lohicca declares his family, students and himself as followers.<sup>2</sup>

#### 1.2 THE SUTTA’S SIGNIFICANCE

##### 1.2.1 Mahā Kaccāna’s criticisms of the brahmins

**1.2.1.1** According to Mahā Kaccāna—as he tells the brahmin Lohicca and his students [1.1]—the ancient brahmins were morally virtuous, well-restrained, and had no anger. They delighted in practising good and meditation: they remembered the ancient teachings.

The brahmins “today” (of Kaccāna’s time onwards) are mere reciters who are class-conscious, unrestrained in their senses, often showing anger and violence towards others, bad or good. They live false lives and practise the wrong way: rituals, scriptures, even austerities. Basically, they are immoral and use religion and caste (“colour,” *vaṇṇa*) to gain worldly power and things.

**1.2.1.2** Ironically, we can also apply the same criticism Kaccāna makes of the brahmins of his days also just as well to most of the Buddhist monastics today, and of the centuries before our time. These so called “renunciants” have become “degenerate” priests for profit, performing rituals for the dead and teaching that merits are like funds that can be “transferred” to the dead. The funds are actually donations to these priests themselves.

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<sup>1</sup> During the Buddha’s time, **Avantī** was one of the 16 great states (*mahā janapada*) of N India [SD 4.18 App; map, 16.3] [Map]. It was located in central western India (roughly the region of Malwa) divided into 2 parts by the Vindhya mountains, the northern capital was at Ujjenī (Skt *ujjayinī*) and the southern capital at Mahissati (*māhiṣ-matī*). In Kaccāna’s time, the unified kingdom centred around Ujjenbī and the Narmadā river valley between Mahissatī and Maheshwar, and nearby areas (H Raychaudhuri, *Political History of Ancient India*, Calcutta, 1953: 114-116).

<sup>2</sup> Further on Mahā Kaccāna, see SD 10.12 (2).

Most of the Buddhist priests today live very much like the laity, often are better off and more worldly than the laity. Although some of them are versed in reciting prayers, they neither study the suttas nor teach Dharma. They often take up academic training for the title, earn salaries, and live in their own houses. Some even own many properties and businesses. In short, they have rejected the Vinaya.

Hence, instead of making an academic exercise of directing Kaccāna's criticisms to the worldly brahmins, we should be examining our own dysfunctional family situation with the monastics and improve the situation. Let us see how we can apply Kaccāna's teachings to our own "degenerate" monastic situation today.

### 1.2.2 "The path for attaining the highest" (*brahma,patti*)

**1.2.2.1** Rejecting brahminical priestcraft, Mahā Kaccāna declares, that the highest attainment (*brahma,patti*) is to have a focused mind, being "free from blemish" (*anāvila*), and "without harshness (*akhila*) towards all beings"—"this is the path for attaining the highest" (*so maggo brahma,pattiyā*) [§4(6)]. Kaccāna uses 3 religious terms familiar to the brahmins, that is: *avila*, *khila* and *brahma*—which are also well known in Pali.

Where there are monastic centres and retreats that exemplify these qualities. we should happily learn from them. If we are unable to find such centres, we should look for **lay groups** or form one with the purpose of studying, practising and realizing the Buddha's teachings. Let us now see what these key words mean and how we can ourselves put them into practice, to have a taste of the "holy life" (*brahma,patti*), even for just a moment, like a key-hole to the door of awakening. The following practices are the key to this door.

**1.2.2.2** The term *anāvila* [§4(6)b] comes from *an-āvila* (*ts*), "neither turbid nor muddy, clear; undisturbed (usually said of water, also of the mind, *citta*).<sup>3</sup> The allusion here is to the mind that has just emerged from dhyana and is profoundly calm and clear, which is then applied to see directly into the true nature of reality: *impermanence*, *suffering* and *nonself*.

In practice, this means we should keep our minds calm with mindfulness and clear with awareness. To help sustain such a mind, we should diligently live morally virtuous lives keeping to at least the 5 precepts, empowered by the practice of lovingkindness, with positive attitudes towards ourselves and to others.

For each of us as lay practitioners, we should educate ourselves in the best way possible for the study and practice of the suttas. A good broad-based education will help us live a rich life of learning and teaching that can benefit from the truth and beauty of the suttas and our contemplative lives. *Anāvila* thus is a word reminding us to prepare our minds and hearts to be calm and clear to embrace the Buddha's teachings and to disseminate it by our own example and diligence.

**1.2.2.3** As used here, *akhila* [§4(6)c] is a well-known Pali term, which means "free from 'barrenness or hardness (of soil)' (*khila*), referring to hard barren soil between fields, where at best only weeds grow.

<sup>3</sup> *Anāvila*: Sn 160 f (*cittam*); 483 (*cittam yassa ~am*), 515 (*tiṇṇo samaṇo*), 637 (*candaṃ va vimalaṃ ... vippasannaṃ ~am*, SnA: Dh 413 (see Comy); Sn 1039 (*manasā ~osiyā*); Dh 82 (*rahado*); Thī 369 (acc f ~am); Vv 20 (*bhikkhuṃ vippasannaṃ ~am*); Ap 111,27 (*pava-an-āvilasannaṃ ~am*), 379,3 (*cittam*); D 1:76,22 (*maṇi veḷuriyo*), 84,14 (*udaka,rahado*; = *nikkaddamo*, DA). M 2:22,5 = A 1:9,18; D 2:129,22 (*nadikā*); S 1:169,29\* (*rahado*; SA) = 183,29\*; 3:83,20\* (*cittam tesam ~am*); 4:118,10\* (*cittam ca susamā- hitam vippasannaṃ ~am*); 5:125,24 (*uda,patto accho vippasanno ~o*) = A 3:236,6; JA 1:339,24 (*udakam ... accharam vippasannaṃ ~am*); 3:157,11\* (*vīta,soko ~o*); 4:351,28\* (*accharam vāriṃ ~am*); Pm 1:49,21 (*°aṭṭhena samādhi*); Miln 35,1 (*cittam*), 35,13 (*udakam*).

The application here is, in a literal sense, (a) (of the soil) “with no barren spots.”<sup>4</sup> (b) Metaphorically, it means “free from the hardness or harshness of mind, arising from defilements (*rāga, dosa, moha*), or by the 5 hindrances (*pañca nīvaraṇāni = pañca ceto, khilā, ‘mental barrenness’*).”<sup>5</sup>

*Akhila*, then, refers to a mind that is free from the mental hindrances—*sensual desire, ill will, sloth and torpor, restlessness and worry, and doubt*—so that it is able to easily attain dhyana for the same purpose as stated above [1.2.2.2]: a profoundly calm and clear mind which is applied to see directly into the true nature of reality: *impermanence, suffering and nonself*.

As lay practitioners, we should instill ***akhila*** in our lives by deep love for learning how to apply the teaching to as much of our lives as possible, as individuals and as a community. As individuals, we should keep our minds calm, clear and creative to resolve negative emotions and challenges, and in that way to cultivate spiritual friendship rooted in love, ruth,<sup>6</sup> joy and peace [1.2.2.4]. In this way, our minds and hearts are ever rich and ready with skillful ways to work towards the path of awakening with our very breaths.

**1.2.2.4** In the closing verse, Kaccāna makes an important statement: this calm and clear mind is “one free from all harshness (*akhila*) to all beings” [§4(6)c]. This is the cultivation of the divine abodes (*brahma, vihāra*). Instead of worshipping Brahmā as a deity, we cultivate Brahmā-like qualities, “Godliness” (*brahma, vihāra*) that is, of **immeasurable lovingkindness, compassion, gladness and equanimity** towards all beings. This profoundly calm and clear mind is then applied to see directly into the true nature of reality: *impermanence, suffering and nonself*, so that we attain the path, even nirvana.

Thus 3<sup>rd</sup> quality, ***akhila*** refers to working the 4 divine abodes mentioned, especially, the first divine abode, **love (*mettā*)**, which we should cultivate on as many levels as possible, and use it as a reminder of our own spiritual state and progress. We must first learn to:

- **love oneself**, that is, to accept oneself as we are, forgive oneself for the unwholesome we have done, and aspire to better oneself daily and periodically;
- **love others** with the love they need, accepting them as they are, forgiving them for the unwholesome they have done, and to be a support to them as they work to better themselves;
- **love joyfully**, showing love gently, firmly and purely, recalling how spiritual friendship is so vital for a wholesome life and Dharma practice; and
- **love peace**, that is, to always see how impermanence level us in our differences, and to allow this wisdom to sort things out when we face great difficulties.

May we be free from harshness to all beings (*akhilam sabba, bhūtesu*).

**1.2.2.5** Finally a reflection on “**attaining the highest**” (*brahma, patti*) in a practical way. On a simplest level, this means we should dedicate some time, possibly daily, to simply be at peace with oneself, reminding oneself that ultimately we have to assert oneself to gain the freedom of awakening (Dh 165).<sup>7</sup> We have to open the door of freedom oneself and walk through it.

As lay practitioners, we must each constantly remind oneself of the moral responsibility we have for our own actions of body, speech and mind. Just as we care for our body, so do others: we need to respect this body by having good health, proper diet, selfless joy and inner peace. “Respecting the body of

<sup>4</sup> D 3:146,20 (DA) = 177,12.

<sup>5</sup> Sn 212 (SnA = *pañca, cetokhila, abhāwna ~o*), 477 (*anejo ~o akaṅkho*; SnA), 1059 (*~o akaṅkho*), 1147; S 1:188, 1\* (SA); A 2:23,17\* (AA = *raga, khilādi, virahito*); D 2:261,10\* (DA = *raga, dosa, moha, kh[i/i]lānam abhāvā~am*); S 4:118,11\* (*~am (cittam)*, = *muḍu athaddham*, SA 2:399,19); B 5:4 (BA).

<sup>6</sup> On *tr karuṇā* as “compassion,” a divine abode (*brahma, vihāra*), SD 38.5 (2.3.2.1); SD 48.1 (5.2.1.3); SD 60.2 (5.4.2.2 n).

<sup>7</sup> SD 49.10 (1.2.2).

others” thus means taking responsibility for sexuality and restraint regarding the body and space of others.

While we celebrate the joys of our bodies, we must be mindful of the joint karma we are creating. There will be moments when we must mourn the pains that this very same body gives. We must also be aware that our body does not always obey us: we fall sick, we get hurt; so do others, too. We must then respect the body to let it heal itself.

**1.2.2.6** Not everyone feels the drive of sex. For various reasons, we may simply not have any sexual relations, especially because we simply do not have a feeling for it. We are contented to remain **celibate** (*brahma, cāri*). There are precepts that can accommodate us, so that we can direct all our energies to mental cultivation.<sup>8</sup> This is a great blessing when we have a natural feeling for celibacy. We must have done something good in the past that now gives us this strength. Let us now use it wisely and joyfully.

If we do not have this inclination or blessing for a celibate life, then we should learn to celebrate the joys of love and friendship as if we are getting to know the other anew each time. A time may come when we feel ready to share our lives. When this sharing is guided by something higher—the love for Dharma—it is likely to be a bountiful life for accomplishing the good that cannot be done alone (such as full-time Dharma work). We must let this happen as a natural blessing.

The Dharma-spirited lay life is thus rich and beautiful. Even in our aloneness, we are never lonely. In our togetherness, we become better individuals, our minds and hearts singularly seeking truth and spreading beauty. Even if we are unable to attain the highest truth in this life itself, we aspire at least never to fall below the path of streamwinning. For this is assured by the Lord himself, that we can reach the path in this very life.<sup>9</sup>

### **1.2.3 The ancient brahmins**

**1.2.3.1** Kaccāna’s verses in **the (Mahā Kaccāna) Lohicca Sutta** (S 35.132) are like a tight summary of the teachings of **the Aggañña Sutta** (D 27). Although the Aggañña Sutta is a parody of the origin or, better, re-arising, of the cyclic universe, it is really a lesson explaining, probably parodying, the ancient origins of the social classes. The Sutta narrates at great length how humans and society evolved since the present universe re-arose. What should interest us here is the Buddha’s description of how social classes first arose. The theme of the Sutta is that our society evolved through humans working together, and then sharing tasks, and go on to specialise in various duties as that society progresses.<sup>10</sup>

**1.2.3.2** According to **the Aggañña Sutta**, before society (specifically ancient India; broadly, the ancient world in south Asia) was urbanized, “religious” people were those who renounced social life to live by themselves to enjoy the peace of solitude and use it for spiritual cultivation. Over time, they learned to calm and clear their minds, to meditate (*jhāyati*), and to gain various levels of mental concentration (*samādhi*). Some gained mental absorption or dhyana (*jhāna*), with which they gained wisdom, mental skill that put them in harmony with life, goodness and nature, and they taught meditation, even the dhyana, to those who came to them.

In fact, like Mahā Kaccāna, these ancient renunciants, too, lived in leaf-huts in the forests. Since “they keep out” (*bāhenti*) the bad, unwholesome things, they were called **brāhmaṇa**, “brahmins.” This

<sup>8</sup> That is, the 8 precepts (*aṭṭha* or *aṭṭh’āṅga sīla*), of which the 3<sup>rd</sup> is “abstinence from incelibacy” (*abrahma, cariyā veramaṇī*): **(Tad-ah)uposatha S** (A 3.70,9-16), SD 4.18; **Vitthat’uposatha S** (A 8.42), SD 89.11; **Nav’aṅg’uposatha S** (A 9.18), SD 59.4.

<sup>9</sup> See **(Anicca) Cakkhu S** (S 25.1) or any of the other 9 suttas of S 25. (SD 16.7)

<sup>10</sup> D 27/3:80-97 (SD 2.19).

is, in fact, what many Buddhist monks do in the Buddha’s time. For this reason, too, the Buddha often calls his monks and nuns “brahmins,” since they keep out the unwholesome.

However, as agriculture grew and became more organized, society became more urbanized and people began to have surpluses—wealth. Labour began to be exchanged for goods, services or promises of such. There was specialization of labour. Some renunciants began to accept such “exchanges” for their teachings and instructions, and so became more worldly.

As they became busier with wealth and worldliness, they lost their ability to meditate and could not attain dhyana: according to the Aggañña Sutta, they were called “non-meditators” (*ajjhāyaka*) which was the word for “reciters” (Skt *ādhyāyika*)<sup>11</sup>—such as Veda-reciters—in the Buddha’s time!<sup>12</sup>

For this reason, those good renunciants of the past were spoken of by Mahā Kaccāna as “those brahmins who recalled the ancient lore” (*te brāhmaṇā ye purāṇam saranti*) [S4(1)b].

## 2 Mahā Kaccāna

Mahā Kaccāna is one of the 80 great disciples of the Buddha; he is declared by the Buddha to be the foremost of those monks “who elaborate the meaning of what is spoken in brief” (*saṅkhittena bhāsita-tassa vitthārena attham vibhajantānam*) (A.1:23).<sup>13</sup> Kaccāna was born in the capital of **Avantī**, Ujjenī,<sup>14</sup> into the family of the chaplain (*purohita*; anglicized “purohit”) of Rajah Caṇḍa [the fierce] Pajjota. Both the chaplain, Tiriti, vaccha, and his wife, Candimā,<sup>15</sup> were of the Kaccāyana clan, one of the oldest and most highly respected lines of brahmins.

Kaccāna himself succeeds his father as the rajah’s purohit. In due course, rajah Caṇḍa Pajjota sends Kaccāna and 7 others to invite the Buddha to Ujjenī. After listening to the Buddha’s Dharma teaching, they all become arhats, and join the sangha. When they then inform the Buddha of rajah Pajjota’s invitation to Ujjenī, the Buddha replies that in the meantime it suffices that they themselves return to Ujjenī in place of him.

In Ujjenī, the arhat Kaccāna and the 7 other arhats live in the royal park, where they teach the Dharma and convert so many people that the city is one blaze of orange robes. After establishing the teaching in Avantī, Kaccāna returns to the Buddha. His best-known teaching are preserved in **the Madhu, piṇḍika Sutta** (M 18),<sup>16</sup> which he teaches in Kapila, vatthu. Kaccāna’s verses are found in **the Thera, gāthā** (Tha 494-501).

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<sup>11</sup> SED: “occupied or employed in reading or studying” (139d).

<sup>12</sup> D 27,22 f (SD 1.19).

<sup>13</sup> The accounts of his lives are mainly found in **Apadāna** (Ap 33/1:84 f & 54/2:463-465) & Comys: AA 1:204-207, ThaA 2:206-210 (on Tha 494-501) & Ap 1:204-209.

<sup>14</sup> On Avantī, see [1.1 n].

<sup>15</sup> According to the Apadāna, Kaccāna’s father was called Tiriti, vaccha (or Tidiva, vaccha), and his mother Canda, padumā (Ap 54.21/2:465).

<sup>16</sup> M 18/1:108-114 (SD 6.14).

## (Mahā Kaccāna) Lohicca Sutta

The Discourse (by Mahā Kaccāna) to Lohicca  
S 35.132

1 At one time the venerable **Mahā Kaccāna** was dwelling in a forest hut at Makkarakāṭa in Avanti country. [117]

### The boisterous brahmin boys

2 Then a number of brahmin boys, students of the brahmin Lohicca, while collecting firewood, approached the venerable Mahā Kaccāna's forest hut.

Having approached, they were wandering around the hut shouting noisily and loudly, thus:<sup>17</sup>

“These baldheaded wretched recluses, swarthy menials,<sup>18</sup> born of our Kinsman's [Brahmā's] feet, are honoured, respected, esteemed, worshipped, venerated by the lowly householders!”<sup>19</sup>

3 Then the venerable Mahā Kaccāna came out of his dwelling and said this to those brahmin boys: “Do not make any noise, boys. I will speak Dharma to you.”

When this was said, the brahmin boys became silent.

4 Then the venerable Mahā Kaccāna uttered these verses to the brahmin boys:

(1) *sil'uttamā<sup>20</sup> pubbatarā ahesuṃ  
te brāhmaṇā ye purāṇam<sup>21</sup> sarantī  
guttāni dvārāni surakkhitāni  
ahesuṃ tesam abhibhuyya kodham*

Supreme in virtue were they of old,  
those brahmins who recalled the past,<sup>22</sup>  
with sense-doors well guarded,  
they had overcome their anger.

<sup>17</sup> *upasaṅkamitvā parito parito kuṭṭikāya anucaṅkamanti anuvicaranti uccā,saddā mahā,saddā kānici kānici selisakāni* [Ce Ee; Be Se *seleyyakāni*; Comy *keḷissakāni*] *karontā* [Ce; Be Ee Se *karontī*]. Comy: The boys were running here and there leapfrogging over each other (SA 2:397,12 f).

<sup>18</sup> “Menials,” *ibbha* (Ved/Skt *ibhya*) (D 1:90, 91; M 1:334; J 6:214), an obscure word: “menial, retainer” (PED); “exact meaning(s) uncertain, designation of persons standing below the *brāhmaṇa* and *khattiya* classes, perhaps (almost) the same as *vessa*: a householder, merchant or farmer, layman (as opposed to *brāhmaṇa*) (CPD); “a member of a king's entourage; a vassal; dependent; wealthy” (DP). See **Aggañña S** (D 27,3 nn), SD 2.19.

<sup>19</sup> *ime pana muṇḍakā samaṇakā ibhā kiṇhā* [Ce; Be Se *ibbhā kaṇhā*; Ee *ibbhā kiṇhā*] *bandhu,pād'āpaccā, imesaṃ bharatakānam* [Be Ce; Se *bhāratākānam*] *sakkatā garukatā mānitā pūjitā apacitāni*. The first 4 words—*muṇḍaka*, *samaṇakam* *ibhā kaṇhā*—are stock brahminical terms denigrating the recluses. Ṛg.veda 10.90 (Puruṣa Śūkta); DAṬ 3:46. The brahmins also claimed recluses arose from Brahma's soles (DA 254 = MA 2:418).

<sup>20</sup> Only Ce2 *sil'uttarā*. Comy: “Moral virtue was highest to them, neither birth nor clan” (*silam hi tesam uttamaṃ, na jati,gottam*, SA 2:398,9).

<sup>21</sup> Comy glosses *purāṇa* as “the ancient Brahminical lore” (*porāṇikam brāhmaṇa,dhammam*) (SA 2:298,10).

<sup>22</sup> On the significance of “recalling the past” or its opposite, “forgetting the past,” see **Aggañña S** (D 27, 4) nn, SD 2.19.

- (2) *dhamme ca jhāne ca ratā ahesurā  
te brāhmaṇā ye purāṇaṃ saranti  
ime ca<sup>24</sup> vokkamma japāmase tī<sup>25</sup>  
gottena mattā visamaṃ caranti* They delighted in Dharma<sup>23</sup> and meditation:  
these brahmins who recalled the ancient lore.  
But those (today) have strayed, crying “Recite!”  
Intoxicated with clan, they fare wrongly;
- (3) *kodhābhibhūtā puthu atta, daṇḍā<sup>26</sup>  
virajjhamānā tasa, thāvaresu<sup>27</sup>  
agutta, dvārassa bhavanti moghā  
supine’va<sup>29</sup> laddhaṃ purisassa vittaṃ<sup>30</sup>* overcome with anger, armed with many rods,  
molesting both the moving and the still;<sup>28</sup>  
with sense-doors unguarded—they are empty,  
like wealth a person finds in a dream. **[118]**
- (4) *anāsakā thaṇḍila, sāyikā ca  
pāto sitānaṃ ca tayo ca vedā  
kharājinaṃ jaṭā paṅko  
mantā sīla-b, batam tapo* Fasting and sleeping on the ground,  
bathing in the morning, (studying) the 3 Vedas, too;  
(wearing) rough hides, matted hair, and dirt;  
hymns, vows and rituals, austerities;
- (5) *kuhakā vaṅka, daṇḍā<sup>31</sup> ca  
udakā ca manāni ca  
vaṇṇā ete brāhmaṇānaṃ  
kata, kiñcikkha, bhāvanā<sup>33</sup>* and purification of the mouth by water:<sup>32</sup> *b*  
—but deceit and crooks (they are)— *a*  
these are the brahmins’ colours,  
used for seeking worldly gains.
- (6) *cittaṃ ca<sup>34</sup> susamāhitaṃ  
vipasannaṃ anāvilam  
akhilaṃ sabba, bhutesu  
so maggo brahma, pattiyā ti.* But a mind well concentrated,  
clear, free from blemish,  
without harshness towards all beings—  
this is the path for attaining the highest (*brahma*).<sup>35</sup>

<sup>23</sup> Here “Dharma” (*dhamma*) has a restricted sense of “moral duties” to the brahmins, and of “moral conduct” (*sīla*) to Buddhists.

<sup>24</sup> Se *ime va*.

<sup>25</sup> Be Se *japāmeseti*; Ee *jappāmesati*; Se *jhāmbhaseti*. *Japati* (also *jappati*), “to mumble, whisper, utter, recite”: *jappati*, “to hunger for, desire, yearn, long for.”

<sup>26</sup> Se *suputhu’ttadaṇḍā*. On *atta, daṇḍa*, see SD 5.5 (2.2).

<sup>27</sup> Only Be *virajjmānā sataṇhā taṇhesu*.

<sup>28</sup> On *tasa, thāvāra* as “the moving and the still,” ie, respectively those with craving and those without craving (*sa, taṇhā, nittaṇhesu*, SA 2:398,23 f). See **Karaṇiya Metta S** (Khp 9,4b = Sn 146b) + SD 38.3 (5.3); **Nālaka S** (Sn 704b), SD 49.18; SD 12.4 (6.7.2).

<sup>29</sup> Be Ee Se *supine’va*; Ce *supino’va*.

<sup>30</sup> Be Ee *vittaṃ* (preferred); Ce Se *cittaṃ*

<sup>31</sup> Be Se; Ee *vaṅkaṃ daṇḍam*; Ce *caṅka, daṇḍā* (wr). The brahmin’s crooked staff of wood from the fig-tree, Judas tree or bilva tree (*udumbara, palāsa, bejuva, rukkhānaṃ*, SA 2:399,8 f).

<sup>32</sup> Comy explains *udakā ca manāni ca* as “wiping [cleaning] their mouths or faces with water” (*udakena mukha, -parimajjanāni*, SA 2:399,10).

<sup>33</sup> *Kata* (“done”) + *kiñcikkha* (“something, whatever, (worldly) thing, a possession”) + *bhāvanā* (“for cultivating, gaining”).

<sup>34</sup> Only Ce *ce*.

<sup>35</sup> *So maggo brahmā, pattiyā* (Comy: *so seṭṭha, pattiya, maggo*, SA 1399,19 f). A wordplay here. While the brahmins use *Brahmā* as a noun, meaning “great Brahmā, supreme God,” Kaccāna uses it as an adj, “the highest,” ie, the path of awakening, ending in nirvana.

5 Then, the brahmin boys, angry and displeased, approached the brahmin Lohicca and said this:  
“Do you know, sir, that the recluse Mahā Kaccāna completely scorns and denounces the brahminical hymns?”

When this was said, the brahmin Lohicca was angry and displeased.

6 But then it occurred to the brahmin Lohicca,  
“It is not proper for me to scold and abuse Mahā Kaccāna merely based on what I’ve heard from the boys. Let me approach and ask him about this.”

### Lohicca meets Mahā Kaccāna

7 Then the brahmin Lohicca, along with the brahmin boys, approached the elder Mahā Kaccāna. [119] He exchanged friendly words and cordial greetings with the elder Mahā Kaccāna. When the friendly greetings were concluded, he sat down at one side.

8 Seated at one side, the brahmin Lohicca said this to the venerable Mahā Kaccāna:  
“Master Kaccāna, did a number of brahmin boys, students of mine, out collecting firewood, come this way?”

“A number of brahmin boys, students of yours, out collecting firewood, did come this way, brahmin.”

“Did master Kaccāna have any conversation with these brahmin boys?”

“I did have a conversation with those brahmin boys, brahmin.”

“What kind of conversation did you have with them, master Kaccāna?”

“Brahmin, the conversation that I had with the brahmin boys was this:

- (1) Supreme in virtue were they of old, | those brahmins who recalled the ancient lore,  
with sense-doors well guarded, | they had overcome their anger.
- (2) They delighted in Dharma and meditation, | these brahmins who recalled the ancient lore;  
but those (today) have strayed, crying “Recite!” | Intoxicated with clan, they fare wrongly;
- (3) overcome with anger, armed with many rods, | molesting both the moving and the still;  
with sense-doors unguarded—they are empty, | like wealth a person finds in a dream.
- (4) Fasting and sleeping on the ground, | bathing in the morning, (studying) the 3 Vedas, too;  
(wearing) rough hides, matted hair, and dirt, | hymns, vows and rituals, austerities;
- (5) deceit and crooks, | and purification of the mouth by water:  
these are the brahmins’ colours, | used to gain their worldly gains.
- (6) But a mind well concentrated, | clear, free from blemish,  
with kindness towards all beings, | that is the path for attaining the highest (*brahmā*).

### “With the sense-doors unguarded”: the narrow mind

9 “Master Kaccāna said, ‘**With sense-doors unguarded**’ [§4(3d)]. In what way, master Kaccāna, is one ‘with sense-doors unguarded?’”

**10** “Here, brahmin, someone,  
having seen a **form** with the eye,  
is caught up with a pleasing *form* and repelled by a displeasing *form*.<sup>36</sup>  
One dwells without having set up mindfulness (of the body). One has a **narrow mind**,<sup>37</sup> [120]  
and one does not understand, according to reality,  
that liberation of mind and liberation by wisdom,  
by which those bad unwholesome states end without remains.<sup>38</sup>

**11** Having heard a **sound** with the ear,  
one is caught up with a pleasing *sound* and repelled by a displeasing *sound*.  
*One dwells without having set up mindfulness (of the body). One has a narrow mind,*  
*and one does not understand, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

**12** Having smelled a **smell** with the nose,  
one is caught up with a pleasing *smell* and repelled by a displeasing *smell*.  
*One dwells without having set up mindfulness (of the body). One has a narrow mind,*  
*and one does not understand, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

**13** Having tasted a **taste** with the tongue,  
one is caught up with a pleasing *taste* and repelled by a displeasing *taste*.  
*One dwells without having set up mindfulness (of the body). One has a narrow mind,*  
*and one does not understand, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

**14** Having felt a **touch** with the body,  
one is caught up with a pleasing *touch* and repelled by a displeasing *touch*.  
*One dwells without having set up mindfulness (of the body). One has a narrow mind,*  
*and one does not understand, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

**15** Having known a **state** with the mind,  
one is caught up with a pleasing *state* and repelled by a displeasing *state*.  
*One dwells without having set up mindfulness (of the body). One has a narrow mind,*  
*and one does not understand, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

**16** In this way, brahmin, one is ‘with sense-doors unguarded.’”

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<sup>36</sup> *Idha brāhmaṇa ekacco cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe vyāpajjati.* One is caught up (*adhimuccati*) by an object by way of lust, and repelled by it (*vyāpajjati*) by way of aversion. **Adhimuccati ti kilesa,vasena adhimutto giddho hoti. Vyāpajjati ti byāpāda,vasena pūti,cittaṃ hoti.** (SA:Be 2:390; truncated at SA:Ee 2:399,23-25); similar at Comy on **Avassuta Pariyāya S** (S 35.202,11/4:184 f), SD 60.6 (SA 3:53,6-9).

<sup>37</sup> Comy: A narrow mind is one that is distracted, filled with defilements (**paritta,cetaso ti anupathita,satitāya, saṅkilesa,cittena paritta,citto**, SA 2:399,23-25).

<sup>38</sup> *Anupaṭṭhitāya satiyā’va* [Ee Se; Be *anupaṭṭhita,kāya-s.sati*; Ce *-kāya,sati ca*] *viharati paritta,cetaso, tañ ca ceto,vimuttiṃ paññā,vimuttiṃ yathā,bhūtaṃ na-p,pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā na nirujjhanti.*

17 “Marvellous, master Kaccāna! Marvellous, master Kaccāna!  
How master Kaccāna has explained *the one with sense-doors unguarded*.”

### “With the sense-doors guarded”: the immeasurable mind

17.2 Master Kaccāna said, ‘**With sense-doors guarded**’ [S4(1c)]. In what way, master Kaccāna, is one ‘with sense-doors guarded’?”

18 “Here, brahmin, someone,  
having seen **a form** with the eye,  
is neither caught up with a pleasing *form* nor repelled by a displeasing *form*.  
He dwells having set up mindfulness (of the body). He has **an immeasurable mind**,<sup>39</sup>  
and he understands, according to reality, that liberation of mind and liberation by wisdom,  
by which those bad unwholesome states end without remains.<sup>40</sup>

19 Having heard **a sound** with the ear,  
one is neither caught up with a pleasing *sound* nor repelled by a displeasing *sound*.  
*One dwells having set up mindfulness (of the body). One has an immeasurable mind,*  
*and one understands, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

20 Having smelled **a smell** with the nose,  
one is neither caught up with a pleasing *smell* nor repelled by a displeasing *smell*.  
*One dwells having set up mindfulness (of the body). One has an immeasurable mind,*  
*and one understands, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

21 Having tasted **a taste** with the tongue,  
one is neither caught up with a pleasing *taste* nor repelled by a displeasing *taste*.  
*One dwells having set up mindfulness (of the body). One has an immeasurable mind,*  
*and one understands, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

22 Having felt **a touch** with the body,  
one is neither caught up with a pleasing *touch* nor repelled by a displeasing *touch*.  
*One dwells having set up mindfulness (of the body). One has an immeasurable mind,*  
*and one understands, according to reality, that liberation of mind and liberation by wisdom,*  
*by which those bad unwholesome states end without remains.*

<sup>39</sup> Comy (this & foll): **ceto, vimuttin** ti phala, samādhim; **paññā, vimuttin** ti phala, paññam. **Appamāṇa, cetaso** ti upaṭṭhita, satitāya nikkilesa, cittena appamāṇa, citto (SA 2:399,25-27). An “immeasurable mind” is one that is freed from all hindrances, thus concentrated (*phala, samādhi*), or freed (from defilements) by wisdom (*phala, paññam*).

<sup>40</sup> *Upaṭṭhitāya satiyā’va* [Ee Se; Be *upatiṭṭhita, kāya-s, sati*; Ce *-kāya, sati ca*] viharati appamāṇa, cetaso, tañ ca ceto, vimuttiṃ paññā, vimuttiṃ yathā, bhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

**23** Having known a **state** with the mind,  
one is neither caught up with a pleasing *state* nor repelled by a displeasing *state*.  
*One dwells having set up mindfulness (of the body). One has **an immeasurable mind**,  
and one understands, according to reality, that liberation of mind and liberation by wisdom,  
by which those bad unwholesome states end without remains.*

**24** In this way, brahmin, one is ‘with sense-doors guarded.’

**25** “Marvellous, master Kaccāna! Marvellous, master Kaccāna! **[121]** How master Kaccāna has explained *the one with sense-doors guarded*.”

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

**27** Master Kaccāna, I go for refuge to the Blessed One,  
and to the Dharma, and to the community of monks.  
From this day forth let Master Kaccāna remember me as a lay follower  
who has gone forth for refuge for life.

**28** Just as the master Kaccāna approaches the families of lay followers in Makkara,kaṭa,  
let him approach the Lohicca family.  
The brahmin boys and brahmin girls there will bow reverently before master Kaccāna,  
rise in respect to him, they will offer him a seat and water,  
and that will be for their welfare and happiness for a long time.”

— evaṃ —

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