

BSQ Guides to Sutta Study No. 65

From *In the Buddha's Words* by Bhikkhu Bodhi

Ch. III, 5: Steps Towards the Realization of Truth From the Caṅki Sutta [MN 95]

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1. Introduction (to selected Sutta) by Bhikkhu Bodhi

We see faith functioning in this preparatory role in **Text III.5**, a long excerpt from the Caṅki Sutta. Here, the Buddha explains that a person who has faith in something “preserves truth” when he says “this is my faith.” He “preserves truth” because he merely states what he believes without jumping to the conclusion that what he believes is definitely true and anything else contrary to it false. The Buddha contrasts the “preservation of truth” (*saccanurakkhana*) with the “discovery of truth” (*saccanubodha*), which begins by placing faith in a teacher who has proved himself worthy of trust. Having gained faith in such a teacher, one then approaches him for instruction, learns the Dhamma, practices it (according to a series of steps more finely calibrated than in the preceding text), and finally sees the supreme truth for oneself.

This does not yet mark the end of the road for the disciple, but only the initial breakthrough to the truth, again corresponding to the attainment of stream-entry. Having achieved the vision of truth, to reach the “final arrival at truth” (*saccanupatti*)-that is, the attainment of arahantship or final liberation-one must repeat, develop, and cultivate the same series of steps until one has fully absorbed and assimilated the supreme truth disclosed by that initial vision. Thus the entire process of training in the Dhamma is rooted in personal experience. Even faith should be rooted in investigation and inquiry and not based solely upon emotional leanings and blind belief. Faith alone is insufficient but is the door to deeper levels of experience. Faith serves as a spur to practice; practice leads to experiential understanding; and when one's understanding matures, it blossoms in full realization.

2. Translation of Sutta by Bhikkhu Bodhi

Steps Towards the Realization of Truth

10. Then the Brahmin Caṅki,¹ together with a large company of brahmins, went to the Blessed One, exchanged greetings with him, and sat down at one side.

11. Now on that occasion the Blessed One was seated finishing some amiable talk with some very senior brahmins. At the time, sitting in the assembly, was a brahmin student named Kāpaṅhika. Young, shavenheaded, sixteen years old, he was a master of the three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he was fully versed in natural philosophy and in the marks of a great man. While the very senior brahmins were conversing with the Blessed One, he repeatedly broke in and interrupted their

1. He was a prominent Brahmin who ruled over Opasāda, a crown property in the state of Kosala that had been granted to him by King Pasenadi.

talk. Then the Blessed One rebuked the brahmin student Kāpaṭhika thus: “The honorable Bhāradvāja² shouldn’t break in and interrupt the talk of the very senior brahmins while they are conversing. He should wait until the talk is finished.”

When this was said, the brahmin Caṅki said to the Blessed One: “Master Gotama shouldn’t rebuke the brahmin student Kāpaṭhika. This brahmin student is very learned; he has a good delivery; he is wise. He can well take part in this discussion with Master Gotama.”

12. Then the Blessed One thought: “Surely, since the brahmins honor him thus, the brahmin student Kāpaṭhika must be accomplished in the scriptures of the three Vedas.”

Then the brahmin student Kāpaṭhika thought: “When the ascetic Gotama catches my eye, I shall ask him a question.”

Then, knowing with his own mind the thought in the brahmin student Kāpaṭhika’s mind, the Blessed One turned his eye toward him. Then the brahmin student Kapaṭhika thought: “The ascetic Gotama has turned toward me. Suppose I ask him a question.” Then he said to the Blessed One: “Master Gotama, in regard to the ancient brahmin hymns that have come down through oral transmission, preserved in the collections, the brahmins come to the definite conclusion: ‘Only this is true, anything else is wrong.’ What does Master Gotama say about this?”

13. “How then, Bhāradvāja, among the brahmins is there even a single brahmin who says thus: ‘I know this, I see this: only this is true, anything else is wrong?’” – “No, Master Gotama.”

“How then, Bhāradvāja, among the brahmins is there even a single teacher or a single teacher’s teacher back to the seventh generation of teachers who says thus: ‘I know this, I see this: only this is true, anything else is wrong?’” – “No, Master Gotama.”

“How then, Bhāradvāja, the ancient brahmin seers, the creators of the hymns, the composers of the hymns, whose ancient hymns that were formerly chanted, uttered, and compiled, the brahmins nowadays still chant and repeat, repeating what was spoken and reciting what was recited – that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vaseṭṭha, Kassapa, and Bhagu³ did even these ancient brahmin seers say thus: ‘We know this, we see this: only this is true, anything else is wrong?’” – “No, Master Gotama.”

“So, Bhāradvāja, it seems that among the brahmins there is not even a single brahmin who says thus: ‘I know this, I see this: only this is true, anything else is wrong.’ And among the brahmins there is not even a single teacher or a single teacher’s teacher back to the seventh generation of teachers, who says thus: ‘I know this, I see this: only this is true, anything else is wrong.’ And the ancient brahmin seers, the creators of the hymns, the composers of the hymns ... even these ancient brahmin seers did not say thus: ‘We know this, we see this: only this is true, anything else is wrong.’ Suppose there were a file of blind men each in touch with the next: the first one does not see, the middle one does not see, and the last one does not see. So too, Bhāradvāja, in regard to their statement the brahmins seem to be like a file of blind men: the first one does not see, the middle one does not see, and the last one does not see. What do you think, Bhāradvāja, that being so, does not the faith of the brahmins turn out to be groundless?”

14. “The brahmins honor this not only out of faith, Master Gotama. They also honor it as oral tradition.”

“Bhāradvāja, first you took your stand on faith, now you speak of oral tradition. There are five things, Bharadvaja, that may turn out in two different ways here and now. What five? Faith, approval, oral tradition, reasoned cogitation, and acceptance of a view as a result of pondering it.⁴ These five things may turn out in two different ways here and now. Now something may be fully accepted out of faith, yet it may be empty, hollow, and false; but something else may not be fully accepted out of faith, yet it may be factual, true, and unmistakable. Again, something may be fully approved of ... well transmitted ... well cogitated ... well pondered, yet it may be empty, hollow, and false; but something else may not be well pondered, yet it may be factual, true, and unmistakable. [Under these conditions] it is not proper for a wise man who preserves truth to come to the definite conclusion: ‘Only this is; true, anything else is wrong.’”⁵

2. Apparently this is Kāpaṭhika’s clan name.

3. These are the ancient rishis whom the Brahmins regarded as the divinely inspired authors of the Vedic hymns.

4. In Pali *saddhā*, *ruṇi*, *akāraparivitekkā*, *diṭṭhinijjhānakkhanti*. Of these five grounds for arriving at a conviction, the first two seem to be based primarily on emotion, the third to be an unquestioning acceptance of tradition, and the last two primarily rational or cognitive. The last three are included among the ten unacceptable grounds for a belief in **Text III, 2**. The “two different ways” that each may turn out true or false.

5. It is not proper for him to come to the conclusion because he has not personally ascertained the truth of his conviction but only accepts it on a ground that is not capable of yielding certain.

15. “But, Master Gotama, in what way is there the preservation of truth?”⁶ How does one preserve truth? We ask Master Gotama about the preservation of truth.”

“If a person has faith, Bhāradvāja, he preserves truth when he says: ‘My faith is thus’; but he does not yet come to the definite conclusion: ‘Only this is true, anything else is wrong.’ In this way, Bhāradvāja, there is the preservation of truth; in this way he preserves truth; in this way we describe the preservation of truth. But as yet there is no discovery of truth.⁷

“If a person approves of something ... if he receives an oral tradition ... if he [reaches a conclusion based on] reasoned cogitation... if he accepts a view as a result of pondering it, he preserves truth when he says: ‘The view that I accept as a result of pondering it is thus’; but he does not yet come to the definite conclusion: ‘Only this is true, anything else is wrong.’ In this way too, Bhāradvāja, there is the preservation of truth; in this way he preserves truth; in this way we describe the preservation of truth. But as yet there is no discovery of truth.”

16. “In that way, Master Gotama, there is the preservation of truth; in that way one preserves truth; in that way we recognize the preservation of truth. But in what way, Master Gotama, is there the discovery of truth? In what way does one discover truth? We ask Master Gotama about the discovery of truth.”

17. “Here, Bhāradvāja, a monk may be living in dependence on some village or town. Then a householder or a householder’s son goes to him and investigates him in regard to three kinds of states: in regard to states based on greed, in regard to states based on hate, and in regard to states based on delusion: ‘Are there in this monk any states based on greed such that, with his mind obsessed by those states, while not knowing he might say, “I know,” or while not seeing he might say, “I see,” or he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him he comes to know: ‘There are no-such states based on greed in this monk. The bodily and verbal behavior of this monk are not those of one affected by greed. And the Dhamma that he teaches is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. This Dhamma cannot easily be taught by one affected by greed.’

18. “When he has investigated him and has seen that he is purified from states based on greed, he next investigates him in regard to states based on hate: ‘Are there in this monk any states based on hate such that, with his mind obsessed by those states ... he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him, he comes to know: ‘There are no such states based on hate in this monk. The bodily and verbal behavior of this monk are not those of one affected by hate. And the Dhamma that he teaches is profound ... to be experienced by the wise. This Dhamma cannot easily be taught by one affected by hate.’

19. “When he has investigated him and has seen that he is purified from states based on hate, he next investigates him in regard to states based on delusion: ‘Are there in this monk any states based on delusion such that, with his mind obsessed by those states ... he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him, he comes to know: ‘There are no such states based on delusion in this monk. The bodily and verbal behavior of this monk are not those of one affected by delusion. And the Dhamma that he teaches is profound ... to be experienced by the wise. This Dhamma cannot easily be taught by one affected by delusion.’

20. “When he has investigated him and has seen that he is purified from states based on delusion, then he places faith in him; filled with faith he visits him and pays respect to him; having paid respect to him, he gives ear; when he gives ear, he hears the Dhamma; having heard the Dhamma, he memorizes it and examines the meaning of the teachings he has memorized; when he examines their meaning, he accepts those teachings as a result of pondering them; when he has accepted those teachings as a result of pondering them, desire springs up; when desire has sprung up, he applies his will; having applied his will, he scrutinizes; having scrutinized, he strives; resolutely striving, he realizes with the body the supreme truth and sees it by penetrating it with wisdom.⁸ In this way, Bharadvaja, there is~he discovery of truth; in

6. *Saccānurakkhana*: or, the safeguarding of truth, the protection of truth.

7. *Saccānubodha*: or, the awakening of truth.

8. In this series, “he scrutinizes” (*tūletti*), according to Ps, means that he investigates phenomena as impermanent, suffering, and nonself. This is the stage of insight contemplation. “Applies the will” (*ussahati*) and “strives” (*padahati*) appear similar. We might understand the former as the effort leading to insight, the latter as the effort that leads from insight to world transcending realization. This last step is signified by the expression “he realizes with the body the supreme truth”. The supreme truth (*paramasacca*) is Nibbana.

this way one discovers truth; in this way we describe the discovery of truth. But as yet there is no final arrival at truth.”⁹

21. “In that way, Master Gotama, there is the discovery of truth; in that way one discovers truth; in that way we recognize the discovery of truth. But in what way, Master Gotama, is there the final arrival at truth? In what way does one finally arrive at truth? We ask Master Gotama about the final arrival at truth.”

The final arrival at truth, Bhāradvāja, lies in the repetition, development, and cultivation of those same things. In this way, Bharadvaja, there is the final arrival at truth; in this way one finally arrives at truth; in this way we describe the final arrival at truth.”

22. “In that way, Master Gotama, there is the final arrival at truth; in that way one finally arrives at truth; in that way we recognize the final arrival at truth. But what, Master Gotama, is most helpful for the final arrival at truth? We ask Master Gotama about the thing most helpful for the final arrival at truth.”

“Striving is most helpful for the final arrival at truth, Bhāradvāja. If one does not strive, one will not finally arrive at truth; but because one strives, one does finally arrive at truth. That is why striving is most helpful for the final arrival at truth.”

23. “But what, Master Gotama, is most helpful for striving? We ask Master Gotama about the thing most helpful for striving.”

“Scrutiny is most helpful for striving, Bhāradvāja. If one does not scrutinize, one will not strive; but because one scrutinizes, one strives. That is why scrutiny is most helpful for striving.”

24. “But what, Master Gotama, is most helpful for scrutiny? We ask Master Gotama about the thing most helpful for scrutiny.”

“Application of the will is most helpful for scrutiny, Bhāradvāja. If one does not apply one’s will, one will not scrutinize; but because one applies one’s will, one scrutinizes. That is why application of the will is most helpful for scrutiny.”

25. “But what, Master Gotama, is most helpful for application of the will? We ask Master Gotama about the thing most helpful for application of the will.”

“Desire is most helpful for application of the will, Bhāradvāja. If one does not arouse desire, one will not apply one’s will; but because one arouses desire, one applies one’s will. That is why desire is most helpful for application of the will.”

26. “But what, Master Gotama, is most helpful for desire? We ask Master Gotama about the thing most helpful for desire.”

“Accepting the teachings as a result of pondering them is most helpful for desire, Bhāradvāja. If one does not accept the teachings as a result of pondering them, desire will not spring up; but because one accepts the teachings as a result of pondering them, desire springs up. That is why accepting the teachings as a result of pondering them is most helpful for desire.”

27. “But what, Master Gotama, is most helpful for accepting the teachings as a result of pondering them? We ask Master Gotama about the thing most helpful for accepting the teachings as a result of pondering them.”

“Examination of the meaning is most helpful for accepting the teachings as a result of pondering them, Bhāradvāja. If one does not examine their meaning, one will not accept the teachings as a result of pondering them; but because one examines their meaning, one accepts the teachings as a result of pondering them. That is why examination of the meaning is most helpful for accepting the teachings as a result of pondering them.”

28. “But what, Master Gotama, is most helpful for examination of the meaning? We ask Master Gotama about the thing most helpful for examination of meaning.”

“Memorizing the teachings is most helpful for examining the meaning, Bhāradvāja. If one does not memorize a teaching, one will not examine its meaning; but because one memorizes a teaching, one examines its meaning.”

29. “But what, Master Gotama, is most helpful for memorizing the teachings? We ask Master Gotama about the thing most helpful for memorizing the teachings.”

“Hearing the Dhamma is most helpful for memorizing the teachings, Bhāradvāja. If one does not hear the Dhamma, one will not memorize the teachings; but because one hears the Dhamma, one memorizes the teachings. That is why hearing the Dhamma is most helpful for memorizing the teachings.”

9. While the “discovery of truth” (*saccānudodha*) in this context seems to mean the attainment of stream-entry, the final arrival at truth (*saccānupatti*) must mean the attainment of arahantship. Note that the final arrival of truth does not come about through any new measures, but simply through the repeated development of those same factors that led to the discovery of truth.

30. “But what, Master Gotama, is most helpful for hearing the Dhamma? We ask Master Gotama about the thing most helpful for hearing the Dhamma.”

“Giving ear is most helpful for hearing the Dhamma, Bhāradvāja. If one does not give ear, one will not hear the Dhamma; but because one gives ear, one hears the Dhamma. That is why giving ear is most helpful for hearing the Dhamma.”

31. “But what, Master Gotama, is most helpful for giving ear? We ask Master Gotama about the thing most helpful for giving ear.”

“Paying respect is most helpful for giving ear, Bhāradvāja. If one does not pay respect, one will not give ear; but because one pays respect, one gives ear. That is why paying respect is most helpful for giving ear.”

32. “But what, Master Gotama, is most helpful for paying respect? ask Master Gotama about the thing most helpful for paying respect.”

“Visiting is most helpful for paying respect, Bhāradvāja. If one does not visit a teacher, one will not pay respect to him; but because one visits a teacher, one pays respect to him. That is why visiting is most helpful for paying respect.”

33. “But what, Master Gotama, is most helpful for visiting? We ask Master Gotama about the thing most helpful for visiting.”

“Faith is most helpful for visiting, Bhāradvāja. If faith in a teacher does not arise, one will not visit him; but because faith in a teacher arises, one visits him. That is why faith is most helpful for visiting.”

34. “We asked Master Gotama about the preservation of truth, and Master Gotama answered about the preservation of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the discovery of truth, and Master Gotama answered about the discovery of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the final arrival at truth, and Master Gotama answered about the final arrival at truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the thing most helpful for the final arrival at truth, and Master Gotama answered about the thing most helpful for the final arrival at truth; we approve of and accept that answer, and so we are satisfied. Whatever we asked Master Gotama about, that he has answered us; we approve of and accept that answer, and so we are satisfied. Formerly, Master Gotama, we used to think: ‘Who are these bald-headed ascetics, these dark menial offspring of the Lord’s feet, that they would understand the Dhamma?’¹⁰ But Master Gotama has indeed inspired in me love for ascetics, confidence in ascetics, reverence for ascetics.

35. “Magnificent, Master Gotama! Magnificent, Master Gotama!... [as in **Text III,2**] ... From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

(from MN 95: *Caṅki Sutta*; II 168-77)

3. Pali Text Society Translation by I. B. Horner

95. Discoursi with Caṅkī¹ (Caṅkīsutta)

Thus have I heard: At one time the Lord, walking on tour among the Kosalans together with a large Order of monks, arrived at a brahman village of the Kosalans called Opasāda. While he was there near Opasāda the Lord stayed to the north of Opasāda in the Devas’ Grove, the Sal Grove.² At that time in Opasāda – a place teeming with life, (a place of) grass, wood and water and of corn, in fief to the King – there dwelt the brahman Caṅkī as overlord, on a royal gift,

10. Ps: The brahmins believed that they themselves were the offspring of Brahma’s mouth, the *khattiyas* of his breast, the merantile class (*vessa*) of his belly, the workers (*sudda*) of his legs, the *samaṇas* of the soles of his feet.

1. This Discourse, which should be compared with the *Soṇadaṇḍa Suttanta* at *D. i. 111 ff.*, might be called "prompted by Caṅkī," the main part being delivered not to him but to Kāpathika. Cf. *M. Sta.* 51.

2. *MA. iii. 414*: it is said that oblations were offered here to the *devas*.

a gift with full powers³ that had been made to him by King Pasenadi of Kosala. Then the brahman householders of Opasāda heard: “Verily the recluse Gotama ... Good indeed is the sight of perfected ones such as this.” Then the brahman householders of Opasāda, having set forth from Opasāda, went in companies, crowds and groups by the northern entrance to the Devas’ Grove, the Sal Grove. At that time the brahman Caṅkī was lying down in the upper part of the palace during the heat of the day. And the brahman Caṅkī saw the brahman householders of Opasāda who, having set forth from Opasāda, were going in companies, crowds and groups by the northern entrance to the Devas’ Grove, the Sal Grove; and seeing them, he addressed an adviser, saying:

“Why, good adviser, do the brahman householders of Opasāda, having set forth from Opasāda, go in companies, crowds and groups by the northern entrance to the Devas’ Grove, the Sal Grove ?”

“There is, good Caṅkī, the recluse Gotama, a son of the Sakyans, gone forth from a Sakyan family ... an Awakened One, a Lord. These are approaching this honoured Gotama.”

“Well then, good adviser, approach the brahman householders of Opasāda; having approached, speak thus to the brahman householders of Opasāda: ‘Sirs, the brahman Caṅkī speaks thus: Please let the revered ones wait; Caṅkī the brahman will also approach to see the recluse Gotama.’”

“Yes, sir,” and when that adviser had answered the brahman Caṅkī [165] in assent, he approached the brahman householders of Opasāda; having approached, he spoke thus to the brahman householders of Opasāda : “Sirs, the brahman Caṅkī speaks thus: Please let the revered ones wait; Caṅkī the brahman will also approach to see the recluse Gotama.”

Now at that time at least five hundred brahmans from various brahman districts⁴ were residing at Opasāda on some business or other. These brahmans heard that the brahman Caṅkī would approach to see the recluse Gotama. Then these brahmans approached the brahman Caṅkī ; having approached, they spoke thus to the brahman Caṅkī: “Is it indeed true that the good Caṅkī will approach to see the recluse Gotama ?”

“That is my intention,⁵ sirs; I will approach to see the recluse Gotama.”

“Do not, good Caṅkī , approach to see the recluse Gotama. It is not right (*na arahati*) that the good Caṅkī should approach to see the recluse Gotama; it is right that the recluse Gotama should himself approach to see the honoured Caṅkī. For the good Caṅkī is of pure birth on both sides, of pure descent from his mother and father back through seven generations, unchallenged, irreproachable in respect of birth⁶. And because the good Caṅkī is of pure birth on both sides ... irreproachable in respect of birth, this is a reason why it is not right for the good Caṅkī to approach to see the recluse Gotama; it is right that the recluse Gotama should himself approach to see the honoured Caṅkī. For the good Caṅkī is prosperous, very wealthy, very rich. Then the good Caṅkī is master of the three Vedas, versed in the vocabularies and rituals together, with the phonology and exegesis and the legendary tradition as the fifth; he is learned in idioms, a grammarian, proficient in popular philosophy and the marks of a Great Man. Then the good Caṅkī is lovely, good to look upon, charming, possessed of the greatest beauty of complexion, of a sublime colour,⁷ a sublime stature, stately in appearance. Then the good Caṅkī is of moral habit, one who has grown in moral habit, he is possessed of a moral habit that has grown. Then the good Caṅkī has a lovely voice, a lovely [166] delivery, he is possessed of urbane speech, distinct, not mumbling, he is able to make his meaning clear. Then the good Caṅkī, the teacher of many teachers, instructs three hundred brahman youths in *mantras*. Then the good Caṅkī is respected, revered, esteemed, venerated by King Pasenadi of Kosala. Then the good Caṅkī is respected . . . venerated by the brahman Pokkharasāti. Then the good Caṅkī dwells as overlord in Opasāda – a place teeming with life, (a place of) grass, wood and water ... on a royal gift, a gift with full powers that has been made to him by King Pasenadi of Kosala. And because the good Caṅkī dwells as overlord ... on a gift with full powers that has been made to him by King Pasenadi of Kosala, this is a reason why it is not right for the good Caṅkī to approach to see the recluse Gotama; it is right that the recluse Gotama should himself approach to see the honoured Caṅkī.”

When this had been said, the brahman Caṅkī spoke thus to those brahmans:

3. *brahmadeyya*. *MA*. iii. 455 explains as *seUhadeyya*, the best gift; and then says: “having raised the parasol, it was to be enjoyed as if he were a king; once given, this gift could not be taken back again.” Cf. *D. i. 87* for this description of a royal gift, and see *Dial. i. 108, n. 1*.

4. Lit. kingdoms, *rajja*; *MA*. iii. 416 instances Kasi and Kosala.

5. *evaṃ kho me bho hoti*, lit. it is thus by me.

6. Stock. See under *akkhitiā* (unchallenged) in PTC. Cf. *D. i. 120* for five things that brahmans declare make a brahman.

7. *brahmavanni*, with the best golden colour of the pure castes, *MA*. iii. 418.

“Well then, sirs, hear from me why it is right that we ourselves should go to see the honoured Gotama and why it is not right that the revered Gotama should himself come to see us. Indeed, sirs, the recluse Gotama is of pure birth on both sides, of pure descent from his mother and father back through seven generations, unchallenged, irreproachable in respect of birth. And because the recluse Gotama is of pure birth on both sides ... irreproachable in respect of birth, this is a reason why it is not right for the good Gotama to come to see us, while it is right that we ourselves should go to see the honoured Gotama. Indeed the recluse Gotama has gone forth giving up an abundance of unwrought and wrought gold, both in the ground and above it. Indeed, sirs, the recluse Gotama while he was a young man with lovely coal-black hair, endowed with radiant youth, in the prime of his life, went forth from home into homelessness. Indeed, sirs, although his parents were unwilling and tears poured down their cheeks the recluse Gotama, having cut off his hair and beard and donned saffron robes, went forth from home into homelessness. Indeed, sirs, the recluse Gotama is lovely, good to look upon, charming, possessed of the greatest beauty of complexion, [167] of a sublime colour, a sublime stature, stately in appearance. Indeed, sirs, the recluse Gotama is of moral habit, one who is ariyan in moral habit, one who is skilled in moral habit, possessed of a moral habit that is skilled. Indeed, sirs, the recluse Gotama has a lovely voice, a lovely delivery, he is possessed of urbane speech, distinct, not mumbling, he is able to make his meaning clear. Indeed, sirs, the recluse Gotama is the teacher of many teachers. Indeed, sirs, the recluse Gotama has destroyed attachment to sense-pleasures, has put away frivolity. Indeed, sirs, the recluse Gotama teaches *kamma*, teaches effective *kamma*, desiring no evil for the brahman race. Indeed, sirs, the recluse Gotama has gone forth from a distinguished family, a leading noble family. Indeed, sirs, the recluse Gotama has gone forth from a prosperous family, very wealthy, very rich. Indeed, sirs, (people) come from distant kingdoms, distant regions to question the recluse Gotama. Indeed, sirs, various thousands of *devatās* have gone to the recluse Gotama for refuge for breathing things. Indeed, sirs, a lovely report has gone abroad concerning the recluse Gotama : He is indeed Lord, perfected one, fully Self-Awakened One, endowed with knowledge and (right) conduct, Well-farer, knower of the worlds, the matchless charioteer of men to be tamed, teacher of *devas* and mankind, the Awakened One, the Lord. Indeed, sirs, the recluse Gotama is endowed with the thirty-two marks of a Great Man. Indeed, sirs, King Seniya Bimbisira of Magad4a with his wife and children has gone to the recluse Gotama for refuge for breathing things. Indeed, sirs, King Pasenadi of Kosala with his wife and children has gone to the recluse Gotama for refuge for breathing things. Indeed, sirs, the brahman Pokkharasiti with his wife and children has gone to the recluse Gotama for refuge for breathing things. Indeed, sirs, the recluse Gotama has arrived at Opasāda and is staying near Opasāda, to the north, in the Devas’ Grove, the Sal Grove. Whatever recluses and brahmans come to our villages or fields, they are our guests. And guests must be revered, revered, esteemed, honoured by us. So, sirs, because the recluse Gotama has arrived at Opasāda and is staying near Opasāda, to the north, in the Devas’ Grove, the Sal Grove, the recluse Gotama is our guest. The guest must be revered, revered, esteemed and honoured by us. [168] This too is a reason why it is not right that the revered Gotama should come and see us. But it is right that we ourselves should go and see the honoured Gotama. To this extent I, sirs, know the good Gotama’s splendour, but this is not the (full) extent of the good Gotama’s splendour immeasurable is the splendour of the good Gotama. It is not right that the good Gotama, possessed as he is of each one of these qualities, should come to see us. But it is right that we ourselves should go to see the honoured Gotama. Well then, sirs, all of us will go ourselves to see the recluse Gotama.”

Then the brahman Caṅki together with a large group of brahmans approached the Lord; having approached, he exchanged greetings with the Lord; and having conversed in a friendly and courteous way, he sat down at a respectful distance. Now at that time the Lord was sitting down talking in a courteous way on this topic and that with a number of venerable brahmans. Now at that time a brahman youth called Kāpaṭhika, young, with shaven head, sixteen years of age since his birth, master of the three Vedas, versed in the vocabularies and rituals together with the phonology and exegesis with the legendary tradition as the fifth, learned in the idioms, a grammarian, proficient in popular philosophy and the marks of a Great Man, was sitting down in that company. At intervals he interrupted the conversation that the Lord was holding with the venerable brahmans. Then the Lord reprimanded the brahman youth Kāpaṭhika, saying: “ Do not let the venerable Bhāradvāja interrupt at intervals the conversation being held with the venerable brahmans: let the venerable Bhāradvāja wait until the end of the conversation.” When this had been said the brahman Caṅkī spoke thus to the Lord: “ Do not let the good Gotama reprimand the brahman youth Kāpaṭhika. The brahman youth Kāpaṭhika is a young man of a respectable family, and the brahman youth Kāpaṭhika is very learned, and the Brahman youth Kāpaṭhika has a lovely delivery, and clever is the brahman youth Kāpaṭhika, and the brahman youth Kapathika is capable of arguing about this speech together with the good Gotama.”

Then it occurred to the Lord: “Certainly, [169] the brahmari youth Kāpaṭhika must be ‘finished’⁸ in the threefold Vedic lore since brahmans honour him.” Then it occurred to the Brahman youth Kāpaṭhika: “ If the recluse Gotama catches my eye, then I will ask the recluse Gotama a question.” Then the Lord, knowing with his mind the reasoning in the mind of the Brahman youth Kāpaṭhika, caught his eye. Then it occurred to the Brahman youth Kāpaṭhika: “ The recluse Gotama is paying respect to me. Suppose I were to ask the recluse Gotama a question?” Then the Brahman youth Kāpaṭhika spoke thus to the Lord: “ Good Gotama, that which is an ancient *mantra*⁹ of the brahmans according to hearsay and tradition, according to the authority of the collections and in regard to which brahmans inevitably come to the conclusion: ‘This alone is the truth, all else is falsehood’– what does the good Gotama say about this ?”

“ But, Bhāradvāja, is there even one brahman among them who speaks thus: ‘I know this, I see this: this alone is the truth, all else is falsehood’?”

“No, good Gotama.”

“But, Bhāradvāja, is there even one teacher of brahmans, even one -teacher of teachers back through seven generations of teachers who speaks thus: ‘ I know this, I see this; this alone is the truth, all else is falsehood’?”

“No, good Gotama.”

“But, Bhāradvāja, those who were formerly seers of the brahmans, makers of *mantras*, preservers of *mantras*, whose ancient *mantras* as sung, taught and composed the brahmans of today still sing, still speak; they still speak what was spoken, they still teach what was taught – that is to say (by) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu – do even these speak thus: ‘We know this, we see this: this alone is the truth, all else is falsehood’?”

“No, good Gotama.”

“So it comes to this, Bhāradvāja: there is not a single brahman who speaks thus to a brahman : ‘ I know this ... all else is falsehood.’ There is not a single teacher of brahmans, not a single teacher of teachers back through seven generations of teachers who speaks thus ‘I know this... all else is falsehood.’ And those who were formerly seers of the brahmans, makers of *mantras* ... that is to say (by) Aṭṭhaka ... Bhagu, not even these speak thus: ‘We know this, we see this: this alone is the truth, all else is falsehood.’ Bhāradvāja, it is like a string of blind men holding on to one another – neither does the foremost one see, nor does the middle one see, nor does the hindmost one see. Even so, methinks, Bhāradvāja, do the words of the brahmans turn out to resemble ‘a sung of blind men neither does the foremost one see nor does the middle one see nor does the hindmost one see. What do you think about this, Bhāradvāja? This being so, does not the faith of the brahmans turnout to be groundless ?”

“But, good Gotama, brahmans do not merely go by faith in this matter; brahmans also go by report.”

“First you, Bhāradvāja, set off about faith, now you are speaking of report. These five things, Bharadvaja, have a twofold maturing here-now. What five ? Faith, inclination, report, consideration of reasons, reflection on and approval of an opinion. These, Bhāradvāja, are the five things having a twofold maturing here-now. Moreover, Bhāradvāja, even although something be thoroughly believed in, it may be empty, void, false; on the other hand, something not thoroughly believed in may be fact, truth, not otherwise. Moreover, [171] Bhāradvāja, even although something may be thoroughly inclined towards . . . well reported . . . well considered . . . well reflected upon, it may be empty, void, false; on the other hand, even although something is not well reflected upon, it may be fact, truth, not otherwise. Preserving a truth, Bhāradvāja, is not enough for an intelligent man inevitably to come to the conclusion: ‘This alone the truth, all else is falsehood.’”

“But to what extent, good Gotama, is there preservation of a truth ? To what extent does one preserve a truth? We are asking the honoured Gotama about preservation of a truth.”

“Bhāradvāja, if a man has faith and says: ‘Such is my faith,’ speaking thus he preserves a truth, but not yet does he inevitably come to the conclusion: ‘This alone is the truth, all else is falsehood.’ To this extent, Bhāradvāja, is there preservation of a truth, to this extent does one preserve a truth, and it is to this extent that we lay down the preservation of a truth; but not yet is there awakening to truth. And if, Bhāradvāja, a man has an inclination ... a report ... a consideration of reasons . . . a reflection on and approval of an opinion and says: ‘ Such is my reflection on and approval of the opinion,’ speaking thus he preserves a truth, but not yet does he inevitably come to the conclusion: ‘This alone

8. *kataṃ*, in the sense of perfect, finished, and therefore master; cf. *kataṃkaraniyaṃ* where *kataṃ* means both ‘ended’ or ‘concluded’ and ‘concluded well or properly’; thus finished (as ended) and finished (as in “ a finished product”).

9. *mantapada. MA. iii. 424* says this as well as *nmntā* means Veda. Some of the seers mentioned below have Vedic verses traditionally ascribed to them. See *B.D. iv 337*.

is the truth, all else is falsehood.’ To this extent, Bhāradvāja, is there preservation of a truth, to this extent does one preserve a truth, and it is to this extent that we lay down the preservation of a truth; but not yet is there awakening to truth.”

“To this extent, good Gotama, is there preservation of a truth,, to this extent one preserves a truth, to this extent do we behold the preservation of a truth. But to what extent, good Gotama, is there awakening to truth ? To what extent does one awaken to truth? We are asking the honoured Gotama about awakening to truth.”

“ As to this, Bhāradvāja, suppose a monk is living depending on a village or market town; a householder or a householder’s son, having approached him, examines him concerning three states: [172] states of greed, states of aversion and states of confusion.’ He thinks : ‘Does the venerable one have such states of greed that, his mind obsessed by ‘such states of greed, although not knowing, he would say, “I know,” or although not seeing, he would say, “ I see,” or would he incite another to such a course as for a long time would be for his woe and ill?’ While examining him, he knows thus: ‘This venerable one does not have such states of greed that, his mind obsessed by such states of greed, while not knowing he would say , “ I know,” or while not seeing he would say, “ I see,” nor would he incite another to such a course as would be for a long time for his woe and ill.’ As is that venerable one’s conduct of body, as is his conduct of speech, so is it not that of a greedy person. And when this venerable one teaches *dhamma*, that *dhamma* is deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the wise; it is not a *dhamma* that could be well taught by a greedy person.

After examining him and beholding that he is purified of states of greed, then he examines him further on states of aversion. He thinks: ‘Now, does this venerable one have such states of aversion that, his mind obsessed ... or would he incite another to such a course as for a long time would be for his woe and ill?’ . . . As is that venerable one’s conduct of body ... of speech, so is it not that of a person with aversion. And when this venerable one is teaching *dhamma* ... it is not a *dhamma* that could be well taught by a person with aversion.

After examining him and beholding that he is purified of states of aversion, [173] then he examines him further on states of confusion. He thinks : ‘ Now, does this venerable one have such states of confusion that, his mind obsessed ... it is not a *dhamma* that could be well taught by a confused person.’

After examining him and beholding that he is purified of states of confusion, then he reposes faith in him; with faith born he draws close;¹⁰ drawing close he sits down near by; sitting down near by he lends ear; lending ear he hears *dhamma*; having heard *dhamma* he remembers it; he tests the meaning of the things he remembers; while testing the meaning the things are approved of; if there is approval of the things desire is born; with desire born he makes an effort; having made an effort he weighs it up; having weighed it up he strives; being self-resolute he realises with his person the highest truth itself; and penetrating it by means of intuitive wisdom, he sees. It is to this extent, Bharadvaja, that there is an awakening to truth; it is to this extent that one awakens to truth; it is to this extent that we lay down an awakening to truth; but not yet is there attainment of truth.”

“To this extent, good Gotama, is there awakening to truth, to this extent does one awaken to truth, and to this extent do we behold an awakening to truth. But to what extent, good Gotama, is there attainment of truth ? ‘To what extent does one attain truth ? We are asking the honoured Gotama about attainment of truth.”

“There is attainment of truth,, by following, developing and continually practising these things themselves. To this extent, Bhāradvāja, is there attainment of truth, to this extent does one attain truth, and to this extent do we lay down the attainment of truth.”

“To this extent, good Gotama, is there attainment of truth, to this extent does one attain truth, and to this extent do we behold the attainment of truth. But what thing, good Gotama, is of much service in the attainment of truth ? We are asking the honoured Gotama about a thing that is of much service in the attainment of truth.”

“Striving, Bhāradvāja, is of much service in the attainment of truth; for whoso should not strive after truth would not attain it; but if he strives, then he attains truth; therefore striving is of much service in the attainment of truth.”

“But what thing, good Gotama, is of much service to striving ? We are asking the honoured Gotama about a thing that is of much service to striving.”

“Weighing (things up), Bhāradvāja, is of much service to striving; for whoso should not weigh (things up) would not strive; but if he weighs up, then he strives; therefore weighing up is of much service to striving.”

“But what thing, good Gotama, is of much service to weighing up ? We are asking the honoured Gotama about

10. The text reads *saddhajato upasarhkanwnto payirupasati*. But to agree with the manner of the wording in the rest of the passage, I think *upasarhkamati* should be inserted after *saddhdjido* as at M. i. 480. Otherwise these two passages are similar.

a thing that is of much service to weighing up.”

“Making an effort, Bhāradvāja, is of much service to weighing up; for whoso should not make an effort would not weigh up; but if he makes an effort, then he weighs up; therefore making an effort is of much service to weighing up.”

“But what thing, good Gotama, is of much service to making an effort? We are asking the honoured Gotama about a thing that is of much service to making an effort.”

“Desire, Bhāradvāja, is of much service to making an effort; should desire for it not be born, one could not make an effort for it; but if desire is born, then he makes an effort; therefore desire is of much service to making an effort.”

“But what thing, good Gotama, is of much service to desire? [175] We are asking the honoured Gotama about a thing that is of much service to desire.”

“Approving of the things, Bhāradvāja, is of much service to desire; should the things not be approved of, desire for them could not be born; but if there is approval of the things, then desire is born; therefore approval of the things is of much service to desire.”

“But what thing, good Gotama, is of much service to (reflection on and) approval of the things? We are asking the honoured Gotama about a thing that is of much service to (reflection on and) approval of the things.”

“Testing the meaning, Bhāradvāja, is of much service to reflection on and approval of the things. If one did not test that meaning, the things could not seem right for this reflection; but if one tests the meaning, then the things seem right for reflection; therefore testing the meaning is of much service to reflection on and approval of the things.”

“But what thing, good Gotama, is of much service to testing the meaning? We are asking the honoured Gotama about a thing that is of much service to testing the meaning.”

“Remembering *dhamma*, Bhāradvāja, is of much service to testing the meaning; for whoso should not remember that *dhamma* could not test that meaning; but if he remembers *dhamma*, then he tests the meaning; therefore remembering *dhamma* is of much service to testing the meaning.”

“But what thing, good Gotama, is of much service to remembering *dhamma*? We are asking the honoured Gotama about a thing that is of much service to remembering *dhamma*.”

“Hearing *dhamma*, Bhāradvāja, is of much service to remembering *dhamma*. Whoso should not hear that *dhamma* could not remember that *dhamma*; but if he hears *dhamma*, then he remembers *dhamma*,¹¹ therefore hearing *dhamma* is of much service to remembering *dhamma*.”

“But what thing, good Gotama, is of much service to hearing *dhamma*? We are asking the honoured Gotama about a thing that is of much service to hearing *dhamma*.”

“Lending ear, Bhāradvāja, is of much service to hearing *dhamma*; [176] for whoso should not lend ear to it could not hear this *dhamma*; but if he lends ear, then he hears *dhamma*; therefore lending ear is of much service to hearing *dhamma*.”

“But what thing, good Gotama, is of much service to lending ear? We are asking the honoured Gotama about a thing that is of much service to lending ear.”

“Drawing close, Bhāradvāja, is of much service to lending ear; for whoso should not draw close to him could not lend ear to him; but if he draws close, then he lends ear; therefore drawing close is of much service to lending ear.”

“But what thing, good Gotama, is of much service to drawing close? We are asking the honoured Gotama about a thing that is of much service to drawing close.”

“Approaching, Bhāradvāja, is of much service to drawing close; for whoso should not approach him could not draw close to him; but if he approaches, then he draws close; therefore approaching is of much service to drawing close.”

“But what thing, good Gotama, is of much service to approaching? We are asking the honoured Gotama about a thing that is of much service to approaching.”

“Faith, Bhāradvāja, is of much service to approaching; for should faith in him not be born, one could not approach him; but if faith is born, then he approaches; therefore faith is of much service to approaching.”

“We asked the honoured Gotama about the preservation of truth; the good Gotama explained the preservation of truth; and we approved of it and were pleased, and so we are delighted. We asked the honoured Gotama about awakening to truth; the good Gotama explained ... we are delighted. We asked the honoured Gotama about the attainment of truth ... We asked the honoured Gotama about a thing that is of much service to the attainment of truth ... we are delighted. Whatever it was that we asked the honoured Gotama, that very thing the good Gotama explained; and we

11. Text reads: *yasmā ca kho dhammaṃ dhāreti*, instead of, as would seem more correct, *yasmā ca kho dhammaṃ sunāti tasmā dhammaṃ dhāreti*.

approved of it and were pleased, and so we are delighted. For, formerly, good Gotama, we used to know (a distinction) thus: ‘And who are these little -shaveling recluses, menials, black, offscourings of our Kinsman’s heels ? And who are the knowers of *Dhamma*?’ (Cf. M I. 480). Indeed the good Gotama has roused in me a recluse’s regard (*pema*, liking, affection) for recluses, a recluse’s satisfaction in recluses, a recluse’s respect for recluses. It is excellent, good Gotama, it is excellent, good Gotama ... May the revered Gotama accept me as a lay-disciple going for refuge from this day forth for as long as life lasts”.

4. Translation by Sister Uppalavanna

II. 5. 5. Cankiisutta.m (95) To the Brahmin Canki

I heard thus. At one time the Blessed One touring Kosala, with a large community of bhikkhus, came to the Brahmin village Opasaada. The Blessed One abode in the sporting Saala forest to the north of Opasaada. At that time the Brahmin Cankii lived in Opasaada, endowed with seven marks of a Great Man. He was supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. The Brahmin householders of Opasaada heard. The good recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of bhikkhus, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maaras Brahmaas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.

The Brahmin householders, left Opasaada, and gathering and increasing in numbers went towards the sporting Saala forest to the north of Opasaada. At this time the Brahmin Cankii, was sleeping in the day, in his chamber, on the upper storey of his house. Then he saw the Brahmin householders of Opasaada going north towards the sporting Saala forest, in large numbers. He addressed his servant. ‘Friend, why are the Brahmin householders of Opasaada going north towards the sporting Saala forest?’

‘Good sir Cankii, the recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of bhikkhus, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maaras Brahmaas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.’

‘Then friend, approach those Brahmin householders of Opasaada and tell. The Brahmin Cankii says, good sirs go, the Brahmin Cankii too will approach to see the Blessed One’

The servant agreed, approached those Brahmin householders of Opasaada and said. ‘The good Brahmin Cankii says, good sirs go. Brahmin Cankii too will approach to see the Blessed One.’

At that time about five hundred Brahmins from various states were residing in Opasaada come there for some purpose. They heard, that the Brahmin Cankii was going to see the recluse Gotama and approached the Brahmin Cankii. They asked. ‘Is it true that good Canakii is going to see the recluse Gotama?’

‘Yes, good ones, I too will approach to see the recluse Gotama.’

‘It is not suitable that good Canakii should approach to see the recluse Gotama, it is suitable that the recluse Gotama should approach to see good Cankii. Good Cankii is pure of birth on both the mother’s and the father’s side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that good Cankii should approach the recluse Gotama, but the recluse Gotama should approach good Cankii. Good Cankii has great wealth, is learned in the three Vedas, and the rites and rituals as officiating priest. Knows the phonology and etymology of words. Is learned in the marks of a Great Man. Good Cankii is pleasant to look at, has a beautiful skin complexion, talks politely, has nothing inferior in his appearance. Good Cankii is virtuous and well developed in them. Speaks

politely, distinctly, words full of meaning. Good Cankii is a teacher of many, teaches three hundred young men orally. King Pasenadi of Kosala reveres good Cankii. The Brahmin Pokkarasaati reveres good Cankii. The Brahmin Cankii lives in Opasaada, endowed with seven marks of a Great Man. He is supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. Therefore it is not suitable that good Cankii should approach to see the Blessed One, it is suitable that the recluse Gotama should approach to see good Cankii.

‘Then good sirs, listen to what I have to say about good Gotama, why I should approach the recluse Gotama and not that the recluse Gotama should approach me. The good recluse Gotama, is pure of birth on both the mother’s and the father’s side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that the good recluse Gotama should approach me, but I should approach the good recluse Gotama. The recluse Gotama gave up much sterling gold, treasures hidden and open and went forth homeless. When young, even in the prime of youth, with dark black hair, when his mother and father were crying with tearing eyes, he shaved head and beard and went forth. The recluse Gotama is pleasant to look at, has a beautiful skin complexion, talks politely, there is nothing inferior in his appearance. The good recluse Gotama, is endowed with the noble one’s virtues, speaks politely, distinctly wise words full of meaning. The recluse Gotama is the teacher of, the teachers of many. He has destroyed greed for sensuality and is firm in his decision. The recluse Gotama tells of the results of actions, and is honoured, for not doing evil by the wise. The good recluse Gotama went forth from an honoured, wealthy clan with many resources. Many come from external countries and states to get questions answered by the good recluse Gotama. Thousands of deities have taken refuge in good Gotama until the end of their lives. This fame has spread about good Gotama. That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, gone well, the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. The recluse Gotama is complete with the two and thirty marks of a Great Man. The king of Magadha Seniya Bimbisara together with his wife and children has taken refuge in the good recluse Gotama until life lasts. King Pasenadi of Kosala together with his wife and children has taken refuge in the good recluse Gotama. The Brahmin Pokkarasaati together with his wife and children has taken refuge in the good recluse Gotama. The recluse Gotama has arrived in Opasaada and abides in the sporting Saala forest in the north of Opasaada. Whoever comes to our villages and fields are our guests. We should look after our guests reverent and honour them. On account of these things it is not suitable that the recluse Gotama should approach to see me and it is suitable I should approach the recluse Gotama. These are not all the good qualities of good Gotama, there is much more untold. Taking into account even one of these, it is not proper that the recluse Gotama should approach me, but I should approach the recluse Gotama. Therefore let us all approach the recluse Gotama.

The Brahmin Cankii, with a large gathering of Brahmins approached the Blessed One, exchanged friendly greetings and sat on a side. At that time some elderly Brahmins were exchanging friendly greetings with the Blessed One. A young man named Kaapa.thika, about sixteen years of age, with shaven head, learned in the three Vedas was seated in that gathering. He had learned the phonology and etymology of words, was learned in the marks of a Great Man. He interrupted the Blessed One when exchanging friendly greetings with the elderly Brahmins. The Blessed One said. ‘Venerable Bharadvaja do not interrupt when we are talking with the elderly Brahmins. When this conversation comes to an end. You should talk.’ The Brahmin Cankii said. ‘Good Gotama do not blame the young man Kaapa.thika. He speaks well, is wise and young and he could dispute with good Gotama on these words.’ Then it occurred to the Blessed One. Indeed, there will be a discussion with the young man Kaapa.thika on the three Vedas, that he is honoured so much by the Brahmins.’ It occurred to the young man Kaapa.thika, when the recluse Gotama’s eyes meet with mine, I will, ask my question. The Blessed One knowing the thought and thought processes of the young man directed his eyes to Kaapa.thika. It occurred to young Kaapa.thika, my eyes have met with those of the recluse Gotama, what if I ask the question. He said. ‘Good Gotama, the Brahmins believe the ancient sayings handed down through hearsay and by authority is the truth, all else is not the truth. What has good Gotama to say about it?’

‘Bharadvaja, is there a single Brahmin, who says, I know this. I see this. This only is the truth, all else is false?’

‘No, good Gotama, there isn’t’

‘Bharadvaja, is there a single teacher, or a teacher’s teacher up to the seventh generation, who says. I know this. I see this. This only is the truth, all else is false.’

‘No, good Gotama, there isn’t.’

‘Bharadvaja, did a single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, say I know this. I see this. This only is the truth, all else is false.’

‘No, good Gotama, they didn’t.’

‘Bharadvaja, a single Brahmin, among the Brahmins did not say. I know this. I see this. This, is the truth, all else is false. A single teacher, or a teacher’s teacher up to the seventh generation did not say. I know this. I see this. This, only is the truth, all else is false. A single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, did not say I know this. I see this. This, only is the truth, all else is false. Bharadvaja, it is like a line of blind men holding hands. The first does not see, the middle one does not see and the last one does not see. When this is so, the words of the Brahmins are similar to the words of a line of blind men. Bharadvaja, isn’t this faith not well established?’

‘Good Gotama, the Brahmins associate it, on not only faith but, also hearsay.’

‘Bharadvaja, earlier your dispute was on faith, now it is on hearsay. These five things have twofold results here and now. What are the five? They are faith, liking, hearsay, careful thinking and forbearance with view. These five things are with twofold results here and now. Bharadvaja, there is good faith, it becomes useless, not true, changes. Again there is much liking, it becomes useless, not true, changes. There is hearsay, which becomes useless, not true, changes. There is very careful thinking too, which becomes useless, not true, changes. Also there is forbearance with view, which becomes useless, not true, changes. It is not suitable for a wise man who protects the truth to take a one sided view and say, this only is the truth, all else is not the truth.’

‘Good Gotama, how is the truth protected? I ask good Gotama, how is the truth protected?’

‘Bharadvaja, to a man there comes faith, this is my faith, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth. Bharadvaja, to a man there comes a liking, this is my liking, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth.. Bharadvaja, to a man there is hearsay, this is my hearsay, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth.. Bharadvaja, to a man there comes careful thinking, this is my careful thinking, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth. Bharadvaja, to a man there comes forbearance with views, this is my view, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth.’

‘Good Gotama, the truth is protected with this much. Now we see the protection of the truth. How is the truth realised? I ask the realization of the truth from good Gotama.’

‘Bharadvaja, a bhikkhu lives supported on a certain village or hamlet. A householder or the son of a householder approaches this venerable one to examine him to see whether he has greedy, angry or deluded thoughts. He examines, is this venerable one with such greedy thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such greedy thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one’s bodily and verbal behaviour are those of a not greedy one. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by a greedy one. When examining he sees the venerable one is pure, has no greedy thoughts and examines him further.

Is this venerable one with such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one’s bodily and verbal behaviour are those of one not angry. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is angry. When examining he sees the venerable one is pure, has no angry thoughts and examines him further.

Is this venerable one with such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one’s bodily and verbal behaviour are those of one not deluded. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is deluded. When examining he sees

the venerable one is pure, not deluded. Thus faith gets established in him, with faith he approaches to associate. When associating he lends ear to listen to the Teaching and to bear it in his mind. When the Teaching is borne in the mind it is examined. When examining the meanings, he speculates patiently and an interest is born. With bon interest he struggles to weigh facts. Weighing makes the fourfold endeavour to realise the highest truth. Then realises the highest truth even with the body, also sees it with penetrating wisdom. Bharadvaja, with this much the truth is realised. I declare this as the realising of the truth.'

'Good Gotama, now, I know the realising of the truth. How is this attained? Good Gotama, teach me that attainment and realization.'

'Bharadvaja, practising, developing and making much of those same things lead to the realization of the truth. I declare that the realization of the truth is this much.'

'Good Gotama, now I know the realising of the truth. What things are of much help for realising the truth?'

'Bharadvaja, the fourfold endeavour is of much help for the realisation of the truth. If not for the fourfold endeavour, the realisation of the truth is not. Therefore the fourfold endeavour is of much help for the realisation of the truth.'

'Good Gotama, for the fourfold endeavour, what thing is of much help?'

'Bharadvaja, weighing¹ is of much help for the fourfold endeavour. Without the weighing there is no fourfold effort, therefore weighing is of much help for the fourfold endeavour.'

'Good Gotama, for weighing, what thing is of much help?'

'Bharadvaja, struggling² is of much help for weighing. Without that struggle there is no weighing, therefore that struggle is of much help for weighing'

'Good Gotama, for struggling, what thing is of much help?'

'Bharadvaja, interest, is of much help for struggling. Without that interest, there is no struggle, therefore that interest is of much help for struggling.'

'Good Gotama, for interest, what thing is of much help?'

'Bharadvaja, rightful speculation,³ is of much help for interest.. Without the rightful speculating mind, there is no interest, therefore the rightful speculative mind is of much help for interest.'

'Good Gotama, for a rightful speculative mind, what thing is of much help?'

'Bharadvaja, examining the meanings in the Teaching, is of much help for a rightful speculative mind. Without that examining of meanings in the Teaching, there is norightful speculation, therefore examining meanings in the Teaching is of much help for a speculative mind.'

'Good Gotama, for examining meanings in the Teaching, what thing is of much help?'

'Bharadvaja, bearing the Teaching in the mind, is of much help for examining meanings in the Teaching. Without bearing the Teaching in mind, there is no examination of meanings, therefore bearing the Teaching in mind is of much help for examining meanings in the Teaching.'

'Good Gotama, for bearing the Teaching in the mind, what thing is of much help?'

'Bharadvaja, listening to the Teaching, is of much help for bearing the Teaching in the mind. Without listening to the Teaching, there is no bearing of the Teaching, therefore listening to the Teaching, is of much help for bearing the Teaching in the mind.'

'Good Gotama, for listening to the Teaching, what thing is of much help?'

'Bharadvaja, lending ear, is of much help for listening to the Teaching. Without lending ear there is no listening to the Teaching, therefore, lending ear, is of much help for listening to the Teaching.'

'Good Gotama, for lending ear, what thing is of much help?'

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1. Weighing is of much help for the fourfold endeavour. 'padhaanassa kho bharadvaja tulanaa bahukaaraa' The fourfold endeavours are pushing the mind forward earnestly, to dispel arisen demerit to promote non arising of not arisen demerit To promote the arising of not arisen merit and to see the development and completion of arisen merit. For this kind of mental work to happen, we should mentally weigh our activities by body speech and mind. We should be aware of the activities at the six doors of mental contact.
 2. Struggling is of much help for weighing. 'Tulanaaya kho bharadvaja ussaaho bahukaaro hoti' This is a mental struggle. It consists of thinking and pondering to sort out the correct and comes to be right thinking.
 3. Right speculation is of much help for interest. 'Chandassa kho Bharadvaja dhammanijjhaanakhanti bahukaaraa'. Right speculation falls to the category of right thinking. So this is falling to the Noble Eightfold path, with right view at the foremost.

‘Bharadvaja, associating, is of much help for lending ear. Without association there is no lending ears, therefore associating is of much help for lending ear.’

‘Good Gotama, for associating, what thing is of much help?’

‘Bharadvaja, approaching, is of much help for associating Without an approach there is no association, therefore approaching is of much help for associating..’

‘Good Gotama, for approaching, what thing is of much help?’

‘Bharadvaja, faith, is of much help for approaching Without faith there is no approaching, therefore faith is of much help for approaching..’

‘I asked good Gotama, how the truth is protected. Good Gotama explained it to me, I like that explanation, I’m pleased with it. I asked good Gotama, how the truth is realised. Good Gotama explained it to me, I like that explanation, I’m pleased with it. I asked good Gotama, how the realisation of the truth is attained. Good Gotama explained it to me, I like that explanation, I’m pleased with it. I asked good Gotama, what things are of much help for realisation of the truth. Good Gotama explained them to me, I like that explanation, I’m pleased with it. Whatever questions I asked, were explained to me. I like that explanation. I’m pleased with it. Good Gotama, earlier I thought, who are these shaveling menial recluses, the offerings of the feet of our kinsman. Do they know the Teaching? Good Gotama has aroused in me, love for the recluses, now I appreciate them and honour them. Good Gotama now I understand. – May I be remembered as a lay disciple who has taken refuge in good Gotama from today until life lasts.’

5. A Comment on the Caṅkī Sutta By Victor Gunasekara

The preamble to this sutta is left out in Bhikkhu Bodhi’s selection but this selection contains the essential parts of the dialogue. The discourse centers on a question posed by Kāpaṭhika Bhāradvāja, an accomplished student of the Vedas. Referring to the Vedic scriptures Bhāradvāja asks the Buddha’s opinion about the Brahmin view about their scriptures: ‘Only this is true, anything else is wrong.’ In his reply the Buddha demonstrates that even though the Brahmins assert this none of them know for certain if what the hymns say is true. Their belief is based purely on blind faith, and he gives the example of the file of blind men.

This sutta is important in two respects. Firstly it sheds more light on the conditions set out in the Kālāma sutta for acceptance of views, and secondly there is a further consideration on what “faith” (*saddhā*) means in the Buddha’s teaching. Of the 10 grounds which the Buddha considers unsatisfactory in the Kālāma he specifically mentions three using the original terms. These are: ‘oral tradition’, ‘reasoned cogitation’, and ‘acceptance of a view as a result of pondering it’. He adds two others ‘faith’, and ‘approval’ which are implicit in the Kālāma conditions. Faith would come under the first condition in the Kālāma and ‘approval’ under the last (“Our teacher is venerable”).

The Buddha’s clarification of the Kālāma conditions comes in his identification of five other adverse factors which though not specifically mentioned in the Kālāma are implicit in it. These are: ‘faith’, ‘liking’, ‘hearsay’, ‘careful thinking’ and ‘forbearance with view’. The Buddha states that these factors lead to “useless, not true, changes”. He concludes that it is ‘not suitable for a wise man who protects the truth to take a one sided view and say, this only is the truth, all else is not the truth.’ Of these the most important to consider are the views on ‘faith’ (*saddhā*). This has also been elaborate in the Vimamsaka sutta, considered earlier. The Buddha repeats the tests proposed in the Vimamsaka sutta to find out if a teacher is worthy of trust. These are to ensure that he is purified of greed, hatred and delusion.

However even if a teacher is found to be worthy of faith it does not mean that what he says should be automatically accepted. The truth of what he asserts has to be ‘attained’, ‘awakened’ and finally ‘preserved’. After repeated questioning by Bhāradvāja the Buddha lists the stages from faith in the preservation of truth. The sequence is given in the reverse order but if it is stated in the order of progress from faith to preservation the successive steps are: (1) faith in the teacher, (2) approaching the teacher, (3) drawing close to him, (4) lending ear to what he says, (5) hearing the dhamma, (6) remembering the dhamma, (7) testing the meaning, (8) approving of what is said, (9) desire to try out the instruction, (10) making an effort, (11) weighing things up, (12) striving, (13) attaining the truth, (14) awakening to the truth and fanally (15) preserving the truth.

It will be seen that after the faith in the teacher has been established steps (2) to (5) relate to the oral tradition that was current in the Buddha’s day. There being no books the dhamma has to be instructed verbally by the teacher.

Today there are alternative ways of ascertaining the Dhamma other than listening it expounded verbally by a teacher. After this comes steps which involve investigating the truth of what had been apprehended. These are covered essentially by steps (7) and (8). The next four steps (9) to (12) involve efforts to verify what is learnt in actual practice. Unless it passes this practical step the truth of what is said can be determine. Once the truth is realized the three final steps relate to attaining it, awakening to it and lastly preserving the truth.

This method of establishing the truth involves an elaborate process in which faith is only the starting point. Thus even if a person has faith in a teacher he or she should not automatically take what he says as being the truth.

6. Pali Text of the Sutta

5. Caṅkīsuttaṃ

422. Evaṃ me suttaṃ— ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena opāsādaṃ nāma kosalanāṃ (2.0376) brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā opāsāde viharati uttarena opāsādaṃ devavane sālavane. Tena kho pana samayena caṅkī brāhmaṇo opāsādaṃ ajjhāvasati sattussadaṃ satīkaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ. Assosum kho opāsādakā brāhmaṇagahapatikā— “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anupatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato— ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokam sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiñña sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sāthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

423. Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇṭhībūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ. Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyaṃ upagato. Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇṭhībūte uttarena mukhaṃ yena devavanaṃ sālavanaṃ tenupasaṅkamante. Divā khattaṃ āmantesi— “kiṃ nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇṭhībūtā uttarenamukhā gacchanti yena devavanaṃ sālavanan”ti? “Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anupatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato— ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tamete bhavantaṃ (2.0377) gotamaṃ dassanāya gacchantī”ti. “Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamtivā opāsādake brāhmaṇagahapatike evaṃ vadehi— ‘caṅkī, bho, brāhmaṇo evamāha— āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti. “Evaṃ, bho”ti kho so khatto caṅkissa brāhmaṇassa paṭissutvā yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamtivā opāsādake brāhmaṇagahapatike etadavoca— “caṅkī, bho, brāhmaṇo evamāha— ‘āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

424. Tena kho pana samayena nānāverajjakaṇaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva karaṇīyena. Assosum kho te brāhmaṇā— “caṅkī kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti. Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamimsu; upasaṅkamtivā caṅkiṃ brāhmaṇaṃ etadavocum— “saccaṃ kira bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti? “Evaṃ kho me, bho, hoti— ‘ahaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī”ti. “Mā bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkami. Na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamtum. Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamtum. Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo ...pe... bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo ...pe... bhavañhi caṅkī

abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato (2.0378) brahmavaṇṇī brahmavacchasī , akhuddāvākāso dassanāya ...pe... bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato ...pe... bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā ...pe... bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasatāni mante vāceti ...pe... bhavañhi caṅkī rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito ...pe... bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito ...pe... bhavañhi caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ. Yampi bhavaṃ caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamitūṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamitūṃ”ti.

425. Evaṃ vutte, caṅkī brāhmaṇo te brāhmaṇe etadavoca– “tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamitūṃ; natveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitūṃ. Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitūṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitūṃ . Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsāṭṭhañca ...pe... samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ...pe... samaṇo khalu, bho, gotamo akāmakānaṃ (2.0379) mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ...pe... samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvākāso dassanāya ...pe... samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato ...pe... samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā ...pe... samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ...pe... samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ...pe... samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññaṃ pajāya ...pe... samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā ...pe... samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhoga ...pe... samaṇaṃ khalu, bho, gotamaṃ tiroṇaṭṭhā tirojanapadā saṃpucchitūṃ āgacchanti ...pe... samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni paṇehi saraṇaṃ gatāni ...pe... samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato– ‘itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti ...pe... samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato ...pe... , samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputtadāro paṇehi saraṇaṃ gato ...pe... samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputtadāro paṇehi saraṇaṃ gato ...pe... samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputtadāro paṇehi saraṇaṃ gato ...pe... samaṇo khalu, bho, gotamo opāsādaṃ anupatto opāsāde viharati uttarena opāsādaṃ devavane sālavane. Ye kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakhettaṃ āgacchanti, atithī no te honti. Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. Yampi samaṇo gotamo opāsādaṃ anupatto (2.0380) opāsāde viharati uttarena opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo. Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitūṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitūṃ. Etake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo; aparimāṇavaṇṇo hi so bhavaṃ gotamo. Ekamekenapi tena , aṅgena samannāgato na arahati, so, bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitūṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitūṃ. Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāma”ti.

426. Atha kho caṅkī brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tena kho pana samayena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci kiñci kathaṃ saraṇīyaṃ vītisāretvā nisinno hoti. Tena kho pana samayena kāpaṭiko , nāma māṇavo daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappahedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno hoti. So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhiṃ mantayamānānaṃ antarantarā kathaṃ opātetī. Atha kho bhagavā kāpaṭikaṃ māṇavaṃ apasādetī– “māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ antarantarā kathaṃ opātetu. Kathāpariyosānaṃ āyasmā bhāradvājo āgametū”ti. Evaṃ vutte, caṅkī brāhmaṇo bhagavantaṃ

etadavoca- “mā bhavaṃ gotamo kāpaṭikaṃ māṇavaṃ apasādesi. Kulaputto ca kāpaṭiko māṇavo, bahussuto ca kāpaṭiko māṇavo, paṇḍito ca kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca kāpaṭiko māṇavo, pahoti ca kāpaṭiko māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti. Atha kho bhagavato (2.0381) etadahosi- “addhā kho kāpaṭikassa , māṇavassa tevijjake pāvacane kathā , bhavissati. Tathā hi naṃ brāhmaṇā saṃpurekkharontī”ti. Atha kho kāpaṭikassa māṇavassa etadahosi- “yadā me samaṇo gotamo cakkhuṃ upasaṃharissati, athāhaṃ samaṇaṃ gotamaṃ pañhaṃ pucchissāmi”ti. Atha kho bhagavā kāpaṭikassa māṇavassa cetasā cetoparivitakkamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

427. Atha kho kāpaṭikassa māṇavassa etadahosi- “samannāharati kho maṃ samaṇo gotamo. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyyan”ti. Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca- “yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekamaṃsena niṭṭhaṃ gacchanti- ‘idameva saccam, moghamaññan’ti. Idha bhavaṃ gotamo kimāhā”ti? “Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha- ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccam, moghamaññan’”ti? “No hidam, bho gotama”. “Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi, ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha- ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccam, moghamaññan’”ti? “No hidam, bho gotama”. “Kiṃ pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitanubhāsanti vācitanuvācenti seyyathidaṃ- aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi evamāhaṃsu- ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccam, moghamaññan’”ti? “No hidam, bho gotama”.

“Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha- ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccam, moghamaññan’ti; natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha- ‘ahametaṃ (2.0382) jānāmi, ahametaṃ passāmi. Idameva saccam, moghamaññan’ti; yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitanubhāsanti vācitanuvācenti seyyathidaṃ- aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu- ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccam, moghamaññan’ti.

428. “Seyyathāpi, bhāradvāja, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, bhāradvāja, andhaveṇupamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati- purimopi na passati majjhimopi na passati pacchimopi na passati. Taṃ kiṃ maññasi, bhāradvāja, nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjatī”ti? “Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavapettha brāhmaṇā payirupāsanti”ti. “Pubbeva kho tvam, bhāradvāja, saddhaṃ agamāsi, anussavaṃ idāni vadesi. Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti- ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā. Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittaṃ tuccham musā; no cepi susaddahitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. Api ca, bhāradvāja, surucitaṃyeva hoti ...pe... svānussutaṃyeva hoti ...pe... suparivitakkaṃyeva hoti ...pe... sunijjhāyitaṃyeva hoti, tañca hoti rittaṃ tuccham musā; no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. Saccamanurakkhatā, bhāradvāja, viññunā purisena nālamettha ekamaṃsena niṭṭhaṃ gantum- ‘idameva saccam, moghamaññan’”ti.

429. “Kittāvataṃ pana, bho gotama, saccānurakkhaṇā hoti, kittāvataṃ saccamanurakkhati? Saccānurakkhaṇaṃ mayam bhavantaṃ gotamaṃ pucchāma”ti. “Saddhā cepi, bhāradvāja, purisassa hoti; ‘evaṃ me saddhā’ti- iti vadaṃ saccamanurakkhati , natveva tāva ekamaṃsena niṭṭhaṃ gacchati- ‘idameva saccam, moghamaññan’ti (2.0383) () , Ruci cepi, bhāradvāja, purisassa hoti ...pe... anussavo cepi, bhāradvāja, purisassa hoti ...pe... ākāraparivitakko cepi, bhāradvāja, purisassa hoti ...pe... diṭṭhinijjhānakkhanti cepi, bhāradvāja, purisassa hoti; ‘evaṃ me diṭṭhinijjhānakkhanti’ti- iti vadaṃ saccamanurakkhati, natveva tāva ekamaṃsena niṭṭhaṃ gacchati- ‘idameva saccam, moghamaññan’ti. Ettāvataṃ kho, bhāradvāja, saccānurakkhaṇā hoti, ettāvataṃ saccamanurakkhati, ettāvataṃ ca mayam saccānurakkhaṇaṃ paññapema; na tveva tāva saccānubodho hotī”ti.

430. “Ettāvataṃ, bho gotama, saccānurakkhaṇā hoti, ettāvataṃ saccamanurakkhati, ettāvataṃ ca mayam saccānurakkhaṇaṃ pekkhāma. Kittāvataṃ pana, bho gotama, saccānubodho hoti, kittāvataṃ saccamanubujjhati? Saccānubodhaṃ mayam bhavantaṃ gotamaṃ pucchāma”ti. “Idha , bhāradvāja, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. Tameṇaṃ gahapati vā gahapatiputto vā upasaṅkamitvā tīsu dhammesu samannesati- lobhanīyesu dhammesu, dosanīyesu dhammesu, mohanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa

dīgharattaṃ ahitāya dukkhāyāti? Tamenam samannesamāno evaṃ jānāti- ‘natthi kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnaṅgato ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya ., Tathārūpo , kho panimassāyasmato kāyasamācāro tathārūpo , vacīsamācāro yathā taṃ aluddhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho (2.0384) santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo luddhenā”ti.

431. “Yato naṃ samannesamāno visuddhaṃ lobhanīyehi dhammehi samanupassati tato naṃ uttari samannesati dosanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnaṅgato ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tamenam samannesamāno evaṃ jānāti- ‘natthi kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnaṅgato ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ aduṭṭhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo duṭṭhenā”ti.

432. “Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanupassati, tato naṃ uttari samannesati mohanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnaṅgato ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tamenam samannesamāno evaṃ jānāti- ‘natthi kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnaṅgato ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ amūḷhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo mūḷhenā”ti.

“Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanupassati; atha tamhi saddhaṃ niveseti, saddhājāto upasāṅkamati, upasāṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ, dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitto samāno kāyena ceva paramasaccaṃ sacchikaroti paññāya ca naṃ ativijjha passati. Ettāvataṃ kho, bhāradvāja, saccānubodho hoti, ettāvataṃ saccamanubujjhati, ettāvataṃ ca mayaṃ saccānubodhaṃ paññapema; na tveva tāva saccānuppatti hotī”ti.

433. “Ettāvataṃ, bho gotama, saccānubodho hoti, ettāvataṃ saccamanubujjhati, ettāvataṃ ca mayaṃ saccānubodhaṃ pekkhāma. Kittāvataṃ pana, bho gotama, saccānuppatti hoti, kittāvataṃ saccamanupāpuṇāti? Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti. “Tesaṃye, bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulīkammaṃ saccānuppatti hoti. Ettāvataṃ kho, bhāradvāja, saccānuppatti hoti, ettāvataṃ saccamanupāpuṇāti, ettāvataṃ ca mayaṃ saccānuppattiṃ paññapema”ti.

434. “Ettāvataṃ, bho gotama, saccānuppatti hoti, ettāvataṃ saccamanupāpuṇāti, ettāvataṃ ca mayaṃ saccānuppattiṃ pekkhāma. Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro? Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti. “Saccānuppattiyā kho, bhāradvāja, padhānaṃ bahukāraṃ. No cetam padaheyya, nayidaṃ saccamanupāpuṇeyya. Yasmā ca kho padahati tasmā saccamanupāpuṇāti. Tasmā saccānuppattiyā padhānaṃ bahukāraṃ”ti.

“Padhānassa pana, bho gotama, katamo dhammo bahukāro? Padhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti. “Padhānassa kho, bhāradvāja, tulanā (2.0386) bahukārā. No cetam tuleyya, nayidaṃ padaheyya. Yasmā ca kho tuletī tasmā padahati. Tasmā padhānassa tulanā bahukārā”ti.

“Tulanāya pana, bho gotama, katamo dhammo bahukāro? Tulanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti. “Tulanāya kho, bhāradvāja, ussāho bahukāro. No cetam ussaheyya, nayidaṃ tuleyya. Yasmā ca kho ussahati tasmā tuletī. Tasmā tulanāya ussāho bahukāro”ti.

“Ussāhassa pana, bho gotama, katamo dhammo bahukāro? Ussāhassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti. “Ussāhassa kho, bhāradvāja, chando bahukāro. No cetam chando jāyetha, nayidaṃ ussaheyya. Yasmā ca kho chando jāyati tasmā ussahati. Tasmā ussāhassa chando bahukāro”ti.

“Chandassa pana, bho gotama, katamo dhammo bahukāro? Chandassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti. “Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā. No cete dhammā nijjhānaṃ khameyyuṃ, nayidaṃ chando jāyetha. Yasmā ca kho dhammā nijjhānaṃ khamanti tasmā chando jāyati. Tasmā

chandassa dhammanijjhānakkhanti bahukārā“ti.

“Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro? Dhammanijjhānakkhantiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā“ti. “Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūparikkhā bahukārā. No cetam atthaṃ upaparikkheyya, nayidaṃ dhammā nijjhānaṃ khameyyuṃ. Yasmā ca kho atthaṃ upaparikkhati tasmā dhammā nijjhānaṃ khamanti. Tasmā dhammanijjhānakkhantiyā atthūparikkhā bahukārā“ti.

“Atthūparikkhāya pana, bho gotama, katamo dhammo bahukāro? Atthūparikkhāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā“ti. “Atthūparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā. No cetam dhammaṃ dhāreyya, nayidaṃ atthaṃ upaparikkheyya. Yasmā ca kho dhammaṃ dhāreti tasmā atthaṃ upaparikkhati. Tasmā atthūparikkhāya dhammadhāraṇā bahukārā“ti.

“Dhammadhāraṇāya pana, bho gotama, katamo dhammo bahukāro? Dhammadhāraṇāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā“ti. “Dhammadhāraṇāya (2.0387) kho, bhāradvāja, dhammassavanaṃ bahukāraṃ. No cetam dhammaṃ suṇeyya, nayidaṃ dhammaṃ dhāreyya. Yasmā ca kho dhammaṃ suṇāti tasmā dhammaṃ dhāreti. Tasmā dhammadhāraṇāya dhammassavanaṃ bahukāraṃ“ti.

“Dhammassavanassa pana, bho gotama, katamo dhammo bahukāro? Dhammassavanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā“ti. “Dhammassavanassa kho, bhāradvāja, sotāvadhānaṃ bahukāraṃ. No cetam sotaṃ odaheyya, nayidaṃ dhammaṃ suṇeyya. Yasmā ca kho sotaṃ odahati tasmā dhammaṃ suṇāti. Tasmā dhammassavanassa sotāvadhānaṃ bahukāraṃ“ti.

“Sotāvadhānassa pana, bho gotama, katamo dhammo bahukāro? Sotāvadhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā“ti. “Sotāvadhānassa kho, bhāradvāja, payirupāsanaṃ bahukārā. No cetam payirupāseyya, nayidaṃ sotaṃ odaheyya. Yasmā ca kho payirupāsati tasmā sotaṃ odahati. Tasmā sotāvadhānassa payirupāsanaṃ bahukārā“ti.

“Payirupāsanaṃ pana, bho gotama, katamo dhammo bahukāro? Payirupāsanaṃ bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā“ti. “Payirupāsanaṃ kho, bhāradvāja, upasaṅkamaṃ bahukāraṃ. No cetam upasaṅkameyya, nayidaṃ payirupāseyya. Yasmā ca kho upasaṅkamati tasmā payirupāsati. Tasmā payirupāsanaṃ upasaṅkamaṃ bahukāraṃ“ti.

“Upasaṅkamaṃ pana, bho gotama, katamo dhammo bahukāro? Upasaṅkamaṃ bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā“ti. “Upasaṅkamaṃ kho, bhāradvāja, saddhā bahukārā. No cetam saddhā jāyetha, nayidaṃ upasaṅkameyya. Yasmā ca kho saddhā jāyati tasmā upasaṅkamati. Tasmā upasaṅkamaṃ saddhā bahukārā“ti.

435. “Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānurakkhaṇaṃ bhavaṃ gotamo byākāsi; taṅca panamhākaṃ ruccati ceva khamati ca tena camha attamaṇā. Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānubodhaṃ bhavaṃ gotamo byākāsi; taṅca panamhākaṃ ruccati ceva khamati ca tena camha attamaṇā. Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiṃ bhavaṃ gotamo byākāsi; taṅca panamhākaṃ ruccati ceva khamati ca tena camha attamaṇā (2.0388). Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiyā bahukāraṃ dhammaṃ bhavaṃ gotamo byākāsi; taṅca panamhākaṃ ruccati ceva khamati ca tena camha attamaṇā. Yaṃyadeva ca mayaṃ bhavantaṃ gotamaṃ apucchimha taṃtadeva bhavaṃ gotamo byākāsi; taṅca panamhākaṃ ruccati ceva khamati ca tena camha attamaṇā. Mayaṅhi, bho gotama, pubbe evaṃ jānāma– ‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca dhammassa aññātāro’ti? Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāraṃ. Abhikkantaṃ, bho gotama ...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ“ti.

Caṅkīsuttaṃ niṭṭhitaṃ pañcamaṃ.