

Mahāvaccagotta Sutta (Majjhima Nikāya Sutta No. 73)

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Chatta Sangāyanā Edition

(Paragraph numbering has been synchronised in the original and the translations)

1. Introduction

by Victor Gunasekara

This is the third and last of the Vaccagotta suttas to be included in the Middle Length Collection. There are other discourses in the Pali Canon given to this same wanderer who became a disciple of the Buddha and attained to arahant hood.

The first of the three discourses dealt with the threefold knowledge to which alone the Buddha laid exclusive claim. The second dealt with the ten “unanswered” questions, and the reason why the Buddha did not deal with this kind speculative view. In the present discourse, styled the “Greater Discourse” a number of related questions are dealt with.

The discourse begins with Vacca asking the difference between *kusala* and *akusala*. These terms are translated as wholesome and unwholesome by Bhikkhu Bodhi, as skilled and unskilled by Horner and as merit and demerit by Thanissaro Bhikkhu. I think Horner’s translation is the more accurate. The next two sections give the Buddha’s answer. In §4 the threefold division of greed, hatred and delusion are given as unskillful (while their opposites are skillful). This is a very common listing in the dhamma and needs no further comment. In §5 ten factors are enumerated both in their negative and positive aspects. The first three of these are the first three of the five precepts, The fourth precept (on wrong speech) is expanded into false speech, malicious speech, harsh speech and gossip. There is no mention of the traditional fifth precept on intoxication. The final three factors of unskillfulness are covetousness, ill-will and wrong view.

In the next part of the discourse (§§7-12) Vacca asks about the different sections of the Sangha, their capability of attainment of the final goal, and how numerous they are. As far as the number attaining the goal is concerned the Buddha says that they number in excess of five hundred. As all references to absolute numbers in the discourses are merely hyperbole we have to take this to mean that an unspecified large number are involved. The following six categories are specifically identified:

1. *Bhikkhus*. They must destroy the taints (*āsavā*) by realising for oneself with direct knowledge here and now and enters upon and abides in the deliverance of mind and deliverance by wisdom. This state is thus not exclusive to the Buddha. (§7)
2. *Bhikkhunīs*. The same remark as for bhikkhus is made with respect to bhikkhunīs. Thus there is no difference as to the gender of the disciple. (§8)
3. *Male disciples who have destroyed the five lower fetters*. The on difference here is that they attain nibbāna after first reappearing spontaneously in the pure abodes. (§9)
4. *Male disciples who are still addicted to sensual pleasures*. Here their destiny is simply stated as “gone beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in

the Teacher's Dispensation". This is considered as equivalent to (§10)

5. *Female disciples who have destroyed the five lower fetters.* Their destiny is the same as the corresponding male disciples (3 above). (§11)

6. *Female disciples who are still addicted to sensual pleasures.* Their destiny is the same as the corresponding male disciples (4 above). (§12).

After hearing the destinies of those members of the Sangha who have successfully completed what is expected of them Vacca praises the Buddha who confirms the ultimate liberation of all these classes of disciples, giving the analogy of the river Ganges which inexorably flows to the ocean.

Vacca then requests admission to the Order, and he is exempted from the four month probation usually expected of members of other sects who wish to enter the Order of the Buddha. Then the narrative resumes after a fortnight when Vacca again requests further instruction in the Dhamma. The Buddha then asks him to develop serenity (*samata*) and insight (*vipassanā*). This is one of the few references in the Canon to these two types of "meditation" which have now entered the standard repertoire of the meditation teacher. It must be remembered that when Vacca is recommended these disciples he has already been admitted as a member of the order, and according to the commentary had achieved the status of a non-returner. Almost all the lay persons to whom these meditations are now recommended are far from achieving these states.

According to this sutta the practice of *samatha* and *vipassanā* leads to the penetration of many elements (*dhātu*). What is meant by "elements" in this context is what is known as psychic powers. The psychic powers that are specifically mentioned are the following;

- (1) Several supernormal abilities like reproducing oneself, vanishing and appearing, walk through physical obstacles, walk on water, touch the moon and the sun, etc.;
- (2) Divine Ear, which is an extremely acute form of hearing;
- (3) Reading the minds of others;
- (4) Recollection of past lives;
- (5) See the operation of the law of kamma;
- (6) The deliverance of mind and deliverance by wisdom.

Other than the last one, which does not involve the violation of a physical law it is difficult to give a rational interpretation for the other psychic powers. Whether they are later additions by monks to the Canon we will never know. How meditation on calmness and insight can lead to powers (1) to (5) is not explained and difficult to understand. But because the dhamma requires that only those things that are empirically verifiable need be accepted (as stated in the Kalama sutta) the modern rational Buddhist is entitled to dismiss many of supernormal and psychic claims.

This sutta contains a restatement of many of the central teachings of the Buddha.

2. The Greater Discourse to Vaccagotta

Translated by Bhikkhu Bodhi

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then the wanderer Vacchagotta went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the Blessed One:

3. I have had conversations with Master Gotama for a long time. It would be good if Master Gotama would teach me in brief the wholesome and the unwholesome."

I can teach you the wholesome and the unwholesome in brief, Vaccha, and I can teach you the wholesome and the unwholesome in length. Still I will teach you the wholesome and the unwholesome in brief. Listen and attend closely to what I shall say. "Sir," he replied. The Blessed One said this:

4. "Vaccha, greed is unwholesome, non-greed is wholesome; hate is unwholesome, non-hate is wholesome; delusion is unwholesome, non-delusion is wholesome. In this way three things are unwholesome and the other three

things are wholesome.

5. “Killing living beings is unwholesome, abstention from killing living beings is wholesome; taking what is not given is unwholesome, abstention from taking what is not given is wholesome; misconduct in sensual pleasures is unwholesome, abstention from misconduct in sensual pleasures is wholesome; false speech is unwholesome, abstention from false speech is wholesome; malicious speech is unwholesome, abstention from malicious speech is wholesome; harsh speech is unwholesome, abstention from harsh speech is wholesome; gossip is unwholesome, abstention from gossip is wholesome; covetousness unwholesome, uncovetousness is wholesome; ill will is unwholesome, non-ill will is wholesome; wrong view is unwholesome, right view is wholesome. In this way ten things are unwholesome and the other ten things are wholesome.

6. “When a bhikkhu has abandoned craving, cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising, then that bhikkhu is an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge.”

7. “Apart from Master Gotama, is there any one bhikkhu, Master Gotama’s disciple, who by realising for himself with direct knowledge here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints?¹

“There are not only one hundred, Vaccha, or two or three or four or five hundred, but far more bhikkhus, my disciples, who by realising for themselves with direct knowledge here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.”

8. “Apart from Master Gotama. and the bhikkhus, is there any one bhikkhunī, Master Gotama’s disciple, who by realising for herself with direct knowledge here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints?”

“There are not only one hundred ... or five hundred, but far more bhikkhunīs, my disciples, who by realising for themselves with direct knowledge here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.”

9. “Apart from Master Gotama and the bhikkhus and bhikkhunīs, is there any one man lay follower, Master Gotama’s disciple, clothed in white leading a life of celibacy who, with the destruction of the five lower fetters, will reappear spontaneously [in the Pure Abodes] and there attain final Nibbana without ever returning from that world?²

“There are not only one hundred ... or five hundred, but far more men lay followers, my disciples, clothed in white leading lives of celibacy who, with the destruction of the five lower fetters, will reappear spontaneously [in the Pure Abodes] and there attain final Nibbana without ever returning from that world.”

10. “Apart from Master Gotama, the bhikkhus and bhikkhunīs, and the men lay followers clothed in white leading lives of celibacy, is there any one man lay follower, Master Gotama’s disciple, clothed in white enjoying sensual pleasures, who carries out his instruction, responds to his advice, has gone beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher’s Dispensation?”³

“There are not only one hundred ... or five hundred, but far more men lay followers, my disciples, clothed in white enjoying sensual pleasures, who carry out my instruction, respond to my advice, have gone beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher’s Dispensation.”

11. “Apart from Master Gotama, the bhikkhus and bhikkhunīs, and the men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, is there any one woman lay follower, Master Gotama’s disciple, clothed in white leading a life of celibacy who, with the destruction of the five lower fetters, will reappear spontaneously [in the Pure Abodes] and there attain final Nibbana without ever returning from that world?”

“There are not only one hundred ... or five hundred, but far more women lay followers, my disciples, clothed in white leading lives of celibacy who, with the destruction of the five lower fetters, will reappear spontaneously [in the

1. This question and the next refer to arahantship, which (according to MA) Vacchagotta thought may have been an exclusive prerogative of the Buddha.

2. This question refers to the non-returner. Even though the non-returner may remain in the lay life, he necessarily observes celibacy because he has cut off the fetter of sensual desire.

3. This question refers to the stream-enterer and the once returner, who may still indulge in sensual pleasures if they remain in the lay life.

Pure Abodes] and there attain final Nibbana without ever returning from that world.”

12. “Apart from Master Gotama, the bhikkhus and bhikkhunīs, and the men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, and the women lay followers clothed in white leading lives of celibacy, is there any one woman lay follower, Master Gotama’s disciple, clothed in white enjoying sensual pleasures, who carries out his instruction, responds to his advice, has gone beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher’s Dispensation?”

“There are not only one hundred ... or five hundred, but far more women lay followers, my disciples, clothed in white enjoying, sensual pleasures, who carry out my instruction, respond to my advice, have gone beyond doubt, become free of perplexity, gained intrepidity, and become independent of others in the Teacher’s Dispensation.”

13. “Master Gotama, if only Master Gotama were accomplished in this Dhamma, but no bhikkhus were accomplished, then this holy life would be deficient in that respect; but because Master Gotama and bhikkhus are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama and bhikkhus were accomplished in this Dhamma, but no bhikkhunīs were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus, and bhikkhunīs are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus, and bhikkhunīs were accomplished in this Dhamma, but no men lay followers clothed in white leading lives of celibacy were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white leading lives of celibacy are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white leading lives of celibacy were accomplished in this Dhamma, but no men lay followers clothed in white enjoying sensual pleasures were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white ... were accomplished in this Dhamma, but no women lay followers clothed in white leading lives of celibacy were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, men lay followers clothed in white ... and women lay followers clothed in white leading lives of celibacy are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus and bhikkhunīs, men lay followers clothed in white ... and women lay followers clothed in white leading lives of celibacy were accomplished in this Dhamma, but no women lay followers clothed in white enjoying sensual pleasures were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, and women lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, are accomplished in this Dhamma, this holy life is thus complete in that respect.

14. “Just as the river Ganges inclines towards the sea, slopes towards the sea, flows towards the sea, and merges with the sea, so too Master Gotama’s assembly with its homeless ones and its householders inclines towards Nibbana, slopes towards Nibbana, flows towards Nibbana, and merges with Nibbana.

15. “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under Master Gotama, I would receive the full admission.”

16. “Vaccha, one who formerly belonged to another sect and desires the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of four months, if the bhikkhus are satisfied with him, they give him the going forth and the full admission to the bhikkhus’ state. But I recognise individual differences in this matter.”

“Venerable sir, if those who formerly belonged to another sect and desire the going forth and the full admission in this Dhamma and Discipline live on probation for four months, and if at the end of the four months the bhikkhus being satisfied with them give them the going forth and the full admission to the bhikkhus’ state, then I will live on probation for four years. At the end of the four years if the bhikkhus are satisfied with me, let them give me the going forth and the full admission to the bhikkhus’ state.”

17. Then the wanderer Vacchagotta received the going forth under the Blessed One, and he received the full admission. Not long after his full admission, a half-month after his full admission, the venerable Vacchagotta went to

the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One: “Venerable sir, I have attained whatever can be attained by the knowledge of a disciple in higher training, by the true knowledge of a disciple in higher training. Let the Blessed One teach me the Dhamma further.”⁴

18. “In that case, Vaccha, develop further two things: serenity and insight. When these two things are developed further, they will lead to the penetration of many elements.

19. “To the extent that you may wish: ‘May I wield the various kinds of supernormal power: having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through an enclosure, through a mountain, as though through space; may I dive in and out of the earth as though it were water; may I walk on water without sinking as though it were earth; seated crosslegged, may I travel in space like a bird; with my hand may I touch and stroke the moon and sun so powerful and mighty; may I wield bodily mastery even as far as the Brahma-world’ you will attain the ability to witness any aspect therein, there being a suitable basis.”⁵

20. “To the extent that you may wish: ‘May I, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and the human, those that are far as well as near’ - you will attain the ability to witness any aspect therein, there being a suitable basis.

21. “To the extent that you may wish: ‘May I understand the minds of other beings, of other persons, having encompassed them with my own mind. May I understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; may I understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; may I understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; may I understand a contracted mind as contracted and a distracted mind as distracted; may I understand an exalted mind as exalted and an unexalted mind as unexalted; may I understand a surpassed mind as surpassed, and an unsurpassed mind as unsurpassed; may I understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; may I understand a liberated mind as, liberated and an unliberated mind as unliberated’ - you will attain the ability to witness any aspect therein, there being a suitable basis.

22. “To the extent that you may wish: ‘May I recollect my manifold past lives, that is, one birth, two births ... (as Sutta 51, §24) ... Thus with their aspects and particulars may I recollect my manifold past lives’ - you will attain the ability to witness any aspect therein, there being a suitable basis.

23. “To the extent that you may wish: ‘May I, with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... (as Sutta 51, §25) ... and may I understand how beings pass on according to their actions’ - you will attain the ability to witness any aspect therein, there being a suitable basis.

24. “To the extent that you may wish: ‘May I, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints’ - you will attain the ability to witness any aspect therein, there being a suitable basis.”

25. Then the venerable Vacchagotta, having delighted and rejoiced in the Blessed One’s words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

26. Before long, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Vacchagotta, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to this state of being.” And the venerable Vacchagotta became one of the arahants.

27. Now on that occasion a number of bhikkhus were going to see the Blessed One. The venerable Vacchagotta saw them (orning in the distance. Seeing them, he went to them and asked them: “Where are the venerable ones going?”

“We are going to see the Blessed One, friend.”

In that case, may the venerable ones pay homage in my name with their heads at the Blessed One’s feet,

4. MA: He had attained the fruit of the non-returner and came to ask the Buddha about the practice of insight for attaining the path of arahantship. However, the Buddha saw that he had the supporting conditions for the six direct knowledges. Thus he taught him serenity for producing the five mundane direct knowledges and insight for reaching arahantship.

5. The suitable basis (*ayatana*) is the fourth jhana for the five direct knowledges and insight for arahantship.

saying: ‘Venerable sir, the bhikkhu Vacchagotta pays homage with his head at the Blessed One’s feet.’ Then say: ‘The Blessed One has been worshipped by me, the Sublime One has been worshipped by me.’⁶

“Yes, friend,” those bhikkhus replied. Then they went to the Blessed One, and after paying homage to him, they sat down at one side and told the Blessed One: “Venerable sir, the venerable Vacchagotta pays homage with his head at the Blessed One’s feet, and he says: ‘The Blessed One has been worshipped by me, the Sublime One has been worshipped by me.’”

28. “Bhikkhus, having encompassed his mind with my own mind, I already knew of the bhikkhu Vacchagotta: ‘The bhikkhu Vacchagotta has attained the threefold true knowledge and has great supernormal power and might.’ And deities also told me this: ‘The bhikkhu Vacchagotta has attained the threefold true knowledge and has great supernormal power and might.’”

That is what the Blessed One said. Those bhikkhus were satisfied and delighted in the Blessed One’s words.

3. Greater Discourse to Vacchagotta

Translated by Horner (PTS)

1. Thus have I heard: At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels’ feeding place.

2. Then the wanderer Vacchagotta approached the Lord; having approached, he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, the wanderer Vacchagotta spoke thus to the Lord:

3. “It is a long time since I had a conversation with the good Gotama.¹ It were good if the revered Gotama were to teach me in brief what is skilled and what is unskilled.”

I, Vaccha, could teach you what is skilled and what is unskilled in brief; and I, Vaccha, could teach you what is skilled and what is unskilled in full. But I, Vaccha, will teach you what is skilled and what is unskilled in brief. Listen to it, attend carefully, and I will speak.” “Yes, sir,” the wanderer Vacchagotta answered the Lord in assent. The Lord spoke thus:

4. “Greed, Vaccha, is unskill, absence of greed is skill. Aversion, Vaccha, is unskill, absence of aversion is skill. Confusion, Vaccha, is unskill, absence of confusion is skill. These are the three things that are unskilled, Vaccha, the three that are skilled.

5. Then, Vaccha, onslaught on creatures’ is unskill, restraint from onslaught on creatures is skill. Taking what has not been given, Vaccha, is unskill, restraint from taking what has not been given is skill. Wrong conduct in regard to sense-pleasures, Vaccha, is unskill, restraint from wrong conduct in regard to sense-pleasures is skill. Lying speech, Vaccha, is unskill, restraint from lying speech is skill. Slandorous speech, Vaccha, is unskill, restraint from slanderous speech is skill. Harsh speech, Vaccha, is unskill, restraint from harsh speech is skill. Frivolous chatter, Vaccha, is unskill, restraint from frivolous chatter is skill. Covetousness, Vaccha, is unskill, absence of covetousness is skill. Malevolence, Vaccha, is unskill, absence of malevolence is skill. Wrong view, Vaccha, is unskill, right view is skill.² These are the ten things that are unskilled, Vaccha, and the ten that are skilled.

6. When craving, Vaccha, has been got rid of by a monk, cut off at the root, made like a palm-tree stump that can come to no further existence in the future, he is a monk who is a perfected one, canker-waned, who has lived the life, done what was to be done, laid down the burden, attained his own goal, the fetters of becoming quite destroyed, freed by right profound knowledge.”

7. Let be the good Gotama. Has the good Gotama even one monk who is a disciple and who, by the destruction

6. *Paricinnno me Bhagava, paricinnno me Sugato*. This is an indirect way of informing the Buddha of his attainment of arahantship. The bhikkhus did not understand this, and therefore the Buddha interprets its significance for them.

1. MA. iii. 199-200 points out that the two foregoing Discourses were spoken to him, also the *Avyāvaṭa Saṃyutta* (8. iv. 391 ff.) and a discourse in the *Ang.* (A. v. 193). While it is reasonably clear that the two foregoing Discourses were, in fact spoken to Vacchagotta before this “Greater” one, we have no idea, of the length of time that separated any of them.

2. This sentence is quoted at Kvu. 505.

of the cankers, having realised here and now by his own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering on them is abiding in them?”

“Not merely a hundred, Vaccha, nor two hundred, three hundred, four hundred nor five hundred, but far more are those monks, disciples of mine, who, by the destruction of the cankers, having realised here and now by their own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering on them are abiding in them.”

8. “Let be the good Gotarna, let be the monks. But has the good Gotama even one nun who is a disciple and who, by the destruction of the cankers, having realised here and now by her own superknowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering on them is abiding in them?”

“Not merely a hundred, Vaccha, nor two, three, four or five hundred, but far more are those nuns, disciples of mine, who, by the destruction of the cankers, having here and now realised by their own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering on them are abiding in them.”

9. “Let be the good Gotama, let be the monks, let be the nuns. But has the good Gotama even one layfollower who is a disciple, a householder clothed in white, a Brahma-farer who, by the utter destruction of the five fetters binding to this lower (shore) is of spontaneous uprising, one who has attained nibbāna there and is not liable to return from that world?”

“Not merely a hundred, Vaccha, nor ... five hundred, but far more are those layfollowers, disciples of mine, householders clothed in white, Brahma-farers, who by the utter destruction of the five fetters binding to this lower (shore), [491] are of spontaneous uprising, those who have attained nibbina there and are not liable to return from that world.”

10. “Let be the good Gotama, let be the monks, let be the nuns, let be the lay-followers who are householders clothed in white, Brahma-farers. But has the good Gotama even one lay-follower who is a disciple, a householder clothed in white, and who, (though) an enjoyer of sense-pleasures, is a doer of the instruction, one who accepts the exhortation, who has crossed over doubt and, perplexity gone, fares in the Teacher’s instruction, won to conviction, not relying on others?”

“Not merely a hundred, Vaccha, nor ... five hundred, but far more are these layfollowers, disciples of mine, householders clothed in white, and who, (though) enjoyers of sense-pleasures are doers of the instruction, those who accept the exhortation, who have crossed over doubt and, perplexity gone, fare in the Teacher’s instruction, won to conviction, not relying on others.”

11. “Let be the good Gotama, let be the monks, let be the nuns, let be the lay-followers who are householders clothed in white, Brahma-farers, let be the lay-followers who are householders clothed in white, enjoyers of sense-pleasures. But has the good Gotama even one woman lay-follower who is a disciple, a householder clothed in white, a Brahma-farer who, by the utter destruction of the five fetters binding to this lower (shore), is of spontaneous uprising, one who has attained nibbāna there and is not liable to return from that world?”

“Not merely a hundred, Vaccha, nor ... five hundred, but many more are those women lay-followers, disciples of mine, householders clothed in white, Brahma-farers who, by the utter destruction of the five fetters binding to this lower (shore), are of spontaneous uprising, those who have attained nibbāna there and are not liable to return from that world.”

12. “Let be the good Gotama, let be the monks, let be the nuns, let be the lay-followers who are householders clothed in white, Brahma-farers, let be the lay-followers who are householders clothed in white, enjoyers of sense-pleasures, let be the women lay-followers who are householders clothed in white, Brahma-farers. But has the good Gotama even one woman layfollower who is a disciple, a householder clothed in white, and who, (though) an enjoyer of sense-pleasures, is a doer of the instruction, one who accepts the exhortation, who has crossed over doubt and, perplexity gone, fares in the Teacher’s instruction, won to conviction, not relying on others?”

Not merely a hundred, Vaccha, nor two, three, four or five hundred, but many more are those women lay-followers, disciples of mine, householders clothed in white, and who, (though) enjoyers of sense-pleasures, are doers of the instruction, those who accept the exhortation, who have crossed over doubt and, perplexity gone, fare in the Teacher’s instruction, won to conviction, not relying on others.”

13. “If, good Gotama, the revered Gotarna had himself undertaken this *dhamina* but the monks had not undertaken it, then this Brahma-faring would have been incomplete as to this factor. But because the revered Gotama has undertaken this *dhantma* and the monks have undertaken it as well, so is this Brahma-faring complete as to this factor. If, good Gotama, the revered Gotama had himself undertaken this *dhamina* and the monks had undertaken it

as well, but not the nuns, then this Brahma-faring would have been incomplete as to this factor. But because the revered Gotama has undertaken this *dhamma* and the monks and the nuns have undertaken it as well, so is this Brahma-faring complete as to this factor. If good Gotama, the revered Gotama had himself undertaken this *dhamma* and the monks and the nuns had undertaken it as well, but not the lay-followers who are householders clothed in white, Brahma-farers, then this Brahma-faring would have been incomplete as to this factor. But because the revered Gotama has undertaken this *dhamma* and the monks and the nuns and the lay-followers who are householders clothed in white, Brahma-farers, have undertaken it as well, so is this Brahma-faring complete as to this factor. If, good Gotama, the revered Gotama had himself undertaken this *dhamma* and the monks and the nuns and the lay-followers who are householders clothed in white, Brahma-farers, had undertaken it as well, but not the lay-followers who are householders clothed in white, enjoyers of sense-pleasures, then this Brahma-faring would have been incomplete as to this factor. But because the revered Gotama has undertaken this *dhamma*, and the monks and the nuns and the lay-followers who are householders clothed in white, Brahma-farers, and the lay-followers who are householders clothed in white, enjoyers of sense-pleasures, have undertaken it as well, so is this Brahma-faring complete as to this factor. If, good Gotama, the revered Gotama had himself undertaken this *dhamma* and the monks and ... the lay-followers who are householders clothed in white, enjoyers of sense-pleasures, had undertaken it as well, but not the women lay followers who are householders clothed in white, Brahma-farers, then this Brahma-faring would have been incomplete as to this factor. But because the revered Gotama has undertaken this *dhamma*, and the monks and the nuns and the lay-followers who are householders clothed in white, Brahma-farers, and the lay-followers who are householders clothed in white, enjoyers of sense-pleasures, and the women lay-followers, who are householders clothed in white, Brahma-farers, have undertaken it as well, so is this Brahma-faring complete as to this factor. If, good Gotama, the revered Gotama had himself undertaken this *dhamma* and the monks and ... the women lay-followers who are householders clothed in white, Brahma-farers, had undertaken it as well, but not the women lay-followers who are householders clothed in white, enjoyers of sense-pleasures, then the Brahma-faring would have been incomplete as to this factor. But because the revered Gotama has undertaken this *dhamma*, and his monks and the nuns and the lay-followers who are householders clothed in white, Brahma-farers, and the lay-followers who are householders clothed in white, enjoyers of sense-pleasures, and the women lay-followers, who are householders clothed in white, Brahma-farers, and the women lay-followers who are householders clothed in white, enjoyers of sense-pleasures, have undertaken it as well, so is this Brahma-faring complete as to this factor.

14. Good Gotama, as the river Ganges,³ sliding towards the sea, tending towards the sea, inclining towards the sea, stands knocking at³ the sea, even so this company of the good Gotama, comprising householders and those that have gone forth,⁴ sliding towards nibbāna, tending towards nibbāna, inclining towards nibbāna, stands knocking at nibbāna.

15. It is excellent, good Gotama, excellent, good Gotama. It is as if, good Gotama, one might set upright what had been upset, or disclose what had been covered, or might show the way to one that had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes—even so in many a figure is *dhamma* made clear by the revered Gotama. I am going to the revered Gotama for refuge and to *dhamma* and to the Order of monks. May I receive the going forth in the good Gotama's presence, may I receive ordination."

16. "Vaccha, if a former member of another sect wishes for the going forth in this *dhamma* and discipline, wishes for ordination, he undertakes probation for four months; at the end of the four months the monks, if they so decide, may let him go forth, may ordain him into the status of a monk; but even here differences among individuals are known to me."

"If, revered sir, former members of other sects, desiring the going forth in this *dhamma* and discipline, desiring ordination, undertake probation for four months, and at the end of the four months the monks, if they so decide, let them go forth, ordain them into the status of a monk, then will I undertake probation for four years; at the end of the four years the monks, if they so decide, may let me go forth, may ordain me into the status of a monk."

17. But the wanderer Vacchagotta received the going forth in the Lord's presence, he received ordination. Not long after the venerable Vacchagotta was ordained, half a month after he was ordained, he approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful

3. *āhacca tiṭṭhati*, stands knocking or striking at. Cf. S. ii. 43, 45, 58, 80, *amatadvāram āhacca tiṭṭhati*.

4. *parisā sagahaṭṭhapabbajitū*; cf. Vin. i. 115.

distance, the venerable Vacchagotta spoke thus to the Lord: “Revered sir, I have attained as much as can be attained by a learner’s knowledge, a learner’s lore.⁵ Let the Lord teach me some further *dhamma*.”⁶

18. “Well then, do you, Vaccha, develop two things further: calm and vision. If these two things: calm and vision, are developed further, Vaccha, they will conduce to the penetration of a variety of elements.⁷

19. If you, Vaccha, should wish like this: ‘May I experience’ the various forms of psychic power: having been one may I be manifold, having been manifold may I be one; manifest or invisible may I go unhindered through a wall, through a rampart, through a mountain as if through air; may I plunge into the earth and shoot up again as if in water; may I walk upon the water without parting it as if on the ground; sitting cross-legged, may I travel through the air like a bird on the wing; with my hand may I rub and stroke this moon and sun although they are of such mighty power and majesty; and even as far as the Brahma-world may I have power in respect of my person’ – you will achieve what may be realised here and there⁸ so long as there is the objective.⁹

20. If you, Vaccha, should wish like this: ‘May I, with the purified *deva*-hearing surpassing that of men, hear both (kinds of) sounds – *deva*-like ones and human ones, whether they be far or near’ – you will achieve what may be realised here and there, so long as there is the objective.¹⁰

21. If you, Vaccha, should wish like this: ‘May I know intuitively by mind the minds of other beings, of other individuals, so that I may know intuitively of a mind that is full of attachment ... aversion ... confusion, that it is full of attachment ... aversion ... confusion; or of a mind that is without attachment ... aversion ... confusion, that it is without attachment ... without aversion ... without confusion; or that I may know intuitively of a mind that is contracted that it is contracted, or of a mind that is distracted that it is distracted, or of a mind that has become great that it has become great, or of a mind that has not become great that it has not become great, or of a mind with (some other mental state) superior to it that it has (some other mental state) superior to it, or of a mind that has no (other mental state) superior to it that it has no (other mental state) superior to it, or of a mind that is composed that it is composed, or of a mind that is not composed that it is not composed, or of a mind that is freed that it is freed, or of a mind that is not freed that it is not freed’ – you will achieve what may be realised here and there, so long as there is the objective.

22. If you, Vaccha, should wish like this: ‘May I recollect (my) manifold former habitations, that is to say one birth, two births, three ... four ... five ... ten ... twenty ... thirty ... forty ... fifty ... a hundred ... a thousand ... a hundred thousand births, many an eon of integration, many an eon of disintegration, many an eon of integration-disintegration; such a one was I by name, having such and such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I came to be in another state where such a one was I by name, having such and such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this I arose here. Thus I recollect (my) divers former habitations in all their modes and detail’ – you will achieve what may be realised here and there, so long as there is the objective.

23. If you, Vaccha, should wish like this: ‘With the purified *deva*-vision surpassing that of men, may I behold beings as they pass hence or come to be – mean, excellent, comely, ugly, in a good bourn, in a bad bourn according to the consequences of deeds; may I comprehend: Indeed these worthy beings were possessed of wrong conduct in body, speech and thought, they were scoffers at the ariyans, holding a wrong view, incurring deeds consequent on a wrong view – these, at the breaking up of the body after dying, have arisen in a sorrowful state, a bad bourn, the abyss, Niraya Hell. But these worthy beings who were possessed of right conduct in body, speech and thought, who were not scoffers at the ariyans, holding a right view, incurring deeds consequent on a right view – these at the breaking up of the body after dying, have arisen in a good bourn, a heaven world. Thus with the purified *deva*-vision surpassing that of men

5. *vijjā*. MA. iii. 201 quotes *Dhs.* 1016, 1400, *katame ca dhammā sekhā?* says non-returning was attained.

6. *uttariṃ dhainmṃ*.

7. *dhatu*.

8. With the following *cf.* M. i. 34.

9. *tatra tatr’ eva sakkhibhabbatam pāpunissasi*

10. *sati sati āyatane*, quoted at DA. 125. MA. iii. 202, iv. 146 explain by *kāraṇe*. *Cf.* Jā. i. 251, *anāyatane akāraṇe*.

Āyātana seems almost to be cause, right object, objective, inducement or sufficient reason. Same expression is used at M. iii. 96, A. iii. 27.

may I behold beings as they pass hence, as they come to be, may I comprehend that they are mean, excellent, comely, ugly, in a good bourn, in a bad bourn according to the consequences of deeds' – you will achieve what may be realised here and there, so long as there is the objective.

24. If you, Vaccha, should wish like this: 'By the destruction of the cankers, having realised here and now by my own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering thereon, may I abide therein' – you will achieve what may be realised here and there, so long as there is the objective."

25. Then the venerable Vacchagotta, having rejoiced in what the Lord had said, having given thanks, rising from his seat, having greeted the Lord, departed keeping his right side towards him.

26. Then the venerable Vacchagotta, having soon realised here and now through his own super-knowledge that incomparable goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, entering on it, abided in it. And he understood: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or so. And the venerable Vacchagotta became one of the perfected ones.¹¹

27. Now at that time a number of monks were going to see the Lord. The venerable Vacchagotta saw these monks coming in the distance; having seen them, he approached these monks; having approached, he spoke thus to these monks: "But now, where are you venerable ones going?"

"We are going to see the Lord, your reverence."

"Well then, in my name let the venerable ones salute the Lord's feet with their heads, saying, 'Revered sir, the monk Vacchagotta salutes the Lord's feet with his head,¹² and then say: 'The Lord is waited on by me, the Well-farer is waited on by me.'"

"Yes, your reverence," these monks answered the venerable Vacchagotta in assent. Then these monks approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance these monks spoke thus to the Lord:

"Revered sir, the venerable Vacchagotta salutes the Lord's feet with his head and speaks thus: 'The Lord is waited on by me, the Well-farer is waited on by me.'"

"Monks, by a reasoning of mind I already knew the mind of the monk Vacchagotta: of threefold knowledge is the monk Vacchagotta, of great psychic power, of great majesty. And *devatās* also told me this matter:¹³ 'Of threefold knowledge is the monk Vacchagotta, revered sir, he is of great psychic power, of great majesty.' "

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

4. The Major Discourse to Vaccagotta Translated by Thannissaro Bhikkhu

1. I heard thus. At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha.

2. Then the wandering ascetic Vacchagotta approached the Blessed One, exchanged friendly greetings and sat on a side and said, to the Blessed One.

3. 'It's a long time since, we could have a conversation with good Gotama. We like to know merit and demerit in short,'

'Vaccha, I will tell you merit and demerit in short and in detail as well. Now listen to it in short, I will tell you'. The wandering ascetic Vacchagotta agreed and the Blessed One said thus:

4. Vaccha, greed is demerit, non-greed is merit. Anger is demerit and non-anger is merit. Delusion is demerit

11. His verse is at *Thag.* 112.

12. *paricīṇṇa*; cf. 8. iv. 57; *Thaq.* 178, 604, 687, 792, 891.

13. M.A. iii. 202 explains by *tesaṃ guṇānaṃ lābhi devatā*: *devatās* are the recipients of (or, are possessed of, or, are physically intuitive of) these qualities; cf. DA 120. It is possible that in such contexts *devatā* stands for a mental or physical faculty.

and non-delusion is merit. Vaccha these three are demerit, and the other three are merit.

5. Vaccha, destroying life is demerit, abstaining from destroying life is merit. Taking what is not given is demerit, abstaining from taking what is not given is merit. Misbehaviour in sexuality is demerit, abstaining from misbehaviour in sexuality is merit. Telling lies is demerit, abstaining from telling lies is merit. Slandering is demerit, abstaining from slandering is merit. Rough talk is demerit, abstaining from rough talk is merit. Frivolous talk is demerit and abstaining from frivolous talk is merit. Coveting is demerit, abstaining from coveting is merit. Bearing an angry mind is demerit and a not angry mind is merit. Wrong view is demerit and right view is merit. Vaccha, these ten are demerit and the other ten are merit.

6. Vaccha, when the bhikkhu, dispels craving pulls it out with the roots, makes it a palm stump, and makes it a thing that does not grow again, that bhikkhu is perfect. He is with desires destroyed, the holy life lived, done what should be done, the weight put down He has come to the highest good, with the bond 'to be' destroyed He rightfully knowing, is released.'

7. 'Good, Gotama, wait! Is there a single bhikkhu a disciple of Gotama, who has destroyed desires, has released the mind from desires and released through wisdom, abiding, here and now?'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more bhikkhus, disciples of mine, who have destroyed desires, the mind released from desires and released through wisdom, here and now abiding.'

8. 'Good, Gotama, wait! Let alone bhikkhus. Is there a single bhikkhuni a disciple of Gotama, who has destroyed desires has released the mind from desires and released through wisdom, here and now, have realised?'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many, more bhikkhunis, disciples of mine, who have destroyed desires, the mind released from desires and released through wisdom, here and now realising abide.'

9. 'Good, Gotama, wait! Other than bhikkhus, and bhikkhunis. Is there a single lay disciple of Gotama, who wearing white clothes had led the holy life, has destroyed the five lower bonds to the sensual world, and is born spontaneously, not to proceed?'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more lay disciples of mine, who have destroyed the five lower bonds to the sensual world, and born spontaneously would not proceed.'

10. 'Good, Gotama, wait! Other than bhikkhus, bhikkhunis and lay disciples of Gotama, who wear white clothes and lead the holy life. Is there a single a lay disciple, who wears white clothes, leads the holy life, while partaking sensual pleasures, and doing the work in the dispensation has dispelled doubts. Has become confident of what should and should not be done, and does not need a teacher any more in the dispensation of the Teacher.'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more lay disciples of mine, wearing white clothes leading the holy life, while partaking sensual pleasures and doing the work in the dispensation have dispelled doubts have become confident of what should and should not be done and do not need a teacher any more.'

11. 'Good, Gotama, wait! Other than the bhikkhus, bhikkhunis, the lay disciples who have arisen spontaneously and will not proceed, and the ones who have entered the stream of the Teaching and are confident, is there a single female lay disciple of good Gotama. Who wears white clothes leads the holy life has destroyed the five lower bonds to the sensual world, and is born spontaneously not to proceed'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more female lay disciples of mine, who have destroyed the five lower bonds to the sensual world, and are born spontaneously not to proceed.'

12. 'Good, Gotama, wait! Other than the bhikkhus, bhikkhunis, lay disciples arisen spontaneously who would not proceed and the ones who have entered the stream of the Teaching and are confident and the lay female disciples who have arisen apontaneously not to proceed is there is a single female lay disciple. Who wears white clothes leads the holy life, while partaking sensual pleasures, and doing the work in the dispensation has dispelled doubts, has become confident, of what should and should not be done and does not need a teacher any more.'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more female lay disciples of mine wearing white clothes lead the holy life, while partaking sensual pleasures, doing the work in the dispensation have dispelled doubts. Have become confident of what should and should not be done. They do not need a teacher any more in the dispensation of the Teacher.'

13. ‘Good Gotama, if in this Dispensation good Gotama only was perfect and not the bhikkhus, by that factor this holy life is incomplete. Since good Gotama, as well the bhikkhus are perfected, this holy life is complete. If in this Dispensation good Gotama and the bhikkhus only were perfected and not the bhikkhunis by that this holy life is incomplete. Since good Gotama, the bhikkhus and the bhikkhunis are perfected, this holy life is complete. If in this Teaching good Gotama, the bhikkhus and the bhikkhunis were perfected and not the lay disciples who wear white clothes and lead the holy life by that, this holy life is incomplete. Since good Gotama, the bhikkhus bhikkhunis and the lay disciples, who wear white clothes are also perfected, this holy life is complete. If in this Dispensation good Gotama, the bhikkhus bhikkhunis and the lay disciples who wear white clothes and lead the holy life were perfected and not the lay disciples who wear white clothes and partake sensual pleasures by that, this holy life is incomplete. Since good Gotama, the bhikkhus, bhikkhunis and the lay disciples who wear white clothes and lead the holy life and also the lay disciples who wear white clothes and partake sensual pleasures are also perfected, this holy life is complete. If in this Teaching good Gotama, the bhikkhus, bhikkhunis, the lay disciples who wear white clothes and lead the holy life and the lay disciples who wear white clothes and partake sensual pleasures, were perfected and not the lay disciples female who wear white clothes and lead the holy life by that factor this holy life is incomplete. Since good Gotama, the bhikkhus, bhikkhunis, lay disciples who wear white clothes and lead the holy life, lay disciple who wear white clothes and partake sensual pleasures and also the lay disciple female who wear white clothes and lead the holy life are also perfected, this holy life is complete. If in this Teaching good Gotama, the bhikkhus, bhikkhunis, lay disciples who wear white clothes and lead the holy life, and lay disciples who wear white clothes and partake sensual pleasures and the lay disciples female who wear white clothes and lead the holy life, and not the lay disciples who wear white clothes and partake sensual pleasures by that this holy life is incomplete. Since good Gotama, the bhikkhus, bhikkhunis, lay disciples who wear white clothes and lead the holy life, lay disciple who wear white clothes and partake sensual pleasures and lay disciple female who wear white clothes and lead the holy life, and also lay disciples female who partake sensual pleasures are perfected, this holy life is complete.

14. ‘Good Gotama, like the Ganges, which bends towards the ocean, and flows straight into the ocean, likewise the gathering of good Gotama, those gone forth together with the householders are bent towards and stand close to extinction.

15. ‘Good Gotama, now I understand. It’s like something over turned is reinstalled. As something covered is made manifest. As the path is told to someone who had lost his way. As though an oil lamp was lighted for the darkness, for those who have sight to see forms. Good Gotama, the Teaching is explained in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I gain the going forth and the higher ordination in the dispensation of good Gotama.’

16. ‘Vaccha, one of another sect desiring the going forth and the higher ordination in this dispensation, should wait four months, as a period of probation. At the end of which time the bhikkhus pleased would give him the going forth and the higher ordination. It is to test the personal differences’.

‘Venerable sir, if one of another sect desiring the going forth and the higher ordination have to wait four months, on probation. I will be on probation for four years. When, the bhikkhus are pleased may they give me the going forth and the higher ordination.

17. The wandering ascetic Vacchagotta received the going forth and the higher ordination. Two weeks after venerable Vacchagotta received the higher ordination, he approached the Blessed One, worshipped, sat on a side and said to the Blessed One. ‘Venerable sir, I have gained the knowledge of a trainer. May the Blessed One instruct me further,’

18. ‘Then Vaccha, you should develop two things further. Develop calm and insight. Vaccha, when calm and insight is developed, it conduces to experiencing the various elements.

19. ‘Vaccha, when you desire, experience the various super-normal powers. One, becoming many and many becoming one. Go unobstructed through walls, embankments and mountains, as going through air. Dive, in and come out of earth as in water. Walk, unbroken on water, as on earth. Sit with legs crossed, in space, as birds small and large do. Touch the moon and sun, as powerful as they are. Wield power with the body as far as the world of brahma. That will be the eye -witness for the development of that and other mental faculty.

20. ‘Vaccha, when you desire, with the heavenly ear element purified beyond human, hear the various sounds, heavenly and human, far or near, to you that mindfulness becomes the eye-witness in that mental faculty.

21. ‘Vaccha, if you desire, penetrate and know the mental states of others. Know, the mind with greed and without greed, the angry mind and the not angry mind. the deluded mind and the non-deluded mind, the attentive mind

and the distracted mind, the developed mind and the undeveloped mind, the mind with a compare and the mind without a compare, the concentrated mind, and the unconcentrated mind, the released mind, and the unreleased mind. To you that mindfulness becomes the eye-witness in that mental faculty.

22. ‘Vaccha, if you desire, recollect the various manifold previous births. Such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty births, a hundred births, a thousand births, a hundred thousand births, an innumerable forward cycle of births, an innumerable backward cycle of births and an innumerable forward and backward cycle of births. There I was of such name, clan, disposition, supports and experiencing these pleasant and unpleasant feelings and with such a life span. Disappearing from there was born here, with such name, clan, disposition, supports and experiencing, these pleasant and unpleasant feelings. With such a life span. Disappearing from there is born here. Thus recollect the various manifold previous births that mindfulness, is the eye witness, in that mental faculty.

23. Vaccha, if you so desire with the heavenly eye element purified beyond human, see beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states. Know beings according their actions. These good beings, misbehaving by body, speech and mind, blaming noble ones, with wrong view and with the wrong view of actions, after death go to loss, go to decrease and are born in hell. These good beings, with right conduct by body, speech and mind, not blaming noble ones, with right view and with the right view of actions, after death go to increase and are born in heaven. Thus with the heavenly eye element purified beyond human see beings disappearing and appearing according their actions, and that mindfulness becomes the eye-witness to you in that mental faculty.

24. Vaccha, if you so desire, with the destruction of desires, release the mind of desires, and be released through wisdom, realising it here and now. That mindfulness becomes eye witness, in that mental faculty.

25. Then venerable Vacchagotta, delighted with the words of the Blessed One, got up from his seat, worshipped and circumambulated the Blessed One and went away.

26. Venerable Vacchagotta secluded and withdrawn from the crowd abode diligent for dispelling. For whatever reason sons of clansmen leave the household rightfully and go forth as a homeless that incomparable end of the holy life he, here and now realised and abode. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Vacchagotta became one of the perfect ones.

27. At that time many bhikkhus were going to see the Blessed One, and venerable Vacchagotta saw those bhikkhus in the distance, approached them and said to them: ‘Venerable ones, where are you going now?’.

‘Friend, we are going to see the Blessed One’.

‘If that is so, worship the feet of the Blessed One for me and tell -‘Venerable sir, the bhikkhu Vacchagotta worships the feet of the Blessed One and says, I’m a perfect. one’.

The bhikkhus agreed, approached the Blessed One, worshipped, sat on side and said. ‘Venerable sir, venerable Vacchagotta says he worships the feet of the Blessed One and says that he is perfected’

28. ‘Bhikkhus, even before, I knew that venerable Vacchagotta is perfect, I knew it by penetrating his mind. Bhikkhus, he is very powerful, knows the three knowledges. Even the gods informed me about this’.

The Blessed One said this and those bhikkhus delighted in the words of the Blessed One.

5. Pali Text of the Sutta

Mahāvachasuttam

1. Evaṃ me sutam– ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

2. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantam etadavoca–

3. “dīgharattāhaṃ bhotā gotamena sahakathī. Sādhu me bhavaṃ gotamo saṅkhittena kusalākusalaṃ desetū”ti.

“Saṅkhittenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ, vitthārenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ; api ca te ahaṃ, vaccha, saṅkhittena kusalākusalaṃ desessāmi. Taṃ suṇāhi,

sādhukam manasi karohi, bhāsissāmī”ti. “Evaṃ, bho”ti kho vacchagotto paribbājako bhagavato paccassosi. Bhagavā etadavoca—

4. “Lobho kho, vaccha, akusalam, alobho kusalam; doso kho, vaccha, akusalam, adoso kusalam; moho kho, vaccha, akusalam, amoho kusalam. Iti kho, vaccha, ime tayo dhammā akusalā, tayo dhammā kusalā.

5. “Pāṇātipāto kho, vaccha, akusalam, pāṇātipātā veramaṇī kusalam; adinnādānaṃ kho, vaccha, akusalam, adinnādānā veramaṇī kusalam; kāmesumicchācāro kho, vaccha, akusalam, kāmesumicchācārā veramaṇī kusalam; musāvādo kho, vaccha, akusalam, musāvādā veramaṇī kusalam; piṣuṇā vācā kho, vaccha, akusalam, piṣuṇāya vācāya veramaṇī kusalam; pharusā vācā kho, vaccha, akusalam, pharusāya vācāya veramaṇī kusalam; samphappalāpo kho, vaccha, akusalam, samphappalāpā veramaṇī kusalam; abhijjhā kho, vaccha, akusalam, anabhijjhā kusalam; byāpādo kho, vaccha, akusalam, abyāpādo kusalam; micchādīṭṭhi kho, vaccha, akusalam, sammādīṭṭhi kusalam. Iti kho, vaccha, ime dasa dhammā akusalā, dasa dhammā kusalā.

6. “Yato kho, vaccha, bhikkhuno taṅhā pahīnā hoti ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatim anuppādadhammā, so hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasattho parikkhīṇabhavasamyojano sammadaññā vimutto”ti.

7. “Tiṭṭhatu bhavaṃ gotamo. Atthi pana te bhoto gotamassa ekabhikkhupi sāvako yo āsavānaṃ khayā , anāsavaṃ cetovimuttiṃ paññāvimuttiṃ (2.0158) diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī”ti?

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye bhikkhū mama sāvaka āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

8. “Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū. Atthi pana bhoto gotamassa ekā bhikkhunīpi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī”ti?

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

9. “Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī yo pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti?

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanaṃ brahmacārino pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā”ti.

10. “Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano kāmabhogī sāsanaṃ karō ovādappaṭikaro yo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti?

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanaṃ kāmabhogino sāsanaṃ karō ovādappaṭikarō tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharantī”ti.

11. “Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, tiṭṭhantu upāsakā gihī odātavasanaṃ kāmabhogino. Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanaṃ brahmacārini yā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā”ti?

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanaṃ brahmacāriniyo pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniyo anāvattidhammā tasmā lokā”ti.

12. “Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, tiṭṭhantu upāsakā gihī odātavasanaṃ kāmabhogino, tiṭṭhantu upāsikā gihiniyo odātavasanaṃ brahmacāriniyo. Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanaṃ kāmabhoginī sāsanaṃ karō ovādappaṭikarō yā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharatī”ti?

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho

bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanā kāmabhoginiyo sāsanaṅkarā ovādappaṭṭikarā tiṇṇavicchikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharantī”ti.

13. “Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu, no ca kho upāsikā gihiniyo odātavasanā brahmacāriniyo ārādhikā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā (2.0161) brahmacāriniyo ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā abhaviṣṣaṃsu, no ca kho upāsikā gihiniyo odātavasanā kāmabhoginiyo ārādhikā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā, upāsikā ca gihiniyo odātavasanā kāmabhoginiyo ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

14. “Seyyathāpi, bho gotama, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca tiṭṭhati, evamevāyaṃ bhoto gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati.

15. Abhikkantaṃ, bho gotama ...pe... eśāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ. Labheyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

16. “Yo kho, vaccha, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca mettha puggalavemattatā viditā”ti.

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhattā pabbajjaṃ, ākaṅkhattā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya”ti. Alatta kho vacchagotto paribbājako bhagavato santike pabbajjaṃ alatta upasampadaṃ.

17. Acirūpasampanno (2.0162) kho panāyasmā vacchagotto addhamāsūpasampanno yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā vacchagotto bhagavantaṃ etadavoca— “yāvatakaṃ, bhante, sekhena nāṇena sekhāya vijjāya pattabbaṃ, anuppattaṃ taṃ mayā; uttari ca me, bhagavā dhammaṃ desetū”ti.

18. “Tena hi tvaṃ, vaccha, dve dhamme uttari bhāvehi— samathañca vipassanañca. Ime kho te, vaccha, dve dhammā uttari bhāvitā— samatho ca vipassanā ca— anekadhātupaṭivedhāya saṃvattissanti.

19. “So tvaṃ, vaccha, yāvadeva , ākaṅkhisasi— ‘anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ— ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udake; udakepi

abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakūṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parimaseyyaṃ, parimajjeyyaṃ; yāvabrahmalokāpi kāyena vasaṃ vatteyyan'ti, tatra tatreva sakkhibhabbatāṃ pāpuṇissasi, sati sati-āyatane.

20. “So tvaṃ, vaccha, yāvadeva ākāṅkhissasi— ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ— dibbe ca mānuse ca, ye dūre santike cā'ti, tatra tatreva sakkhibhabbatāṃ pāpuṇissasi, sati sati-āyatane.

21. “So tvaṃ, vaccha, yāvadeva ākāṅkhissasi— ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ— sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ (2.0163) cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyan'ti, tatra tatreva sakkhibhabbatāṃ pāpuṇissasi, sati sati-āyatane.

22. “So tvaṃ, vaccha, yāvadeva ākāṅkhissasi— ‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ— ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi jātisatasahasampi; anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe— amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti; iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyyan'ti, tatra tatreva sakkhibhabbatāṃ pāpuṇissasi, sati sati-āyatane.

23. “So tvaṃ, vaccha, yāvadeva ākāṅkhissasi— ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ— ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannāti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte (2.0164) passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyan'ti, tatra tatreva sakkhibhabbatāṃ pāpuṇissasi, sati sati-āyatane.

24. “So tvaṃ, vaccha, yāvadeva ākāṅkhissasi— ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyan'ti, tatra tatreva sakkhibhabbatāṃ pāpuṇissasi, sati sati-āyatane”ti.

25. Atha kho āyasmā vacchagotto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

26. Atha kho āyasmā vacchagotto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseeva— yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ— brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhāññāsi. Aññataro kho panāyasmā vacchagotto arahataṃ ahoṣi.

27. Tena kho pana samayena sambahulā bhikkhū bhagavantaṃ dassanāya gacchanti. Addasā kho āyasmā vacchagotto te bhikkhū dūratova āgacchante. Disvāna yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadvoca— “handā! Kahaṃ pana tumhe āyasmanto gacchathā”ti?

“Bhagavantaṃ kho mayaṃ, āvuso, dassanāya gacchāmā”ti.

“Tenahāyasmanto mama vacanena bhagavato pāde sirasā vandatha, evañca vadetha— ‘vacchagotto, bhante, bhikkhu bhagavato pāde sirasā vandati, evañca vadeti— pariciṇṇo me bhagavā, pariciṇṇo me sugato”ti.

“Evamāvuso”ti kho te bhikkhū āyasmato vacchagottassa paccassosum. Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadvocum— “āyasmā, bhante, vacchagotto bhagavato pāde sirasā vandati,

evañca vadeti– ‘pariciñño me bhagavā, pariciñño me sugato’”ti.

28. “Pubbeva me, bhikkhave, vacchagotto bhikkhu cetasā ceto paricca vidito– ‘tevijjo vacchagotto (2.0165) bhikkhu mahiddhiko mahānubhāvo’ti. Devatāpi me etamatthaṃ ārocesuṃ– ‘tevijjo, bhante, vacchagotto bhikkhu mahiddhiko mahānubhāvo’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāvaccasuttaṃ niṭṭhitaṃ tatiyaṃ.