

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

1. The Chapter on the Aggregate of Morality  
(1. Sīlakkhandhavaggapāḷi)

12. The Discourse to Lohicca (12. Lohiccasuttaṃ)

[DN 12, PTS 1.224-1.234]



PaliVerse

# 1. The Collection of the Long Discourses

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## 1. The Chapter on the Aggregate of Morality

### 12. The Discourse to Lohicca

#### The Story of the Brahmin Lohicca

**501.** Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, about five hundred monks, and arrived at Sālavatikā. Now at that time the brahmin Lohicca was dwelling at Sālavatikā, a place teeming with beings, with grass, wood and water, with grain, a royal domain, given by King Pasenadi of Kosala as a royal gift, a royal grant.

**502.** Now at that time such an evil wrong view had arisen in the brahmin Lohicca: "Here, if an ascetic or brahmin were to attain a wholesome mental state, having attained a wholesome mental state, he should not inform another. For what can one person do for another? Just as if, having cut an old bondage, one were to make another new bondage - thus I say this accomplishment is an evil state of greed. For what can one person do for another?"

**503.** The brahmin Lohicca heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kosalans together with a large Community of monks, about five hundred monks, has arrived at Sālavatikā. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones."

**504.** Then the brahmin Lohicca addressed Rosika the barber: "Come, my dear Rosika, go to where the ascetic Gotama is; having approached, in my name ask the ascetic Gotama about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'The brahmin Lohicca, Master Gotama, asks Master Gotama about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'May Master Gotama consent to accept a meal from the brahmin Lohicca tomorrow together with the Community of monks.'"

**505.** "Yes, sir," the barber Rosika replied to the brahmin Lohicca and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the barber Rosika said this to the Blessed One - "The brahmin Lohicca, venerable sir, asks the Blessed One about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort;

and he says thus - 'May the Blessed One consent to accept a meal from the brahmin Lohicca tomorrow together with the Community of monks.'" The Blessed One consented by silence.

**506.** Then the barber Rosika, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and approached the brahmin Lohicca; having approached, he said this to the brahmin Lohicca - "We spoke to that Blessed One in your name - 'The brahmin Lohicca, venerable sir, asks the Blessed One about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort; and he says thus - May the Blessed One consent to accept a meal from the brahmin Lohicca tomorrow together with the Community of monks.' And this was accepted by that Blessed One."

**507.** Then the brahmin Lohicca, after that night had passed, having had superior solid and soft food prepared at his own dwelling, addressed Rosika the barber: "Come, my dear Rosika, go to where the ascetic Gotama is; having approached, announce the time to the ascetic Gotama: 'It is time, Master Gotama, the meal is ready.'" "Yes, sir," the barber Rosika replied to the brahmin Lohicca and approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, the barber Rosika announced the time to the Blessed One: "It is time, venerable sir, the meal is ready."

**508.** Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, together with the Community of monks, approached Sālavatikā. Now at that time the barber Rosika was following closely behind the Blessed One. Then the barber Rosika said this to the Blessed One - "Venerable sir, such an evil wrong view has arisen in the brahmin Lohicca: 'Here, if an ascetic or brahmin were to attain a wholesome mental state, having attained a wholesome mental state, he should not inform another - for what can one person do for another? Just as if, having cut an old bondage, one were to make another new bondage - thus I say this accomplishment is an evil state of greed - for what can one person do for another?' It would be good, venerable sir, if the Blessed One would dissuade the brahmin Lohicca from this evil wrong view." "Perhaps it may be so, Rosika, perhaps it may be so, Rosika."

Then the Blessed One approached the dwelling of the brahmin Lohicca; having approached, he sat down on the prepared seat. Then the brahmin Lohicca with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food.

### The Questioning of the Brahmin Lohicca

**509.** Then the brahmin Lohicca, when the Blessed One had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. To the brahmin Lohicca seated to one side, the Blessed One said this - "Is it true, Lohicca, that such an evil wrong view has arisen in you: 'Here, if an ascetic or brahmin were to attain a wholesome mental state, having attained a wholesome mental state, he should not inform another - for what can one person do for another? Just as if, having cut an old bondage, one were to make another new bondage - thus I

say this accomplishment is an evil state of greed. For what can one person do for another?" "Yes, Master Gotama." "What do you think, Lohicca, do you not dwell at Sālavatikā?" "Yes, Master Gotama." "Now, Lohicca, if someone were to speak thus - 'The brahmin Lohicca dwells at Sālavatikā. Whatever income arises from Sālavatikā, the brahmin Lohicca alone should consume it, he should not give to others.' One speaking thus, would he be one who creates an obstacle for those who depend on you, or not?"

"One who creates an obstacle, Master Gotama." "Being one who creates an obstacle, is he one who wishes for their welfare or one who wishes for their harm?" "One who wishes for their harm, Master Gotama." "For one who wishes for their harm, is a mind of friendliness or a mind of hostility present towards them?" "A mind of hostility, Master Gotama." "When a mind of hostility is present, is there wrong view or right view?" "Wrong view, Master Gotama." "For one of wrong view, Lohicca, I declare one of two destinations - either hell or the animal realm."

**510.** "What do you think, Lohicca, does not King Pasenadi of Kosala dwell in Kāsi-Kosala?" "Yes, Master Gotama." "Now, Lohicca, if someone were to speak thus - 'King Pasenadi of Kosala dwells in Kāsi-Kosala; whatever income arises in Kāsi-Kosala, King Pasenadi of Kosala alone should consume it, he should not give to others.' One speaking thus, would he be one who creates an obstacle for those who depend on King Pasenadi of Kosala, both you and others, or not?"

"One who creates an obstacle, Master Gotama." "Being one who creates an obstacle, is he one who wishes for their welfare or one who wishes for their harm?" "One who wishes for their harm, Master Gotama." "For one who wishes for their harm, is a mind of friendliness or a mind of hostility present towards them?" "A mind of hostility, Master Gotama." "When a mind of hostility is present, is there wrong view or right view?" "Wrong view, Master Gotama." "For one of wrong view, Lohicca, I declare one of two destinations - either hell or the animal realm."

**511.** "Thus indeed, Lohicca, if anyone were to speak thus: 'The brahmin Lohicca dwells at Sālavatikā; whatever income arises from Sālavatikā, the brahmin Lohicca alone should consume it, he should not give to others.' One speaking thus would be one who creates an obstacle for those who depend on him. Being one who creates an obstacle, he is one who wishes for their harm; for one who wishes for their harm, a mind of hostility is present; when a mind of hostility is present, there is wrong view. Just so, Lohicca, if anyone were to speak thus: 'Here, if an ascetic or brahmin were to attain a wholesome mental state, having attained a wholesome mental state, he should not inform another. For what can one person do for another? Just as if, having cut an old bondage, one were to make another new bondage... etc... do for another.' One speaking thus, those sons of good family who, having come to the Teaching and discipline proclaimed by the Truth-finder, attain such a lofty distinction - who realise the fruition of stream-entry, who realise the fruition of once-returning, who realise the fruition of non-returning, who realise arahantship, and those who ripen the divine embryos for the production of divine existences - he is one who creates an obstacle for them; being one who creates an obstacle, he is one who wishes for their harm; for one who wishes for their harm, a mind of hostility is present; when a mind of hostility is present, there is wrong view. For one of wrong view, Lohicca, I declare one of two destinations - either hell or the animal realm."

**512.** "Thus indeed, Lohicca, if anyone were to speak thus: 'King Pasenadi of Kosala dwells in Kāsi-Kosala; whatever income arises in Kāsi-Kosala, King Pasenadi of Kosala alone should consume it, he should not give to others.' One speaking thus, he is one who creates an obstacle for those who depend on King Pasenadi of Kosala, both you and others. Being one who creates an obstacle, he is one who wishes for their harm; for one who wishes for their harm, a mind of hostility is present; when a mind of hostility is present, there is wrong view. Just so, Lohicca, if anyone were to speak thus: 'Here, if an ascetic or brahmin were to attain a wholesome mental state, having attained a wholesome mental state, he should not inform another. For what can one person do for another? Just as... etc... For what can one person do for another?' One speaking thus, those sons of good family who, having come to the Teaching and discipline proclaimed by the Truth-finder, attain such a lofty distinction - who realise the fruition of stream-entry, who realise the fruition of once-returning, who realise the fruition of non-returning, who realise arahantship. And those who ripen the divine embryos for the production of divine existences - he is one who creates an obstacle for them; being one who creates an obstacle, he is one who wishes for their harm; for one who wishes for their harm, a mind of hostility is present; when a mind of hostility is present, there is wrong view. For one of wrong view, Lohicca, I declare one of two destinations - either hell or the animal realm.

### The Three Worthy of Accusation

**513.** "Lohicca, there are three teachers in the world who are worthy of accusation; and whoever accuses such teachers, that accusation is factual, true, righteous, and blameless. Which three? Here, Lohicca, a certain teacher has gone forth from home into homelessness for the sake of a certain purpose, but that goal of asceticism has not been attained by him. He, not having attained that goal of asceticism, expounds the Teaching to his disciples - 'This is for your welfare, this is for your happiness.' His disciples do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction. He should be accused thus - 'Venerable sir, you have gone forth from home into homelessness for the sake of a certain purpose, but that goal of asceticism has not been attained by you. Not having attained that goal of asceticism, you expound the Teaching to your disciples - 'This is for your welfare, this is for your happiness.' Those disciples of yours do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction. Just as one might approach a woman who is drawing back, or might embrace one who is turning away, thus I say this is an evil state of greed - for what can one person do for another?' This, Lohicca, is the first teacher who is worthy of accusation in the world; and whoever accuses such a teacher, that accusation is factual, true, righteous, and blameless.

**514.** "Furthermore, Lohicca, here a certain teacher has gone forth from home into homelessness for the sake of a certain purpose, but that goal of asceticism has not been attained by him. He, not having attained that goal of asceticism, expounds the Teaching to his disciples - 'This is for your welfare, this is for your happiness.' His disciples listen, lend an ear, apply their minds to final knowledge, and do not conduct themselves having turned aside from the Teacher's instruction. He should be accused thus - 'Venerable sir, you have gone forth from home into homelessness for the sake

of a certain purpose, but that goal of asceticism has not been attained by you. Not having attained that goal of asceticism, you expound the Teaching to your disciples - 'This is for your welfare, this is for your happiness.' Those disciples of yours listen, lend an ear, apply their minds to final knowledge, and do not conduct themselves having turned aside from the Teacher's instruction. Just as if, having left one's own field, one were to think another's field should be weeded - thus I say this accomplishment is an evil state of greed - for what can one person do for another?" This, Lohicca, is the second teacher who is worthy of accusation in the world; and whoever accuses such a teacher, that accusation is factual, true, righteous, and blameless.

**515.** "Furthermore, Lohicca, here a certain teacher has gone forth from home into homelessness for the sake of a certain purpose, and that goal of asceticism has been attained by him. He, having attained that goal of asceticism, expounds the Teaching to his disciples - "This is for your welfare, this is for your happiness." His disciples do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction. He should be accused thus - "Venerable sir, you have gone forth from home into homelessness for the sake of a certain purpose, and that goal of asceticism has been attained by you. Having attained that goal of asceticism, you expound the Teaching to your disciples - 'This is for your welfare, this is for your happiness.' Those disciples of yours do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction. Just as if, having cut an old bondage, one were to make another new bondage - thus I say this accomplishment is an evil state of greed. For what can one person do for another?" This, Lohicca, is the third teacher who is worthy of accusation in the world; and whoever accuses such a teacher, that accusation is factual, true, righteous, and blameless. These, Lohicca, are the three teachers who are worthy of accusation in the world, and whoever accuses such teachers, that accusation is factual, true, righteous, and blameless.

### The Teacher Not Worthy of Accusation

**516.** When this was said, the brahmin Lohicca said this to the Blessed One - "But, Master Gotama, is there any teacher who is not worthy of accusation in the world?" "There is indeed, Lohicca, a teacher who is not worthy of accusation in the world." "But which, Master Gotama, is that teacher who is not worthy of accusation in the world?"

"Here, Lohicca, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One... etc. Thus, Lohicca, a monk is accomplished in morality... etc. he enters and dwells in the first meditative absorption... In whatever teacher, Lohicca, a disciple attains such a lofty distinction, this too, Lohicca, is a teacher who is not worthy of accusation in the world. And whoever accuses such a teacher, that accusation is not factual, false, not righteous, and blameable... etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. In whatever teacher, Lohicca, a disciple attains such a lofty distinction, this too, Lohicca, is a teacher who is not worthy of accusation in the world, and whoever accuses such a teacher, that accusation is not factual, false, not righteous, and blameable... he directs and inclines the mind towards

knowledge and vision... etc. In whatever teacher, Lohicca, a disciple attains such a lofty distinction, this too, Lohicca, is a teacher who is not worthy of accusation in the world, and whoever accuses such a teacher, that accusation is not factual, false, not righteous, and blameable... he understands: 'There is no more of this state of being.' In whatever teacher, Lohicca, a disciple attains such a lofty distinction, this too, Lohicca, is a teacher who is not worthy of accusation in the world, and whoever accuses such a teacher, that accusation is not factual, false, not righteous, and blameable."

**517.** When this was said, the brahmin Lohicca said this to the Blessed One -"Just as, Master Gotama, a man might seize by the hair another man falling into a hellish precipice, pull him up, and establish him on firm ground, just so I, falling into a hellish precipice, have been pulled up and established on firm ground by Master Gotama. Excellent, Master Gotama, excellent, Master Gotama. Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

*The Discourse on Lohicca is concluded as twelfth.*



## ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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