

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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)

4. The Discourse to Soṇadaṇḍa (4. Soṇadaṇḍasuttaṃ)

[DN 4, PTS 1.111-1.126]



PaliVerse

1. The Collection of the Long Discourses

1. The Chapter on the Aggregate of Morality

4. The Discourse to Soṇadaṇḍa

The Brahmins and Householders of Campā

300. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Aṅgas together with a large Community of monks, about five hundred monks, and arrived at Campā. There the Blessed One stayed at Campā on the bank of the Gaggarā pond. Now at that time the brahmin Soṇadaṇḍa was dwelling at Campā, a place teeming with beings, with grass, wood and water, with grain, a royal domain, given by King Seniya Bimbisāra of Magadha as a royal gift, a royal grant.

301. The brahmins and householders of Campā heard - "Indeed, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Aṅgas together with a large Community of monks, about five hundred monks, has arrived at Campā and is staying at Campā on the bank of the Gaggarā pond. 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." Then the brahmins and householders of Campā, having gone out from Campā, in groups and crowds, approached the Gaggarā pond.

302. Now at that time the brahmin Soṇadaṇḍa had gone to the upper storey of his mansion for a midday rest. The brahmin Soṇadaṇḍa saw the brahmins and householders of Campā, having gone out from Campā, in groups and crowds, approaching the Gaggarā pond. Having seen this, he addressed his attendant - "Why, my dear attendant, are the brahmins and householders of Campā, having gone out from Campā, in groups and crowds, approaching the Gaggarā pond?" "There is, sir, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Aṅgas together with a large Community of monks, about five hundred monks, has arrived at Campā and is staying at Campā on the bank of the Gaggarā pond. 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.' They are approaching to see

that Master Gotama." "Well then, my dear attendant, go to where the brahmins and householders of Campā are, and having approached, say this to the brahmins and householders of Campā - 'The brahmin Soṇadaṇḍa, sirs, says this - Let the venerable sirs wait, the brahmin Soṇadaṇḍa too will approach the ascetic Gotama for an audience.'" "Yes, sir," the attendant replied to the brahmin Soṇadaṇḍa, and approached the brahmins and householders of Campā; having approached, he said this to the brahmins and householders of Campā - "The brahmin Soṇadaṇḍa, sirs, says this - 'Let the venerable sirs wait, the brahmin Soṇadaṇḍa too will approach the ascetic Gotama for an audience.'"

The Discussion of Soṇadaṇḍa's Virtues

303. Now at that time about five hundred brahmins from various kingdoms were dwelling at Campā on some business. Those brahmins heard - "The brahmin Soṇadaṇḍa, it seems, will approach the ascetic Gotama for an audience." Then those brahmins approached the brahmin Soṇadaṇḍa; having approached, they said this to the brahmin Soṇadaṇḍa - "Is it true that the venerable Soṇadaṇḍa will approach the ascetic Gotama for an audience?" "Thus indeed, good sirs, it occurs to me - 'I too will approach the ascetic Gotama for an audience.'"

"Let not the venerable Soṇadaṇḍa approach the ascetic Gotama for an audience. It is not proper for the venerable Soṇadaṇḍa to approach the ascetic Gotama for an audience. If the venerable Soṇadaṇḍa approaches the ascetic Gotama for an audience, the venerable Soṇadaṇḍa's fame will diminish, and the ascetic Gotama's fame will increase. Since the venerable Soṇadaṇḍa's fame will diminish and the ascetic Gotama's fame will increase, for this reason it is not proper for the venerable Soṇadaṇḍa to approach the ascetic Gotama for an audience; rather the ascetic Gotama should approach the venerable Soṇadaṇḍa for an audience.

"For the venerable Soṇadaṇḍa is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth. Since the venerable Soṇadaṇḍa is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth, for this reason it is not proper for the venerable Soṇadaṇḍa to approach the ascetic Gotama for an audience; rather the ascetic Gotama should approach the venerable Soṇadaṇḍa for an audience.

"For the venerable Soṇadaṇḍa is wealthy, of great riches, of great possessions... etc.

"For the venerable Soṇadaṇḍa is a reciter, a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man... etc.

"For the venerable Soṇadaṇḍa is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, of Brahmā-like colour, of Brahmā-like appearance, of no small stature to behold... etc.

"For the venerable Soṇadaṇḍa is virtuous, of mature virtue, endowed with mature virtue... etc.

"For the venerable Soṇadaṇḍa is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear... etc.

"For the venerable Soṇadaṇḍa is a teacher of teachers of many, he teaches the sacred verses to three hundred young men. Many young men from various directions and various countries come to the venerable Soṇadaṇḍa's presence, desiring to learn the sacred verses, seeking the sacred verses... etc.

"For the venerable Soṇadaṇḍa is old, aged, elderly, one who has traversed the span of life, advanced in years; the ascetic Gotama is young and one who went forth while young... etc.

"For the venerable Soṇadaṇḍa is honoured, respected, revered, venerated, and esteemed by King Seniya Bimbisāra of Magadha... etc.

"For the venerable Soṇadaṇḍa is honoured, respected, revered, venerated, and esteemed by the brahmin Pokkharasāti... etc.

"For the venerable Soṇadaṇḍa dwells at Campā, a place teeming with beings, with grass, wood and water, with grain, a royal domain, given by King Seniya Bimbisāra of Magadha as a royal gift, a royal grant. Since the venerable Soṇadaṇḍa dwells at Campā, a place teeming with beings, with grass, wood and water, with grain, a royal domain, given by King Seniya Bimbisāra of Magadha as a royal gift, a royal grant. For this reason it is not proper for the venerable Soṇadaṇḍa to approach the ascetic Gotama for an audience; rather the ascetic Gotama should approach the venerable Soṇadaṇḍa for an audience."

The Discussion of the Buddha's Virtues

304. When this was said, the brahmin Soṇadaṇḍa said this to those brahmins -

"Well then, sirs, listen to me too, as to how we ourselves are worthy to approach that Master Gotama for an audience; but it is not proper for that Master Gotama to approach us for an audience. Indeed, sirs, the ascetic Gotama is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth. Since, sirs, the ascetic Gotama is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth, for this reason it is not proper for that Master Gotama to approach us for an audience; rather, we ourselves are worthy to approach that Master Gotama for an audience.

"Indeed, sirs, the ascetic Gotama has gone forth, having left behind a great congregation of relatives... etc.

"Indeed, sirs, the ascetic Gotama has gone forth, having left behind abundant gold and silver, both stored in the ground and in the sky... etc.

"Indeed, sirs, the ascetic Gotama, while still young, a youth with jet-black hair, endowed with the blessing of youth, in the first stage of life, has gone forth from home into homelessness... etc.

"Indeed, sirs, the ascetic Gotama, against the wishes of his unwilling parents, with tearful faces, weeping, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness... etc.

"Indeed, sirs, the ascetic Gotama is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, of Brahmā-like colour, of Brahmā-like appearance, of no small stature to behold... etc.

"Indeed, sirs, the ascetic Gotama is virtuous, of noble virtue, of wholesome virtue, endowed with wholesome virtue... etc.

"Indeed, sirs, the ascetic Gotama is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear... etc.

"Indeed, sirs, the ascetic Gotama is a teacher of teachers of many... etc.

"Indeed, sirs, the ascetic Gotama has eliminated sensual lust, free from fickleness... etc.

"Indeed, sirs, the ascetic Gotama is one who teaches action, one who teaches the efficacy of action, one who puts what is not evil first for the brahmin people... etc.

"Indeed, sirs, the ascetic Gotama has gone forth from a high family, from an unbroken warrior family... etc.

"Indeed, sirs, the ascetic Gotama has gone forth from a wealthy family, of great riches, of great possessions... etc.

"Indeed, sirs, people come from foreign countries and foreign regions to ask questions of the ascetic Gotama... etc.

"Indeed, sirs, many thousands of deities have gone for refuge to the ascetic Gotama for life... etc.

"Indeed, sirs, such a good reputation has arisen concerning the ascetic Gotama - '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'... etc.

"Indeed, sirs, the ascetic Gotama is endowed with the thirty-two characteristics of a great man... etc.

"Indeed, sirs, the ascetic Gotama is one who says 'Come, welcome', kindly, friendly, not frowning, open-faced, one who speaks first... etc.

"Indeed, sirs, the ascetic Gotama is honoured, respected, revered, venerated, and esteemed by the four assemblies... etc.

"Indeed, sirs, many gods and humans have faith in the ascetic Gotama... etc.

"Indeed, sirs, in whatever village or town the ascetic Gotama dwells, in that village or town non-human beings do not harass human beings... etc.

"Indeed, sirs, the ascetic Gotama has a following, has a group, is a teacher of a group, and is declared the foremost among the various founders of sects. However, sirs, the fame of these ascetics and brahmins has arisen in one way or another, but the fame of the ascetic Gotama has not arisen in that way. Rather, the fame of the ascetic Gotama has arisen through the unsurpassed accomplishment of true knowledge and conduct... etc.

"Indeed, sirs, King Seniya Bimbisāra of Magadha, together with his sons, his wife, his retinue, and his ministers, has gone for refuge to the ascetic Gotama for life... etc.

"Indeed, sirs, King Pasenadi of Kosala, together with his sons, his wife, his retinue, and his ministers, has gone for refuge to the ascetic Gotama for life... etc.

"Indeed, sirs, the brahmin Pokkharasāti, together with his sons, his wife, his retinue, and his ministers, has gone for refuge to the ascetic Gotama for life... etc.

"Indeed, sirs, the ascetic Gotama is honoured, respected, revered, venerated, and esteemed by King Seniya Bimbisāra of Magadha... etc.

"Indeed, sirs, the ascetic Gotama is honoured, respected, revered, venerated, and esteemed by King Pasenadi of Kosala... etc.

"Indeed, sirs, the ascetic Gotama is honoured, respected, revered, venerated, and esteemed by the brahmin Pokkharasāti... etc.

"Indeed, sirs, the ascetic Gotama has arrived at Campā and is staying at Campā on the bank of the Gaggarā pond. Now, sirs, whatever ascetics or brahmins come to our village territory, they are our guests. And guests should be honoured, respected, revered, venerated, and esteemed by us. Since, sirs, the ascetic Gotama has arrived at Campā and is staying at Campā on the bank of the Gaggarā pond, the ascetic Gotama is our guest; and a guest should be honoured, respected, revered, venerated, and esteemed by us. For this reason it is not proper for that Master Gotama to approach us for an audience. Rather, we ourselves are worthy to approach that Master Gotama for an audience. This much, sirs, do I learn of the praises of that Master Gotama, but that Master Gotama is not of such limited praise. For that Master Gotama is of immeasurable praise."

305. When this was said, those brahmins said this to the brahmin Soṇadaṇḍa - "As the venerable Soṇadaṇḍa praises the ascetic Gotama, even if that Master Gotama were dwelling a hundred yojanas from here, it would be fitting for a faithful son of good family to approach for an audience, even carrying provisions." "Well then, sirs, let us all approach the ascetic Gotama for an audience."

Soṇadaṇḍa's Reflection

306. Then the brahmin Soṇadaṇḍa together with a large group of brahmins approached the Gaggarā pond. Then, when the brahmin Soṇadaṇḍa had gone inside the jungle thicket, this reflection arose in his mind: "If I were to ask the ascetic Gotama a question; if the ascetic Gotama were to say to me thus: 'This question, brahmin, should not be asked in this way; this question, brahmin, should be asked in this way' - on account of that this assembly would despise me: 'The brahmin Soṇadaṇḍa is foolish, inexperienced, he was not able to ask the ascetic Gotama a

question thoroughly.' And if this assembly were to despise me, his fame too would diminish. And for one whose fame diminishes, his wealth too would diminish. For our wealth is got through fame. And if the ascetic Gotama were to ask me a question, and I were not to satisfy his mind with my explanation of the question; if the ascetic Gotama were to say to me thus: 'This question, brahmin, should not be answered in this way; this question, brahmin, should be answered in this way' - on account of that this assembly would despise me: 'The brahmin Soṇadaṇḍa is foolish, inexperienced, he was not able to satisfy the ascetic Gotama's mind with his explanation of the question.' And if this assembly were to despise me, his fame too would diminish. And for one whose fame diminishes, his wealth too would diminish. For our wealth is got through fame. And if I, having come so near, were to turn back without seeing the ascetic Gotama, on account of that this assembly would despise me: 'The brahmin Soṇadaṇḍa is foolish, inexperienced, obstinate in conceit and afraid; he does not dare to approach the ascetic Gotama for an audience. How indeed could one who has come so near turn back without seeing the ascetic Gotama?' And if this assembly were to despise me, his fame too would diminish. And for one whose fame diminishes, his wealth too would diminish; for our wealth is got through fame."

307. Then the brahmin Soṇadaṇḍa approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. The brahmins and householders of Campā too, some having paid respect to the Blessed One, sat down to one side; some exchanged friendly greetings with the Blessed One; having concluded the pleasant and memorable talk, they sat down to one side; some, having extended joined palms in salutation towards the Blessed One, sat down to one side; some, having announced their name and clan, sat down to one side; some, remaining silent, sat down to one side.

308. There too the brahmin Soṇadaṇḍa sat pondering over this very matter frequently: "If I were to ask the ascetic Gotama a question; if the ascetic Gotama were to say to me thus: 'This question, brahmin, should not be asked in this way; this question, brahmin, should be asked in this way' - on account of that this assembly would despise me: 'The brahmin Soṇadaṇḍa is foolish, inexperienced, he was not able to ask the ascetic Gotama a question thoroughly.' And if this assembly were to despise me, his fame too would diminish. And for one whose fame diminishes, his wealth too would diminish. For our wealth is got through fame. And if the ascetic Gotama were to ask me a question, and I were not to satisfy his mind with my explanation of the question; if the ascetic Gotama were to say to me thus: 'This question, brahmin, should not be answered in this way; this question, brahmin, should be answered in this way' - on account of that this assembly would despise me: 'The brahmin Soṇadaṇḍa is foolish, inexperienced, he was not able to satisfy the ascetic Gotama's mind with his explanation of the question.' And if this assembly were to despise me, his fame too would diminish. And for one whose fame diminishes, his wealth too would diminish. For our wealth is got through fame. Oh, if only the ascetic Gotama would ask me a question concerning my teacher's own doctrine of the threefold true knowledge, I would certainly satisfy his mind with my explanation of the question."

Description of a Brahmin

309. Then, having known with his mind the reflection in the mind of the brahmin Soṇadaṇḍa, this occurred to the Blessed One: "This brahmin Soṇadaṇḍa is vexed by his own mind. What if I were to ask the brahmin Soṇadaṇḍa a question concerning his teacher's own doctrine of the threefold true knowledge?" Then the Blessed One said this to the brahmin Soṇadaṇḍa: "But, brahmin, with how many factors do brahmins declare a brahmin to be endowed, so that one saying 'I am a brahmin' would speak rightly, and would not commit false speech?"

310. Then this occurred to the brahmin Soṇadaṇḍa: "What was indeed wished for by us, what was desired, what was intended, what was longed for - 'Oh, if only the ascetic Gotama would ask me a question concerning my teacher's own doctrine of the threefold true knowledge, I would certainly satisfy his mind with my explanation of the question' - there the ascetic Gotama asks me a question concerning my teacher's own doctrine of the threefold true knowledge. I will certainly satisfy his mind with my explanation of the question."

311. Then the brahmin Soṇadaṇḍa, having straightened his body and having surveyed the assembly, said this to the Blessed One - "Master Gotama, brahmins declare a brahmin to be endowed with five factors; and one saying 'I am a brahmin' would speak rightly, and would not commit false speech. Which five? Here, Master Gotama, a brahmin is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth; he is a reciter, a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man; he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, of Brahmā-like colour, of Brahmā-like appearance, of no small stature to behold; he is virtuous, of mature virtue, endowed with mature virtue; and he is wise, intelligent, first or second among those who hold up the sacrificial ladle. Master Gotama, brahmins declare a brahmin to be endowed with these five factors; and one saying 'I am a brahmin' would speak rightly, and would not commit false speech."

"But, brahmin, of these five factors, is it possible, having set aside one factor, to declare a brahmin to be endowed with four factors, so that one saying 'I am a brahmin' would speak rightly, and would not commit false speech?" "It is possible, Master Gotama. For, Master Gotama, of these five factors, we would set aside beauty. For what will beauty do? When, Master Gotama, a brahmin is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth; and he is a reciter and a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man; and he is virtuous, of mature virtue, endowed with mature virtue; and he is wise, intelligent, first or second among those who hold up the sacrificial ladle. Master Gotama, brahmins declare a brahmin to be endowed with these four factors; and one saying 'I am a brahmin' would speak rightly, and would not commit false speech."

312. "But, brahmin, of these four factors, is it possible, having set aside one factor, to declare a brahmin to be endowed with three factors, so that one saying 'I am a brahmin' would speak rightly, and would not commit false speech?" "It is possible, Master Gotama. For, Master Gotama, of these four factors, we would set aside the sacred verses. For what will the sacred verses do? When, Master Gotama, a brahmin is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth; and he is virtuous, of mature virtue, endowed with mature virtue; and he is wise, intelligent, first or second among those who hold up the sacrificial ladle. Master Gotama, brahmins declare a brahmin to be endowed with these three factors; and one saying 'I am a brahmin' would speak rightly, and would not commit false speech."

"But, brahmin, of these three factors, is it possible, having set aside one factor, to declare a brahmin to be endowed with two factors, so that one saying 'I am a brahmin' would speak rightly, and would not commit false speech?" "It is possible, Master Gotama. For, Master Gotama, of these three factors, we would set aside birth. For what will birth do? When, Master Gotama, a brahmin is virtuous, of mature virtue, endowed with mature virtue; and he is wise, intelligent, first or second among those who hold up the sacrificial ladle. Master Gotama, brahmins declare a brahmin to be endowed with these two factors; and one saying 'I am a brahmin' would speak rightly, and would not commit false speech."

313. When this was said, those brahmins said this to the brahmin Soṇadaṇḍa - "Let not the venerable Soṇadaṇḍa speak thus, let not the venerable Soṇadaṇḍa speak thus. The venerable Soṇadaṇḍa is indeed reproaching beauty, reproaching the sacred verses, reproaching birth absolutely. The venerable Soṇadaṇḍa is entering into the doctrine of the ascetic Gotama."

314. Then the Blessed One said this to those brahmins: "If you brahmins think thus: 'The brahmin Soṇadaṇḍa is of little learning, the brahmin Soṇadaṇḍa is not of good conversation, the brahmin Soṇadaṇḍa is unwise, and the brahmin Soṇadaṇḍa is not able to discuss this matter together with the ascetic Gotama,' then let the brahmin Soṇadaṇḍa stand aside, and you discuss this matter together with me. But if you brahmins think thus: 'The brahmin Soṇadaṇḍa is very learned, the brahmin Soṇadaṇḍa is of good conversation, the brahmin Soṇadaṇḍa is wise, and the brahmin Soṇadaṇḍa is able to discuss this matter together with the ascetic Gotama,' then you stand aside; let the brahmin Soṇadaṇḍa discuss together with me."

315. When this was said, the brahmin Soṇadaṇḍa said this to the Blessed One - "Let the Master Gotama wait, let the Master Gotama be silent, I myself shall give them a reply with reason." Then the brahmin Soṇadaṇḍa said this to those brahmins - "Do not speak thus, venerable sirs, do not speak thus - 'The venerable Soṇadaṇḍa is indeed reproaching beauty, reproaching the sacred verses, reproaching birth absolutely. The venerable Soṇadaṇḍa is entering into the doctrine of the ascetic Gotama.' I, good sirs, do not reproach beauty or the sacred verses or birth."

316. Now at that time the brahmin Soṇadaṇḍa's nephew, a the young man named Aṅgaka, was seated in that assembly. Then the brahmin Soṇadaṇḍa said this to those brahmins - "Do the venerable sirs see this the young man Aṅgaka, our nephew?"

"Yes, sir." "The the young man Aṅgaka, sirs, is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, of Brahmā-like colour, of Brahmā-like appearance, of no small stature to behold; there is no one in this assembly equal to him in beauty, except for the ascetic Gotama. The the young man Aṅgaka is a reciter, a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. I am his teacher of the sacred verses. The the young man Aṅgaka is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth. I know his mother and father. The the young man Aṅgaka might kill a living being, might take what is not given, might go to another's wife, might speak falsehood, might drink intoxicants - now here, sirs, what will beauty do, what will the sacred verses do, what will birth do? When, sirs, a brahmin is virtuous, of mature virtue, endowed with mature virtue, and is wise, intelligent, first or second among those who hold up the sacrificial ladle. Sirs, brahmins declare a brahmin to be endowed with these two factors; and one saying 'I am a brahmin' would speak rightly, and would not commit false speech."

Discussion on Morality and Wisdom

317. "But, brahmin, of these two factors, is it possible, having set aside one factor, to declare a brahmin to be endowed with one factor, so that one saying 'I am a brahmin' would speak rightly, and would not commit false speech?" "No indeed, Master Gotama. For, Master Gotama, wisdom is cleansed by morality; morality is cleansed by wisdom. Where there is morality, there is wisdom; where there is wisdom, there is morality. The moral one has wisdom, the wise one has morality. And morality and wisdom are declared the highest in the world. Just as, Master Gotama, one might wash hand with hand, or foot with foot; even so, Master Gotama, wisdom is cleansed by morality, morality is cleansed by wisdom. Where there is morality, there is wisdom; where there is wisdom, there is morality. The moral one has wisdom, the wise one has morality. And morality and wisdom are declared the highest in the world." "So it is, brahmin, so it is, brahmin. For, brahmin, wisdom is cleansed by morality, morality is cleansed by wisdom. Where there is morality, there is wisdom; where there is wisdom, there is morality. The moral one has wisdom, the wise one has morality. And morality and wisdom are declared the highest in the world. Just as, brahmin, one might wash hand with hand, or foot with foot; even so, brahmin, wisdom is cleansed by morality, morality is cleansed by wisdom. Where there is morality, there is wisdom; where there is wisdom, there is morality. The moral one has wisdom, the wise one has morality. And morality and wisdom are declared the highest in the world."

318. "But what, brahmin, is that morality? What is that wisdom?" "This much is the limit for us, Master Gotama, in this matter. It would be good indeed if the meaning of this statement would occur to Master Gotama himself." "Well then, brahmin, listen; pay close attention; I will speak." "Yes, sir," the brahmin Soṇadaṇḍa assented to the Blessed One. The Blessed One said this - "Here, brahmin, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One... etc. Thus, brahmin, a monk is accomplished in morality. This, brahmin, is that morality... etc. having attained the

first meditative absorption, he dwells in it... etc. the second meditative absorption, etc. the third meditative absorption... etc. having attained the fourth meditative absorption, he dwells in it... etc. he directs and inclines the mind towards knowledge and vision. This too is his wisdom... etc. He understands: ... there is no more coming back to any state of being .' This too is his wisdom. This, brahmin, is that wisdom."

Soṇadaṇḍa's Declaration of Lay Followership

319. When this was said, the brahmin Soṇadaṇḍa said this to the Blessed One - "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. And may Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence.

320. Then the brahmin Soṇadaṇḍa, 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 departed. Then the brahmin Soṇadaṇḍa, after that night had passed, having had superior solid and soft food prepared at his own dwelling, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready." 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 the dwelling of the brahmin Soṇadaṇḍa; having approached, he sat down on the prepared seat. Then the brahmin Soṇadaṇḍa with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food.

321. Then the brahmin Soṇadaṇḍa, 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. Seated to one side, the brahmin Soṇadaṇḍa said this to the Blessed One - "If I, Master Gotama, being in an assembly, were to rise from my seat and pay respect to Master Gotama, on account of that this assembly would despise me. And if this assembly were to despise me, his fame too would diminish. And for one whose fame diminishes, his wealth too would diminish. For our wealth is got through fame. If I, Master Gotama, being in an assembly, were to raise my joined palms in salutation, may Master Gotama accept that as my rising from my seat. If I, Master Gotama, being in an assembly, were to remove my turban, may Master Gotama accept that as my paying respect with my head. If I, Master Gotama, being in a vehicle, were to descend from the vehicle and pay respect to Master Gotama, on account of that this assembly would despise me. And if this assembly were to despise me, his fame too would diminish; and for one whose fame diminishes, his wealth too would diminish. For our wealth is got through fame. If I, Master Gotama, being in a vehicle, were to raise my driver's stick, may Master Gotama accept that as my descending from the vehicle. If I, Master Gotama, being in a vehicle, were to lower my umbrella, may Master Gotama accept that as my paying respect with my head."

322. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the brahmin Soṇadaṇḍa with a talk on the Teaching, rose from his seat and departed.

The Discourse to Soṇadaṇḍa is concluded as fourth.



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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