

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)

5. The Discourse to Kūṭadanta (5. Kūṭadantasuttaṃ)

[DN 5, PTS 1.127-1.149]



PaliVerse

1. The Collection of the Long Discourses

1. The Chapter on the Aggregate of Morality

5. The Discourse to Kūṭadanta

The Brahmins and Householders of Khāṇumata

323. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Magadhans together with a large Community of monks, about five hundred monks, and arrived at a brahmin village of the Magadhans named Khāṇumata. There the Blessed One stayed at Khāṇumata in the Ambalaṭṭhikā. Now at that time the brahmin Kūṭadanta was dwelling at Khāṇumata, 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. Now at that time a great sacrifice had been set aside for the brahmin Kūṭadanta. Seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred goats, and seven hundred rams had been brought to the sacrificial post for the sacrifice.

324. The brahmins and householders of Khāṇumata heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Magadhans together with a large Community of monks, about five hundred monks, has arrived at Khāṇumata and is staying at Khāṇumata in the Ambalaṭṭhikā. 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."

325. Then the brahmins and householders of Khāṇumata, having gone out from Khāṇumata, in groups and crowds, approached Ambalaṭṭhikā.

326. Now at that time the brahmin Kūṭadanta had gone to the upper storey of his mansion for a midday rest. The brahmin Kūṭadanta saw the brahmins and householders of Khāṇumata, having gone out from Khāṇumata, in groups and crowds, approaching Ambalaṭṭhikā. Having seen this, he addressed his attendant - "Why, my dear attendant, are the brahmins and householders of Khāṇumata, having gone out from Khāṇumata, in groups and crowds, approaching Ambalaṭṭhikā?"

327. "There is, sir, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Magadhans together with a large Community of monks, about five hundred monks, has arrived at Khāṇumata and is staying at Khāṇumata in the Ambalaṭṭhikā. 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."

328. Then this thought occurred to the brahmin Kūṭadanta: "I have heard this - 'The ascetic Gotama knows the threefold accomplishment of sacrifice with its sixteen requisites.' But I do not know the threefold accomplishment of sacrifice with its sixteen requisites. And I wish to perform a great sacrifice. What if I were to approach the ascetic Gotama and ask about the threefold accomplishment of sacrifice with its sixteen requisites?"

329. Then the brahmin Kūṭadanta addressed his attendant - "Well then, my dear attendant, go to where the brahmins and householders of Khāṇumata are. Having approached, say this to the brahmins and householders of Khāṇumata - 'The brahmin Kūṭadanta, sirs, says this - "Let the venerable sirs wait, the brahmin Kūṭadanta too will approach the ascetic Gotama for an audience.'"" "Yes, sir," the attendant replied to the brahmin Kūṭadanta, and approached the brahmins and householders of Khāṇumata. Having approached, he said this to the brahmins and householders of Khāṇumata - "The brahmin Kūṭadanta, sirs, says this - 'Let the venerable sirs wait, the brahmin Kūṭadanta too will approach the ascetic Gotama for an audience.'"

Discussion on Kūṭadanta's Qualities

330. Now at that time many hundreds of brahmins were dwelling at Khāṇumata - "We shall partake in the great sacrifice of the brahmin Kūṭadanta." Those brahmins heard - "The brahmin Kūṭadanta, it seems, will approach the ascetic Gotama for an audience." Then those brahmins approached the brahmin Kūṭadanta.

331. Having approached, they said this to the brahmin Kūṭadanta - "Is it true that the venerable Kūṭadanta 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 Kūṭadanta approach the ascetic Gotama for an audience. It is not proper for the venerable Kūṭadanta to approach the ascetic Gotama for an audience. If the venerable Kūṭadanta approaches the ascetic Gotama for an audience, the venerable Kūṭadanta's fame will diminish, and the ascetic Gotama's fame will increase. Since the venerable Kūṭadanta's fame will diminish and the ascetic Gotama's fame will increase, for this reason it is not proper for the venerable Kūṭadanta to approach the ascetic Gotama for an audience. Rather the ascetic Gotama should approach the venerable Kūṭadanta for an audience.

"For the venerable Kūṭadanta 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 Kūṭadanta 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 Kūṭadanta to approach the ascetic Gotama for an audience. Rather the ascetic Gotama should approach the venerable Kūṭadanta for an audience.

"For the venerable Kūṭadanta is wealthy, of great riches, of great possessions, with abundant means and provisions, with abundant gold and silver... etc.

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

"For the venerable Kūṭadanta 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 Kūṭadanta 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 Kūṭadanta's presence, desiring to learn the sacred verses, seeking the sacred verses... etc.

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

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

"For the venerable Kūṭadanta dwells at Khāṇumata, 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 Kūṭadanta dwells at Khāṇumata, 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 Kūṭadanta to approach the ascetic Gotama for an audience. Rather the ascetic Gotama should approach the venerable Kūṭadanta for an audience."

The Discussion of the Buddha's Virtues

332. When this was said, the brahmin Kūṭadanta 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 Khāṇumata and is staying at Khāṇumata in the Ambalaṭṭhikā. 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 Khāṇumata and is staying at Khāṇumata in the Ambalaṭṭhikā, 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."

333. When this was said, those brahmins said this to the brahmin Kūṭadanta - "As the venerable Kūṭadanta 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."

Discussion on King Mahāvijita's Sacrifice

334. Then the brahmin Kūṭadanta together with a large group of brahmins approached Ambalaṭṭhikā, approached the Blessed One, and 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 Khāṇumata too, some having paid respect to the Blessed One, sat down to one side; some exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, 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.

335. Seated to one side, the brahmin Kūṭadanta said this to the Blessed One - "I have heard this, Master Gotama - 'The ascetic Gotama knows the threefold accomplishment of sacrifice with its sixteen requisites.' But I do not know the threefold accomplishment of sacrifice with its sixteen requisites. And I wish to perform a great sacrifice. It would be good if Master Gotama would teach me the threefold accomplishment of sacrifice with its sixteen requisites."

336. "Well then, brahmin, listen and pay close attention, I will speak." "Yes, sir," the brahmin Kūṭadanta assented to the Blessed One. The Blessed One said this - "Once upon a time, brahmin, there was a king named Mahāvijita, wealthy, of great riches, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain, with full treasuries and storehouses. Then, brahmin, when King Mahāvijita had gone to a private place and was in seclusion, this reflection arose in his mind: 'I have attained abundant human wealth, I dwell having conquered a great expanse of earth. What if I were to perform a great sacrifice, which would be for my welfare and happiness for a long time?'

337. "Then, brahmin, King Mahāvijita, having addressed the brahmin chaplain, said this: 'Here, brahmin, when I had gone to a private place and was in seclusion, this reflection arose in my mind: I have attained abundant human wealth, I dwell having conquered a great expanse of earth. What if I were to perform a great sacrifice, which would be for my welfare and happiness for a long time?' I wish, brahmin, to perform a great sacrifice. Let the venerable one instruct me in what would be for my welfare and happiness for a long time."

338. "When this was said, brahmin, the brahmin chaplain said this to King Mahāvijita: 'The venerable king's country is beset with thorns and oppression; village plunderings are seen, town plunderings are seen, city plunderings are seen, highway

robberies are seen. If the venerable king were to levy taxes on such a country beset with thorns and oppression, the venerable king would be acting improperly. Now the venerable king might think thus: "I will root out this plague of robbers by execution, or by imprisonment, or by confiscation, or by blame, or by banishment" - but this plague of robbers is not rightly uprooted in this way. Those who survive the slaughter will afterwards harass the king's country. But by following this plan, this plague of robbers is rightly uprooted. Therefore, let the venerable king give seed and food to those in the venerable king's country who strive in farming and cattle-keeping. Let the venerable king give capital to those in the venerable king's country who strive in trade. Let the venerable king arrange food and wages for those in the venerable king's country who strive in government service. And those people, engaged in their own work, will not harass the king's country; and the king's revenue will be great. The country will be secure and free from thorns and oppression. The people, rejoicing with gladness, dancing their children on their breasts, will dwell, methinks, with open doors.' 'Yes, sir,' brahmin, King Mahāvijita, having agreed to the brahmin chaplain, gave seed and food to those in the king's country who strove in farming and cattle-keeping. And to those in the king's country who strove in trade, King Mahāvijita gave capital. And to those in the king's country who strove in government service, King Mahāvijita arranged food and wages. And those people, engaged in their own work, did not harass the king's country, and the king's revenue was great. The country was secure and free from thorns and oppression; the people, rejoicing with gladness, dancing their children on their breasts, dwelt, methinks, with open doors. Then, brahmin, King Mahāvijita, having addressed the brahmin chaplain, said this: 'The plague of robbers has been uprooted by me, sir; by following your plan, my revenue is great. The country is secure and free from thorns and oppression; the people, rejoicing with gladness, dancing their children on their breasts, dwell, methinks, with open doors. I wish, brahmin, to perform a great sacrifice. Let the venerable one instruct me in what would be for my welfare and happiness for a long time.'

The Four Requisites

339. "Therefore, let the venerable king address those nobles in the venerable king's country who are dependent on him, both townspeople and country-folk: 'I wish, sirs, to perform a great sacrifice. Let the venerable sirs give their consent, so that it may be for my welfare and happiness for a long time.' Those ministers and councillors in the venerable king's country, both townspeople and country-folk... etc. wealthy brahmins, both townspeople and country-folk... etc. householders who have accumulated wealth, both townspeople and country-folk - let the venerable king address them: 'I wish, sirs, to perform a great sacrifice. Let the venerable sirs give their consent, so that it may be for my welfare and happiness for a long time.' 'Yes, sir,' brahmin, King Mahāvijita, having agreed to the brahmin chaplain, addressed those nobles in the king's country who were dependent on him, both townspeople and country-folk: 'I wish, sirs, to perform a great sacrifice. Let the venerable sirs give their consent, so that it may be for my welfare and happiness for a long time.' 'Let the venerable king perform the sacrifice. It is the time for sacrifice, great king.' Those ministers and councillors in the king's country, both townspeople and country-folk... etc. wealthy brahmins, both townspeople and country-folk... etc. householders who have accumulated wealth, both townspeople and country-folk - King Mahāvijita addressed them: 'I wish, sirs, to perform a great sacrifice. Let the venerable sirs give

their consent, so that it may be for my welfare and happiness for a long time.' 'Let the venerable king perform the sacrifice. It is the time for sacrifice, great king.' Thus these four groups of consent become requisites for that very sacrifice.

The Eight Requisites

340. "King Mahāvijita was endowed with eight factors: 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; 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; wealthy, of great riches, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain, with full treasuries and storehouses; powerful, endowed with a fourfold army that is loyal and obedient to commands, he overcomes, methinks, his enemies by his glory; faithful, a donor, a master of giving, with doors open, a well-spring for ascetics, brahmins, the destitute, travellers, paupers, and beggars, he performs meritorious deeds; very learned in whatever has been learned, he knows the meaning of whatever has been said: 'This is the meaning of this statement, this is the meaning of this statement'; wise, accomplished, intelligent, competent to think about matters past, future, and present. King Mahāvijita was endowed with these eight factors. Thus these eight factors too become requisites for that very sacrifice.

The Four Requisites

341. "The brahmin chaplain is endowed with four factors. He 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 virtuous, of mature virtue, endowed with mature virtue; he is wise, accomplished, intelligent, first or second among those who hold up the sacrificial ladle. The brahmin chaplain is endowed with these four factors. Thus these four factors become requisites for that very sacrifice.

The Three Kinds

342. "Then, brahmin, the brahmin chaplain expounded three kinds to King Mahāvijita even before the sacrifice. 'Now there might be some regret for the venerable king wishing to perform the great sacrifice - "Alas, my great mass of wealth will go away" - that regret should not be entertained by the venerable king. Now there might be some regret for the venerable king while performing the great sacrifice - "Alas, my great mass of wealth is going away" - that regret should not be entertained by the venerable king. Now there might be some regret for the venerable king who has performed the great sacrifice - "Alas, my great mass of wealth has gone" - that regret should not be entertained by the venerable king.' These, brahmin, are the three kinds that the brahmin chaplain expounded to King Mahāvijita even before the sacrifice.

The Ten Aspects

343. "Then, brahmin, the brahmin chaplain removed regret concerning the recipients for King Mahāvijita even before the sacrifice by ten means. 'Both those who kill living beings and those who abstain from killing living beings will come to the venerable one's sacrifice. Those there who kill living beings, that is their own concern. Referring to those there who abstain from killing living beings, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within. Both those who take what is not given and those who abstain from taking what is not given will come to the venerable one's sacrifice... etc. both those who engage in sexual misconduct and those who abstain from sexual misconduct... both those who speak falsely and those who abstain from false speech... both those who speak divisively and those who abstain from divisive speech... both those who speak harshly and those who abstain from harsh speech... both those who engage in idle chatter and those who abstain from idle chatter... both the covetous and the non-covetous... both those with ill will and those without ill will... both those with wrong view and those with right view... Those there who have wrong view, that is their own concern. Referring to those there who have right view, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within.' By these ten means, brahmin, the brahmin chaplain removed regret concerning the recipients for King Mahāvijita even before the sacrifice.

The Sixteen Aspects

344. "Then, brahmin, the brahmin chaplain pointed out, instigated, roused, and gladdened the mind of King Mahāvijita, who was performing the great sacrifice, in sixteen ways: 'Now there might be someone who would say about the venerable king performing the great sacrifice - "King Mahāvijita is performing a great sacrifice, but the nobles who are dependent on him, both townspeople and country-folk, have not been invited; and yet the venerable king is performing such a great sacrifice." Even so, there is no one who could rightfully say this about the venerable king. For the nobles who are dependent on the venerable king, both townspeople and country-folk, have been invited by the venerable king. By this let the venerable king know, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within.

'Now there might be someone who would say about the venerable king performing the great sacrifice - "King Mahāvijita is performing a great sacrifice, but his ministers and councillors, both townspeople and country-folk, have not been invited... etc. wealthy brahmins, both townspeople and country-folk... etc. householders who have accumulated wealth, both townspeople and country-folk, and yet the venerable king is performing such a great sacrifice." Even so, there is no one who could rightfully say this about the venerable king. For the householders who have accumulated wealth, both townspeople and country-folk, have been invited by the venerable king. By this let the venerable king know, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within.

'Now there might be someone who would say about the venerable king performing the great sacrifice - "King Mahāvijita is performing a great sacrifice, but he is not 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 yet the venerable king is performing such a great sacrifice." Even so, there

is no one who could rightfully say this about the venerable king. For the venerable king 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. By this let the venerable king know, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within.

'Now there might be someone who would say about the venerable king performing the great sacrifice - "King Mahāvijita is performing a great sacrifice, but he is not 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. he is not wealthy, of great riches, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain, with full treasuries and storehouses... etc. he is not powerful, endowed with a fourfold army that is loyal and obedient to commands, he does not overcome, methinks, his enemies by his glory... etc. he is not faithful, a donor, a master of giving, with doors open, a well-spring for ascetics, brahmins, the destitute, travellers, paupers, and beggars, he does not perform meritorious deeds... etc. he is not very learned in whatever has been learned... etc. he does not know the meaning of whatever has been said: 'This is the meaning of this statement, this is the meaning of this statement'... etc. he is not wise, accomplished, intelligent, competent to think about matters past, future, and present, and yet the venerable king is performing such a great sacrifice." Even so, there is no one who could rightfully say this about the venerable king. For the venerable king is wise, accomplished, intelligent, competent to think about matters past, future, and present. By this let the venerable king know, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within.

'Now there might be someone who would say about the venerable king performing the great sacrifice - "King Mahāvijita is performing a great sacrifice. But his brahmin chaplain is not 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 yet the venerable king is performing such a great sacrifice." Even so, there is no one who could rightfully say this about the venerable king. For the venerable king's brahmin chaplain 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. By this let the venerable king know, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within.

'Now there might be someone who would say about the venerable king performing the great sacrifice - "King Mahāvijita is performing a great sacrifice. But his brahmin chaplain is not 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. his brahmin chaplain is not virtuous, of mature virtue, endowed with mature virtue... etc. his brahmin chaplain is not wise, accomplished, intelligent, first or second among those who hold up the sacrificial ladle, and yet the venerable king is performing such a great sacrifice." Even so, there

is no one who could rightfully say this about the venerable king. For the venerable king's brahmin chaplain is wise, accomplished, intelligent, first or second among those who hold up the sacrificial ladle. By this let the venerable king know, let the venerable one give, let the venerable one prepare, let the venerable one rejoice, let the venerable one purify his mind within.' By these sixteen means, brahmin, the brahmin chaplain pointed out, instigated, roused, and gladdened the mind of King Mahāvijita, who was performing the great sacrifice.

345. "In that sacrifice, brahmin, no cattle were killed, no goats and sheep were killed, no chickens and pigs were killed, no various living beings came to slaughter, no trees were cut down for sacrificial posts, no kusa-grass was reaped for the sacred grass. And those who were his slaves, or servants, or labourers, they too did not make preparations threatened by punishment, threatened by fear, with tearful faces, weeping. Then those who wished, they did; those who did not wish, they did not do; what they wished, that they did; what they did not wish, that they did not do. That sacrifice was accomplished with ghee, oil, butter, curds, honey, and molasses.

346. "Then, brahmin, the nobles who were dependent on him, both townspeople and country-folk, the ministers and councillors, both townspeople and country-folk, the wealthy brahmins, both townspeople and country-folk, the householders who had accumulated wealth, both townspeople and country-folk, having taken abundant property, approached King Mahāvijita and said thus: 'This abundant property, Sire, has been brought for Your Majesty alone; may Your Majesty accept it.' 'Enough, good sirs, I too have abundant property prepared through righteous taxation; let that be yours, and take even more from here.' They, having been rejected by the king, withdrew to one side and considered thus: 'It is not proper for us that we should take back these properties to our own homes again. King Mahāvijita is performing a great sacrifice; come, let us be participants in the sacrifice.'

347. "Then, brahmin, to the east of the sacrificial enclosure, the nobles who were dependent on him, both townspeople and country-folk, established gifts. To the south of the sacrificial enclosure, the ministers and councillors, both townspeople and country-folk, established gifts. To the west of the sacrificial enclosure, the wealthy brahmins, both townspeople and country-folk, established gifts. To the north of the sacrificial enclosure, the householders who have accumulated wealth, both townspeople and country-folk, established gifts.

"In those sacrifices too, brahmin, no cattle were killed, no goats and sheep were killed, no chickens and pigs were killed, no various living beings came to slaughter, no trees were cut down for sacrificial posts, no kusa-grass was reaped for the sacred grass. And those who were their slaves, or servants, or labourers, they too did not make preparations threatened by punishment, threatened by fear, with tearful faces, weeping. Then those who wished, they did; those who did not wish, they did not do; what they wished, that they did; what they did not wish, that they did not do. Those sacrifices were accomplished with ghee, oil, butter, curds, honey, and molasses.

"Thus the four groups of consent, King Mahāvijita endowed with eight factors, the brahmin chaplain endowed with four factors; and the three kinds - this, brahmin, is called the threefold accomplishment of sacrifice with sixteen requisites."

348. When this was said, those brahmins became noisy, making loud sounds and

great sounds: "Oh, the sacrifice! Oh, the accomplishment of sacrifice!" But the brahmin Kūṭadanta sat silent. Then those brahmins said this to the brahmin Kūṭadanta: "Why does the venerable Kūṭadanta not give thanks for the well-spoken words of the ascetic Gotama as well-spoken?" "I, good sirs, do not fail to give thanks for the well-spoken words of the ascetic Gotama as well-spoken. His head would split apart, whoever would not give thanks for the well-spoken words of the ascetic Gotama as well-spoken. But, good sirs, this occurs to me: The ascetic Gotama does not say thus: 'Thus have I heard' or 'Thus it ought to be'; but the ascetic Gotama speaks just thus: 'Thus it was then, in this way it was then.' This occurs to me, good sirs: 'Certainly the ascetic Gotama at that time was either King Mahāvijita, the lord of the sacrifice, or the brahmin chaplain who conducted that sacrifice.' Does the venerable Gotama directly know that having performed or having conducted such a sacrifice, upon the body's collapse at death, one was reborn in a fortunate realm, in a heavenly world?" "I do directly know, brahmin, that having performed or having conducted such a sacrifice, upon the body's collapse at death, one was reborn in a fortunate realm, in a heavenly world. At that time I was the brahmin chaplain who conducted that sacrifice."

The Perpetual Gift and Favourable Sacrifice

349. "But, Master Gotama, is there another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories?"

"There is indeed, brahmin, another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories."

"But what, Master Gotama, is that sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories?"

"Those perpetual gifts, brahmin, those family sacrifices that are given for virtuous ones who have gone forth; this, brahmin, is a sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories."

"What, Master Gotama, is the cause, what is the condition, by which that perpetual gift, that family sacrifice, is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories?"

"Brahmin, Worthy Ones or those who have attained the path of arahantship do not approach such a sacrifice. What is the reason for this? For here, brahmin, beatings with sticks and seizing by the throat are seen; therefore Worthy Ones or those who have attained the path of arahantship do not approach such a sacrifice. But those perpetual gifts, brahmin, those family sacrifices that are given for virtuous ones who have gone forth; Worthy Ones or those who have attained the path of arahantship do approach such a sacrifice, brahmin. What is the reason for this? For here, brahmin, beatings with sticks and seizing by the throat are not seen; therefore Worthy Ones or those who have attained the path of arahantship do approach such a sacrifice. This,

brahmin, is the cause, this is the condition, by which that perpetual gift, that family sacrifice, is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories."

350. "But, Master Gotama, is there another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories and than this perpetual gift, this family sacrifice?"

"There is indeed, brahmin, another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories and than this perpetual gift, this family sacrifice."

"But what, Master Gotama, is that sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories and than this perpetual gift, this family sacrifice?"

"Whoever, brahmin, builds a dwelling for the Community of the four directions, this, brahmin, is a sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories and than this perpetual gift, this family sacrifice."

351. "But, Master Gotama, is there another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, and than this gift of a dwelling?"

"There is indeed, brahmin, another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, and than this gift of a dwelling."

"But what, Master Gotama, is that sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, and than this gift of a dwelling?"

"Whoever, brahmin, with a gladdened mind goes for refuge to the Buddha, goes for refuge to the Teaching, goes for refuge to the Community; this, brahmin, is a sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, and than this gift of a dwelling."

352. "But, Master Gotama, is there another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, than this gift of a dwelling, and than these goings for refuge?"

"There is indeed, brahmin, another sacrifice that is less troublesome and of less

trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, than this gift of a dwelling, and than these goings for refuge."

"But what, Master Gotama, is that sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, than this gift of a dwelling, and than these goings for refuge?"

"Whoever, brahmin, with a gladdened mind takes upon oneself the training rules - abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from spirits, liquor and intoxicants that cause negligence. This, brahmin, is a sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, than this gift of a dwelling, and than these goings for refuge."

353. "But, Master Gotama, is there another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, than this gift of a dwelling, than these goings for refuge, and than these training rules?"

"There is indeed, brahmin, another sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, than this gift of a dwelling, than these goings for refuge, and than these training rules."

"But what, Master Gotama, is that sacrifice that is less troublesome and of less trouble, having more great results and more great merit than this threefold accomplishment of sacrifice with its sixteen accessories, than this perpetual gift, this family sacrifice, than this gift of a dwelling, than these goings for refuge, and than these training rules?"

"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... etc. he enters and dwells in the first meditative absorption. This, brahmin, is a sacrifice that is less troublesome and of less trouble, having more great results and more great merit than the former sacrifices... etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. This too, brahmin, is a sacrifice that is less troublesome and of less trouble, having more great results and more great merit than the former sacrifices. He directs and inclines the mind towards knowledge and vision... etc. this too, brahmin, is a sacrifice that is less troublesome and of less trouble, having more great results and more great merit than the former sacrifices... etc. He understands: ... there is no more coming back to any state of being .' This too, brahmin, is a sacrifice that is less

troublesome and of less trouble, having more great results and more great merit than the former sacrifices. And, brahmin, there is no other accomplishment of sacrifice more superior or more sublime than this accomplishment of sacrifice."

Kūṭadanta's Declaration of Lay Followership

354. When this was said, the brahmin Kūṭadanta 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. I, Master Gotama, release seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred goats, and seven hundred rams; I give them life. Let them eat green grass, let them drink cool water, and let a cool breeze blow upon them."

Realisation of the Fruit of Stream-Entry

355. Then the Blessed One gave a progressive discourse to the brahmin Kūṭadanta, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that the brahmin Kūṭadanta was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in the brahmin Kūṭadanta, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation."

356. Then the brahmin Kūṭadanta, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence.

357. Then the brahmin Kūṭadanta, 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 Kūṭadanta, after that night had passed, having had superior solid and soft food prepared at his own sacrificial enclosure, announced the time to the Blessed One - "It is time, Master Gotama; the meal is ready."

358. 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 sacrificial enclosure of the brahmin Kūṭadanta; having approached, he sat down on the prepared seat.

Then the brahmin Kūṭadanta with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then the brahmin

Kūṭadanta, 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. The Blessed One, having instructed, encouraged, inspired, and gladdened the brahmin Kūṭadanta seated to one side with a talk on the Teaching, rose from his seat and departed.

The Discourse to Kūṭadanta is concluded as fifth.



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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