

Majjhima Nikāya - The Middle Length Discourses

The Discourse given at Madhura (Madhurasutta)

I heard thus.

At one time venerable Mahaakaccaayana was living in Madhura in the Gunda forest. King Avantiputta of Madhura heard that venerable Mahaakaccaayana was living in Madhura in the Gunda forest, and fame of venerable Mahaakaccaayana had spread, he is wise, learned, a clever preacher, a perfected one since long, and it is good to see such perfect ones. Then king Avantiputta of Madhura getting ready good conveyances went to see venerable Mahaakaccaayana in all royal splendour. Going as far as the conveyances could carry them went on foot and approached venerable Mahaakaccaayana. Approaching and exchanging friendly greetings with venerable Mahaakaccaaya, sat on a side and said thus: Venerable sir, brahmins say, brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, its the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify. What has good Kaccaayana to say about this?

Great king it's only an utterance in the world: Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, its only the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify..Great king, this, 'Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, its the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify' you should know that it is only an utterance in this manner. Great king, to a warrior, there is prosperity, wealth, grains, silver, or sovereign gold, then would a warrior, stand up, retire last, do his biddings and talk to him pleasantly, or would a brahmin, or would one of householder clan, or would, one of out caste clan, stand up, retire last, do his biddings and talk to him pleasantly?

‘Good Kaccayana, if there is prosperity, wealth, grains, silver, or sovereign gold to a warrior, then a warrior would stand up, retire last, do his biddings and talk to him pleasantly, or even a brahmin, or even one of householder clan, or even one of out caste clan, would stand up, retire last, do his biddings and talk to him pleasantly.’

‘Great king, if there is prosperity wealth, grains, silver, or sovereign gold to a Brahmin then would a brahmin, stand up, retire last, do his biddings and talk to him pleasantly, or would a warrior, or would one of householder clan, or would one of out caste clan, stand up, retire last, do his biddings and talk to him pleasantly?’

‘Good Kaccayana, if there is prosperity, wealth, grains, silver, or sovereign gold to a brahmin, then a brahmin would stand up, retire last, do his biddings and talk to him pleasantly, even a warrior, or even one of householder clan, or even one of out caste clan, would stand up, retire last, do his biddings and talk to him pleasantly.’

‘Great king, if there is prosperity, wealth, grains, silver, or sovereign gold, to one of householder clan, would someone from the householder clan, warrior clan, or brahmin clan, or out caste clan, stand up, retire last, do his biddings and talk to him pleasantly?’

‘Good Kaccayana, if there is prosperity to one of householder clan in the form of wealth, grains, silver, sovereign gold, then a warrior would stand up, retire last, do his biddings and talk to him pleasantly, or even a brahmin, or even one of householder clan, or even one of out caste clan, would stand up, retire last, do his biddings and talk to him pleasantly.’

‘Great king, if there is prosperity in the form of wealth, grains, silver, sovereign gold to one of out caste clan, then would one of out castes’ clan, stand up, retire last, do his biddings and talk to him pleasantly, or would a warrior, or would one of brahmin clan, or would one of householder clan, stand up, retire last, do his biddings and talk to him pleasantly?’

‘Good Kaccayana, if there is prosperity in the form of wealth, grains, silver, or sovereign gold to one of out caste clan, then one of out castes’ clan would stand up, retire last, do his biddings and talk to him pleasantly, or even a warrior, or even a brahmin, or even one of householder clan, would stand up, retire last, do his biddings and talk to him pleasantly.’

‘Great king, when this is so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans become equal and I do not see any difference in them.’

‘Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, its the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify.’ You should know that it is only an utterance in this manner too. Great king, there are warriors, who destroy life, take the not given, misbehave in sexuality, tell lies, slander, speak rough words, speak frivolous words, covet, those bear angry minds and wrong view, would they after death be born in decrease in hell? Or is it they would not be born in hell?’

‘Good Kaccayana, even if warriors, destroy life, take the not given, misbehave in sexuality, tell lies, slander, speak rough words and speak frivolous words, covet and bear an angry mind and maintain wrong view, after death they would be born in decrease will go to loss. It occurs to me thus, and I have heard this from perfect ones.’

‘Great king, good that it occurs to you thus and you have heard it from perfect ones. Great king, there are brahmins, -- those of householder clan, -- those of the out castes’ clan, who destroy of life, take the not given, misbehave in sexuality, tell lies, slander speak rough words, speak frivolous words, covet, bear angry minds and with wrong view, would they after death be born in decrease in hell? Or is it they would not be born in hell?’

‘Good Kaccayana, even if those of out castes’ clan, if they destroy life, take the not given, misbehave in sexuality, tell lies, slander, speak rough words and speak frivolous words, covet bear an angry mind and maintain wrong view, after death would be born in decrease will go to loss. It occurs to me thus, and I have heard this from perfect ones.’.

‘Great king, good that it occurs to you thus, good that you have heard it from the perfect ones. Great king, when this is so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans, become equal and I do not see any difference in them.’

‘Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, it’s the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify’ you should know that it is only an utterance in this manner too. Great king, there are warriors, who abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering, speaking rough words, speaking frivolous words, coveting, bearing angry minds and with right view, would they after death be born in increase in heaven? Or is it they would not be born in heaven?’

‘Good Kaccayana, even the warriors, who abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering, speaking rough words, speaking frivolous words, coveting, bearing angry minds and who maintain rightview, after death would be born in increase in heaven it happens thus, I have heard it from the perfect ones.’.

‘Great king, good that it occurs to you thus, good that you have heard it from the perfect ones. Great king, there are brahmins,--- those of the householder clan, ---of out castes’ clan who abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering,

speaking rough words, speaking frivolous words, coveting, bearing angry minds and those who maintain rightview, would they after death be born in increase in heaven? Or is it they would not be born in heaven?’

‘Good Kaccayana, even those of the out castes’ clan if they abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering, speaking rough words, speaking frivolous words, coveting, bearing angry minds and those who maintain rightview, after death, will be born in increase in heaven, it happens thus, I have heard it from the perfect ones.’

‘Great king, good that it occurs to you thus, good that you have heard it from the perfect ones. Great king, when this so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.’

.’Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, the brahmins are born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify’ you should know that it is only an utterance in this manner too. Here, great king a certain warrior breaks into a house, carries away loot, robs, waits in ambush, or goes to others’ wives, then people get hold of him and show him to the king. Me’ lord this is a highway robber, mete him the punishment you desire—What would you do?’

‘Good Kaccayana, I will get him destroyed or banished or mete to him, the suitable punishment. What is the reason? Good Kaccayana, earlier, he was reckoned a warrior, and afterwards he came to be known as a robber.’

‘Here, great king a certain brahmin, --one of householder clan, --of outcastes’ clan, breaks into a house, carries away loot, robs, waits in ambush, or goes to others’ wives, then people get hold of

him and show him to the king. Me' lord this is a highway robber, mete him the punishment you desire—What would you do?'

'Good Kaccayana, I will get him destroyed, or banished or mete to him, the suitable punishment. What is the reason? Good Kaccayana, earlier, he was reckoned an outcaste, and afterwards he came to be known as a robber.'

'Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.'

'Great king, when this so, are not these four clans the same, or how is it here?'

'Good Kaccayana, when this is so, these four clans are equal and I do not see any difference, in them.'

'Great king, this, 'Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, it's the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify you should know that it is only an utterance in this manner too. Here, great king a certain warrior shaves head and beard, dons yellow clothes, goes forth as a homeless. Gone forth abstains from destroying life, abstains from taking the not given, abstains from telling lies, partakes one meal per a day and leads a pure holy life: What would you do to him?'

'Good Kaccayana, I will get up from the seat at his approach, offer him a seat, invite him will provide with the four requisites of life, such as robes, morsel food, dwellings and requisites when ill, and I will see to his righteous protection. What is the reason? Good Kaccayana, earlier, he was reckoned a warrior, and later he is reckoned a recluse.'

‘Here, great king a certain, brahmin,-- one of householder clan,--- one of outcastes’ clan, shaves head and beard, dons yellow clothes, goes forth homeless. Gone forth abstains from, destroying life, taking the not given, abstains telling lies, partakes one meal per a day and leads a pure holy life: What would you do to him?’

Good Kaccayana, I will, get up from the seat at his approach, offer him a seat, invite him, provide with the four requisites of life, such as robes, morsel food, dwellings and requisites when ill, and see to his righteous protection. What is the reason? Good Kaccayana, earlier, he was reckoned an outcaste, and later he is reckoned a recluse.’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.’

.’Great king, when this so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.’

.’Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, the brahmins born from the mouth of Brahma, his hereditary sons, only purify, non-brahmins do not purify, you should know that it is only an utterance in this manner too.’

When this was said, king Avantiputta of Madhura said thus to venerable Mahaakaccayana. ‘Now I understand good Kaccaayana, it’s like something over turned, is reinstalled, as something covered is made manifest, as the path was shown to someone who had lost his way. It’s as though an oil lamp was lighted for those who have sight to see forms in the dark. In various ways the Teaching, is explained by good Kaccayana. Now I take refuge in good Kaccayana, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until the end of life.’

‘Great king do not take my refuge, take refuge in that Blessed One as I have done.’

‘Good Kaccayana, where does the Blessed One, perfect rightfully enlightened live now?’

‘Great king, the Blessed One, perfect rightfully enlightened has passed away.’

‘Good Kaccayana, if I hear, that the Blessed One perfect rightfully enlightened is seventy miles from here, I would go there, to see the Blessed One. If I hear that the Blessed One perfect rightfully enlightened is one hundred and forty miles away from here two hundred and ten miles from here, three hundred and fifty miles from here, seven hundred miles from here, I would go there, to see the Blessed One. Good Kaccayana, since the Blessed One, perfect rightfully enlightened has passed away. I take refuge in that Blessed One, in the Teaching and the Community of bhikkhus. May good Kaccayana bear me as a lay disciple from today until I die.’

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