

Majjhima Nikāya - The Middle Length Discourses

The discourse delivered at Nagaravindika (Nagaravindeyyasutta)

I heard thus.

At one time the Blessed One was touring the Kosala country with a large Community of bhikkhus and arrived at the brahmin village Nagaravindika of Kosala. The brahmin householders of Nagaravindika heard ‘The good recluse Gotama, son of the Sakyas, who became homeless, while touring the Kosala country with a large Community of bhikkhus have arrived at the brahmin village Nagaravindika. This is the fame that has spread about him. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, has gone well, knows the worlds, is the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. We should see such worthy ones. Then the brahmin householders of Nagaravindika approached the Blessed One. Some of them exchanged friendly greetings with the Blessed One and sat on a side. Some joined their hands in reverence and sat on a side. Some made their names and clans heard in the presence of the Blessed One and sat on a side and the rest silently sat on a side.

To the brahmin householders of Nagaravindika the Blessed One said.

‘Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and brahmins should not be revered, esteemed and worshipped?" You should reply them thus. Those recluses and brahmins, without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses and brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and brahmins. Those recluses and brahmins, without dispelled greed, aversion and delusion,

for sounds cognizable by ear-consciousness,...re... for scents cognizable by nose consciousness,...re...for tastes cognizable by tongue-consciousness,...re...for touches cognizable by body consciousness and for thoughts cognizable by mind-consciousness internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses and brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and brahmins should be revered, esteemed and worshipped?" You should reply them thus. Those recluses and brahmins, with dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally appeased, abide with the right conduct by body, speech and mind. Such recluses and brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and brahmins above us, we should revere, esteem and worship those good recluses and brahmins. Those recluses and brahmins, with dispelled greed, aversion and delusion, for sounds cognizable by ear-consciousness,...re... for scents cognizable by nose consciousness,...re...for tastes cognizable by tongue-consciousness,...re...for touches cognizable by body consciousness,...re... and for thoughts cognizable by mind-consciousness internally appeased, abide with the right conduct by body, speech and mind. Such recluses and brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and brahmins above us, we should revere, esteem and worship those good recluses and brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: Householders, what are the ways and behavior patterns, of those venerable ones, that you say: Indeed these venerable ones are free of greed, or fallen to train for it? Free of aversion or fallen to train for it and free of delusion, or fallen to train for it? You should reply them thus. Those venerable ones abide in forest dwellings and leaves huts, where such forms cognizable by eye consciousness could not be enjoyed. Such sounds cognizable ear-consciousness could not be enjoyed, such scents cognizable nose-consciousness could not be enjoyed, such tastes cognizable tongue-consciousness could not be enjoyed, such touches cognizable body-consciousness could not be enjoyed. Because of these ways and behavior patterns, we say that these venerable ones are free of greed, or fallen to train for it, free of aversion or fallen to train for it, free of delusion, or fallen to train for it.’

When this was said the brahmin householders of Nagaravindika said. ‘Good Gotama, now we understand. It’s like something overturned was reinstated....re.... From today, until we live, remember us as your disciples.

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