

**Lohicca Sutta  
To  
Lohicca  
“Look for the Right Teacher”**



**For free distribution only, as a gift of Dhamma**

**A Gift of Dhamma**

## Digha Nikaya 12

# Lohicca Sutta

## “Look for the Right Teacher”

Translated from the Pali by Thanissaro Bhikkhu.  
For free distribution only.

### PREFACE

Lohicca sutta is the right sutta to remind us, in today’s environment, *this word of wisdom is very fitting*, that there are so many teachers who professed to teach *Yogi’s* how to attain the end of mental fermentation – Nibbana –

- “*I can teach you to gain Sotapanna*” or
- “*I can teach you to gain Nibbana in this very life*”

While they themselves have yet to attain the Nibbana, like the sutta said, they will say anything in the commercial sense to entice *Yogi’s*. to attend the retreat event. However, it’s up to us, to look for a teacher who has attained the goal and who can teach you how to attain different stages of holiness; the teacher himself must have attained that goal – Nibbana. - The realization of the four noble truths of Suffering.

At the time of Buddha, the 6th century BC in India, saw some unique social changes in many ways. The caste system was taken hold of the society with Brahmin derived their authority from Vedas. Brahmins monopolized *religion, educational* and all *social affairs*. Even, the Kings execute the king’s business with the advice from the Brahmin.

By the time the Buddha came along people started becoming more critical of the Brahmin’s influence on all aspects of social matters. We saw the other social groups like warrior caste and traders were also heading for prominent social position. The established faith the Brahmanism was challenged by other social groups.

Prince Siddhatta earlier in his quest for truth, was much influenced by the other religious practices. He was trained under the guidance of *Alara Kalama* and *Udaka Ramaputta*, two best-known meditation teachers at that time. He also went through the self mortification practice similar to those of the *Jainism*. Since Buddha attained the enlightenment, most of the disciples were Brahmin and *Lohicca* was one of them.

This Lohicca sutta, describes the prevailing dhamma teachers available at the time of Buddha. As was the case at that time, Buddha often engaged himself in religious debates

with some heretical teachers to convince them of the efficacy of the Dhamma. Some among them, dissatisfied with his growing popularity and the strength of his arguments.

So the Brahmin Lohicca was given a discourse on how he must sort out the right dhamma teacher among the many who claimed to be proficient teacher. Buddha then said that there are three different kinds of dhamma teachers:

- a. A Teacher who has not attained the goal who teaches assorted pupils*
- b. A teacher who has not attained the goal who teaches well disciplined pupils*
- c. A teacher who has attained the goal and teaches his disciples to attain the end of the cycle of rebirths in this samsara. And that teacher is – Buddha himself.*

This sutta illustrates how Buddha teaches his disciples on the path leading to the cessation of suffering through several stages. Should a householder elect to go forth as homeless, he should look for the right teacher who could teach him how to attain the end of rebirth:

- a. From the life of a householder to the life of contemplative, Monk
- b. He teaches him how to abandon the hindrances.
- c. He teaches him the joy of freedom from five hindrances.
- d. He teaches him how to attain tranquility meditation to attain absorption meditation – four stages of Jhanas.
- e. He teaches him, after he fully attained the concentration, to create the mind-body.
- f. He teaches him to the modes of supranormal power
- g. He teaches him to acquire the divine ear element
- h. He teaches him to acquire the - clairaudience.
- i. He teaches him the knowledge of the awareness of other beings – mind reading
- j. He teaches him to recollect the past lives
- k. He teaches him the knowledge of the passing away and reappearance of beings.
- l. He teaches him the knowledge of ending the mental fermentation – arahatship.

He said this is the kind of teacher, he is, and that one should look for this kind of teacher who has attained the goal and could teach you how to end the mental fermentation in this very life. Appendix A illustrates, a good teacher, how he taught Angulimala how to end the mental fermentation. The moment Angulimala was taken entry to Sangha community by *Ehi Bhikkhu* and a discourse, Angulimala attained the arahatship.

This, the Buddha said is called the right kind of Dhamma teacher: he who could bring an end to existence (samsara).

**Compiled for the serene joy and the emotion of the pious**

**As a Gift of Dhamma**

# Lohicca Sutta

## To Lohicca

### “Look for the Right Dhamma Teacher”

“**Namo Tassa Bhagavato Arahato Sammasambuddhassa**”

#### CONTENTS

|  |    |
|--|----|
| Lohicca Sutta .....  | 4  |
| To Lohicca .....   | 4  |
| “Look for the Right Dhamma Teacher” .....  | 4  |
| Lohicca Sutta .....  | 6  |
| To Lohicca .....   | 6  |
| “Look for the Right Dhamma Teacher” .....  | 6  |
| 1. Exposition of Evil View Point .....   | 8  |
| 2. There are three kinds of Teacher .....  | 11 |
| 2.1 One who has not attained his Goal with disobedient disciples .....               | 11 |
| 2.2. One who has not attained the Goal with obedient disciples .....                 | 12 |
| 2.3 One who has attained the Goal with disobedient disciples .....                   | 12 |
| 3. Who are the Good worthy Teacher? .....  | 13 |
| 4. Abandoning the Hindrances .....   | 14 |
| 4.1. Example: Taking a loan .....  | 15 |
| 4.2 Example: Seriously sick man .....  | 15 |
| 4.3. Example – One bound for Prison .....  | 15 |
| 4.4. Freed Slave .....   | 15 |
| 4.5. Example: A trader passing through a desolate Road .....                         | 15 |
| 4.6. The Joy of freedom from five hindrances .....                                   | 16 |
| 5. The Four Jhanas .....   | 16 |
| 5.1. Teacher teaches his disciples to attain grand distinction (First Jhanas) .....  | 16 |
| 5.2. Teacher teaches his disciples to attain grand distinction (Second Jhanas) ..... | 16 |
| 5.3. Teacher teaches his disciples to attain grand distinction (Third Jhanas) .....  | 17 |

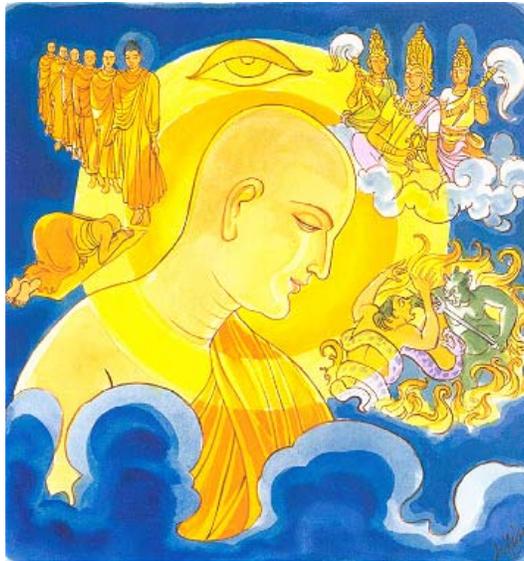
|  |    |
|--|----|
| 5.4. Teacher teaches his disciples to attain grand distinction (Fourth Jhanas) ..... | 17 |
| 6. Insight Knowledge .....   | 18 |
| 7. The Mind-made Body .....  | 18 |
| 8. Supranormal Powers .....  | 19 |
| 9. Clairaudience .....   | 19 |
| 10. Mind Reading.....  | 20 |
| 11. Recollection of Past Lives .....   | 21 |
| 12. The Passing Away and Re-appearance of Beings.....                                | 21 |
| 13. The Ending of Mental Fermentations .....   | 22 |
| 14. He discerns the Birth is ended. ....   | 23 |
| 15. Lohicca accepted the Teaching with Joy and Piety. ....                           | 24 |
| Appendix – A.....  | 25 |
| Dhammapada Story 422.....  | 25 |

# Lohicca Sutta

## To Lohicca

### “Look for the Right Dhamma Teacher”

“Namo Tassa Bhagavato Arahato Sammasambuddhassa”



Who knows past lives, bliss and woe, and ended thus his life's run. Him, I call a brahmin true.  
“Dhammapada Verse 423”

---

I have heard that on one occasion the Blessed One was on a wandering tour among the *Kosalans* with a large community of monks -- approximately **500 monks** in all -- and arrived at *Salavatika*. Now at that time the *brahman Lohicca* was reigning with feudatory rights over *Salavatika* -- together with its wealth, grass, timber, and grain -- through a royal grant bestowed by *King Pasenadi Kosala*. And at that time an evil viewpoint to this effect had arisen to him:

*"Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond,*

*one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?"*

Then Lohicca heard it said, "Gotama the contemplative -- the son of the Sakyans, having gone forth from the Sakyan clan -- on a wandering tour among the Kosalans with a large community of monks -- approximately 500 monks in all -- has arrived at Salavatika. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy, and rightly self-awakened, consummate in knowledge and conduct, well-gone, a knower of the cosmos, an unexcelled trainer of those persons ready to be tamed, teacher of human and divine beings, awakened, blessed. He has made known -- having realized it through direct knowledge -- this world with its devas, maras, and brahmas, its generations with their contemplatives and priests, their rulers and common people; has explained the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; has expounded the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So *Lohicca* said to *Rosika* the barber: "Come, dear Rosika. Go to Gotama the contemplative and, on arrival, ask whether he is free from illness and affliction, is carefree, strong, and living in comfort, saying:

'The brahman Lohicca, Master Gotama, asks whether you are free from illness and affliction, are carefree, strong, and living in comfort.' And then say: 'May Master Gotama, together with the community of monks, consent to tomorrow's meal with the brahman Lohicca.'"

Responding, "As you say, sir," to the brahman Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, sat to one side. As he was sitting there, he said to the Blessed One, "The brahman Lohicca, lord, asks whether the Blessed One is free from illness and affliction, is carefree, strong, and living in comfort. And he says, 'May the Blessed One, together with the community of monks, consent to tomorrow's meal with the brahman Lohicca.'" The Blessed One consented through silence.

Then Rosika the barber, understanding the Blessed One's consent, rose from his seat, bowed down to the Blessed One, circumambulated him -- keeping him to his right -- and returned to the brahman Lohicca. On arrival he said to him, "I have informed the Blessed One of your words, [saying,] 'The brahman Lohicca, lord, asks whether the Blessed One is free from illness and affliction, is carefree, strong, and living in comfort. And he says, 'May the Blessed One, together with the community of monks, consent to tomorrow's meal with the brahman Lohicca.'" And the Blessed One has consented."

Then, as the night was ending, the brahman Lohicca had choice staple and non-staple foods prepared in his own home and then said to Rosika the barber, "Come, dear Rosika. Go to Gotama the contemplative and on arrival announce the time, [saying,] 'It is time, Master Gotama. The meal is ready.'"

Responding, "As you say, sir," to the brahman Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, stood to one side. As he was standing there, he announced the time, [saying,] "It is time, lord. The meal is ready."

### **1. Exposition of Evil View Point**

Then the Blessed One, having put on his robes early in the morning, carrying his bowl and outer robe, went together with a community of monks to Salavatika. Meanwhile, Rosika the barber was following right behind the Blessed One and said to him, "Lord, an evil viewpoint to this effect has arisen to the brahman Lohicca:

*'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' It would be good if the Blessed One would extract the brahman Lohicca from this evil viewpoint.'*

"Perhaps that will be, Rosika. Perhaps that will be."

Then the Blessed One went to the brahman Lohicca's home. On arrival, he sat down on a seat made ready. The brahman Lohicca, with his own hand, served and satisfied the Blessed One and the community of monks with choice staple and non-staple foods. Then, when the Blessed One had eaten and had removed his hand from his bowl, the brahman Lohicca took a lower seat and sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Lohicca, that an evil viewpoint to this effect has arisen to you: 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?'"

"Yes, Master Gotama."

"What do you think, Lohicca. Don't you reign over Salavatika?"

"Yes, Master Gotama."

"Now, suppose some one was to say, 'The brahman Lohicca reigns over Salavatika. He alone should consume the fruits and revenues of Salavatika, and not share them with others.' Would someone speaking in this way be a creator of obstacles for your subjects, or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb."

"What do you think, Lohicca. Doesn't King Pasenadi Kosala reign over Kasi and Kosala?"

"Yes, Master Gotama."

"Now, suppose some one was to say, 'King Pasenadi Kosala reigns over Kasi and Kosala. He alone should consume the fruits and revenues of Kasi and Kosala, and not share them with others.' Would someone speaking in this way be a creator of obstacles for King Pasenadi's subjects -- you and others -- or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb.

"So then, Lohicca, if anyone were to say, 'The brahman Lohicca reigns over Salavatika. He alone should consume the fruits and revenues of Salavatika, and not share them with others,' he, speaking in this way, would be a creator of obstacles for your subjects. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

In the same way, if anyone were to say,

*'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another?'*

*It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' –*

he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the doctrine and discipline revealed by the Tathagata, attain the sort of grand distinction where they attain the fruit of *stream-entry*, the fruit of *once-returning*, the fruit of *nonreturning*, the fruit of *arahantship*; and for those who ripen deva wombs for the sake of bringing about the deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. *For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.*

"And if anyone were to say, 'King Pasenadi Kosala reigns over Kasi and Kosala. He alone should consume the fruits and revenues of Kasi and Kosala, and not share them with others,' he, speaking in this way, would be a creator of obstacles for King Pasenadi's subjects -- you and others. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

In the same way, if anyone were to say, 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' -- he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the doctrine and discipline revealed by the Tathagata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of nonreturning, the fruit of arahantship; and also for those who ripen deva wombs for the sake of bringing about the deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

## **2. There are three kinds of Teacher**

"Lohicca, there are these three sorts of teacher who are worthy of criticism in the world, and when anyone criticizes these sorts of teachers, the criticism is true, factual, righteous, and unblame worthy. Which three?

### **2.1 One who has not attained his Goal with disobedient disciples.**

"There is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples,

*'This is for your welfare. This is for your happiness.'*

His disciples don't listen, don't lend ear, and don't put forth intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized,

saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples don't listen, don't lend ear, don't put forth intent for gnosis, and practice in a way deviating from the teacher's instructions. It's just as if a man were to pursue [a woman] who pulls away, or to embrace one who turns her back.

*I say that such a thing is an evil, greedy deed, for what can one person do for another?'*

*This is the first teacher who is worthy of criticism in the world,* and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, and unblame worthy.

## **2.2. One who has not attained the Goal with obedient disciples.**

"Then there is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples,

'This is for your welfare. This is for your happiness.'

His disciples listen, lend ear, put forth intent for gnosis, and practice in a way not deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples,

*"This is for your welfare. This is for your happiness."*

Your disciples listen, lend ear, put forth intent for gnosis, and practice in a way not deviating from the teacher's instructions. It's just as if a man, neglecting his own field, were to imagine that another's field should be weeded. I say that such a thing is an evil, greedy deed, for what can one person do for another?'

*This is the second teacher who is worthy of criticism in the world,* and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, and unblameworthy.

## **2.3 One who has attained the Goal with disobedient disciples.**

"Then there is the case where a certain teacher has attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, having attained that goal of the contemplative life, teaches his disciples,

'This is for your welfare. This is for your happiness.'

His disciples don't listen, don't lend ear, and don't put forth intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Having attained that goal of the contemplative life, you teach your disciples,

"This is for your welfare. This is for your happiness."

Your disciples don't listen, don't lend ear, don't put forth intent for gnosis, and practice in a way deviating from the teacher's instructions. It's just as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?'

*This is the third teacher who is worthy of criticism in the world*, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, and unblameworthy."

### **3. Who are the Good worthy Teacher?**

When this was said, the brahman Lohicca said to the Blessed One, "But is there, Master Gotama, any teacher who is not worthy of criticism in the world?"

"There is, Lohicca, a teacher who is not worthy of criticism in the world."

"But which teacher, Master Gotama, is not worthy of criticism in the world?"

"There is the case, Lohicca, where a Tathagata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathagata and reflects:

- 'Household life is confining, a dusty path.
- The life gone forth is like the open air.
- It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell.

- What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'
- "So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content [1].

#### 4. Abandoning the Hindrances

"Endowed with this noble aggregate of virtue,

- this noble restraint over the sense faculties,
- this noble mindfulness and alertness, and this noble contentment,
- he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw.
- After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"[Abandoning covetousness](#) with regard to the world, he dwells with awareness devoid of covetousness. He cleanses his mind of covetousness.

Abandoning ill will and anger, he dwells with awareness devoid of ill will, sympathetic with the welfare of all living beings.

He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with awareness devoid of sloth and drowsiness, mindful, alert, and percipient of light.

He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled.

He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

#### **4.1. Example: Taking a loan**

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

#### **4.2 Example: Seriously sick man**

"Now suppose that a man falls sick -- in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick... Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

#### **4.3. Example – One bound for Prison**

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

#### **4.4. Freed Slave**

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave... Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

#### **4.5. Example: A trader passing through a desolate Road**

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have

emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

#### **4.6. The Joy of freedom from five hindrances**

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

### **5. The Four Jhanas**

#### **5.1. Teacher teaches his disciples to attain grand distinction (First Jhanas)**

Disciple attain the "Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal.

Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates... this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal.

*When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.*

#### **5.2. Teacher teaches his disciples to attain grand distinction (Second Jhanas)**

"**Furthermore, with the stilling of directed thought and evaluation,** he enters and remains in the *second jhana*: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow

from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure.

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

### **5.3. Teacher teaches his disciples to attain grand distinction (Third Jhanas)**

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the *third jhana*, of which the noble ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture.

### **5.4. Teacher teaches his disciples to attain grand distinction (Fourth Jhanas)**

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

"And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

## 6. Insight Knowledge

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *he directs and inclines it to knowledge and vision*. He discerns: 'This body of mine is endowed with **form**, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water -- eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread -- and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.'

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

## 7. The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *he directs and inclines it to creating a mind-made body*. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.' Or as if

a man were to pull a snake out from its slough. The thought would occur to him: 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *the monk directs and inclines it to creating a mind-made body*. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties.

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

## 8. Supranormal Powers

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *he directs and inclines it to the modes of supranormal powers*. He wields manifold supranormal powers.

Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. Just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the modes of supranormal powers... He exercises influence with his body even as far as the Brahma worlds.

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

## 9. Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *he directs and inclines it to the divine ear-element*. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums, conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

## 10. Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *he directs and inclines it to knowledge of the awareness of other beings*. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman -- or man -- fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not. In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other

individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion... a released mind as a released mind, and an unreleased mind as an unreleased mind.

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

## **11. Recollection of Past Lives**

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *he directs and inclines it to knowledge of the recollection of past lives* (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village; and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives... in their modes and details.

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

## **12. The Passing Away and Re-appearance of Beings**

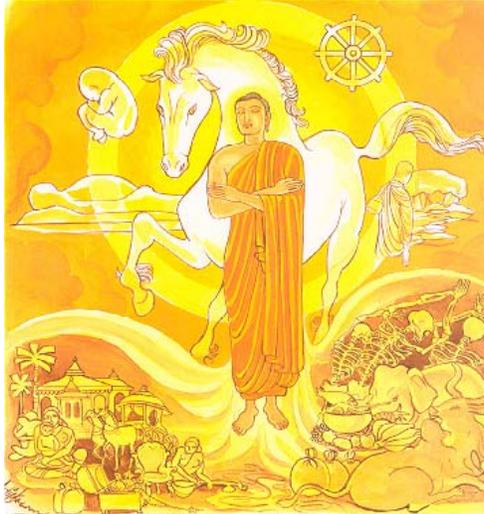
"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *he directs and inclines it to knowledge of the passing away and re-appearance of beings*. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma...

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy.

### **13. The Ending of Mental Fermentations**

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, *the monk directs and inclines it to the knowledge of the ending of the mental fermentations*. He discerns, as it is actually present, that '*This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress...*' These are mental fermentations... This is the origination of fermentations... This is the cessation of

fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, Released.



**Noble and excellent, with all battles won, clean and calm. Him, I call a brahmin true.**

#### **14. He discerns the Birth is ended.**

He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, and blameworthy."

### **15. Lohicca accepted the Teaching with Joy and Piety.**

When this was said, the brahman Lohicca said to the Blessed One: "Master Gotama, it's as if a man, having seized by the hair another man who was falling into the pit of hell, were to pull him up and set him on firm ground. In the same way, Master Gotama has pulled me up as I was falling into the pit of hell and has set me on firm ground. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear.

I go to Master Gotama for refuge, to the Dhamma, and to the community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

---

Revised: Wed 20-Oct-2004

<http://www.accesstoinsight.org/canon/sutta/digha/dn12.html>

Reference:

1. Samaññaphala Sutta - The Fruits of the Contemplative Life
2. Illustrated Dhammapada - Venerable Weragoda Sàrada Mahà Thero,

# **Sadhu ! Sadhu ! Sadhu!**

## Appendix – A

### Dhammapada Story 422

#### He Who Is Rid Of Defilements The Story of Angulimàla the Fearless (Verse 422)



မြတ်ဗုဒ္ဓဘုရားက အင်္ဂုလိမာလာ လူဆိုးကြီးထံသို့ ဆုံးမအောင်မြင်စေရန်

This religious instruction was given by the Buddha while He was in residence at Jetavana, with reference to *Venerable Angulimàla*. This story is related in the commentary on the stanza beginning “*The niggardly go not to the world of the deities.*” For it is there said: The monks asked Angulimàla, “Brother Angulimàla, were you not afraid when you saw the rogue elephant standing before you holding a parasol?”

“No, brethren, I was not afraid.”

The monks said to the Buddha, “Venerable, Angulimàla utters falsehood.” The Buddha replied, “Monks, my son Angulimàla has no fear. For monks like my son are of all the noble ones who have rid themselves of the depravities the noblest, and have no fear.”

#### Commentary

##### *The story of Angulimàla:*

This was a man of extremes. He is of a unique record. *A bandit who has made good.* His career offers a contrast. He was born to a counselor, called *Bhaggawa*, to the king of Kosala. According to custom the child was sent to the university of *Taxila* where he had a distinguished career. His name was converted to *Ahinsaka* (harming none) partly because he hailed from a family whose shield was untarnished by crime, and partly because of the child’s character. *He excelled in study and in sports.* Soon, he incurred the jealousy and hostility of his colleagues who plotted against him.

But he was very strong due to his ministrations in a former birth to a Pacceka Buddha. His enemies could not prevail against him. He was a favorite of the vice chancellor of the university. Soon, he incurred hostility due to the whispering campaigns of his enemies. They spoke of his illicit love to his wife. But he, too, being a clever and learned man, bided his time to compass his death. When the leave-taking took place, he asked for the usual tribute due from a student to a teacher in the shape of an extraordinary request. *He asked for one thousand right thumbs of*

*human-beings*. Ahinsaka was taken aback and promptly refused so sanguinary a request. But the end was adamant. In the event of refusal a curse would be on him.

Again and again he pleaded in vain for another tribute. There was no escape from the rigid ancient custom as the tribute was in lieu of past tuition fees. So Ahinsaka demurred – consented in order to preserve the learning, for a refusal would act as blight. Having armed himself, he repaired to the forest called *Jàlita* in the Kosala kingdom. He killed all and sundry who ventured into his domain.

But the thumbs could not be preserved. Either the wild animals ate them, or they became rotten. He therefore got a garland made and was wearing it. Hence he was called ‘*Anguli Māla*’ He had 999 thumbs and was anxious to secure one more to close this bloody chapter. His teacher thought Anguli Māla would never survive the campaign. He would assuredly be slain in the process, or taken captive by the king.

It was a fateful morning. The king, on receiving complaints from the people was setting out to capture the bandit, dead or alive. His mother *Mantāni* was anxious about the fate of her son. She implored her husband to warn the son of the impending danger. But he would have none of it. So the mother’s love urged her to plunge into the forest, alone crying out that the son must pay heed to the family tradition by giving up killing and that the king’s army was on the march to capture him. It was very likely that the bandit might not spare his own mother, for he was desperate.

The all-compassionate Buddha saw his impending doom. *He knew that he was destined to be an arahat in this very life*. He saw the possibilities of redemption. So He planted Himself, despite warnings from the passers by, between the robber and his mother. Here the robber saw that the perfect thumb of the Buddha would be a fitting finale to the series of bloody thumbs. So Anguli Māla hurried towards the Buddha as was his custom with his sword up lifted. *The Buddha was going at a measured pace, but with all his speed Anguli Māla was not able to catch up the Buddha. This was willed by the Buddha. It was a psychic feat of the Buddha.*

Anguli Māla had come to the end of his tether by running so fast and so long. In utter desperation, with beads of perspiration coursing from his body he shouted out to the Buddha to stop – *Tiññha Samana*. But the Buddha said that he had stopped. He, too, must also stop. ***The word ‘stop’ galvanized him.*** To a potential arahat it has a wealth of meaning. It was closely related to *samsàra* – this ceaseless round of births and deaths. He asked the meaning of the word which he had temporarily lost sight of. When he was running the Buddha must have moved, so thought Anguli Māla. Could it be that the Buddha was guilty of a falsehood.

So Anguli Māla requested the Buddha to unfold the meaning of stopping. This was the opening the Buddha sought and the Buddha preached with precision and unerring skill. Anguli Māla flung the garland and weapons aside. *He begged for ordination. At the end of the sermon he became an arahat by the application of ‘ehi bhikkhu’ formula of the Buddha.* With Anguli Māla the arahat the Buddha went back to the temple.

It was the custom of the king to visit the Buddha on the eve of a hazardous campaign. The Buddha inquired the cause of the armed expedition. The king explained. The Buddha told the king that Anguli Māla was in the temple. Hearing the very name mentioned the king was trembling. So fearsome was the report of Angulimāla. The Buddha hastened to explain that Anguli Māla in the temple was a far different being from the bloody bandit he was; Anguli Māla would not now even harm an ant.

Though an arahat, the name stuck. One day on his rounds, Venerable Anguli Māla heard the birth pangs of an expectant mother in labor. Other Māha arahats must have heard the cries. But none of them was moved to the extent of Venerable Anguli Māla. He approached the Buddha and confessed his concern at such suffering and begged the Buddha to allay the anguish.

The Buddha asked him to meditate upon the power of truth – inasmuch as Anguli Māla was entirely devoid since birth of cruelty, so by virtue of that truth, the suffering may be assuaged. Such was the blessing he was asked to give.

*As a result – we have a paritta sutta by his name – [Angulimala Sutta](#) – that monks recite this sutta to relieve the pain of difficult child birth delivery.*