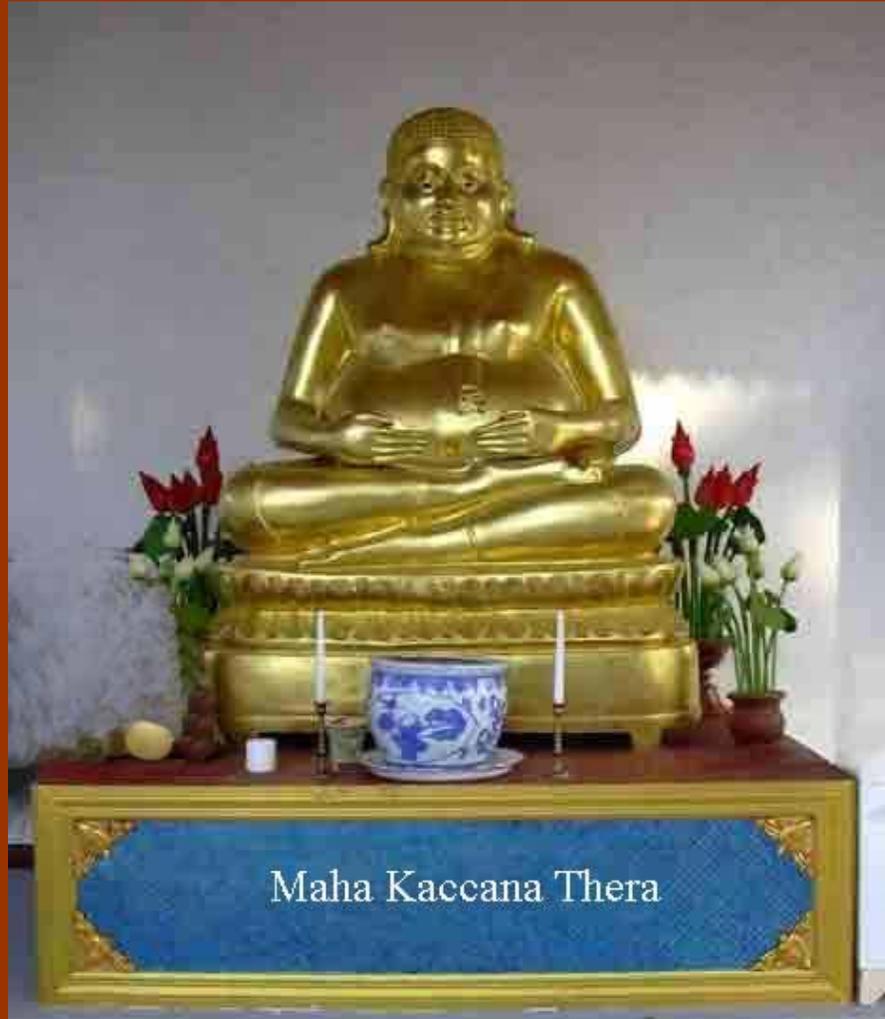


Maha Kaccayana Maha Thera

Wish Fulfilling Arahant



For free distribution only

Compiled for the Serene Joy and Emotion of the Pious

A Gift of Dhamma

Maha Kaccayana **Wish Fulfilling Arahat**

FORWARD

Maha Kaccana or *Maha Kaccayana* – is the wish fulfilling Arahat – *Su Taung Pye Yahanda* ! Those who adored *Sivali Thera* (*Shin Thiwali*) will appreciate an additional arahat who could fulfill your worldly wishes in addition to understanding his lovely exposition of the Buddha Dhamma. Whoever adores him will find the good kamma come to fruition, immediately in the present. Many worship him for good fortune and are of great help in their training practice (*Dana-Sila-Bhavana*) the slow and gradual step in the liberation effort to escape from the round of rebirths.

Maha Kaccana Thera has acquired special skill and good kamma:

- a. He was acclaimed as the foremost in exposition the Buddha dhamma.
- b. He has a golden hue out of his body.
- c. He was known to given gifts to whoever makes wishes and pay adoration to him.

“The Venerable Maha Kaccana's elevation to a position of pre-eminence in the Sangha was the flowering of a seed that had been planted long ago in the rolling cycles of samsara, the round of rebirths, and had been brought to gradual maturity over countless lives.”

Maha Kaccana had aspired to become the Master of the Doctrinal Exposition at the time of *Buddha Padumuttara*. That very aspiration has come to maturity by his support through countless acts of meritorious deeds throughout the round of rebirths and one of the acts of meritorious deeds was his offering of a *gold brick* to the stupa that enshrined the relics of the *Kassapa Buddha*. As a result of this offering, he was born with his body radiating golden hue.

As lay followers, if we have the good fortune to live in comfort and wealth we should use the wealth skillfully for the benefit of our future lives. Lay followers have a training practice of our own – Dana-Sila-Bhavana – unlike that of the fast-track monastic training practice (Sila-Samadhi-Panna). We lay followers, not to forget, are still living in the sensual world and is not practical for us to embrace the monastic training practice. We need worldly wealth to enable us to do charity (Dana). Those who live in the western part of the world know very well how hard life is when we are out of work, unlike the Monks who received their daily alms food from the benevolent community of lay followers.

Maha Kaccana had inherited this supernatural power and skill by accumulating them doing meritorious deeds through the round of rebirths for the period of sixteen Buddha's appearances: *Padumuttara, Sumedha Buddha, Sujata Buddha, Piyadassi Buddha, Athhadassi Buddha, Dhammadassi Buddha, Siddhatta Buddha, Tissa Buddha, Phussa*

Buddha, Vipassai Buddha, Sikhi Buddha, Vessabhu Buddha, Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha, Gotama Buddha.

Based on his biography, Maha Kaccana has the power of giving gifts of much reward. Wishes in reference to him were all rewarded in an instant.

- a. *Soreyya* who wishes to have a wife with the golden hues like *Maha Kaccana*, was instantly turned to a female body. Sorreya then realized his bad remarks, went to Maha Kaccana to beg for forgiveness and in an instant he was turned back to his old self, the male body.
- b. *Minister Vassakara* who saw Maha Kaccana coming down the mountain and made his remarks: that Maha Kaccana looks like a Monkey. For the sin of his speech, Vassakara was born as Monkey in his next rebirth.
- c. *Maha Kaccana* one day wished that he would become fat and ugly, whereupon he was so transformed into the popular likeness of him fat and ugly as today.

Always learn to do good merits and wish good, say good, in bodily action, in speech and in thought.

This human life, *as a householder*, is so complex; we have so many obstacles on the way that we must pass through so we could bring to bear the right livelihood (*samma ajiva*), the *mundane matter* first and then the liberation from the round of rebirths (*samsara*), the supra-mundane matter. Given the basic tenet of Buddhism is to achieve liberation from the round of rebirths through our own effort (supra-mundane – *Lokuttara*). However, for householder who must support the family, the sasana and the community of Sanghas, all the mundane matters (*Lokeya*) a little bit of divine helps will take us a long way to help us do meritorious deeds.

For that reasons, many followers by faith (*Sadhasari*) and followers by dhamma (*Dhammasari*) will appreciate to know that we have *Sivali Thera* and *Maha Kaccana Thera*, arahats for us to adore and worship for both mundane and supra-mundane benefits.

Maha Kaccana
Master of Doctrinal Exposition
Wish Fulfilling Arahat

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Maha Kaccana Master of Doctrinal Exposition Wish Fulfilling Arahat

॥ နမော တဿ ဘဂဝတော အရဟတော သဗ္ဗာသမ္ဗုဒ္ဓဿ။
| नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ॥
အဓိဓိ ဘဏ္ဍ ဗုဒ္ဓါဘိဝံသ နဝံတဿ နမောဓမ္မိန္ဒြိယဿ။
५ नमो जस्रस गकवतो वरभतो समसमभुत्तस्रस्र
Namc tassa bhagavato arahato sammāsambuddhassa

1. Introduction:

The Venerable Kaccana

Venerable Kaccana was formerly known as *Kanacana* or *Maha Kaccayana* was an advisor to *King Candapajjota*, who having heard of Lord Buddha's Enlightenment, sent his minister Kanacana to invite the Blessed One to establish the Dhamma in his land. Kanacana first obtained the king's permission to 'go forth' in the Buddhist dispensation before leaving with seven of his attendants.

On arrival to where the Buddha was staying, Kanacana and his attendants listened to the Buddha's sermons and all eight of them attained arahatship after which they asked the Buddha for ordination. Lord Buddha accepted their request with the simple formality of the time; "*Come O Bhikkhu*".

Venerable Kaccana was a lucid and eloquent teacher of Dhamma and became very popular. He was also regarded as being very handsome; so much so that when a certain son of a wealthy man saw him he had so much lust in his heart, desiring a wife with the same physical charm, that he suddenly took the form of a woman himself. Humiliated, he went to Ven. Kaccana requesting his pardon and was then restored to the form of a man.

A popular myth is that Ven. Kaccana, noticing that people were attracted to his good looks and often mistaking him for the Buddha, wished that he would become fat and ugly, whereupon he was so transformed into the popular likeness of him today.

He was also known for being a giver of many gifts to many of his devotees. Popularly, his image is venerated by those desiring prosperity. *Maha Kaccana Thera* is a wish fulfilling Arahat worthy of worship and adoration; his image will be an addition to those who already have *Sivali Thera* image on their private shrine.

Maha Kaccana
Master of Doctrinal Exposition
Part II:

2. Skilled and Versatile Teacher.

As a skilled and versatile teacher with mastery over academic technique, the Buddha adopted different styles of presentation to communicate the Dhamma to his disciples. Often he would explain a teaching in detail (*vittharena*). Having introduced his topic with a short statement, technically called the synopsis (*uddesa*), he would then embark on the detailed exposition, (*niddesa*), also called the analysis, (*vibhanga*). In this stage of the discourse he would break the subject introduced by the synopsis down into its component strands, define each strand in turn, and draw out its implications, sometimes attaching a simile to illustrate the message of the discourse. Finally, he would restate the introductory declaration as a conclusion (*niggamana*), now supported by the entire weight of the foregoing analysis.

On other occasions, however, the Buddha would not teach in detail. Instead, he would present the Dhamma briefly (*sankhittena*), offering only a short, sometimes even cryptic, statement charged with a profound but highly concentrated meaning. The Buddha did not teach the Doctrine in this way in order to conceal an esoteric message or because he delighted in obscurantism. He used this technique because it sometimes proved a more effective means of shaking and transforming the minds of his auditors than would have been possible by a full elaboration. Although direct explanation of the meaning might have transmitted information more quickly, such a method might not have produced the lasting and edifying effect the Dhamma is intended to instill. But by requiring the disciples to reflect upon the meaning and to tease it out by sustained inquiry, as well as by mutual discussion, the Buddha ensured that when the disciples did come to understand his utterance, its message would penetrate deep into the silent recesses of the mind.

2.2. Assignment as foremost in analyzing the dhamma in details.

While such brief teachings would escape the understanding of the great majority of the monks, the mature disciples with sharp faculties of wisdom could readily fathom their meaning. Under such circumstances the ordinary monks, reluctant to trouble their Master with requests for explanation, would turn for clarification to the senior disciples whose comprehension of the Dhamma had already been confirmed by the Blessed One. So important did this function become in the early Buddhist Sangha that the Buddha himself established, in the ranks of his most eminent disciples, a separate category called

"The foremost of those who analyze in detail the meaning of what was stated (by me) in brief" (aggam sankhittena bhasitassa vittharena attham vibhajantanam).

The bhikkhu who was assigned to this position by the Master was the Venerable Maha Kaccana -- Kaccana the Great, so called to distinguish him from others who bore the common brahmanical clan name of *Kaccayana* (shortened to Kaccana).¹

After his ordination as a bhikkhu, the Venerable Maha Kaccana usually resided in his homeland of *Avanti*, a remote region to the southwest of the Middle Country where the Buddha dwelt, and thus he did not spend as much time in the Blessed One's presence as some of the other great disciples did, such as *Sariputta*, *Maha Moggallana*, and *Ananda*. For this reason we do not find, in the records of the *Sutta Pitaka*, that the Venerable Maha Kaccana figured as prominently in Sangha affairs and in the Buddha's ministry as the aforementioned elders. Nevertheless, on account of the good judgment of his intellect, the imminence of his insight into the Dhamma, and his skill as a speaker, whenever Maha Kaccana did join the Buddha for extended periods, the other monks frequently turned to him for help in illuminating the meaning of brief statements of the Buddha that had been causing them confusion. As a result, we find in the Pali Canon a bundle of discourses spoken by the Venerable Maha Kaccana that occupy a place of primary importance. These texts, always methodically refined and analytically precise, demonstrate with astounding lucidity the far-ranging implications and practical bearings of several brief statements of the Buddha that would otherwise, without his explication of them, escape our understanding.

¹ **1. The foremost in Dhamma exposition** - The Buddha assigns Maha Kaccana to this position at AN 1: Chap. 14, Etadagga Vagga

Maha Kaccana
Master of Doctrinal Exposition
Part II1:

3.1. His round of rebirths

As in the case of all the Buddha's chief disciples, the Venerable Maha Kaccana's elevation to a position of pre-eminence in the Sangha was the flowering of a seed that had been planted long ago in the rolling cycles of *samsara*, the round of rebirths, and had been brought to gradual maturity over countless lives. The biographical sketch of *Maha Kaccana*² relates the story of the future disciple's original aspiration to a leading role in the Sangha. According to this account, the aspiration was formed 100,000 aeons in the past, during the Dispensation of the *Buddha Padumuttara*.³

At that time Kaccana had been reborn into a wealthy householder family. One day he went to hear the Buddha preach, and on that occasion, during the sermon, the Buddha appointed a certain bhikkhu as the foremost of those who can analyze in detail what had been stated by him in brief. The young householder was deeply impressed by the monk on whom this honor was bestowed, and the thought occurred to him:

"Great indeed is that bhikkhu, in that the Teacher praises him so. I ought to attain such a position in the Dispensation of some future Buddha."

3.2. Rich Young man aspiration

But to attain such a lofty status in the Dispensation, the generation of a wish is by no means sufficient. *The aspiration must be supported by a base of meritorious deeds.* Thus the young householder invited the Teacher to receive alms at his home, and for a full week he gave lavish offerings to the Buddha and his company of monks. At the week's end he prostrated himself at the Blessed One's feet and voiced his heart's desire:

"Venerable sir, as the fruit of this offering I do not wish for any other achievement but this: that in the future, in the Dispensation of a Buddha, I might obtain the same position as the bhikkhu you appointed to that position last week."

² **Maha Kaccana** - The biographical sketch of Maha Kaccana is taken from the commentary to AN 1: Chap.14, Etadagga Vagga; this is partly paralleled by commentary to Thag., Atthakanipata

³ **100,000 aeon –or 16 Buddha's** - *Padumuttara, Sumedha Buddha, Sujata Buddha, Piyadassi Buddha, Atthadassi Buddha, Dhammadassi Buddha, Siddhatta Buddha, Tissa Buddha, Phussa Buddha, Vipassai Buddha, Sikhi Buddha, Vessabhu Buddha, Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha, Gotama Buddha*

3.3. Padumuttara Buddha's Prophecy

Then Lord Padumuttara, looking into the future with his unimpeded knowledge of a Fully Enlightened One, saw that the youth's aspiration would be fulfilled. He told him:

Buddha Padumuttara: *"Young man, in the future, after 100,000 aeons have elapsed, a Buddha named Gotama will arise. In his Dispensation you will be the foremost of those who can analyze in detail the meaning of what the Buddha has stated in brief."*

The Apadana relates that in this same past life, *Kaccana* had built for the Buddha *Padumuttara* a cetiya (stupa) with a stone seat, which he had covered with gold; he had the cetiya (stupa) embellished with a jeweled parasol and an ornamental fan. According to the above text, it was after he made this offering that the Lord Padumuttara predicted his future attainment to the position of a great disciple in the Dispensation of the Buddha Gotama. In this prediction the Blessed One also makes other prophecies concerning *Kaccana's* future sojourn in samsara, which from our temporal perspective would now constitute his past history.

Buddha Padumuttara: The Buddha foretold that as the fruit of his meritorious gifts,

a. The householder would become a lord of the gods (devinda) for thirty aeons, exercising ruler ship over the gods.

b. Having returned to the human world, he would become a world monarch (cakkavattiraja) named Pabhassara, whose body would emit rays of light all around.

c. He would spend his next to last existence in the Tusita heaven, and passing away from there, he would be reborn in a brahman family with the clan name Kaccana. In that life he would attain Arahantship and be appointed a great disciple by the Buddha.

A later section of the Apadana gives a somewhat different account of Maha *Kaccana's* original aspiration to great discipleship. In this version, at the time of the Buddha *Padumuttara*, the future disciple was an ascetic living in seclusion in the Himalayas. One day, while traveling through the sky by supernormal power, he passed over a populated area and saw the Victorious One down below. He descended, approached the Master to listen to the Dhamma, and heard him praise a certain bhikkhu (whose name was also *Kaccana*) as the chief among those who can elaborate on brief statements. Thereupon the ascetic, amazed by this unexpected encounter, went to the Himalayas, collected a bouquet of flowers, and, quickly returning to the assembly, presented them to the Buddha. At that point he formed the aspiration to become the chief expositor of the Dhamma in the Dispensation of some future Buddha. The Lord Padumuttara then prophesied that his aspiration would be fulfilled 100,000 aeons later when the Buddha Gotama arises in the world.

3.4. His past merits come to fruition

In this same series of verses Maha Kaccana states that as a result of his offering to the Buddha:

- *He never took rebirth thereafter in the nether world -- in the hells, the animal realm, or the sphere of ghosts –*
- *He was always reborn either in the world of gods or in the human realm.*
- *He took rebirth as a human being; he was always reborn into the upper two social classes -- among nobles or brahmans -- and never into low-class families.*

One important incident, which determined a particular feature of the great disciple's physical appearance during his final existence, took place during the Dispensation of the **Buddha Kassapa**, the immediate predecessor of Gotama in the lineage of Enlightened Ones. At the time of the Buddha Kassapa, Kaccana had taken rebirth in a family of Benares. After the Lord Kassapa's Parinibbana he **offered a precious golden brick**⁴ for the construction of a golden stupa for the Buddha. On presenting it he made the wish:

Maha Kaccana: "*Whenever I am reborn, may my body always have a golden hue.*"

As a result of this, when he was reborn during the time of our Buddha, his body was endowed with a beautiful golden hue, which deeply impressed those who beheld it. In one case, which we will discuss below (see pp.13-15), this physical attribute of the elder led to a bizarre series of events.

⁴ **Offering the golden brick:** The offering of the golden brick is mentioned in commentary to AN, Etadagga Vagga.

Maha Kaccana: Master of Doctrinal Exposition
Part IV:
Kaccana's Conversion to the Dhamma

4.1. His Last Existence:

In his last existence, when the Buddha Gotama appeared in the world, Kaccana was born as the son of the chaplain (purohita) in the city of *Ujjeni*, the capital of *Avanti*, to the southwest of the Middle Country. His father's personal name was *Tiritivaccha*, his mother's *Candima*, and they were of the *Kaccayana clan*, one of the oldest and most highly respected lines of brahmins. Since he was born with a golden colored body, his parents exclaimed that he had brought his name along with him at birth, and they named him "Kañcana," which means "golden." As a brahmin and the son of the court chaplain, when Kañcana grew up he studied the Three Vedas, the traditional sacred scriptures of the brahmins, and after his father's death he succeeded him in the position of court chaplain.

The king of Avanti at the time that Kaccana became chaplain was *Candappajjota*, Pajjota the Violent. He was known by this epithet because of his explosive and unpredictable temper. When King Candappajjota heard that the Buddha had arisen in the world, he assembled his ministers and asked those who were so capable to go and invite the Blessed One to visit Ujjeni. The ministers all agreed that the only one who was truly capable of bringing the Buddha to Avanti was the chaplain Kaccana. The king therefore assigned him to go on this mission, but Kaccana laid down a condition before he would agree to the king's request:

Maha Kaccana: *he would go only if he would be permitted to become a monk after meeting the Enlightened One.*

The king, ready to accept any condition in exchange for a meeting with the Tathagata, gave his consent.

4.2. Kaccana Ordination.

Kaccana set out accompanied by seven other courtiers. *When they met the Master, he taught them the Dhamma, and at the end of the discourse Kaccana and his seven companions all attained Arahantship together with the four analytical knowledge's (patisambhida-ñāna).*

The Buddha granted them ordination simply by welcoming them into the Sangha with the words, "*Come, bhikkhus*"⁵.

⁵ "**Come Bhikkhu**" - According to commentary, at the moment the Buddha invited them to join the Order, their hair and beards disappeared and they were spontaneously provided with bowls and robes, created by the Buddha's psychic power.

The new bhikkhu, now the Venerable Maha Kaccana, then began to praise the splendors of Ujjeni to the Buddha. The Master realized that his new disciple wanted him to travel to his native land, but he replied that it would be sufficient for Kaccana to go himself, as he was already capable of teaching the Dhamma and of inspiring confidence in *King Candappajjota*.

4.3. Illustration: Offering of alms with instant fruition.

In the course of their return journey the party of monks arrived at a town named *Telapanali*, where they stopped to gather alms. In that town lived two maidens, merchants' daughters of different families. One girl was beautiful, with lovely long hair, but both her parents had expired and she lived in poverty, looked after by her governess. The other girl was wealthy, but was afflicted with an illness that had caused her to lose her hair. Repeatedly she had tried to persuade the poor girl to sell her hair so she could make a wig but the poor girl had consistently refused.

Now, when the poor girl saw the *Venerable Maha Kaccana* and his fellow monks walking for alms, their bowls as empty as if they had just been washed, she felt a sudden surge of faith and devotion arise in her towards the elder, and she decided to offer alms to the party of bhikkhus. However, as she had no wealth, the only way she could obtain money to buy provisions was to sell her hair to the rich girl. This time, as the hair came to the rich girl already cut, she paid only eight coins for it. With these eight coins the poor girl had alms food prepared for the eight bhikkhus, using one coin for each portion. After she had presented the alms, as an immediate fruit of the meritorious deed, her full head of hair instantly grew back to its original length.

When the Venerable Maha Kaccana arrived back in *Ujjeni*, he reported this incident to *King Candappajjota*. The king had the girl conveyed to his palace and at once appointed her his chief queen. From that time onwards the king greatly honored Maha Kaccana. Many people of Ujjeni who heard the elder preach gained faith in the Dhamma and went forth under him as monks. Thus the entire city became (in the words of the commentary) "a single blaze of saffron robes, a blowing back and forth of the banner of sages." The queen, who was exceedingly devoted to the elder, built for him a dwelling in the Golden Grove Park.

So says the Anguttara Commentary, but the Pali Canon itself suggests that the Sangha was not as well established in Avanti as the commentator would lead us to believe. This fact can be discerned from a story involving the Venerable Maha Kaccana that is reported in the Mahavagga of the Vinaya Pitaka.

9. Vin.i,194-98. The story of Sona is also related at Ud. 5:6, but without the passage on the modification of the monastic rules.

4.4. The ordination of Sona Kutikanna

When this story unfolds, the elder was dwelling in Avanti at his favorite residence, the Osprey's Haunt on Precipice Mountain. A lay disciple of his named *Sona Kutikanna* came to him and expressed the wish to go forth under him as a monk. But Kaccana, seeing perhaps that the householder was not yet ready to take such a big step, discouraged him with the words:

Maha Kaccana: *"Difficult, Sona, is it to sleep alone, to eat one meal a day, and to observe celibacy for as long as life lasts. While remaining a householder, you should apply yourself to the Buddha's teaching, and at the proper times you may sleep alone, eat one meal a day, and observe celibacy."*

With these words Sona's enthusiasm for ordination subsided. Some time later, however, the urge was rekindled, and he approached the Venerable Maha Kaccana with the same request. A second time the elder discouraged him, and a second time Sona's desire for ordination abated. When Sona approached him for the third time and asked for ordination, Maha Kaccana gave him the "going forth" (*pabbajja*), that is, the initial ordination as a novice (*samanera*).

During the Buddha's time it seems to have been customary to grant mature men, already endowed with faith in the Dhamma and well acquainted with its tenets, both ordinations in immediate succession. The novice ordination would be given first, and then right afterwards the ceremony of higher ordination (*upasampada*) would be performed, making the postulant a *bhikkhu*, a full member of the Sangha. But at the time that the above incident took place Avanti was short of monks, being a region quite far from the Buddha's own missionary rounds and from the other centers of Buddhist activity. According to the disciplinary regulations that were still in effect, the higher ordination had to be performed by at least ten *bhikkhus* (*dasavagga-bhikkhusangha*). But such was the situation in Avanti that the Venerable Maha Kaccana could not easily find even nine other *bhikkhus* to confer the higher ordination on Sona. It was only three years later that the elder could, with trouble and difficulty, convene an assembly of ten *bhikkhus* from different places in the region to give Sona the higher ordination.

4.5. Relaxing the Ordination requirements

When the Venerable Sona had completed his first rains retreat as a *bhikkhu*, the wish arose in him to pay a visit to the Buddha. He had heard many times the highest praise of the Blessed One, his lord and refuge, yet he had never seen the Master face to face, and now the desire to do so have become irresistible. He went to his preceptor to ask for his permission to make the long journey to *Savatthi*, where the Buddha was residing. Not only did the Venerable Maha Kaccana applaud his disciple's desire to see the Buddha, but he asked Sona to convey to the Lord an appeal that certain monastic regulations be

relaxed to suit the different social and geographical conditions that prevailed in Avanti and in other border regions.

When the Venerable Sona came to the Buddha and explained his preceptor's request, the Master readily agreed. First, to determine what districts should count as border regions, the Buddha defined the boundaries of the Middle Country, wherein the original regulations were to remain binding. Then he announced the revised versions of the rules that would apply in the border regions, though not in the Middle Country. These revised rules are the following:

- (1) *The higher ordination would not require ten bhikkhus but could now be given by a chapter of five, one of whom must be a master of the Vinaya, the monastic discipline.*
- (2) *Monks are allowed to use sandals with thick linings, as the ground in those regions is rough and hard on the feet.*
- (3) *Monks are permitted to bathe frequently, as the people of Avanti attaches great importance to bathing.*
- (4) *Sheepskins and goatskins, etc., could be used as coverlets.*
- (5) *Robes could be accepted on behalf of a monk who has left the district, and the ten days' period during which (under the rule) an extra robe could be kept would begin only when the robe actually reaches his hands.*

Maha Kaccana Master of Doctrinal Exposition Part V

Various Incidents

5.1. His role as Teacher Expositor

Neither the suttas nor the commentaries offer us abundant biographical information about the Venerable Maha Kaccana's life in the Sangha. They focus, rather, on his role as teacher, especially on his detailed expositions of the Buddha's brief statements. From the settings (nidana) to the suttas in which *Maha Kaccana* appears, we can infer that after his ordination he spent most of his time in Avanti. Usually, it seems, he dwelt quietly in seclusion, though when occasion arose he gave instruction to others. Periodically he would go to visit the Buddha at his main places of residence, and it seems likely that he also sometimes accompanied him on his preaching tours. The three suttas of the Majjhima Nikaya in which Maha Kaccana appears in *the role of expositor* open at three different locales -- in *Kapilavatthu*, *Rajagaha*, and *Savatthi*. As these cities were, relative to the geographical extent of the Ganges Valley, widely separated from each other, and as all were far from Avanti, this suggests either that the Venerable Maha Kaccana spent long periods accompanying the Buddha on his journeys or that he would travel to the different monastic centers where the Buddha resided when he heard that the Master intended to stay there for some time.

He seems to be one who generally lived aloof, though he did not place a strict emphasis on seclusion in the manner of one like the Venerable Maha Kassapa, nor did he seem especially stern in his [asceticism](#).⁶ He was ready to assume teaching duties on request, as we shall see, but we find that he always appears in the suttas in the role of expositor and elucidator of the Dhamma to others.

Maha Kaccana did grant ordination, as we saw above in the case of Sona, though his pupils were probably not very numerous, despite the words of the Anguttara Commentary. One of his pupils was the bhikkhu *Isidatta*, who even while very young had impressed many of the older monks with his incisive replies to difficult questions on the [Dhamma](#). There can be little doubt that Isidatta's adroitness in tackling subtle points of doctrine reflects the rigorous training he must have received from the Venerable Maha Kaccana.

⁶ **Ascetism:** At Vin.ii,299, in describing the preparations for the Second Council, it is said that eighty-eight Arahants from Avanti gathered on the Ahoganga mountain slope. They are described as "mostly forest-dwellers, mostly almsmen, mostly rag-robe wearers, mostly wearers of the three robes," and are contrasted with sixty Arahant bhikkhus from Pava, all of whom observe these ascetic practices. Though any conclusions drawn from this passage are speculative, these monks may have belonged to the pupillary lineage of Ven. Maha Kaccana, and the reason they were "mostly" observers of the ascetic practices (rather than entirely such) is that he inspired his disciples to undertake such practices by personal example without making them mandatory

5.2. Sakka pays special homage to Maha Kaccana.

On one occasion when the Venerable *Maha Kaccana* visited the Buddha he received special homage from Sakka, the king of the gods. This occurred when the Buddha was dwelling at the Eastern Park at Savatthi, in the Mansion of *Migara's* Mother. The Lord was sitting surrounded by a company of great disciples on the occasion of the pavarana, the ceremony of mutual criticism among the monks which ends the annual rains retreat. Because Maha Kaccana regularly used to visit the Buddha in order to hear the Dhamma, coming even from a long distance, the other chief elders would always reserve a seat for him in case he should unexpectedly turn up.

On this occasion Sakka, along with his celestial retinue, drew near to the holy assembly and prostrated himself before the Blessed One. Since he did not see the Venerable Maha Kaccana, he thought to himself: "It would be good indeed if the noble elder would arrive." Just at that moment Maha Kaccana approached and took his seat. When Sakka beheld him, he grasped him firmly by the ankles, expressed his joy over the elder's arrival, and honored him with gifts of scents and flowers. Some of the younger monks were upset and complained that Sakka was being partial in his display of reverence, but the Buddha reproved them with the words:

"Monks, those monks who, like my son Maha Kaccana, guard the doors of the senses, are beloved both among gods and humans."

He then pronounced the following stanza of the Dhammapada (v.94):

*"Even the gods hold him dear,
Whose senses are subdued
Like horses trained well by a charioteer,
Whose pride is destroyed,
And who is free from corruptions."*

Dhammapada (v.94):

That the Venerable Maha Kaccana was actually one who devoted much attention to the mastery of the sense faculties is borne out by his discourses, which (as we shall see below) often emphasize the need for guarding "*the doors of the senses*."

5.3. Soreyya - Dhammapada Verse 43 (The Story of Soreyya)

While residing at the Jetavana monastery, the Buddha uttered Verse (43) with reference to *Soreyya*, the son of a rich man of Soreyya city.

On one occasion, Soreyya accompanied by a friend and some attendants was going out in a luxurious carriage for a bath. At that moment, *Thera Mahakaccayana* (Maha Kaccana)

was adjusting his robes outside the city, as he was going into the city of Soreyya for alms-food. The youth *Soreyya*, seeing the golden complexion of the thera, thought,

"How I wish the thera were my wife, or else that the complexions of my wife were like that of his."

As the wish arose in him, his sex changed and he became a woman. Very much ashamed, he got down from the carriage and ran away, taking the road to Taxila. His companions missing him, looked for him, but could not find him.

Soreyya, now a woman, offered her signet ring to some people going to Taxila, to allow her to go along with them in their carriage. On arrival at Taxila, her companions told a young rich man of Taxila about the lady who came along with them. The young rich man, finding her to be very beautiful and of a suitable age for him, married her. As a result of this marriage two sons were born; there were also two sons from the previous marriage of Soreyya as a man.

One day, a rich man's son from the city of Soreyya came to Taxila with five hundred carts. Lady-Soreyya recognizing him to be an old friend sent for him. The man from Soreyya city was surprised that he was invited, because he did not know the lady who invited him. He told the lady-Soreyya that he did not know her, and asked her whether she knew him. She answered that she knew him and also enquired after the health of her family and other people in Soreyya city. The man from Soreyya city next told her about the rich man's son who disappeared mysteriously while going out for a bath. Then the Lady-Soreyya revealed her identity and related all that had happened, about the *wrongful thoughts with regard to Thera Mahakaccayana*, about the change of sex, and her marriage to the young rich man of Taxila. The man from the city of Soreyya then advised the lady-Soreyya to ask pardon of the thera. Thera Mahakaccayana was accordingly invited to the home of Soreyya and alms-food was offered to him. After the meal, the lady-Soreyya was brought to the presence of the thera, and the man from Soreyya told the thera that the lady was at one time the son of a rich man from Soreyya city. He then explained to the thera how Soreyya was turned into a female on account of his wrongful thoughts towards the respected thera.

Lady-Soreyya: respectfully asked pardon of Thera Mahakaccayana.

Maha Kaccayana: "Get up, I forgive you."

As soon as these words were spoken, the woman was changed back to a man. Soreyya then pondered how within a single existence and with a single body he had undergone change of sex and how sons were born to him, etc. And feeling very weary and repulsive of all these things, he decided to leave the household life and joined the Order under the thera.

After that, he was often asked,

"Whom do you love more, the two sons you had as a man or the other two you had as a wife?"

Sorreyya: To them, he would answer that his love for those born of the womb was greater.

This question was put to him so often, he felt very much annoyed and ashamed. So he stayed by himself and with diligence, contemplated the decay and dissolution of the body. He soon attained arahatship together with the Analytical Insight. When the old question was next put to him he replied:

Sorreyya: he had no affection for any one in particular.

Other bhikkhus hearing him thought he must be telling a lie. When reported about Soreyya giving a different answer, the Buddha said, "My son is not telling lies, he is speaking the truth. His answer now is different because he has now realized arahatship and so has no more affection for anyone in particular. By his well-directed mind my son has brought about in himself a well-being which neither the father nor the mother can bestow on him."

Then the Buddha spoke in verse as follows:

Verse 43: Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

At the end of the discourse many attained Sotapatti Fruition.

Excerpt from Dhammapada Verses and stories by Daw Mya Tin (Nibbana.com)

4.4. Vassakara, took rebirth as Monkey

the chief minister of Magadha under the parricide King Ajatasattu, was less fortunate, though his misfortune sprang entirely from his own pride and obstinacy and not from some force outside his control. The commentary to the Majjhima Nikaya reports that one day, when *Vassakara* saw the Venerable Maha Kaccana coming down from the mountain Vulture Peak, he exclaimed:

Vasakara: "*He looks just like a monkey!*"

Such an exclamation seems strange, particularly as Maha Kaccana is described in the texts as being especially handsome and graceful in his physical presence. Whatever the reason for the remark, news of the incident spread and eventually reached the Buddha.

The Blessed One: *if Vassakara should go to the elder and beg his pardon, all would be well; but if he does not ask pardon he would be reborn as a monkey in the Bamboo Grove in Rajagaha.*

This was reported back to Vassakara. As the chief minister of the kingdom, he must have been too proud to beg forgiveness from a mendicant monk. Thus, reflecting that whatever the Buddha says must turn out to be true, he resigned himself to his future fate and made preparations for his next existence by planting trees in the Bamboo Grove and setting up a guard to protect the wild life there. It is said that some time after his death a monkey was born in the Bamboo Grove who would draw near when one called out "*Vassakara*."

The circumstances of the Venerable Maha Kaccana's death are not recorded in the texts, but at the end of the Madhura Sutta (discussed below) Maha Kaccana declares that the Buddha has attained Parinibbana, so it is evident from this that he himself outlived his Master.

The Discourse given to Madhura (illustration of his expository skill))

Madhura Sutta

The Discourse given to Madhura

Majjhima Nikaya 84

I heard thus.

At one time venerable Mahakaccayana was living in *Madhura* in the Gunda forest. *King Avantiputta of Madhura* heard that venerable Mahakaccayana was living in Madhura in the Gunda forest, and fame of venerable Mahakaccayana 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 Mahakaccayana in all royal splendor. Going as far as the conveyances could carry them went on foot and approached venerable Mahakaccayana. Approaching and exchanging friendly greetings with venerable Mahakaccayana, sat on a side and said thus:

Example: Are Brahmins superior?

King Avantiputta : 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 Kaccayana to say about this?

Mahakaccayana: *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, it's 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?

King Avantiputta : '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.'

Maha Kaccayana: ‘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?’

King Avantiputta: ‘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.’

Maha Kaccayana: ‘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?’

King Avantiputta : ‘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.’

Maha Kaccayana: ‘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?’

King Avantiputta : ‘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.’

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

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

Maha Kaccayana: ‘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.

Example: Some Warrior clans without morality

Maha Kaccayana: 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?’

King Avantiputta :‘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.’

Example: Some Householder clans without morality

Maha Kaccayana: ‘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?’

King Avantiputta :‘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.’

Maha Kaccayana:‘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?’

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

Example: Some Brahmin clans without morality

Maha Kaccayana: ‘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?’

King Avantiputta :‘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

right view, after death would be born in increase in heaven it happens thus, I have heard it from the perfect ones.’.

Maha Kaccayana: ‘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 right view, would they after death be born in increase in heaven? Or is it they would not be born in heaven?’

King Avantiputta : ‘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 right view, after death, will be born in increase in heaven, it happens thus, I have heard it from the perfect ones.’

Maha Kaccayana: ‘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?’

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

Example: Some warrior clans break into the house

Maha Kaccayana: .’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?’

King Avantiputta: ‘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.’

Example: Some Brahmins, householders or outcaste’s clan break into the house

Maha Kaccayana: ‘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?’

King Avantiputta: ‘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.’

Maha Kaccayana: ‘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?’

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

Maha Kaccayana: ‘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.

Example: Some Warriors don on the yellow robes

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?’

King Avantiputta : ‘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.’

Example: Some Brahmins, Householders or outcaste’s clan don on yellow robe

‘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?’

King Avantiputta : 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.’

Maha Kaccayana: ‘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.’

Maha Kaccayana: *‘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 Mahakaccayana.

King Avantiputta: ‘Now I understand good Kaccayana, it’s like something over turned, is reinstated, 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,*
- *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.’

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

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

Maha Kaccayana: ‘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.

King Avantiputta: *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.'*

Maha Kaccana: Master of Doctrinal Exposition Part V1

6.1. Buddha named him foremost in providing detail exposition.

The Buddha honored the *Venerable Maha Kaccana* by naming him his foremost disciple in the ability to provide detailed expositions of his own brief statements. Maha Kaccana earned this distinguished title principally because of eight suttas found in the Nikayas: three in the Majjhima, three in the Samyutta, and two in the Anguttara. Besides these, we find in the Nikayas several other discourses that the Venerable Maha Kaccana spoke without basing himself upon a brief utterance of the Buddha as his text. All these discourses, taken together, have a uniform and distinctive flavor, revealing the qualities of the mind from which they sprang. They are thorough, balanced, careful and cautious, substantial in content, meticulous in expression, incisive, well conceived, and well rounded. They are also, admittedly, a little dry -- unemotional and unsentimental -- but with no wastage of words they never fail to lead us straight to the heart of the Dhamma. The discourses of Maha Kaccana are bare of the rhetorical devices utilized by other renowned exponents of the Dhamma: we find in them no similes, parables, or stories; their language is plain but impeccably precise. In this respect his sermons contrast with those of the Buddha, the Venerable Sariputta, and the Venerable Ananda, all of whom were skilled in devising striking similes that impress the formal message of the discourse indelibly on the auditor's mind.

The Venerable Maha Kaccana's discourses, it seems, owe their effectiveness entirely to their content and analytical exactitude rather than to literary embellishment.

6.2. Analyst of the Dhamma

As an analyst of the Dhamma, the Venerable Maha Kaccana most closely approximates to the Venerable Sariputta, and indeed the discourses of both exhibit similar traits. The difference between them is principally a matter of emphasis rather than of substance. Sariputta's analytic disquisitions, as seen for example in the *Sammaditthi Sutta* and the *Mahahatthipadopama Sutta*, begin with a specified topic and then develop by dissecting that topic into its component strands and exploring each component in turn (often with still finer subdivisions). Within his own specialized sphere Maha Kaccana starts, not with a general topic, but with a short utterance of the Buddha, often one that is intuitive, poetic, or exhortatory in character. His exposition then unfolds by reformulating the gnomic or inspirational phrasing of the Buddha's statement in ways that link it up with established, more familiar frameworks of doctrine, usually with the six spheres of sense and the practice of sense restraint. Yet, despite their differences in emphasis, both these great disciples share a predilection for systematic analysis and both display the same concern for razor-sharp precision in their thinking.

6.3. Sariputta and Maha Kaccana compared:

For this reason, no doubt, within the *Theravada tradition* each has come to be regarded as the father of a particular methodology for interpreting the Dhamma, exegetical systems that rose to prominence in the early centuries of Buddhist intellectual history.

Sariputta is, of course, viewed as the original systematizer of the Abhidhamma, which (according to tradition) he elaborated in detail based on the outlines that the Buddha taught him during his periodic visits to the human realm while expounding the Abhidhamma to the devas in the Tavatimsa heaven.

Maha Kaccana is regarded as the author of a method of exposition embedded in two post-canonical works that exerted an important influence on the early Buddhist commentators. About these two works -- the *Petakopadesa* and the *Nettipakarana* -- we shall have more to say below.

6.4. The Honey Ball Sutta (Illustration)

Majjhima Nikaya I.

2. 8. *Madhupindikasutta.m* -

(18) The Honey Ball.

I heard thus.

At one time the Blessed One lived with the *Sakyas* in *Nigrodha's* monastery in *Kapilavatthu*. Then the Blessed One put on robes in the morning and taking bowl and robes entered *Kapilavatthu* for alms. After the meal was over and returning from the alms round entered the Great forest and sat at the root of a *Beluwa* shoot to spend the day. The *Sakya Dandapani* too walking and wandering for exercise entered the Great forest, approached the *Beluwa* shoot where the Blessed One was seated, exchanged friendly greetings and getting to a side leaned on a stick and said thus:

Sakya Dandapani : *What view has the recluse and what does he teach."*

Buddha: I have no dispute with anyone in this world:

- gods and men together with its *Maras, Brahmas*,
- the community of *recluses* and *brahmins*
- I abide free of sensuality,
- duties done,
- doubts dispelled and

- without the slightest perception , ‘to be’ or ‘not to be’
- Friend, I am of this view and teach it"

When this was said the *Sakya Dandapani* shook his head, pulled out his tongue, and showing three forks on his forehead went away leaning on his stick.

Then the Blessed One getting up from his seclusion in the evening approached Nigrodha’s monastery, sat on the prepared seat and addressed the bhikkhus."Bhikkhus, I put on robes in the morning, and taking bowl and robes entered Kapilavatthu for alms, after the meal was over and returning from the alms round entered the Great forest and sat at the root of a Beluwa shoot to spend the day. The Sakya Dandapaani too walking and wandering for excise entered the Great forest, approached the Beluwa shoot where I was seated, exchanged friendly greetings and getting to a side leaned on a stick and said thus:

Sakya Dandapani : *What view has the recluse and what does he teach."*

Buddha: I have no dispute with anyone in this world:

- gods and men together with its *Maras, Brahmas,*
- the community of recluses and *brahmins*
- I abide free of sensuality,
- duties done,
- doubts dispelled and
- without the slightest perception , ‘to be’ or ‘not to be’
- Friend, I am of this view and teach it"

When this was said the Sakya Dandapani shook his head, pulled out his tongue and showing three forks on his forehead went away leaning on his stick.

When this was said, a certain bhikkhu said thus

Bhikkhu: *Venerable sir*, what is that view, to have no dispute with anyone in this world ?

- gods and men together with its *Maras, Brahmas,*
- the community of recluses and *brahmins*
- I abide free of sensuality,
- duties done,
- doubts dispelled and
- without the slightest perception , ‘to be’ or ‘not to be’
- Friend, I am of this view and teach it"

Buddha: *Bhikkhu*, on whatever account there is behavior in the diffused ness of the world,

- you should not be pleased, or
- you should not welcome it and
- you should not appropriate it ,

Then, All de-meritorious things that rise from the latent tendencies:

- *to greed,*
- *to averse,*
- *to hold views,*
- *to doubt,*
- *to measure,*
- *to greed to be,*
- *to ignore,*
- *to take sticks and weapons,*
- *to fight,*
- *to take sides,*
- *to dispute,*
- *to slander,*
- *to tell lies,*

all these entirely ceased.

The Blessed One said this and getting up from the seat entered the monastery. Soon after the Blessed One had gone to the monastery, it occurred to those bhikkhus.

Bhikkhu's: Friends, the Blessed One pointed out the Teaching in short to us and entered the monastery

Bhikkhu, on whatever account there is behavior in the diffused ness of the world,

- you should not be pleased,
- you should not welcome it and
- you should not appropriate it ,

Then, All de-meritorious things that rise from the latent tendencies:

- *to greed,*
- *to averse,*
- *to hold views,*
- *to doubt,*
- *to measure,*
- *to greed to be,*
- *to ignore,*
- *to take sticks and weapons,*
- *to fight,*

- *to take sides,*
- *to dispute,*
- *to slander,*
- *to tell lies,*

all these entirely ceased.

Now who will explain the meaning of this short exposition. Then it occurred to those bhikkhus, *venerable Maha Kaccana* is praised as well developed and wise by the Teacher and also by the co-associates in the holy life. It is possible for venerable Maha Kaccana to explain this short exposition in detail. The bhikkhus thought about this and approached *venerable Maha Kaccana*.

Then the bhikkhus approached venerable Maha Kaccana exchanged friendly greetings sat on a side and said:

Bhikkhu's: Friend Maha Kaccana, the Blessed One pointed out this short exposition and without giving a detailed explanation entered the monastery-

Bhikkhu, on whatever account there is behavior in the diffuseness of the world,

- you should not be pleased, or
- you should not welcome it and
- you should not appropriate it ,

Then, All de-meritorious things that rise from the latent tendencies:

- *to greed,*
- *to averse,*
- *to hold views,*
- *to doubt,*
- *to measure,*
- *to greed to be,*
- *to ignore,*
- *to take sticks and weapons,*
- *to fight,*
- *to take sides,*
- *to dispute,*
- *to slander,*
- *to tell lies,*

all these entirely ceased.

The Blessed One had gone to the monastery it occurred to us, *venerable Maha Kaccana* is praised as well developed and wise by the Teacher and the co-associates in the holy

life. It is possible for *venerable Maha Kaccana* to explain this short exposition in detail. We ask the meaning of this short exposition, explain it to us venerable Maha Kaccana.

Maha Kaccana: Friends, this is like a man wandering in search of *heartwood* (the core of the wood older and harder), come to a standing huge tree ignoring the roots and the trunk, and was to search the heartwood in the branches and the foliage. This act of the venerable ones, having come to the presence of the Teacher, not asking him would come to ask us, is something similar to that. That Blessed One knows what should be known, sees what should be seen, is the one with eyes, the one with wisdom, has become the Teaching, has become like brahma, practices what he preaches, has come to the essence and gives the deathless, is master of the Teaching, This is the time to ask its meaning from the Blessed One so that we could keep it in our minds.

Bhikkhu's: Indeed, venerable Kaccana, the Blessed One knows what should be known, sees what should be seen, is the one with eyes, the one with wisdom, has become the Teaching, has become like brahma, practices what he preaches, has come to the essence and gives the deathless, is master of the Teaching. This is the time to ask its meaning from the Blessed One, so that we could keep it in our minds Yet venerable Maha Kaccana is praised as well developed and wise by the Teacher and the co-associates in the holy life. It is possible for venerable Maha Kaccana to explain this short exposition in detail. Venerable Maha Kaccana explain it if you do not mind. -Then friends, listen carefully, I will explain.

Maha Kaccana: Friends, that which the Blessed One explained in short and went to the monastery:

Bhikkhu, on whatever account there is behavior in the diffused ness of the world,

- you should not be pleased,
- you should not welcome it and
- you should not appropriate it ,

Then, All de-meritorious things that rise from the latent tendencies:

- *to greed,*
- *to averse,*
- *to hold views,*
- *to doubt,*
- *to measure,*
- *to greed to be,*
- *to ignore,*
- *to take sticks and weapons,*
- *to fight,*
- *to take sides,*
- *to dispute,*

- to slander,
- to tell lies,

All these entirely ceased.

I understand the detailed meaning of this short exposition as this: -

Maha Kaccana: Friends,:

1. On account of eye and forms, eye consciousness arises. This then results in contact.

- On account of contact feelings arise. Feeling then causes perception and thought follows and in thought there is diffuseness
- On account of that diffused perception of forms of the past, future and present cognizable by the eye consciousness, arise the man's behavior.

2. On account of the ear and sounds, ear consciousness arises. This then results in contact.

- On account of contact, feeling is perceived. Feeling then causes perception and thought follows and in thought there is diffuseness
- On account of that diffused perception of forms of the past, future and present cognizable by the eye consciousness, arise the man's behavior.

3. On account of the nose and smell, nose consciousness arises. This then results in contact.

- On account of contact, feeling is perceived. Feeling then causes perception and thought follows and in thought there is diffuseness
- On account of that diffused perception of forms of the past, future and present cognizable by the eye consciousness, arise the man's behavior.

4. On account of the tongue and taste, tongue consciousness arises. This then results in contact.

- On account of contact, feeling is perceived. Feeling then causes perception and thought follows and in thought there is diffuseness
- On account of that diffused perception of forms of the past, future and present cognizable by the eye consciousness, arise the man's behavior.

5. On account of the body and touch, body consciousness arises. This then results in contact.

- On account of contact, feeling is perceived. Feeling then causes perception and thought follows and in thought there is diffuseness
- On account of that diffused perception of forms of the past, future and present cognizable by the eye consciousness, arise the man's behavior.

6. On account of the mind and thought, mind consciousness arises. This then results in contact.

- On account of contact, feeling is perceived. Feeling then causes perception and thought follows and in thought there is diffuseness
- On account of that diffused perception of forms of the past, future and present cognizable by the eye consciousness, arise the man's behavior.

Maha Kaccana: Friends,

1. Eye and Form: When the eye is present, forms are present, eye consciousness is present, and the notion of a contact is present is possible.

- When the notion of contact is present, a notion of feelings is present is possible,
- When there is a notion of feeling a notion of perception is possible,
- When there is a notion of perception a notion of thinking is possible,
- When there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible,

2. Ear and Sound: When the ear is present, sounds are present, Ear consciousness is present, and the notion of a contact is present is possible.

- When the notion of contact is present, a notion of feelings is present is possible,
- When there is a notion of feeling a notion of perception is possible,
- When there is a notion of perception a notion of thinking is possible,

When there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible.

3. Nose and smell: When the nose is present, smells are present, Nose consciousness is present, and the notion of a contact is present is possible

- When the notion of contact is present, a notion of feelings is present is possible,
- When there is a notion of feeling a notion of perception is possible,
- When there is a notion of perception a notion of thinking is possible,

When there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible

4. Tongue and Taste: When the tongue is present, tastes are present, and tongue consciousness is present

- When the notion of contact is present, a notion of feelings is present is possible,
- When there is a notion of feeling a notion of perception is possible,
- When there is a notion of perception a notion of thinking is possible,

When there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible.

5. Body and Touch: when the body is present, touches are present and body consciousness is present,

- When the notion of contact is present, a notion of feelings is present is possible,
- When there is a notion of feeling a notion of perception is possible,
- When there is a notion of perception a notion of thinking is possible,

When there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible.

6. Mind and Thought: when the mind is present, thoughts are present and mind consciousness is present,

- When the notion of contact is present, a notion of feelings is present is possible,
- When there is a notion of feeling a notion of perception is possible,
- When there is a notion of perception a notion of thinking is possible,

When there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible

Again, Friends,

Eye: When the eye is not present, forms are not present, eye consciousness is not present, and the notion of a contact is not possible.

- When the notion of contact is not present, a notion of feelings is not possible,
- when there is not a notion of feeling a notion of perception is not possible,
- when there is not a notion of perception a notion of thinking is not possible,
- when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible,

When the eye is not present, forms are not present, and eye consciousness is not present-

Ear: When the ear is not present, sounds are not present, and ear consciousness is not present- the notion of a contact is not possible.

- When the notion of contact is not present, a notion of feelings is not possible,
- when there is not a notion of feeling a notion of perception is not possible,
- when there is not a notion of perception a notion of thinking is not possible,
- when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible,

When the ear is not present, sounds are not present, and ear consciousness is not present-

Nose: When the nose is not present, smells are not present, and nose consciousness is not present- the notion of a contact is not possible.

- When the notion of contact is not present, a notion of feelings is not possible,
- when there is not a notion of feeling a notion of perception is not possible,
- when there is not a notion of perception a notion of thinking is not possible,
- when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible,

When the nose is not present, smells are not present, and nose consciousness is not present-

Tongue: When the tongue is not present, tastes are not present, and tongue consciousness is not present- the notion of a contact is not possible.

- When the notion of contact is not present, a notion of feelings is not possible,
- when there is not a notion of feeling a notion of perception is not possible,
- when there is not a notion of perception a notion of thinking is not possible,
- when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible,

When the tongue is not present, tastes are not present, and tongue consciousness is not present-

Body: When the body is not present, touches are not present, and body consciousness is not present- the notion of a contact is not possible.

- When the notion of contact is not present, a notion of feelings is not possible,
- when there is not a notion of feeling a notion of perception is not possible,
- when there is not a notion of perception a notion of thinking is not possible,
- when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible,

When the body is not present, touches are not present, and body consciousness is not present-

Mind: When the mind is not present, thoughts are not present, and mind consciousness is not present- the notion of a contact is not possible.

- When the notion of contact is not present, a notion of feelings is not possible,
- when there is not a notion of feeling a notion of perception is not possible,
- when there is not a notion of perception a notion of thinking is not possible,

- when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible,

When the mind is not present, thoughts are not present, and mind consciousness is not present-

Maha Kaccana: Friends, that which the Blessed One explained in short and went to the monastery, ‘Bhikkhu, on whatever account there is behavior in the diffused ness of the world,

- you should not be pleased,
- you should not welcome it and
- you should not appropriate it ,

Then, All de-meritorious things that rise from the latent tendencies:

- *to greed,*
- *to averse,*
- *to hold views,*
- *to doubt,*
- *to measure,*
- *to greed to be,*
- *to ignore,*
- *to take sticks and weapons,*
- *to fight,*
- *to take sides,*
- *to dispute,*
- *to slander,*
- *to tell lies,*

All these entirely ceased.

.I understand the detailed meaning of this short exposition as this If you desire approach the Blessed One and ask him as he explains bear it in mind.

Then those bhikkhus agreeing and delighting in the explanation of Maha Kaccana on the words of the Blessed One got up from their seats and approached the Blessed One worshipped and sat on a side and said

Bhikkhu: Venerable sir, the Blessed One pointed out this exposition in short and without giving the detailed explanation got up from the seat and entered the monastery

“Bhikkhu, on whatever account there is behavior in the diffuseness of the world,

- you should not be pleased,

- you should not welcome it and
- you should not appropriate it ,

Then, All de-meritorious things that rise from the latent tendencies:

- *to greed,*
- *to averse,*
- *to hold views,*
- *to doubt,*
- *to measure,*
- *to greed to be,*
- *to ignore,*
- *to take sticks and weapons,*
- *to fight,*
- *to take sides,*
- *to dispute,*
- *to slander,*
- *to tell lies,*

All these entirely ceased.”

Venerable sir, soon after you left it occurred to us, The Blessed One gave this short exposition and without giving the detailed explanation, got up from the seat and went into the monastery. Who could give a detailed explanation to this short exposition. Then it occurred to us: *Venerable Maha Kaccana* is praised as well developed and wise by the Teacher and the co-associates of the holy life. It is possible for venerable Maha Kaccana to explain this exposition in detail. So we approached venerable Maha Kaccana and asked him to explain it to us. Venerable Maha Kaccana explained it to us with these words and these phrases.

Bhikkhus, Maha Kaccana is wise, even if you had asked me, I would have explained it as Maha Kaccana had done it. That is its meaning, so bear it like that.

When this was said venerable *Ananda* said thus to the Blessed One:

Ananda: *Like a man hungry and weak who had got a honey comb in whatever manner he tasted it, would enjoy its unmixed taste in the same manner any clever bhikkhu would penetrate into the meaning of this exposition and he would gain joy and satisfaction of mind.* Venerable sir, what is the meaning of this exposition.

Buddha: Ananda, bear this, as “ *the exposition .of the honey comb*”.

The Blessed One said this and venerable Ananda rejoiced in the words of the Blessed One.

6.5. Bhaddekaratta Sutta (Illustration)

The other two Majjhima Nikaya suttas featuring Maha Kaccana, and one in the Anguttara Nikaya, conform to this same stereotyped pattern: the Buddha makes *a brief statement*, gets up, and enters his dwelling; the monks approach the Venerable Maha Kaccana to ask for an explanation of the meaning; he reprimands them for coming to him rather than asking the Lord himself, but finally he complies with their request and elucidates the Buddha's utterance; the monks return to the Buddha and repeat his analysis, which the Master applauds with words of praise for the elder.

The Maha Kaccana *Bhaddekaratta Sutta* (MN 133) centers around the famous Bhaddekaratta poem, a set of verses spoken by the Buddha that had been circulating within the Sangha. The poem stresses the need to abandon longing for the past and anticipation of the future; it calls instead for urgent effort to marshal one's energies for penetrating with insight the present reality itself. Many of the monks had learned the poem by heart, along with the Buddha's own exegesis of it, and had been using it as an inspiration for their meditation practice and as a theme for sermons.

One bhikkhu named *Samiddhi*, however, did not know even the poem, let alone its exegesis. One day a benevolent deity, taking compassion on him, came to him in the early morning and urged him to learn the *Bhaddekaratta* poem and *exposition*. The Venerable Samiddhi went to the Buddha and asked him to teach him the Bhaddekaratta summary and its analysis.

6.5.1. The Buddha recited the poem: (for Monks)

*"Let not a person revive the past
Or on the future build his hopes,
For the past has been left behind
And the future has not been reached.
Instead with insight let him see
Each presently arisen state;
Let him know that and be sure of it,
Invincibly, unshakably.
Today the effort must be made;
Tomorrow Death may come, who knows?
No bargain with Mortality
Can keep him and his hoards away.
But one who dwells thus ardently,
Relentlessly, by day, by night --
It is he, the Peaceful Sage has said,
Who has one fortunate attachment."*

Then the Blessed One rose from his seat and entered his dwelling.

Samiddhi, and the other monks present at the time, went to the *Venerable Maha Kaccana* in search of an explanation. As in the prelude to the *Madhupindika Sutta*, Maha Kaccana at first remonstrates with them, but then agrees to share his understanding of the poem. Taking up the first two lines as the theme of his exposition, he explicates each by way of the six sense bases.

One "*revives the past*" when one recollects the eye and forms seen in the past, dwelling upon them with desire and lust; so too with the other five sense faculties and their objects.

One "*builds up hope upon the future*" when one sets one's heart on experiencing in the future sense objects one has not yet encountered. One who does not bind himself by desire and lust to memories of past sensory experience and yearnings for future sensory experience is one who "*does not revive the past or build up hope upon the future.*" Similarly, one whose mind is shackled by lust to the present sense faculties and their objects is called "one vanquished in regard to presently arisen states," while one whose mind is not bound to them by lust is called "one invincible in regard to presently arisen states."

Again, the monks return to the Buddha, who says "if you had asked me the meaning of this, I would have explained it to you in the same way that Maha Kaccana has explained it."

Point by point Classification – Illustration of his expository skill

MAJJHIMA NIKAAYA III

II. 3. 5. Magandiyasutta.m

III. 4. 8. Uddesavibhangasutta (138)- [Point by point Classification.](#)

I heard thus.

At one time the Blessed One was living in the monastery offered by *Anathapindika* in Jeta's grove in *Savatthi*. The Blessed One addressed the bhikkhus from there.

The Blessed One: 'Bhikkhus I will give the point by point classification, listen attentively.'

Those bhikkhus agreed and the Blessed One said thus.

The Blessed One: 'Bhikkhus, in whatever manner the bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the bhikkhu's external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arising of birth, decay, death and unpleasantness.' The Blessed One said thus, got up from his seat and went to his dwelling.

Soon after the Blessed One had left, it occurred to those bhikkhus. The Blessed One has given this *short exposition* and without giving the detailed explanation has got up from his seat and gone to his dwelling

'Bhikkhus, in whatever manner the bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the bhikkhu's external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arising of birth, decay, death and unpleasantness.'

Who could give us the detailed explanation to this short exposition given by the Blessed One?

It occurred to those bhikkhus, *venerable Mahakaccana* is praised by the Teacher as well as by the wise co-associates in the holy life. It is possible for venerable *Mahakaccana* to give the *detailed exposition* for this short exposition given by the Blessed One. What if we approached venerable *Mahakaccana* and asked this. Then those bhikkhus approached venerable *Mahakaccana*, exchanged friendly greetings, sat on a side and said.

Bhikkhus: ‘Friend, Kaccana, the Blessed One gave this short exposition and without giving the detailed exposition got up from the seat and went to his dwelling.-

’Bhikkhus, in whatever manner the bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the bhikkhu’s external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arising of birth, decay, death and unpleasantness.’

Now who could give us the detailed exposition of this short exposition?’

It occurred to us venerable Mahakaccana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahakaccana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahakaccana and asked this. So those bhikkhus approached venerable Mahakaccana and said

Bhikkhus: ‘Friend Kaccana, explain this to us.’

MahaKaccana: ‘Friends, it is like a man in need of heartwood, going in search of it, come to a standing huge tree full of heartwood, ignoring the heartwood, roots and trunk was to think that the branches and leaves was the heartwood.

In the same manner, the venerable ones come face to face with the Teacher have ignored him and should ask it from me. That Blessed One knows, sees, has become wise, has become the Teaching and has become *Brahma*. He preaches and practices, is the bringer of meanings, the giver of deathlessness, and the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds’.

Bhikkhus: ‘Friend Kaccana, indeed, that Blessed One knows, sees, has become wise, has become the Teaching and has become *Brahma*. He preaches and practices it, is the bringer of meanings, the giver of deathlessness, and the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds. Yet, venerable *Mahakaccana* is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahakaccana to give the detailed exposition for this short exposition given by the Blessed One.

Bhikkhus: ‘Friend Kaccana, explain this to us, if it is not troublesome to you’.

Mahakaccana: ‘Then friends, listen and attend carefully.’

Mahakaccana: Those bhikkhus agreed and venerable Mahakaccana said thus

‘The Blessed One has given this short exposition and without giving the detailed explanation has got up from his seat and gone to his dwelling

‘Bhikkhus, in whatever manner the bhikkhu examines,

- *he finds his external consciousness is not scattered,*
- *Internally is not settled and without a holding he is not worried.*

Bhikkhus, when the bhikkhu’s external consciousness is not scattered, internally is not settled and without a holding is not worried, *there would not be to him future arising of birth, decay, death and unpleasantness’*

Of this short exposition, I understand the detailed explanation thus.

1. External consciousness scattered and spread out

Mahakaccana: Friends, how is external consciousness scattered and spread out?

Mahakaccana: *Eye consciousness:* Friends, the bhikkhu seeing a form has *eye consciousness* which follows that form enslaved, bound fettered and in search of pleasure. To this is called external consciousness is scattered and spread out.

Mahakaccana: *ear consciousness:* Friends, the bhikkhu hearing a sound has *ear consciousness* which follows that sound enslaved, bound fettered and in search of pleasure. To this is called external consciousness is scattered and spread out

Mahakaccana: *nose consciousness:* Friends, the bhikkhu smelling a scent has *nose consciousness* which follows that scent enslaved, bound fettered and in search of pleasure. To this is called external consciousness is scattered and spread

Mahakaccana: *tongue consciousness:* Friends, the bhikkhu tasting a flavor has *tongue consciousness* which follows that flavor enslaved, bound fettered and in search of pleasure. To this is called external consciousness is scattered and spread .

Mahakaccana: *body consciousness:* Friends, the bhikkhu touching a body has *body consciousness* which follows that body enslaved, bound fettered and in search of pleasure. To this is called external consciousness is scattered and spread

Mahakaccana: *mind consciousness:* Friends, the bhikkhu perceiving an idea has *mind consciousness* which follows that perceived idea enslaved, bound fettered and in search of pleasure. To this is called external consciousness is scattered and spread

2. How is External consciousness not scattered and spread out?

Mahakaccana: Friends, how is external consciousness not scattered and not spread out?

Mahakaccana: *eye consciousness:* Friends, the bhikkhu seeing a form has eye consciousness which does not follow that form enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.

Mahakaccana: *ear consciousness*: Friends, the bhikkhu hearing a sound has ear consciousness which does not follow that sound enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.

Mahakaccana: *nose consciousness*: Friends, the bhikkhu smelling a scent has smell consciousness which does not follow that smell enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.

Mahakaccana: *tongue consciousness*: Friends, the bhikkhu tasting a flavor has tongue consciousness which does not follow that taste enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.

Mahakaccana: *body consciousness*: Friends, the bhikkhu touching a body has body consciousness which does not follow that body enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.

Mahakaccana: *mind consciousness*: Friends, the bhikkhu perceiving an idea has mind consciousness which does not follow that perceived idea enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.

3. How is the mind internally settled?

Mahakaccana: Friends, how is the mind internally settled?

Mahakaccana: Friends, the bhikkhu *secluded from sensual desires and demerit*, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to *the first jhana*. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after *joy and pleasantness born of seclusion*. To this is called the mind is internally settled.

Mahakaccana: Again the bhikkhu overcoming thoughts and thought processes, internally the mind settled and in one point, with joy and pleasantness born of concentration attains to *the second jhana*. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after *joy and pleasantness born of concentration*. To this is called the mind is internally settled.

Mahakaccana: Again the bhikkhu with equanimity to joy and detachment abides mindful and aware and with the body experiencing pleasantness too, attains to *the third jhana*. To this the noble ones say abiding in pleasantness with equanimity. To him there is consciousness which is enslaved, bound, fettered and *in search of pleasure following after equanimity*. To this is called the mind is internally settled.

Mahakaccana: Again, friends the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, with equanimity mindfulness purified attains to *the fourth jhana*. To him there is consciousness which is enslaved,

bound, fettered and in search of pleasure following after *neither unpleasantness nor pleasantness*. To this is called the mind is internally settled.

4. How is the mind internally not settled?

Friends, how is the mind internally not settled?

Mahakaccana: Friends, the bhikkhu secluded from sensual desires and demerit, with thoughts and thought processes and *with joy and pleasantness born of seclusion* attains to *the first jhana*. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after joy and pleasantness born of seclusion. To this is called the mind is internally not settled.

Mahakaccana: Again the bhikkhu overcoming thoughts and thought processes, internally the mind settled and in one point, *with joy and pleasantness born of concentration* attains to the *second jhana*. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after joy and pleasantness born of concentration. To this is called the mind is not internally settled.

Mahakaccana: Again the bhikkhu with equanimity to joy and detachment abides mindful and aware and with the body experiencing pleasantness too, attains to *the third jhana*. To this the noble ones say abiding in pleasantness with equanimity. His consciousness is not enslaved, bound, fettered and is *not in search of pleasure following after equanimity*. To this is called the mind is internally not settled.

Mahakaccana: Again, friends the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, with *equanimity mindfulness* purified attains to *the fourth jhana*. His consciousness is not enslaved, bound, fettered and is not *in search of pleasure following after neither unpleasantness nor pleasantness*. To this is called the mind is not internally settled.

Friends, to this are said the mind is internally not settled.

5. How is there worry for non holding?

Friends, how is there worry for non holding?

Friends, the not so learned ordinary man

- who has not seen noble ones or Great Beings,
- who is not clever in their Teachings
- who is not trained in their Teachings sees matter in self,
- Who sees a material self, or in self matter, or in matter self or
- When matter changes, takes some other form.
- Consciousness arises to him about the changed nature of matter and he worries about the changed nature of matter.

The worry takes hold of the mind in which the Teaching had arisen, terrifying and annoying it and he worries without a hold.

Feeling

- He sees feelings in self,
- He sees a feeling self,
- He sees in self feelings, or
- He sees in feelings self,.

Perception:

- He sees perceptions in self,
- He sees a perceiving self,
- or in self perceptions,
- He sees in perceptions self,....

Determination:

- He sees determinations in self,
- He sees a determining self,
- He sees in self determinations,
- He sees in determinations self.

Consciousness

- He sees consciousness in self,
- He sees a conscious self,
- He sees in self consciousness, or
- He sees in consciousness self .

This consciousness changes, take some other form. Consciousness arises to him about the changed nature of consciousness and he worries about the changed nature of consciousness. The worry takes hold of the mind in which the Teaching had arisen, terrifying and annoying it and he worries without a hold.

Friends, this is worrying for non holding..

How is there no worry for non holding?

Mahakaccana: Friends, how is there no worry for non holding?

Mahakaccana: Friends, the learned noble disciple

- who has seen noble ones and Great Beings,

- who is clever in their Teachings and
- who is trained in their Teachings
- who does not see matter in self,
- who does not see a material self, or in self matter, or in matter self.
- When matter changes, takes some other form. Consciousness arises to him about the changed nature of matter and he does not worry about the changed nature of matter.

The worry does not take hold of the mind in which the Teaching had arisen, terrifying and annoying it and he does not worry without a hold..

Feeling:

- Does not see feelings in self,
- Does not see a feeling self,
- Does not see in self feelings,
- Does not see feelings self,....

Perception:

- Does not see perception in self,
- Does not see a perceiving self,
- Does not see in self perception,
- Does not see in perception self,....

Determination:

- Does not see determinations in self,
- Does not see a determining self,
- Does not see in self determinations,
- Does not see in determinations self,....re...

Consciousness:

- Does not see consciousness in self,
- Does not see a conscious self,
- Does not see in self consciousness,
- Does not see in consciousness self.

This consciousness changes, take some other form. Consciousness arises to him about the changed nature of consciousness and he does not worry about the changed nature of consciousness. The worry does not take hold of the mind in which the Teaching had arisen, terrifying and annoying it and he does not worry without a hold.

Friends, this is not worrying for non holding.

Friends, of this short exposition given by the Blessed One thus:

‘Bhikkhus, in whatever manner the bhikkhu examines....re..... there would not be to him future arising of birth, decay, death and unpleasantness’

I know the detailed explanation thus. If you wish approach the Blessed One and ask him about it. As he explains it, we will bear it in our minds.

Those bhikkhus delighted with the words of venerable Mahakaccana and appreciating them got up from their seats, approached the Blessed One worshipped, sat on a side and said. ‘Venerable sir, that exposition, which the Blessed One stated in short and without giving the detailed explanation got up from the seat and went to the dwelling, such as

‘Bhikkhus, in whatever manner the bhikkhu examines....re..... there would not be to him future arising of birth, decay, death and unpleasantness’

Soon after the Blessed One had gone to his dwelling it occurred to us who could give us the detailed exposition of this short exposition?’

It occurred to us venerable Mahakaccana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahakaccana to give the detailed exposition for this short exposition given by the Blessed One. We approached venerable Mahakaccana and asked him to explain this to us. He explained it in this manner with these words and phrases

Bhikkhus, Mahakaccana is wise, if you had asked it from me, I would have explained it in this same manner. This is its meaning, bear it as that.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

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