

And when he had thus spoken Ambattha remained silent. And the Blessed One asked the same question again. And still Ambattha remained silent. Then the Blessed One said to him: 'You had better answer, now, Ambattha. This is no time for you to hold your peace. For whosoever, Ambattha, does not, even up to the third time of asking, answer a reasonable question put by a Tathagata (by one who has won the truth), his head splits into pieces on the spot.'

21. Now at that time the spirit who bears the thunderbolt stood over above Ambattha in the sky with a mighty mass of iron, all fiery, dazzling, and aglow, with the intention, if he did not answer, there and then to split his head in pieces. And the Blessed One perceived the spirit bearing the thunderbolt, and so did Ambattha the Brahman. And Ambattha on becoming aware of it, terrified, startled, and agitated, seeking safety and protection and help from the Blessed One, crouched down besides him in awe, and said: 'What was it the Blessed One said ? Say it once again!'

'What do you think, Ambattha? What have you heard, when Brahmans old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the Kanhayanas draw their origin, and who the ancestor was to whom they trace themselves back?'

'Just so, Gotama, did I hear, even as the Venerable Gotama hath said. That is the origin of the Kanhayana. and that the ancestor to whom they trace themselves back.'

22. And when he had thus spoken the young Brahmans fell into tumult, and uproar, and turmoil; and said: 'Low born, they say, is Ambattha the Brahman; his family, they say, is not of good standing; they say he is descended from a slave girl; and the Sakyas were his masters. We did not suppose that the Samana Gotama. whose words are righteousness itself, was not a man to be trusted!'

23. And the Blessed One thought: 'They go too far. these Brahmans in their depreciation of Ambattha as the offspring of a slave girl. Let me set him free from their reproach. 'And he said to them:' Be not too severe in disparaging Ambattha the Brahman on the ground of his descent. That Kanha became a mighty seer. He went into the Dekkan, there he learnt mystic verses, and returning to Okkaka the king, he demanded his daughter Madda-rupi in marriage. To him the king in answer said: "Who forsooth is this fellow, who son of my slave girl as he is—asks for my daughter in marriage:" and, angry and displeased, he fitted an arrow to his bow. But neither could he let the arrow fly. nor could he take it off the string again.'

Then the ministers and courtiers went to Kanha the seer, and said: "Let the king go safe. Sir, let the king go safe."

"The king shall suffer no harm. But should he shoot the arrow downwards, then would the earth dry up as far as his realm extends."

"Let the king, Sir, go safe, and the country too."

"The king shall suffer no harm, nor his land. But should he shoot the arrow upwards, the god would not rain for seven years as far as his realm extends."

"Let the king, Sir, go safe, and the country too."

"The king shall suffer no harm, nor his land. But should he shoot the arrow upwards, the god would not rain for seven years as far as his realm extends."

"Let the king, Sir, go safe, and the country too; and let the god rain."

"The king shall suffer no harm, nor the land either, and the god shall rain. But let the king aim the arrow at his eldest son. The prince shall suffer no harm, not a hair of him shall be touched."

"Then, O Brahmins, the ministers told this to Okkaka, and said: "Let the king aim at his eldest son. He win suffer neither harm nor terror." And the king did so, and no harm was done. But the king, terrified at the lesson given him, gave the man his daughter Madda-rupi as wife. You should not, O Brahmins, be too severe to disparage Ambattha in the matter of his slave-girl ancestry. That Kanha was a mighty seer,'

24. Then the Blessed One said to Ambattha; 'What think you, Ambattha ? Suppose a young Kshatriya should have connection with a Brahman maiden, and from their intercourse a son should be born. Now would the son thus come to the Brahman maiden through the Kshatriya youth receive a seat and water (as token of respect) from the Brahmins?

'Yes, he would. Gotama.'

'But would the Brahmins allow him to partake of the feast offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

'Yes, they would Gotama.'

'But would the Brahmins teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not be shut off.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?'

'Certainly not. Gotama.'

‘Because he is not of pure descent on the mother’s side.’

25. ‘Then what think you Ambattha? Suppose a Brahman youth should have connection with a Kshatriya maiden, and from their intercourse a son should be bom. Now would the son come to the Kshatriya maiden through the Brahman youth receive a seat and water (as token of respect) from the Brahmins?’

‘Yes, he would, Gotama.’

‘But would the Brahmins allow him to partake of the feast offered to the dead, or of food boiled in milk, or of an offering to the gods, or of food sent as a present?’

‘Yes, they would, Gotama.’

‘But would the Brahmins teach him their verses or not?’

‘They would, Gotama.’

‘But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya.’

‘Certainly not, Gotama.’

‘Why not that?’

‘Because he is not of pure descent on the father’s side.’

26. ‘Then, Ambattha, whether one compares women with women, or men with men, the Kshatriyas are higher and the Brahmins inferior.

‘And what think you, Ambattha? Suppose the Brahmins, for some offence or other, were to outlaw a Brahman by shaving him and pouring ashes over his head, were to banish him from the land from the township. Would he be offered a seat or water among the Brahmins?’

‘Certainly not, Gotama.’

‘Or would the Brahmins allow him to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?’

‘Certainly not, Gotama.’

‘Or would the Brahmins teach him their verses or not?’

‘Certainly not, Gotama.’

‘And would he be shut off, or not, from their women?’

‘He would be shut off.’

27. ‘But what think you, Ambattha? If the Kshatriyas had in the same way outlawed a Kshatriya and banished him from the land or the township, would he, among the Brahmins, be offered water and a seat?’

‘Yes, he would, Gotama.’

‘And would he be allowed to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?’

‘He would, Gotama.’

‘And would the Brahmans teach him their verses?’

‘They would, Gotama?’

‘And would he be shut off, or not, from their women?’

‘He would not, Gotama.’

‘But thereby, Ambattha, the Kshatriya would have fallen into the deepest degradation, shaven as to his head, cut dead with the ash-basket, banished from land and townships. So that, even when a Kshatriya has fallen into the deepest degradation, still it holds good that the Kshatriyas are higher, and the Brahmans inferior.

28. ‘Moreover it was one of the Brahma gods, Sanam-kumara, who uttered this stanza.’

“The Kshatriya is the best of those among this folk who put their trust in lineage.

But he who is perfect in wisdom and righteousness, he is the best among gods and men.”

‘Now this stanza, Ambattha, was well sung and not ill sung by the Brahma Sanam-kumara. well said and not ill said, full of meaning and not void thereof. And I too approve it,

‘I also’ Ambattha says:

“The Kshatriya is the best of those among this folk who put their trust in lineage.

But he who is perfect in wisdom and righteousness, he is the best among gods and men.”

#### HERE ENDS THE FIRST PORTION FOR RECITATION

.....

1. ‘But what, Gotama, is the righteousness and what the wisdom spoken of in that verse?’

‘In the supreme perfection in wisdom and righteousness. Ambattha, there is no reference to the question either of birth, or of lineage, or of the pride which says: “You are held as worthy as I”, or “You are not held as worthy as I”. It is where the talk is of marrying, or giving in marriage, that reference is made to such things as that. For whosoever. Ambattha. are in bondage to the notions of birth or of lineage, or to the pride of social position, or of connection by marriage. they are far from the best wisdom and righteousness. It is only by having got rid of all such bondage that one can realise for himself that supreme perfection in wisdom and in conduct.

2. ‘But what, Gotama. is that conduct, and what that wisdom?’

[Here follow, under ‘Morality’ (Sila)]

The introductory paragraphs (40-42 of the ‘Samanaphala’ pp. 62, 63 of the text) on the appearance of a Buddha, his preaching the conversion of a hearer, and his renunciation of the world: then come.

1. The Silas above pp. 4-12 (8-27) of the text. Only the refrain differs. It runs here, at the end of each clause, through the whole of this repeated passage: 'This is reckoned in him as morality.'

Then under 'Conduct' (Karuna).

2. The paragraph on 'Confidence,' above, p. 69 of the text 63. The refrain from here onwards is: This is reckoned to him as conduct.

3. The paragraph on 'Guarded is the door of the senses' above, p. 70 of the text, 64.

4. The paragraph on 'Mindful and self-possessed,' above, p. 70 of the text 65.

5. The paragraph on 'Content,' above, p. 71 of the text, 66.

6. The paragraph on 'Solitude,' above, p. 71 of the text, 67.

7. The paragraphs on the 'Five Hindrances,' above pp, 71-2 of the text, 68-74.

8. The paragraphs on the 'Four Rapt Contemplations' above, 73-76, pp. 75-82. The refrain at the end of each of them ('higher and better than the last') is here of course, to be read not as higher fruit of the life of a recluse, but as higher conduct.

#### UNDER WISDOM (VIGGA)

9. The Paragraphs on 'Insight arising from Knowledge' (Nana- dassanam), above, p. 76 of the text, 83, 84. The refrain from here onwards is: 'This is reckoned in him as wisdom, and it is higher and sweeter than the last.'

10. The paragraphs on the 'Mental Image,' above, p. 77 of the text 85, 86.

11. The paragraphs on 'Mystic Gifts' (Iddhi), above, p. 77 of the text, 87, 88.

12. The paragraphs on the 'Heavenly Ear' (Dibbasota), above p. 79 of the text, 89, 90.

13. The paragraphs on 'Knowledge of the hearts of others' (Kato-pariyānanam) above p. 79 of the text 91, 92.

14. The paragraphs on 'Memory of one's own previous births' (Pubbe-nivasa-anussati-nama) above, p. 81 of the text, 93, 94.

15. The paragraph on the 'Divine Eye' (Dibbakakkhu), above, p. 82 of the text, 95, 96.

16. The paragraphs on the 'Destruction of the Deadly Floods' (Asavanam Khaya-nanam), above, p. 83 of the text. 97, 98.

'Such a man, Ambattha, is said to be perfect in wisdom, perfect in conduct, perfect in wisdom and conduct. And there is no other perfection in wisdom and conduct higher and sweeter than this.'

3. 'Now, Ambattha, to this supreme perfection in wisdom and goodness there are Four Leakages. And what are the four?'

'In case, Ambattha, any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, with his yoke on his shoulder (to carry fire-sticks, a water-pot, needles, and the rest of a mendicant friar's outfit), should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on fruits that have fallen of themselves"—then, verily, he turns that out worthy only to be a servant unto him that hath attained to wisdom and rightsouness.'

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, taking a hoe and a basket with him, should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on bulbs and roots of fruits." Then, verily he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.'

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, should build himself a fires-hrine near the boundries of some village or some town, and there dwell serving the fire-god,— then, verily he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.'

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, and without having attained to serving the fire-god, should build himself a four-doored almshouse at a crossing where four high roads meet, and dwell there, saying to himself: "Whosoever, whether recluse or Brahman, shall pass here, from either of these four directions, him will I entertain according to my ability and according to my power—then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.'

'These are the Four Leakages, Ambattha, to supreme perfection in righteousness and conduct.'

4. 'Now what think you, Ambattha ? Have you, as one of a class of pupils under the same teacher, been instructed in this supreme perfection of wisdom and conduct?'

‘Not that, Gotama. How little is it that I can profess to have learnt! How supreme this perfection of wisdom and conduct! Far is it from me to have been trained therein?’

‘Then what think you, Ambattha? Although you have not thoroughly attained unto this supreme perfection of wisdom and goodness, have you been trained to take the yoke upon your shoulders, and plunge into the depths of the forest as one who would fain observe the vow of living only on fruits fallen of themselves?’

‘Not even that, Gotama.’

‘Then what think you Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, nor have attained to living on fruits fallen of themselves, have you been trained to take hoe and basket, and plunge into the depths of the forest as one who would fain observe the vow of living only on bulbs and roots and fruits?’

‘Not even that, Gotama’

‘Then what think you, Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, have you been taught to build yourself a fire-shrine on the borders of some village or some town, and dwell there as one who would fain serve the fire-god?’

‘Not even that, Gotama.’

‘Then what think you, Ambattha ? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, and have not attained to serving the firegod, have you been taught to build yourself a four-doored almshouse at a spot where four high roads cross, and dwell there as one who would fain observe the vow to entertain whosoever might pass that way, from any of the four directions, according to your ability and according to your power?’

‘Not even that. Gotama.’

5. ‘So then you, Ambattha, as a pupil, have fallen short of due training, not only in the supreme wisdom and conduct, but even in any one of the Four Leakages by which the complete attainment thereof is debarred. And your teacher too. the Brahman Pokkharasadi, has told you this saying : “Who are these shavelings, sham friars, menial black fellows, the offscouring of our kinsman’s heels, that they should claim converse with Brahmans versed in the threefold Vedic Lore!” he himself not having even fulfilled any one even of these lesser duties (which lead men to neglect the higher ones). See, Ambattha,

how deeply your teacher the Brahman Pokkharasadi has herein done you wrong.'

6. 'And the Brhman Pokkharasadi Ambattha. is in the enjoyment of a grant from Pasenadi, the king of Kosala. But the king does not allow him to come into his presence. When he consults with him he speaks to him only from behind a curtain. How is it, Ambattha, that the very King, from whom he accepts this pure and lawful maintenance, King Pasendadi of Kosala, does not admit him to his presence? See, Ambattha, how deeply your teacher the Brahman Pokkharasadi, has herein done you wrong."

7. 'Now what think you, Ambattha ? Suppose a king, either seated on the neck of his elephant or on the back of his horse, or standing on the footrug of his chariot, should discuss some resolution of state with his chiefs or princes, and suppose as he left the spot and stepped on one side, a workman (Sudra) or the slave of a workman should come up and, standing there, should discuss the matter, saying : "Thus and thus said Pasendadi the King." Although he should speak as the king might have spoken, or discuss as the king might have done, would he thereby be the king, or even as one of his officers?"

'Certainly not, Gotama.'

8. 'But just so, Ambattha, those ancient poets (Rishis) of the Brahmins, the authors of the verses, the utterers of the verses whose ancient form of words so chanted, uttered, or composed the Brahmins of to-day chant over again and rehearse, intoning or reciting exactly as has been intoned or recited—to wit, Atthaka, Vamaka, Vamadeva, Yamataggi, Angirasa, Bharadvaja, Vasettha, Vessamitta, Kassapa, and Bhagu—though you can say: 'I as a pupil know by heart their verses 'that you should on that account by a Rishi, or have attained to the state of a Rishi—such a condition of things has no existence!'

9. 'Now what think you, Ambattha ? What have you heard when Brahmins, old and well stricken in years, teachers of yours of their teachers, were talking together—did those ancient Rishis, whose verses you so chant over and repeat, parade about well groomed, perfumed, trimmed as to their hair and beard adorned with garlands and gems, clad in white garments, in the full possession and enjoyment of the five pleasures of sense, as you. and your teacher too, do now?"

'Not that, Gotama.'

'Or did they live, as their food, on boiled rice of the best sorts, from which all the black specks had been sought out and removed, and flavoured with sauces and curries of various kind as you, and your teacher too. do now?"

'Not that. Gotama.'

‘Or were they waited upon by women with fringes and furbelows round their loins, as you, and your teacher too, do now?’

‘Or did they go about driving chariots, drawn by mares with plaited manes and tails, using long wands and goads the while, as you, and your teacher too, do now?’

‘Not that Gotama.’

‘Or did they have themselves guarded in fortified towns, with moats dug out round them and Crossbars let down before the gates, by men girt with long swords, as you, and your teacher too, do now?’

‘Not that Gotama.’

10. ‘So then, Ambattha, neither are you a Rishi, nor your teacher, nor do you live under the conditions under which the Rishis lived. But whatsoever it may be, Ambattha, concerning which you are in doubt or perplexity about me, ask me as to that, I will make it clear by explanation.’

11. Then the Blessed One went forth from his chamber, and began to walk up and down that Ambattha did the same. And as he thus walked up and down, following the Blessed One, he took stock of the thirty-two signs of a great man, whether they appeared on the body of the Blessed One or not. And he perceived them all save only two. With respect to those two—the concealed member and the extent of tongue—he was in doubt and perplexity, not satisfied not sure.

12. And the Blessed One knew that he was so in doubt. And he so arranged matters by his Wondrous Gift that Ambattha the Brahman saw how that part of the Blessed One that ought to be hidden by clothes was enclosed in a sheath. And the Blessed One so bent round his tongue that he touched and stroked both his ears, touched and stroked both his nostrils, and the whole circumstance of his forehead he covered with his tongue.

And Ambattha, the young Brahman, thought: ‘The Samana Gotama is endowed with the thirty-two signs of a great man, with them all, not only with some of them.’<sup>1</sup> And he said to the Blessed One: ‘And now, Gotama, we would fain depart. We are busy and have much to do.’

‘Do Ambattha, what seemed to you fit.’

And Ambattha mounted his chariot drawn by mares, and departed thence.

13. Now at that time the Brahman Pokkharasadi had gone forth from Ukkattha with a great retinue of Brahmans, and was seated in his own pleasure waiting there for Ambattha. And Ambattha came on to the pleasure. And when he had come in his chariot as far as the path was practicable for chariots, he descended from it, and came on foot to where Pokkharasadi was, and saluted him, and took his seat

respectfully on one side. And when he was so seated, Pokkharasadi said to him.

14. 'Well, Ambattha! Did you see the Blessed One?'

'Yes, Sir, we saw him.'

'Well! is the Venerable Gotama so, as the reputation about him I told you of declares, and not otherwise. Is he such a one, or is he not?'

'He is so, Sir, as his reputation declares, and not otherwise. Such is he, not different. And he is endowed with the thirty-two signs of a great man, with all of them, not only with some.'

'And did you have any talk, Ambattha, with the Samana Gotama?'

'Yes. Sir, I had.'

'And how did the talk go?'

Then Ambattha told the Brahman Pokkharasadi all the talk that he had with the Blessed One.

15. When he had thus spoken, Pokkharasadi said to him: 'Oh. you wiseacre! Oh! you dullard! Oh! you expert, forsooth, in our threefold Vedic Lore! A man, they say, who should carry out his business thus, must, on the dissolution of the body, after death, be reborn into some dismal state of misery and woe. What could the very points you pressed in your insolent words lead up to, if not to the very disclosures the venerable Gotama made? What a wiseacre, what a dullard; what an expert, forsooth, in our threefold Vedic lore !' And angry and displeased, he struck out with his foot, and rolled Ambattha over. And he wanted, there and then, himself to go and call on the Blessed One.

I. But the Brahmanas there spake thus to Pokkharasadi: 'It is much too late. Sir, today to go to call on the Samana Gotama. The venerable Pokkharasadi can do so tomorrow.

So Pokkharasadi had sweet food, both hard and soft, made ready at his own house, and taken on wagons, by the light of blazing torches, out to Ukkattha. And he himself went on to the Ikkhanankala Wood, driving in his chariot as far as the road was practicable for vehicles, and then going on, on foot, to where the Blessed One was. And when he had exchanged with the Blessed One the greetings and compliments of politeness and courtesy, he took his seat on one side, and said to the Blessed One:

17. 'Has our pupil, Gotama, the young Brahman Ambattha, been here?'

'Yes, Brahman, he has.'

'And did you, Gotama. have any talk with him?'

'Yes, Brahman, I had.'

‘And on what wise was the talk that you had with him?’

18. Then the Blessed One told the Brahman Pokkharasadi all the talk that had taken place. And when he had thus spoken Pokkharasadi said to the Blessed One:

‘He is young and foolish, Gotama, that young Brahman Ambattha. Forgive him, Gotama.’

‘Let him be quite happy. Brahman, that young Brahman Ambattha’

19. And the Brahman Pokkharasadi took stock, on the body of the Blessed One, of the thirty two marks of a Great Being. And he saw them all plainly, save only two. As to two of them the sheath concealed member and the extensive tongue—he was still in doubt and undecided. But the Blessed One showed them to Pokkharasadi, even as he had shown them to Ambattha. And Pokkharasadi perceived that the Blessed One was endowed with the thirty two marks of a Great Being, with all of them, not only with some. And he said to the Blessed One: ‘May the venerable Gotama grant me the favour of taking his tomorrow’s meal with me, and also the members of the Order with him’ And the Blessed One accepted, by silence, his request.

20. Then the Brahman Pokkharasadi, seeing that the Blessed One had accepted, had (on the morrow) the time announced to him : ‘It is time. Oh Gotama, the meal is ready.’ And the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went, with the brethren to Pokkharasadi’s house, and sat down on the seat prepared for him. And Pokkharasadi the Brahman, satisfied the Blessed One, with his own hand, with sweet food, both hard and soft, until he refused any more, and the young Brahmans the members of the Order. And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Pokkharasadi took a low seat, and sat down beside him.

21. Then to him thus seated the Blessed One discoursed in due order; that is to say, he spoke to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One saw that Pokkharasadi the Brahman, had become prepared, softened, unprejudiced, upraised, and believing in heart, then he proclaimed the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Pokkharasadi the Brahman, obtain, even while sitting there, the pure and spotless Eye for the Truth, and he knew: ‘Whatsoever has a beginning in that is inherent also the necessity of dissolution.’

22. And then the Brahman Pokkarasadi as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt and put away perplexity and gained full confidence, who had become dependent on no other man for his knowledge of the teaching of the Master, addressed the Blessed One and said:

‘Most excellent Oh Gotama (are the words of thy mouth), most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms,—just even so. Lord, has the truth been made known to me, in many a figure, by the venerable Gotama. And I, Oh Gotama, with my sons, and my wife, and my people, and my companions, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. May the venerable Gotama accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And just as the venerable Gotama visits the families of others, his disciples, at Ukkatha, so let him visit mine. Whosoever there may be there, of Brahmans or their wives, who shall pay reverence to the venerable Gotama. or stand up in his presence, or offer him a seat or water, or take delight in him, to him that will be for long, a cause of weal and bliss.’

‘It is well. Brahman, what you say.’

Here ends the Ambattha Sutta.

## VI

In the matter of his opposition to Caste, Buddha practised what he preached. He did what the Aryan Society refused to do. In the Aryan Society the Shudra or low caste man could never become a Brahman. But Buddha not only preached against caste but admitted the Shudra and the low caste to the rank of a Bhikku who held the same rank in Buddhism as the Brahman did in Brahmanism. As Rhys Davis points out: (Quotation not given)

In the first place, as regards his own Order, over which alone he had complete control, he ignores completely and absolutely all advantages or disadvantages arising from birth, occupation, and social status, and sweeping away all barriers and disabilities arising from the arbitrary rules of mere ceremonial or social impurity.

One of the most distinguished members of his Order, the very one of them who was referred to as the chief authority after Gotama himself.

on the rules of the Order, was Upali, who had formerly been a barber, one of the despised occupations. So Sunita, one of the brethren whose verses are chosen for insertion in the Thera Gatha, was a Pukkusa, one of the low tribes. Sati, the propounder of a deadly heresy, was of the sons of the fisherfolk, afterwards a low caste, and even then an occupation, on account of its cruelty, particularly abhorred. Nanda was a cowherd. The two Panthakas were born out of wedlock, to a girl of good family through intercourse with a slave (so that by the rule laid down in Manu 31, they were actually outcasts). Kapa was the daughter of a deer-stalker, Punna and Punnika had been slave girls. Sumangalamata was daughter and wife to workers in rushes, and Subha was the daughter of a smith. More instances could doubtless be quoted and others will become known when more texts are published.

It does not show much historical insight to sneer at the numbers as small, and to suggest that the supposed enlightenment or liberality was mere pretence. The facts speak for themselves; and the percentage of low-born members of the Order was probably in fair proportion to the percentage of persons belonging to the despised jatis and sippas as compared with the rest of the population. Thus of the Theris mentioned in the Theri Gatha we know the social position of sixty, of whom five are mentioned above — that is,  $8\frac{1}{2}$  per cent of the whole number were base-born. It is most likely that this is just about the proportion which persons in similar social rank bore to the rest of the population.

Just as Buddha levelled up the position of the Shudras and the low caste men by admitting them to the highest rank namely that of Bhikkus, he also levelled up the position of women. In the Aryan Society women were placed on the same position as the Shudras and in all Aryan literature women and Shudras are spoken of together as persons belonging to the same status. Both of them were denied the right to take *Sanyas*, as *Sanyas* was the only way open to salvation. Women and Shudras were beyond salvation. Buddha broke this Aryan rule in the case of women as he did in the case of the Shudras. Just as a Shudra could become a Bhikku so a woman could become a nun. This was taking her to the highest status then conceivable in the eyes of the Aryan Society.

Another issue on which Buddha fought against the leaders of the Aryan Society was the issue of the Ethics of teachers and teaching. The leaders of the Aryan Society held the view that learning and education was the privilege of the Brahmins. Kshatriyas and Vaishyas. The Shudras were not entitled to education. They insisted that it would be danger to social order if they taught women or any males not

twice-born. Buddha repudiated this Aryan doctrine. As pointed out by Rhys Davis on this question is "That everyone should be allowed to learn; that everyone, having certain abilities, should be allowed to teach; and that, if he does teach, he should teach all to all; keeping nothing back, shutting no one out." In this connection reference may be made to the dialogue between Buddha and the Brahman Lohikka and which is known as the Lohikka Sutta.

### LOHIKKA SUTTA

(Some points in the Ethics of Teaching)

1. Thus have I heard. The Exalted One, when once passing on a tour through the Kosala districts with a great multitude of the members of the Order, with about five hundred Bhikshus, arrived at Salavatika. (village surrounded by a row of Sala trees). Now at that time Lohikka the Brahman was established at Salavatika, a spot teeming with life, with much grassland and woodland and corn, on a royal domain granted him by King Pasenadi of Kosala, as a royal gift, with power over it as if he were the king.

2. Now at that time Lohikka the Brahman was thinking of harbouring the following wicked view; 'Suppose that a Samana or a Brahmana have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust. For what can one man do for another?'

Now Lohikka the Brahman heard the news: "They say that the Samana Gotama, of the sons of the Sakyas, who went out from the Sakya clan to adopt the religious life, has now arrived, with a great company of the brethren of his Order, on his tour through the Kosala districts, at Salavatika. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: that Exalted One is an Arhat, fully awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an exalted one, a Buddha. He, by himself thoroughly knows, and sees as it were face to face, this universe—including the worlds above of the gods, the Brahmins and the Maras; and the world below with its Samanas and Brahmins, its princes and peoples—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in consummation, doth he proclaim both in the spirit

and in the letter. The higher life doth he make known in all its fullness, and in all its purity. And good is it to pay visits to Arhats like that.'

4. Then Lohikka the Brahman said to Bhesika the barber, 'Come now, good Bhesika, go where the Samana Gotama is staying, and on your arrival, ask in my name as to whether his sickness and indisposition as abated, as to his health and vigour and condition of ease; and speak thus: "May the venerable Gotama, and with him the brethren of the order, accept the tomorrow's meal from Lohikka the Brahman."

5. 'Very well. Sir,' said Bhesika the barber, acquiescing in the word of Lohikka the Brahman, and did so even as he had been enjoined. And the Exalted One consented, by silence, to his request.

6. And when Bhesika the barber perceived that the Exalted One had consented, he rose from his seat, and passing the Exalted One with his right hand towards him, went to Lohikka the Brahman, and on his arrival spake to him thus :

'We addressed that Exalted One, Sir, in your name, even as you commanded. And the Exalted One hath consented to come.'

7. Then Lohikka the Brahman, when the night had passed made ready at his own dwelling place sweet food, both hard and soft, and said to Bhesika the barber: 'Come now, good Bhesika, go where the Samana Gotama is staying, and on your arrival, announce the time to him, saying: "It is time, O Gotama. and the meal is ready."

'Very well. Sir', said Bhesika the barber in assent to the words of Lohikka the Brahman; and did so even as he had been enjoined.

And the Exalted One, who had robed himself early in the morning, went robed, and carrying his bowl with him, with the brethren of the Order, towards Salavatika,

8. Now, as he went, Bhesika the barber walked step by step, behind the Exalted One. And he said to him:

'The following wicked opinion has occurred to Lohikka the Brahman; "Suppose that a Samana or a Brahmana have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust", Twere well. Sir, if the Exalted One would disabuse his mind thereof. For what can one man do for another?' 'That may well be, Bhesika, that may well be.'

9. And the Exalted One went on to the dwelling-place of Lohikka the Brahman, and sat down on the seat prepared for him. And Lohikka the Brahman satisfied the Order, with the Buddha at its head.

with his own hand, with sweet food both hard and soft, until they refused any more. And when the Exalted One had finished his meal, and had cleansed the bowl and his hands, Lohikka the Brahman brought a low seat and sat down beside him. And to him, thus seated the Exalted One spake as follows:

‘Is it true what they say, Lohikka, that the following wicked opinion has arisen in your mind; (and he set forth the opinion as above set forth)?

‘That is so Gotama.’

10. ‘Now what think you, Lohikka? Are you not established at Salavatika?’

‘Yes, that is so, Gotama.’

‘Then suppose, Lohikka, one were to speak thus: “Lohikka the Brahman has domain at Salavatika. Let him alone enjoy all the revenue, and all the produce of Salavatika. allowing nothing to anybody else!” Would the utterer of that speech be danger-maker as touching the men who live in dependance upon you, or not?’

‘He would be danger-maker, Gotama’

‘And making that danger, would he be a person who sympathised with their welfare, or not?’

‘He would not be considering their welfare, Gotama.’

‘And not considering their welfare, would his heart stand fast in love towards them, or in enmity?’

‘In enmity. Gotama.’

‘But when one’s heart stands fast in enmity, is that unsound doctrine, or sound?’

‘It is unsound doctrine, Gotama.’

‘Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.’

11. ‘Now what think you Lohikka? Is not King Pasenadi of Kosala in possession of Kasi and Kosala?’

‘Yes, that is so. Gotama.’

‘Then suppose, Lohikka. one were to speak thus:’ King Pasenadi of Kosala is in possession of Kasi and Kosala. Let him enjoy all the revenue and all the produce of Kasi and Kosala, allowing nothing to anybody else.” Would the utterer of that speech be a danger-maker as touching the men who live in dependence on King Pasenadi of Kosala—both you yourself and others or not?’

‘He would be danger-maker Gotama.’

‘And making that danger, would he be a person who sympathised with their welfare, or not?’

‘He would not be considering their welfare, Gotama.’

‘And not considering their welfare, would his heart stand fast in love toward them, or in enmity?’

‘In enmity, Gotama.’

‘But when one’s heart stands fast in enmity, is that unsound doctrine, or sound?’

‘It is unsound doctrine, Gotama.’

‘Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.

12 and 14. ‘So then, Lohikka, you admit that he who should say that you, being in occupation of Salavatika, should therefore, yourself enjoy all the revenue and produce thereof, bestowing nothing on any one else; and he who should say that King Pasenadi of Kosala, being in power over Kasi and Kosala, should therefore himself enjoy all the revenue and produce thereof, bestowing nothing on any one else— would be making danger for those living in dependence upon you; or for those you and others living in dependence upon the King. And that those who thus make danger for others, must be wanting in sympathy for them. And that the man wanting in sympathy has his heart set fast in enmity. And that to have one’s heart set fast in enmity is unsound doctrine.

13 and 15. ‘Then just so, Lohikka, he who should say: “Suppose a Samana or a Brahmana to have reached up to some good state (of mind), then should he tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this desire to declare to others, it is a form of lust;”—just so he, who should say, thus, would be putting obstacles in the way of those clansmen who, having taken upon themselves the Doctrine and Discipline set forth by Him-who-has-won-the-Truth, have attained to great distinction therein—to the fruit of conversion, for instance, or to the fruit of once returning, or to the fruit of never returning, or even to Arhatship—he would be putting obstacles in the way of those who are bringing to fruition the course of conduct that will lead to rebirth in states of bliss in heaven. But putting obstacles in their way he would be out of sympathy for their welfare; being out of sympathy for their welfare his heart would become established in enmity; and when one’s heart is established in enmity, that is unsound doctrine. Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.

16. 'There are these three sorts of teachers in the world, Lohikka, who are worthy of blame; And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. What are the three?

'In the first place, Lohikka, there is a sort of teacher who has not himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine (Dhamma) to his hearers, saying: "This is good for you, this will make you happy." Then those hearers of his neither listen to him, nor give ear to his words, nor become steadfast in heart through their knowledge thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding: "You are like one who should make advances to her who keeps repulsing him, or should embrace her who turns her face away from him. Like that, do I say, is this lust of yours (to go on posing as a teacher of men, no one heeding, since, they trust you not). For what, then, can one man do for another ?"

"This, Lohikka, is the first sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper.

17. 'In the second place, Lohikka, there is a sort of teacher who has not himself attained to that aim of Samanship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine to his hearers, saying: "This is good for you; that will make you happy." And to him his disciples listen; they give ears to his words; they become steadfast in heart by their understanding what is said; and they go not their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts and adding: "You are like a man who, neglecting his own field, should take thought to weed out his neighbour's field. Like that, do I say, is this lust of yours (to go on teaching others when you have not taught yourself). For what, then, can one man do for another?"

This, Lohikka. is the second sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth not improper.

18. And again, Lohikka, in the third place, there is a sort of teacher who has himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Having himself attained it, he teaches the doctrine to his hearers, saying: "This is good for you, that will make you happy." But those hearers of

his neither listen to him, nor give ear to his words, nor become steadfast in heart through understanding thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding; "You are like a man who, having broken through an old bond, should entangle himself in a new one." Like that, do I say, is this lust of yours (to go on teaching when you have not trained yourself to teach). For what, then, can one man do for another?"

"This, Lohikka, is the third sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. And these, Lohikka, are the three sorts of teachers of which I spoke.'

19. 'And when he had thus spoken, Lohikka, the Brahman spake thus to the Exalted One:

'But is there, Gotama, any sort of teacher not worthy of blame in the world?'

'Yes, Lohikka, there is a teacher not worthy, in the world of blame.'

'And What sort of a teacher, Gotama, is so?'

(The answer is in the words of the exposition set out above in the Samanna-phala, as follows:

1. The appearance of a Tathagata (one who won the truth), his preaching, the conversion of a hearer, his adoption of the homeless state.
2. The minor details of mere morality that he practises.
3. The Confidence of heart he gains from this practice.
4. The paragraph on 'Guarded is the door of his Senses.'
5. The paragraph on 'Mindful and Self-possessed.'
6. The paragraph on Simplicity of Life, being content with little.
7. The paragraphs on Emancipation, ill-temper, laziness, worry and perplexity.
8. The paragraph on the Joy and Peace that, as a result of this emancipation, fills his whole being.
9. The paragraphs on the Four Raptures (Ghanas).
10. The paragraphs on the Insight arising from Knowledge (the knowledge of the First Path).
11. The paragraphs on the Realisation of the Four Noble Truths the destruction of the Intoxications—lust, delusions, be comings, and ignorance—and the attainment of Arhatship.)

The refrain through and the closing paragraph is:

'And whosoever the teacher be, Lohikka, under whom the disciple attains to distinction so excellent as that, that, Lohikka is a teacher

not open to blame in the world. And whosoever should blame such a one, his rebuke would be unjustifiable, not in accord either with the facts or with the truth, without good ground.'

78. And when he had thus spoken, Lohikka the Brahman said to the Exalted One:

'Just, Gotama, as if a man had caught hold of a man, falling over the precipitous edge of purgatory, by the hair of his head and lifted him up safe back on the firm land—just so have I, on the point of falling into purgatory, been lifted back on to the land by the Venerable Gotama. Most excellent, O Gotama, are the words of thy mouth, most excellent? Just as if a man were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me, in many a figure, by the Venerable Gotama. And I, even I, betake myself to the Venerable Gotama as my guide, to the Doctrine and to the Order. May the Venerable Gotama accept me as a disciple; as one who, from this day forth as long as life endures, has taken him as his guide!'

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