AN 2.37 — AN 2.37

English translation by Bhikkhu Candana.

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Text

37. I have personally heard this.

At one time, the Venerable Mahākaccāna was living in Varaṇā, on the bank of the Kaddama Lake.

Then, the brahmin Ārāmadaṇḍa came and approached the Venerable Mahākaccāna, and after exchanging friendly greetings with him, he sat down to one side and asked the Venerable Mahākaccāna this question:

“Good Sir, Kaccāna, what is the cause, what is the reason that Khattiya warriors keep arguing and fighting with other warriors; that brahmins also keep arguing and fighting with other brahmins; and similarly, householder merchants keep arguing and fighting with other householder merchants?”

“It is, brahmin, because of the passions that exist in the heart towards sensual stimulation, because of being slaves to it, identified with it, obsessed with it, being blindly and obediently subservient to sensual pleasures and stimulated by them, that Khattiya warriors keep arguing and fighting with other warriors. The same with the brahmins, who keep arguing and fighting with other brahmins, and similarly with householder merchants, who also keep arguing and fighting with other householder merchants.”

“But, Good Sir, Kaccāna, how about the recluses? What is the cause, what is the reason that they too keep arguing and fighting with other recluses?”

“It is, brahmin, because of the passions that exist in the heart drenched in wrong views, because of being slaves to them, getting identified with them, being obsessed by them, and blindly and obediently subservient to wrong views, that some recluses also keep arguing and fighting with other recluses.”

“In that case, Good Sir, Kaccāna, could there be a person living in this world, who has destroyed and gone beyond such passions, by overcoming those debased tendencies of being a slave to wrong views, and thus no longer identified with any wrong view, nor obsessed with them, neither blindly nor obediently subservient to any wrong view?”

“There is, indeed, such a person, O brahmin!

“There certainly is a Person living in this world, who has indeed transcended and gone beyond such passions, by overcoming those debased tendencies of being a slave to wrong views, and thus no longer identified with any such things, nor obsessed with them, neither blindly nor obediently subservient to any wrong view.

“Who is that person, O Good Sir, Kaccāna? Who might that person be, O Good Sir?”

“Brahmin, in the eastern state there is a city called Sāvatthi, where The Blessed One lives, The Arahant, The Supremely and Perfectly Self-Awakened Buddha!

“It is He who has indeed destroyed all passions of the heart, by completely overcoming wrong views and all debased tendencies of being a slave to wrong views, and thus He is no longer identified with any wrong view, nor obsessed with them, neither blindly nor obediently subservient to any wrong view.”

When this was said, the brahmin Ārāmadaṇḍa got up from his seat, arranged his robe over one shoulder, put his right knee on the ground, and by bringing his joined palms in the direction which The Blessed One was, made this heartfelt utterance three times:

“Homage to The Blessed One, The Arahant, The Supremely and Perfectly Self-Awakened One! Homage to The Blessed One, The Arahant, The Supremely and Perfectly Self-Awakened One! Homage to The Blessed One, The Arahant, The Supremely and Perfectly Self-Awakened One!”

“Indeed, what a joy I feel in my heart! What an absolute delight, to know that The Blessed One has truly destroyed all the passions of the heart, by completely overcoming wrong views and all debased tendencies of being a slave to wrong views, and thus is no longer identified with any wrong views, nor obsessed with them, neither blindly nor obediently subservient to any wrong view!

“It is excellent, Master Kaccāna! It is indeed marvelous, Master Kaccāna!

“I feel as though Master Kaccāna has turned upright what was overturned, revealing what was hidden, showing the correct path to someone who was lost, as though one were to bring a lamp into the darkness, for all those with eyesight to see.

“Master Kaccāna has made The Dhamma clear to me in many ways!

“I now go for refuge to The Blessed One, to The Dhamma, and to The Sangha of Bhikkhus. May Master Kaccāna recognize me as a lay disciple, who has taken refuge in The Blessed One, from today until the end of life.”