

Anguttara Nikāya

The Numerical Discourses

Pañcakanipāta
(Book of the Fives)

AN 5.100

Kakudha Sutta

“With the Deva, Kakudha”

Translated by Bhikkhu Candana
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I have personally heard this.

Once, The Blessed One was staying at Ghosita’s monastery, in the region of Kosambi. It was during that time, that Kakudha, one of the Koliyan sons who had attended on the Venerable Mahāmoggallāna, had recently died and was now reborn among the Devas with mind-made bodies, in the heavenly realms of form.

Now, as a youthful Deva, his physical size was bigger than two or three times the size of a Magadhan village, including their fields. But, despite his enormous size, he did not impede on anyone or anything, including himself, as he moved about.

Then Kakudha, now as a youthful Deva, now the son of Devas, went and approached the Venerable Mahāmoggallāna, and after paying homage to him, stood to one side and said to the Venerable Mahāmoggallāna:

“Bhante, this desire arose in Devadatta’s heart:

‘I will be the head of the Sangha of Bhikkhus.’

“Also, Bhante, as soon as that desire arose in him, suddenly, all his psychic powers left him and vanished.”

Then, having reported this matter, Kakudha, the son of Devas, paid his respects to the Venerable Mahāmoggallāna, and after circumambulating him, disappeared.

Later, the Venerable Mahāmoggallāna went and approached The Blessed One, and after paying homage to Him, sat to one side and reported what Kakudha, now the son of Devas, had informed him earlier.

And The Blessed One said:

“Moggallāna, have you penetrated and seen the mind of Kakudha, the son of the Devas, with your own mind, to see whether his words were true and not otherwise?”

“Bhante, I have indeed penetrated and seen the mind of Kakudha, the son of the Devas, and saw that his words were indeed true and not false.”

Then, The Blessed One added:

“Moggallāna, mark these words! Soon, that foolish man Devadatta will be exposing himself, as he reveals through his behavior, what was hidden all along in his heart.

“Moggallāna, there are these five teachers to be found in the world. What five?

a. “Here, Moggallāna, a certain teacher who lives with impure behavior and without any virtue, reflects to himself:

‘I am such a virtuous teacher, possessing a character that is so pure, after all, I happen to be such a virtuous person in my behavior indeed, undefiled and uncorrupted!’

“Meanwhile, his own students see him for who he truly is, knowing full-well how their teacher behaves, which, in fact, is *not* virtuous at all; being one who lives with impure behavior and without any virtue.

“Those students, however, do *not* come forward, nor inform the laypeople of the truth about their teacher. Instead, they reflect to themselves:

‘How could we let the public know about him? Because if we do, he will get mad and upset with us. Besides, if the public knows this about our teacher, then how will he be getting his robes, alms food, dwelling, and medical attention whenever needed?’

“So, the students continuously lie and cover up for the teacher, in an effort to protect him, who in turn expects his students to keep silent about his impure and non-virtuous behavior.

“But, nevertheless, the truth about a person cannot be hidden, for it is revealed through their actions.

b. “Again, Moggallāna, a certain teacher, who has an impure lifestyle while being supported through impure means, reflects to himself thus:

“I am such a pure and true teacher, living with an undefiled lifestyle and gaining a livelihood that is pure, as I live uncorrupted, while being supported through pure means!”

“Meanwhile, however, his own students see him for who he truly is, knowing full-well how their teacher behaves, who is, in fact, *not* living with a pure lifestyle at all, while being supported through impure means and a non-virtuous livelihood.

“But despite their full knowledge of this fact, they do *not* come forward, nor inform the laypeople of the truth about their teacher, and instead, they reflect to themselves thus:

‘How could we let the public know about our teacher’s wrong lifestyle, whereby he gains his livelihood through impure means? After all, if we were to say something about it, then he will get mad and upset with us. Besides, if the public knows this about our teacher, then how will he be getting his robes, alms food, dwelling, and medical attention whenever needed?’

“So, the students continuously lie and cover up for the teacher, in an effort to protect him, who in turn expects his students to keep silent about his defiled lifestyle and wrong livelihood, while being supported through impure means, while having a non-virtuous livelihood.

“But, nevertheless, the truth about a person cannot be hidden, for it is revealed through their actions.

c. “Again, Moggallāna, a certain teacher, whose teaching of The Dhamma is impure, reflects to himself:

“I am such a true teacher, whose teaching of The Dhamma is so pure, as I teach it in an undefiled and uncorrupted manner!”

“Meanwhile, his own students see him for who he truly is, knowing full-well that their teacher does not teach The Dhamma that is pure, and in fact, even recognize how his teaching is corrupt and defiled.

“But they, nevertheless, do *not* come forward, nor inform the laypeople of the truth about their teacher, and instead, they reflect to themselves thus:

‘How could we let the public know about him? Because if we do, he will get mad and upset with us. Besides, if the public knows this about our teacher, then how will he be getting his robes, alms food, dwelling, and medical attention whenever needed?’

“So, the students continuously lie and cover up for the teacher in an effort to protect him, who in turn expects his students to keep silent about his teaching being impure, having nothing to do with the spirit of The Dhamma.

“But, nevertheless, the truth about a person cannot be hidden, for it is revealed through their actions.

d. Again, Moggallāna, a certain teacher, whose explanations on The Dhamma are impure, reflects to himself:

“I am such a great teacher, whose explanations on The Dhamma are pure and so clear, as I always give answers that are undefiled, accurate, and uncorrupted!”

“Meanwhile, his own students see him for who he truly is, knowing full-well that their teacher does not explain The Dhamma that is pure and clear; recognizing how his answers to questions are in fact defiled, inaccurate, and corrupt.

“And yet, they do *not* come forward nor inform the laypeople of the truth about their teacher, and instead, they reflect to themselves thus:

‘How could we let the public know about his explanations on The Dhamma to be wrong and impure? Because if we do, he will get mad and upset with us. Besides, if the public knows this about our teacher, then how will he be getting his robes, alms food, dwelling, and medical attention whenever needed?’

“So, the students continuously lie and cover up for the teacher, in an effort to protect him, who in turn expects his students to keep silent about his confusing and flip-flopping explanations on The Dhamma, rendering the entirety of his teaching essentially impure and defiled.

“But, nevertheless, the truth about a person cannot be hidden, for it is revealed through their actions.

e. “Again, Moggallāna, a certain so-called ‘teacher,’ whose experience of what he thinks is true understanding and vision of the heart’s release is, in fact utterly flawed and not based on reality, hence is impure, nevertheless, he goes on reflecting to himself:

“I am one whose direct understanding and vision of the heart’s release is pure, undefiled, and uncorrupted!”

“Meanwhile, his own students see him for who he truly is, knowing full-well that their teacher’s claim to direct understanding and vision of the heart’s release is impure; recognizing that it is utterly a defiled statement, and therefore, corrupt.

“But they do *not* come forward, nor inform the laypeople of the truth about their teacher, and instead, they reflect to themselves thus:

‘How could we let the public know about him? Because if we do, he will get mad and upset with us. Besides, if the public knows this about our teacher, then how will he be getting his robes, alms food, dwelling, and medical attention whenever needed?’

“So, the students continuously lie and cover up for the teacher, who in turn expects his students to keep silent about the fact that his claims at direct understanding and vision of the heart’s release are in fact totally impure; having neither the knowledge nor the vision, which he believes or declares himself to possess.

“But, nevertheless, the truth about a person cannot be hidden, for it is revealed through their actions.

“These then, Moggallāna, are the five kinds of teachers living in the world.

“However, Moggallāna, as for Me:

1. Because I possess pure behavior and live with virtue, I declare:

“My virtuous behavior is pure, undefiled, and uncorrupted.”

“My disciples, therefore, do not cover up for Me, nor do I expect them to, as there is nothing to hide about my behavior, which is always pure.

2. And it is because I have a pure lifestyle, where I gain a livelihood that is pure, that I declare:

“My lifestyle is pure, while being supported through undefiled and uncorrupted means.”

“Therefore, My disciples do not cover up for Me, nor do I expect them to, as there is nothing to hide about my lifestyle or livelihood with which this body is sustained, that always remains pure.

3. “Furthermore, because My teaching of The Dhamma is pure, I declare:

“My teaching of The Dhamma is pure, as I teach it in an undefiled and uncorrupted manner.”

“Hence, my disciples do not cover up for Me, nor do I expect them to, as there is nothing to hide about My teaching of The Dhamma, that is always pure.

4. “And because My explanations of The Dhamma are pure, I declare:

“My explanations of The Dhamma are pure, undefiled, and uncorrupted.”

“Hence, My disciples do not cover up for Me, nor do I expect them to, as there is nothing to hide about My explanations of The Dhamma, that are always pure.

5. “And because my experience of Direct Understanding and Vision of the Heart’s Release is, in fact pure, I declare:

“I am one whose Direct Understanding and Vision of the Heart’s Release is pure, undefiled, and uncorrupted.”

“Hence, My disciples do not cover up for Me, nor do I expect them to, as there is nothing to hide about My Direct Understanding and Vision of the Heart’s Release, which is always pure, indeed.”

Sādhu Sādhu Sādhu

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