MN 95 — MN 95 With Caṅkī | Caṅkī Sutta

English translation by Ṭhānissaro Bhikkhu.

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Text

With Caṅkī

Caṅkī Sutta (MN 95)

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a brahman village named Opāsāda. There he stayed near Opāsāda in the deva forest, the sāla forest to the north of the village. And at that time the brahman Caṅkī was reigning over Opāsāda, a crown property abounding in wildlife—with grass, timber, water, & grain—through a royal grant with full feudatory rights bestowed by King Pasenadi Kosala.

Then the brahman householders of Opāsāda heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks, approximately 500 monks in all—has arrived at Opāsāda. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its rulers & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Opāsāda, organized in groups & communities, left Opāsāda and headed north for the deva forest, the sāla forest. And on that occasion the brahman Caṅkī had gone up to the upper story of his mansion for his mid-day rest. He saw the brahman householders of Opāsāda, organized in groups & communities, leaving Opāsāda and headed north for the deva forest, the sāla forest. On seeing them, he addressed his steward, "My good steward, why are the brahman householders of Opāsāda, organized in groups & communities, leaving Opāsāda and heading north for the deva forest, the sāla forest?"

"Master Caṅkī, Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks, has arrived at Opāsāda and is staying near Opāsāda in the deva forest, the sāla forest to the north of the village. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' They are going to see Gotama the contemplative."

"In that case, my good steward, go to the brahman householders of Opāsāda and, on arrival, tell them, 'Masters, the brahman Caṅkī says, "Wait, masters. The brahman Caṅkī will go to see Gotama the contemplative, too."'"

Responding, "As you say, master," to the brahman Caṅkī, the steward went to the brahman householders of Opāsāda and, on arrival, told them, "Masters, the brahman Caṅkī says, 'Wait, masters. The brahman Caṅkī will go to see Gotama the contemplative, too.'"

Now, on that occasion approximately 500 brahmans from various states had come to Opāsāda on some business or another. They heard it said that "The brahman Caṅkī, they say, is going to see Gotama the contemplative." So they went to the brahman Caṅkī and, on arrival, said to him, "Is it true, as they say, Master Caṅkī, that you are going to see Gotama the contemplative?"

“Yes, it is, masters. I, too, am going to see Gotama the contemplative.”

“Master Caṅkī, don’t go to see Gotama the contemplative. It’s not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it’s proper for Gotama the contemplative to come see Master Caṅkī. For Master Caṅkī is well-born on both sides, the mother’s & the father’s; of pure descent, unfaulted & unassailed with regard to birth for seven generations. And the fact that Master Caṅkī is well-born on both sides, the mother’s & the father’s; of pure descent, unfaulted & unassailed with regard to birth for seven generations: It’s for this reason that it’s not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it’s proper for Gotama the contemplative to come see Master Caṅkī.

“Master Caṅkī is rich, with great wealth, great possessions….1

“Master Caṅkī is a master of the Three Vedas with their vocabularies, liturgy, phonology, & etymologies, and the histories as a fifth; skilled in philology & grammar, well-versed in cosmology & the marks of a Great Man….

“Master Caṅkī is handsome, inspiring to look at, endowed with the foremost beauty of complexion, with a Brahmā’s complexion, a Brahmā’s presence, rare to behold….

“Master Caṅkī is virtuous, with advanced virtue, endowed with advanced virtue….

“Master Caṅkī is a fine speaker, with fine delivery, endowed with polite words, distinct, free from phlegm, making the meaning clear….

“Master Caṅkī is the teacher of the teachers of many. He teaches the hymns to 300 young brahman students….

“Master Caṅkī is honored, respected, revered, venerated, & esteemed by King Pasenadi Kosala….

“Master Caṅkī is honored, respected, revered, venerated, & esteemed by the brahman Pokkharasāti….

“Master Caṅkī reigns over Opāsāda, a crown property abounding in wildlife—with grass, timber, water, & grain—through a royal grant with full feudatory rights bestowed by King Pasenadi Kosala. And the fact that Master Caṅkī reigns over Opāsāda, a crown property abounding in wildlife—with grass, timber, water, & grain—through a royal grant with full feudatory rights bestowed by King Pasenadi Kosala: It’s for this reason, too, that it’s not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it’s proper for Gotama the contemplative to come see Master Caṅkī.”

When this was said, the brahman Caṅkī said to those brahmans, “In that case, masters, listen to me as to how it is proper that we go to see Gotama the contemplative, and how it is, on the contrary, not proper for Gotama the contemplative come to see us. For Gotama

the contemplative is well-born on both sides, the mother's & the father's; of pure descent, unfaulted & unassailed with regard to birth for seven generations. And the fact that Gotama the contemplative is well-born on both sides, the mother's & the father's; of pure descent, unfaulted & unassailed with regard to birth for seven generations: It's for this reason that it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative.

"Gotama the contemplative went forth, abandoning much gold & bullion stored underground & in attic vaults....

"Gotama the contemplative went forth from the home life into homelessness while still young, a black-haired young man endowed with the blessings of youth in the first stage of life....

"Gotama the contemplative—while his parents, unwilling, were crying with tears streaming down their faces—shaved off his hair & beard, put on the ochre robe, and went forth from the home life into homelessness....

"Gotama the contemplative is handsome, inspiring to look at, endowed with the foremost beauty of complexion, with a Brahmā's complexion, a Brahmā's presence, rare to behold....

"Gotama the contemplative is virtuous, with noble virtue, skillful virtue, endowed with skillful virtue....

"Gotama the contemplative is a fine speaker, with fine delivery, endowed with polite words, distinct, free from phlegm, making the meaning clear....

"Gotama the contemplative is the teacher of the teachers of many....

"Gotama the contemplative has ended all sensual passion & is devoid of unruliness....

"Gotama the contemplative is a teacher of [the efficacy of] action, a teacher of [the efficacy of] deeds, and seeks to do no evil to people of brahman rank....

"Gotama the contemplative went forth from an aristocratic family, from an unbroken noble-warrior lineage.2...

"Gotama the contemplative went forth from a rich family, with great wealth, great possessions....

"People come from distant kingdoms, distant countries, with questions for Gotama the contemplative....

"Countless thousands of devas have gone for refuge in Gotama the contemplative for life....

“Of Master Gotama this fine reputation has spread: ‘He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.’…

“Gotama the contemplative is endowed with the 32 marks of a Great Man….

“The King of Magadha, Seniya Bimbisāra, together with his wives & children, has gone for refuge in Gotama the contemplative for life….

“King Pasenadi Kosala, together with his wives & children, has gone for refuge in Gotama the contemplative for life….

“The brahman Pokkharasāti, together with his wives & children, has gone for refuge in Gotama the contemplative for life….

“Gotama the contemplative has arrived at Opāsāda and is staying near Opāsāda in the deva forest, the sāla forest to the north of the village. Any contemplative or brahman who comes to our village territory is our guest. Guests are to be honored, respected, revered, venerated, & esteemed. And the fact that Gotama the contemplative has arrived at Opāsāda and is staying near Opāsāda in the deva forest, the sāla forest to the north of the village, that he is our guest, and that our guest is to be honored, respected, revered, venerated, & esteemed: It’s for this reason, too, that it’s not proper for Gotama the contemplative to come to see us, and why it’s proper for us to go see Gotama the contemplative.

“Masters, I have learned this much praise of Master Gotama, but his praise is not only this much, for the praise of Master Gotama is immeasurable. For every single factor with which he is endowed, it’s not proper for Gotama the contemplative to come to see us, and why it’s proper for us to go see Gotama the contemplative.”3

“In that case, master, we will all go to see Gotama the contemplative.”

Then the brahman Caṅkī, together with a large group of brahmans, went to the Blessed One. On arrival, he exchanged courteous greetings with the Blessed One and, after an exchange of friendly greetings & courtesies, sat to one side.

Now on that occasion, the Blessed One was sitting & exchanging courtesies & conversation with some very senior brahmans. And on that occasion a brahman student named Kāpadika4 was seated in the assembly: young, shaven-headed, sixteen years old, a master of the Three Vedas with their vocabularies, liturgy, phonology, & etymologies, and the histories as a fifth; skilled in philology & grammar, well-versed in cosmology & the marks of a Great Man. While the very senior brahmans were conversing with the Blessed One, he kept breaking in & interrupting their talk. So the Blessed One scolded him, “Venerable Bhāradvāja,5 don’t break in & interrupt while the very senior brahmans are conversing. Wait until the end of their conversation.”

When this was said, the brahman Caṅkī said to the Blessed One, "Master Gotama, don't scold the brahman student Kāpadika. He is the son of a good family, learned, wise, with good delivery. He is capable of taking part in this discussion with Master Gotama."

Then the thought occurred to the Blessed One, "Yes, this brahman student Kāpadika must be accomplished in the texts of the Three Vedas, inasmuch as the brahmans honor him so."

Then the thought occurred to Kāpadika, "When Gotama the contemplative meets my gaze with his, I will ask him a question."

And so the Blessed One, encompassing Kāpadika's awareness with his awareness, met his gaze. Kāpadika thought, "Gotama the contemplative has turned to me. Suppose I ask him a question." So he said to the Blessed One, "Master Gotama, with regard to the ancient hymns of the brahmans—passed down through oral transmission & included in their canon—the brahmans have come to the definite conclusion that 'Only this is true; anything else is worthless.' What does Master Gotama have to say to this?"

"Tell me, Bhāradvāja, is there among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And has there been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And among the brahman seers of the past, the creators of the hymns, the composers of the hymns—those ancient hymns, sung, repeated, & collected, which brahmans at present still sing, still chant, repeating what was said, repeating what was spoken—i.e., Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa & Bhagu: Was there even one of these who said, 'This we know; this we see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"So then, Bhāradvāja, it seems that there isn't among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahman seers of the past, the creators of the hymns, the composers of the hymns—those ancient hymns, sung, repeated, & collected, which brahmans at present still sing, still chant, repeating what was said, repeating what was spoken—i.e., Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi,

Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa & Bhagu, even one who said, 'This we know; this we see; only this is true; anything else is worthless.' Suppose there were a row of blind men, each holding on to the one in front of him: The first one doesn't see, the middle one doesn't see, and the last one doesn't see. In the same way, the statement of the brahmans turns out to be comparable to a row of blind men, as it were: The first one doesn't see, the middle one doesn't see, and the last one doesn't see. So what do you think, Bhāradvāja? This being the case, doesn't the conviction of the brahmans turn out to be groundless?"

"It's not only out of conviction, Master Gotama, that the brahmans honor this. They also honor it as unbroken tradition."

"Bhāradvāja, first you went by conviction. Now you speak of unbroken tradition. There are these five things that can turn out in two ways in the here-&-now. Which five? Conviction, liking, unbroken tradition, reasoning by analogy, & an agreement through pondering views. These are the five things that can turn out in two ways in the here-&-now. Some things are firmly held in conviction and yet vain, empty, & false. Some things are not firmly held in conviction, and yet they are genuine, factual, & unmistaken. Some things are well-liked… truly an unbroken tradition… well-reasoned… Some things are well-pondered and yet vain, empty, & false. Some things are not well-pondered, and yet they are genuine, factual, & unmistaken. In these cases it isn't proper for an observant person who safeguards the truth to come to a definite conclusion, 'Only this is true; anything else is worthless."

"But to what extent, Master Gotama, is there the safeguarding of the truth? To what extent does one safeguard the truth? We ask Master Gotama about the safeguarding of the truth."

"If a person has conviction, his statement, 'This is my conviction,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bhāradvāja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. Yet it is not yet an awakening to the truth.

"If a person likes something… holds an unbroken tradition… has something reasoned through analogy… has something he agrees to, having pondered views, his statement, 'This is what I agree to, having pondered views,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bhāradvāja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. Yet it is not yet an awakening to the truth."

"Yes, Master Gotama, to this extent there is the safeguarding of the truth. To this extent one safeguards the truth. We regard this as the safeguarding of the truth. Yet to what extent is there an awakening to the truth? To what extent does one awaken to the truth? We ask Master Gotama about awakening to the truth."

“There is the case, Bhāradvāja, where a monk lives in dependence on a certain village or town. Then a householder or householder’s son, having gone to him, observes him with regard to three qualities—qualities based on greed, qualities based on aversion, qualities based on delusion: ‘Are there in this venerable one any such qualities based on greed that, with his mind overcome by these qualities, he might say, “I know,” while not knowing, or say, “I see,” while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?’ As he observes him, he comes to know, ‘There are in this venerable one no such qualities based on greed.... His bodily behavior & verbal behavior are those of one not greedy. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can’t easily be taught by a person who is greedy.

“When, on observing that the monk is purified with regard to qualities based on greed, he next observes him with regard to qualities based on aversion: ‘Are there in this venerable one any such qualities based on aversion that, with his mind overcome by these qualities, he might say, “I know,” while not knowing, or say, “I see,” while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?’ As he observes him, he comes to know, ‘There are in this venerable one no such qualities based on aversion.... His bodily behavior & verbal behavior are those of one not aversive. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can’t easily be taught by a person who is aversive.

“When, on observing that the monk is purified with regard to qualities based on aversion, he next observes him with regard to qualities based on delusion: ‘Are there in this venerable one any such qualities based on delusion that, with his mind overcome by these qualities, he might say, “I know,” while not knowing, or say, “I see,” while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?’ As he observes him, he comes to know, ‘There are in this venerable one no such qualities based on delusion.... His bodily behavior & verbal behavior are those of one not deluded. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can’t easily be taught by a person who is deluded.

“When, on observing that the monk is purified with regard to qualities based on delusion, he places conviction in him. With the arising of conviction, he visits him & grows close to him. Growing close to him, he lends ear. Lending ear, he hears the Dhamma. Hearing the Dhamma, he remembers it. Remembering it, he penetrates the meaning of those dhammas. Penetrating the meaning, he comes to an agreement through pondering those dhammas. There being an agreement through pondering those dhammas, desire arises. With the arising of desire, he becomes willing. Willing, he contemplates [lit: weighs, compares]. Contemplating, he makes an exertion. Exerting himself, he both realizes the highest truth with his body6 and sees by penetrating it with discernment.

“To this extent, Bhāradvāja, there is an awakening to the truth. To this extent one awakens to the truth. I describe this as an awakening to the truth. Yet it is not yet the final

attainment of the truth."

"Yes, Master Gotama, to this extent there is an awakening to the truth. To this extent one awakens to the truth. We regard this as an awakening to the truth. Yet to what extent is there the final attainment of the truth? To what extent does one finally attain the truth? We ask Master Gotama about the final attainment of the truth."

"The cultivation, development, & pursuit of those very same qualities: to this extent, Bhāradvāja, there is the final attainment of the truth. To this extent one finally attains the truth. I describe this as the final attainment of the truth."

"Yes, Master Gotama, to this extent there is the final attainment of the truth. To this extent one finally attains the truth. We regard this as the final attainment of the truth. But what quality is most helpful for the final attainment of the truth? We ask Master Gotama about the quality most helpful for the final attainment of the truth."

"Exertion is most helpful for the final attainment of the truth, Bhāradvāja. If one didn't make an exertion, one wouldn't finally attain the truth. Because one makes an exertion, one finally attains the truth. Therefore, exertion is most helpful for the final attainment of the truth."

"But what quality is most helpful for exertion? We ask Master Gotama about the quality most helpful for exertion."

"Contemplating is most helpful for exertion, Bhāradvāja. If one didn't contemplate, one wouldn't make an exertion. Because one contemplates, one makes an exertion. Therefore, contemplating is most helpful for exertion."

"But what quality is most helpful for contemplating? ..."

"Being willing.... If one weren't willing, one wouldn't contemplate...."

"But what quality is most helpful for being willing? ..."

"Desire.... If desire didn't arise, one wouldn't be willing...."

"But what quality is most helpful for desire? ..."

"Coming to an agreement through pondering dhammas.... If one didn't come to an agreement through pondering dhammas, desire wouldn't arise...."

"But what quality is most helpful for coming to an agreement through pondering dhammas? ..."

"Penetrating the meaning.... If one didn't penetrate the meaning, one wouldn't come to an agreement through pondering dhammas...."

“But what quality is most helpful for penetrating the meaning?....”

“Remembering the Dhamma.... If one didn’t remember the Dhamma, one wouldn’t penetrate the meaning....”

“But what quality is most helpful for remembering the Dhamma?... ”

“Hearing the Dhamma.... If one didn’t hear the Dhamma, one wouldn’t remember the Dhamma....”

“But what quality is most helpful for hearing the Dhamma? ... ”

“Lending ear.... If one didn’t lend ear, one wouldn’t hear the Dhamma....”

“But what quality is most helpful for lending ear? ... ”

“Growing close.... If one didn’t grow close, one wouldn’t lend ear....”

“But what quality is most helpful for growing close? ... ”

“Visiting.... If one didn’t visit, one wouldn’t grow close....”

“But what quality is most helpful for visiting? We ask Master Gotama about the quality most helpful for visiting.”

“Conviction is most helpful for visiting, Bhāradvāja. If conviction (in a person) didn’t arise, one wouldn’t visit (that person). Because conviction arises, one visits. Therefore, conviction is most helpful for visiting.”

“We have asked Master Gotama about safeguarding the truth, and Master Gotama has answered about safeguarding the truth. We like that & agree with that,7 and so we are gratified. We have asked Master Gotama about awakening to the truth, and Master Gotama has answered about awakening to the truth. We like that & agree with that, and so we are gratified. We have asked Master Gotama about finally attaining the truth, and Master Gotama has answered about finally attaining the truth. We like that & agree with that, and so we are gratified. We have asked Master Gotama about the quality most helpful for finally attaining the truth, and Master Gotama has answered about the quality most helpful for finally attaining the truth. We like that & agree with that, and so we are gratified. Whatever we have asked Master Gotama, Master Gotama has answered it. We like that & agree with that, and so we are gratified.

“We used to think, ‘Who are these bald-headed ‘contemplatives,’ these menial, dark offspring of the Kinsman’s [Brahmā’s] feet?8 Who are they to know the Dhamma?’ But now Master Gotama has inspired within me9 a contemplative-love for contemplatives, a contemplative-confidence in contemplatives, a contemplative-respect for contemplatives. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was

overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Notes

1. Following the Burmese edition, which notes elided passages here in the brahmans' speech and in the parallel passages in Caṅkī's speech, below. The Thai and PTS editions do not indicate any elisions in either speech.

The Sri Lankan edition is quite different from the others. Beginning with the brahmans' second reason for why Caṅkī should not go to see the Buddha, each of the reasons follows the form: "And the fact that Master Caṅkī is rich, with great wealth, great possessions: It's for this reason, too, that it's not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it's proper for Gotama the contemplative to come see Master Caṅkī." In Caṅkī's response to the brahmans, the first, second, and last reasons follow the full form. For example: "Gotama the contemplative went forth, abandoning much gold & bullion stored underground & in attic vaults. And the fact that Gotama the contemplative went forth, abandoning much gold & bullion stored underground & in attic vaults: It's for this reason, too, that it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative." The remaining reasons follow an abbreviated form. For example: "And the fact that Gotama the contemplative went forth from the home life into homelessness while still young, a black-haired young man endowed with the blessings of youth in the first stage of life: It's for this reason, too, that it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative."

2. Reading asaṁbhinnā khattiyakulā with the Thai, Burmese, and Sri Lankan editions. The PTS edition reads, ādīnakhattiyakulā, "from an original noble-warrior family."

3. The Thai and Burmese editions end Caṅkī's speech at this point, which appears to be correct, as the next sentence seems to be the appropriate response of the 500 brahmans to what Caṅkī has said. However, in the Sri Lankan and PTS editions the next sentence is the conclusion of Caṅkī's speech.

4. Alternative readings: Kāpaṭhika, Kāpaṭhaka.

5. Bharadvāja is Kāpadika's clan name.

6. Reading paramasacca with the Burmese, Sri Lankan, and PTS editions. The Thai edition reads, paramatthasacca, "the highest goal of the truth." See AN 9:45.

7. Notice that Kāpadika is careful to safeguard the truth in the way he expresses his approval for the Buddha's teachings.

8. The brahmans regarded Brahmā as their original ancestor, and so called him their "Kinsman." The Commentary notes that they regarded themselves as born from his mouth, while other castes were born from lower parts of his body, down to contemplatives (samaṇa), who they said were born from his feet.

9. Here Kāpadika switches from the pompous "we" to the more respectful "me."

Publisher references (not part of the sutta)

See also: AN 2:31; AN 3:66; AN 4:73; AN 4:192; AN 7:80; AN 8:53; AN 9:1