

## The Rhinoceros Horn (Khaggavisāṇa Sutta) (KN 5.3)

### Preamble

Blessed One explained to the Venerable Ānanda, fully in all aspects, the aspiration and undertaking of paccekabuddhas. Now, to discuss those *paccekabuddhas* who had arisen through this aspiration and undertaking, he spoke this Discourse on the Rhinoceros Horn.

35.

*sabbesu bhūtesu nidhāya daṇḍaṃ - aviheṭṭhayaṃ aññatarampi tesam.*

*na puttamiccheyya kuto sahāyaṃ - eko care khaggavisāṇakappo.*

Having put down the rod toward all beings, not harming a single one among them, one should not desire a son, how then a companion?

One should live alone like a rhinoceros horn.

### Story:

- Having gone forth in the teaching of the Blessed One Kassapa, a certain monk became a forest dweller and performed the ascetic's duty by fulfilling the observance of going and returning (*gatapaccāgata vattaṃ*).
  - o The bhikkhu who takes it but does not bring it back
  - o One who brings it back but does not take it
  - o One who neither takes it nor brings it back
  - o One who both takes it and brings it back
- In this life this paccekabuddha born to King Brahmadatta and he later became the king
- Without shedding blood, he won a battle.
  - o “Because I could protect the mind of one person—my own—this great mass of people has not shed a drop of blood even small enough for a tiny fly to lick. How wonderful! How excellent! May all beings be happy, without enmity, free from affliction!”

- Attained the jhāna of loving-kindness
- Taking it as a basis, he explored conditioned things, realized the knowledge of pacceka enlightenment, and attained the state of a self-accomplished one.
- *taṇhādutiyo puriso, dīghamaddhānasamsaram.*  
*itthabhāvaññathābhāvaṃ, samsāraṃ nātivattati.*

With craving as partner, a person, wandering on this long journey, does not transcend saṃsāra, with its becoming thus, becoming otherwise.

*“evamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ.*  
*vītataṇho anādāno, sato bhikkhu paribbaje”ti.*

Having known this danger, “Craving is the origin of suffering,” a bhikkhu should wander mindfully, free of craving, without grasping.

## 8 kinds of living

1. *iriyāpathacariyā* - living by a posture among the four postures;
2. *āyatanacariyā* - for those who guard the doors of the sense faculties,
3. *saticariyā* - living with mindfulness in the four establishments of mindfulness;
4. *samādhicariyā* - living by concentration upon the four jhānas;
5. *ñāṇacariyā* - living by knowledge of the four noble truths;
6. *maggacariyā* - for those practicing rightly, living on the noble eight fold path
7. *patticariyā* - for those who have achieved the fruit, living in the attainment of the four fruits of the ascetic life;
8. *lokatthacariyā* - for the three kinds of buddhas, living among all beings for the good of the world, partly in the case of paccekabuddhas and disciples.

36.

*saṃsaggajātassa bhavanti snehā - snehanvayaṃ dukkhamidaṃ pahoti.*

*ādīnavaṃ snehajaṃ pekkhamāno - eko care khaggavisāṇakappo.*

For one who has formed bonds, there is affection;

following on affection, this suffering arises.

Discerning the danger born of affection,

one should live alone like a rhinoceros horn.

- This paccekabodhisatta, too, did the ascetic's duty for 20,000 years in the teaching of the Blessed One Kassapa, reborn in the brahma world
- He arose in the womb of the chief queen of the king of *Bārāṇasī*.
- Only men fed him, he was not happy in the hands of his nurses
- Because of this, they named him *Anitthigandha* ("Non-Odor of Women").
- Attain first *Jhāna* and not interested in marriage. But parents sent brahmins in search of a suitable prince with a golden statue.
- "We have found a girl similar to the golden statue." When the prince heard this, he was overcome by lust and lost the first *jhāna*.
- However, being extremely delicate, she was shaken up by the jolting of the vehicle and fatigued by the journey. Thus she contracted a wind sickness, wilted like a flower, and passed away that very night.
- As soon as the prince heard the news, he was stricken with grief. Then the prince set about digging up the root of sorrow.
- Attending carefully in such a way, through the spiritual might of his past development, he saw dependent origination and he realized pacceka enlightenment.

- Five kinds of bonding - *Sansagga*:
  1. by way of sight - *dassana*
  2. hearing - *savana*
  3. the body - *kāya*
  4. conversation - *samullapana*
  5. shared enjoyment - *sambhoga*

37.

*mitte suhajje anukampamāno - hāpeti atthaṃ paṭibaddhacitto.*

*etaṃ bhayaṃ santhave pekkhamāno - eko care khaggavisāṇakappo.*

Sympathizing with friends dear to one's heart,  
with mind attached, one forsakes the good.

Seeing this peril in intimacy,

one should live alone like a rhinoceros horn.

- This *paccekabodhisatta* exercising kingship in Bārāṇasī.
- He then handed his kingdom over to four of his ministers
- Having taken a bribe while prosecuting the owners, one day they banished a favorite of the king
- A great crowd of people was making a commotion as if there were a big fight, crying out: "The ministers are taking from the owners what is rightfully theirs"
- Thinking, "What good is kingship when the ascetic's duty is better?" he abandoned his zeal for kingship.
- Reached a meditative attainment. Practicing insight, he realized *pacceka* enlightenment
- 4 types of friends
  - o helpful friend - *upakāraka mitto*
    - i. He protects you when you are heedless;
    - ii. he looks after your property when you are heedless;

- iii. he is a refuge when you are frightened; and
- iv. when some need arises, he gives you twice the wealth required.
- o Friend who shares one's happiness and suffering – *samāna sukhadukkho mitto*
  - i. He reveals his secrets to you;
  - ii. he guards your own secrets;
  - iii. he does not abandon you when you are in trouble;
  - iv. and he would even sacrifice his life for your sake.”
- o sympathetic friend – *anukampako mitto*
  - i. He does not rejoice in your misfortune;
  - ii. He rejoices in your good fortune;
  - iii. he stops those who speak dispraise of you; and
  - iv. he commends those who speak praise of you
- o friend who points out what is good – *atthakkāyī mitto*
  - i. He restrains you from evil;
  - ii. He enjoins you in the good;
  - iii. he informs you of what you have not heard;
  - iv. he points out to you the path to heaven.

One forsakes the good thinking

- They cannot live without me;
- I am their resort;
- I am their support

## 38.

*vaṃso visālova yathā visatto - puttesu dāresu ca yā apekkhā.*

*vaṃsakkaḷīrova asajjamāno - eko care khaggavisāṇakappo.*

As widespread bamboo becomes entwined,  
just so is concern for wives and sons.  
But like a bamboo shoot, not getting stuck,  
one should live alone like a rhinoceros horn.

- Three paccekabodhisattas had gone forth in the teaching of the Blessed One Kassapa.
- Having fulfilled the observance of going and coming (*gata paccāgata vata*) for many years, they arose in the deva world
- Again, the eldest was reborn in the family of the king of Bārāṇasī, the others in families of provincial kings
- These two learned a meditation subject, abandoned their kingdoms, and went forth into homelessness, and eventually they became paccekabuddhas.
- Reflecting, they saw their own practice in the time of the Buddha Kassapa & they saw that he was ruling over Bārāṇasī
- They remembered his excellent qualities; “He used to exhort us, speak to us, endure our words, and censure evil”
- Coming through the sky, they stood at the foot of a cluster of bamboos by the entrance to the park
- “Bhante, what are you?” They said: “Great king, we are called ‘not getting stuck’.

*na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujaṃ pabbajañca.  
sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.*

- *Dhp 345*

*etaṃ daḷhaṃ bandhanamāhu dhīrā, ohāriṇaṃ sithilaṃ duppamuñcaṃ.  
etampi chetvāna paribbajanti, anapekkhino kāmasukhaṃ pahāya.*

- *Dhp 346*

345-346. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and ornaments, children and wives — that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world.

39.

*migo araṇṇamhi yathā abaddho - yenicchakaṃ gacchati gocarāya.*

*viññū naro seritaṃ pekkhamāno - eko care khaggavisāṇakappo.*

As a deer unbound in the forest  
goes off to graze wherever it wants,  
so a wise person, looking out for freedom,  
should live alone like a rhinoceros horn.

- “I was thinking: ‘When can I move about like a deer unbound in the forest, which goes off to graze wherever it wants?’
- While you were surrounding me on all sides, I was bound and could not go wherever I want. Because I could not go wherever I want, I saw the benefit in being able to go wherever one wants.
- When my serenity and insight gradually reached fulfillment, I then realized pacceka enlightenment. Therefore, any other wise man, looking out for his freedom, should live alone like a rhinoceros horn.”

#### **Sambahulasuttaṃ (SN 9.4)**

*“magadhaṃ gatā kosalaṃ gatā, ekacciyā pana vajjibhūmiyā.*

*migā viya asaṅghacārino, aniketā viharanti bhikkhavo.*

“They’ve gone to Magadha, gone to Kosala, and some are in the Vajjian land.

Like deer that roam free from ties, The bhikkhus dwell without abode



40.

*āmantanā hoti sahāyamajjhe - vāse thāne gamane cārikāya.*

*anabhijjhitaṃ seritaṃ pekkhamāno - eko care khaggavisāṇakappo.*

One is addressed in the midst of companions,  
whether resting, standing, going, or traveling.  
Looking out for the freedom that is not coveted,  
one should live alone like a rhinoceros horn.

- There was a king named *Ekavajjika* (“Spoken-to-Alone”) Brahmadata, who was of a gentle nature.
- When his ministers wished to consult with him about whether something was right or wrong, they each led him off separately to one side.
- One asked him while he was sitting in the great assembly hall; one while he was on the back of his elephant; one while he was on horseback; one when he was in a golden chariot; one when he was sitting in a palanquin on the way to the park
- “There is no way to satisfy them,” seeing the danger in their greed, the king developed insight and realized pacceka enlightenment.

41.

*khiddā ratī hoti sahāyamajjhe - puttesu ca vipulaṃ hoti pemaṃ.*

*piyavippayogaṃ vijigucchamāno - eko care khaggavisāṇakappo.*

There is play and delight in the midst of companions,  
and affection for one's sons is vast.

Averse to separation from those who are dear,  
one should live alone like a rhinoceros horn.

- In Bārāṇasī there was a king named *Ekaputtaka* (“One-Son”) Brahmadata. He had one son, who was as dear and agreeable to him as his own life.
- He would take his son along whenever he engaged in any of his activities.
- One day, when he went to the park, he left his son behind. That same day, the prince fell ill and died.
- While overcome by sorrow, the king attended carefully:

When this exists, that comes to be.  
With the arising of this, that arises.

When this ceases, that also ceases  
With the passing away of this, that passes away

- In this way, he gradually explored dependent origination in direct and reverse order and realized pacceka enlightenment.

42.

*cātuddiso appaṭigho ca hoti - santussamāno itarītarena.*

*parissayānaṃ sahitā achambhī - eko care khaggavisāṇakappo.*

At home in the four directions, unrepelled,  
contented with anything whatsoever,  
enduring obstacles, fearless,  
one should live alone like a rhinoceros horn.

- five paccekabodhisattas had gone forth in the teaching of the Blessed One Kassapa.
- the eldest became the king of Bārāṇasī, and the others became provincial kings. The provincial kings later attained paccekabuddhahood.
- Having attained, they sought in some way to show an object to the king of Bārāṇasī
- “Who are you?” – “We are called ‘those at home in the four directions,’ great king.”
- What does this mean, Bhante, ‘at home in the four directions?’”  
“We have no fear or anxiety anywhere in the four directions, great king.”
- *mayañhi, mahārāja, mettaṃ bhāvema, karuṇaṃ bhāvema, muditaṃ bhāvema, upekkhaṃ bhāvema, tena no taṃ bhayaṃ na hotī”ti*  
Great king, we develop loving-kindness, compassion, altruistic joy, and equanimity. Hence we have no fear.”

### **At home in the four directions:**

The paccekabuddha dwells pervading one quarter with a mind imbued with loving-kindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere and with all his heart, he dwells pervading the

entire world with a mind imbued with loving-kindness, vast, exalted, measureless, without enmity, without ill will.

**Contented with anything whatsoever:**

The paccekabuddha is content with any kind of robe, and he speaks in praise of contentment with any kind of robe, and he does not engage in a wrong search, in what is improper, for the sake of a robe. If he does not get a robe he is not agitated, and if he gets one he uses it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape. Yet because of this he does not extol himself or disparage others. One who is skillful in this, diligent, clearly comprehending and ever mindful, is said to be a paccekabuddha who stands in an ancient, primal noble lineage.

43.

*dussaṅgahā pabbajitāpi eke - atho gahaṭṭhā gharamāvasantā.*

*appossukko paraputtesu hutvā - eko care khaggavisāṇakappo.*

Even some monastics are hard to please;  
so, too, householders living at home.  
Being unconcerned about others' sons,  
one should live alone like a rhinoceros horn.

44.

*oropayitvā ghibyañjanāni - sañchinnapatto yathā koviḷāro.*

*chetvāna vīro ghibandhanāni - eko care khaggavisāṇakappo.*

Having discarded the marks of a layman  
like a koviḷāra tree whose leaves are shed,  
having cut off a layman's bonds, the hero  
should live alone like a rhinoceros horn.

45.

*sace labhetha nipakaṃ sahāyaṃ - saddhiṃ caraṃ sādhuvihāridhīraṃ.*

*abhibhuyya sabbāni parissayāni - careyya tenattamano satīmā.*

If one should find a judicious companion,  
a fellow wanderer, of good behavior, resolute,  
having overcome all obstacles, one should  
live with him, satisfied and mindful.

46.

*no ce labhetha nipakaṃ saḥāyaṃ - saddhiṃ caraṃ sādhuviḥāridhīraṃ.  
rājāva raṭṭhaṃ vijitaṃ pahāya - eko care mātaṅgaraññaeva nāgo.*

But if one does not find a judicious companion,  
a fellow wanderer, of good behavior, resolute,  
like a king who has abandoned a conquered realm,  
one should live alone like a rhinoceros horn.

47.

*addhā paṃsāma saḥāyasampadaṃ - seṭṭhā samā sevitabbā saḥāyā.  
ete aladdhā anavajjabhojī - eko care khaggavisāṇakappo.*

Surely, we praise the excellence of companionship:  
one should resort to companions one's equal or better.  
Not obtaining these, as one who eats blamelessly  
one should live alone like a rhinoceros horn.

48.

*disvā suvaṇṇassa pabhassarāni - kammāraputtana suniṭṭhitāni.  
saṅghaṭṭamānāni duve bhujasmiṃ - eko care khaggavisāṇakappo.*

Having seen radiant [bracelets] of gold,  
skillfully fashioned by a goldsmith,  
clashing together in pairs on the arm,  
one should live alone like a rhinoceros horn.

49.

*evaṃ dutiyena sahā mamassa - vācābhilāpo abhisajjanā vā.*

*etaṃ bhayaṃ āyatim pekkhamāno - eko care khaggavisāṇakappo.*

Thus if I had a partner, I would incur  
[fond] words of address or verbal friction.  
Looking out for this peril in the future,  
one should live alone like a rhinoceros horn.

50.

*kāmā hi citrā madhurā manoramā - virūparūpena mathenti cittaṃ.*

*ādīnavaṃ kāmaguṇesu disvā - eko care khaggavisāṇakappo.*

Sensual pleasures are colorful, sweet, delightful,  
but in their diversity, they agitate the mind.  
Having seen danger in the strands of sensual pleasure,  
one should live alone like a rhinoceros horn.

*na te kāmā yāni citrāni loke - saṅkapparāgo purisassa kāmo,*

*tiṭṭhanti citrāni tatheva loke - ahettha dhīrā vinayanti chandan”ti.*

### Nibbedhika sutta (AN 6.63)

They are not sensual pleasures, the pretty things in the world:  
a person’s sensual pleasure is lustful intention;  
the pretty things remain just as they are in the world,  
but the wise remove the desire for them.

51.

*ītī ca gaṇḍo ca upaddavo ca - rogo ca sallañca bhayañca metaṃ.  
etaṃ bhayaṃ kāmaguṇesu disvā - eko care khaggavisāṇakappo.*

“This is adversity, a boil, disaster,  
an illness, a dart, and peril for me”:  
having seen this peril in the strands of sensual pleasure,  
one should live alone like a rhinoceros horn.

52.

*sītañca uṇhañca khudaṃ pipāsaṃ - vātātape ḍaṃsasiriṃsape ca.  
sabbānipetāni abhisambhavitvā - eko care khaggavisāṇakappo.*

Cold and heat, hunger, thirst,  
wind, the hot sun, gadflies, and serpents:  
having patiently endured all these,  
one should live alone like a rhinoceros horn.

53.

*nāgova yūthāni vivajjayitvā - sañjātakhandho padumī uḷāro.  
yathābhirantaṃ viharaṃ araññe - eko care khaggavisāṇakappo.*

As an elephant that has abandoned the herd—  
with massive back, lotus-like, eminent—  
may live in the forest as he pleases,  
one should live alone like a rhinoceros horn.



*āguṃ na karoti kiñci loke, sabbasaṃyoge visajja bandhanāni.*

*sabbattha na sajjati vimutto, nāgo tādi pavuccate tathattā.*

*(Khuddaka Nikāya, cūḷaniddesapāḷi, khaggavisāṇasutto, khaggavisāṇasuttaniddeso)*

One who does not commit any crime in the world,  
having discarded all yokes and bondages,  
who is not tied down anywhere, liberated:  
such a one is truthfully called a nāga.

54.

*aṭṭhānataṃ saṅgaṇikāratassa - yaṃ phassaye sāmāyikaṃ vimuttiṃ.*

*ādiccabandhussa vaco nisamma - eko care khaggavisāṇakappo.*

It is impossible that one who delights in company  
might attain even temporary liberation.

Having attended to the word of the Kinsman of the Sun,  
one should live alone like a rhinoceros horn

*“yāvākīvañca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (Mahā Parinibbāna sutta - (DN 16))*

*na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmataṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito. (Mahā Suññata sutta (MN 122))*

*pañcime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti. katame pañca ? kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, yathāvimuttaṃ cittaṃ na paccavekkhati (paṭhamasekha sutta (AN 5.89))*

55.

*diṭṭhīvisūkāni upātivatto - patto niyāmaṃ paṭiladdhamaggo.*

*uppannañāṇomhi anaññaneyyo - eko care khaggavisāṇakappo*

“I have transcended the contortions of views,  
reached the fixed course, obtained the path.  
I have aroused knowledge, I’m not to be led by others”:  
one should live alone like a rhinoceros horn.

### **Pañcaverabhaya suttaṃ (SN 12.41) : Five Fearful Animosities**

#### Five Fearful Animosities

1. one who destroys life engenders, on account of such behaviour, fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure
2. One who takes what is not given ....
3. One who engages in sexual misconduct ...
4. One who speaks falsely ...
5. One who indulges in wine, liquor, and intoxicants that are a basis for negligence engenders ...

#### Four factors of stream-entry that he possesses

1. The noble disciple possesses confirmed confidence in the Buddha
2. The noble disciple possesses confirmed confidence in the Dhamma
3. The noble disciple possesses confirmed confidence in the Sangha
4. He possesses the virtues dear to the noble ones—unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration

The noble method that he has clearly seen and thoroughly penetrated with wisdom

- The noble disciple attends closely and carefully to dependent origination

itself thus:

‘When this exists, that comes to be;

with the arising of this, that arises.

When this does not exist, that does not come to be;

with the cessation of this, that ceases’

Example:

with ignorance as condition, volitional formations [come to be];

56.

*nillolupo nikkhuho nippipāso - nimmakkho niddhantakasāvamoho.*

*nirāsayo sabbaloke bhavitvā - eko care khaggavisāṇakappo*

Without greed, without scheming, without thirst,  
not denigrating, with stains and delusion blown away,  
without wishes for anything in all the world,  
one should live alone like a rhinoceros horn.

Not a schemer: There are three means of scheming:

1. that consisting in the use of requisites,
2. that consisting in the postures, and
3. that consisting in insinuating talk.

57.

*pāpaṃ sahāyaṃ parivajjayetha - anattadassiṃ visame nivīṭṭhaṃ.*

*sayāṃ na seve pasutaṃ pamattaṃ - eko care khaggavisāṇakappo.*

One should avoid an evil companion,  
who shows what is harmful, one settled in unrighteousness.  
One should not freely associate  
with one who is intent and heedless;  
one should live alone like a rhinoceros horn

58.

*bahussutaṃ dhammadharaṃ bhajetha - mittaṃ ulāraṃ paṭibhānavantaṃ.*

*aññāya atthāni vineyya kaṅkhaṃ - eko care khaggavisāṇakappo.*

One should resort to the learned, a bearer of Dhamma,  
an eminent friend gifted with ingenuity.  
Having known the benefits and removed doubt,  
one should live alone like a rhinoceros horn.

59.

*khiddaṃ ratim kāmasukhañca loke - analaṅkaritvā anapekkhamāno.*

*vibhūsanatṭhānā virato saccavādī - eko care khaggavisāṇakappo.*

Having found no satisfaction in the world  
with play, delight, and sensual pleasures,  
not taking any interest in them,  
refraining from ornaments, a speaker of truth,  
one should live alone like a rhinoceros horn.

- In Bārāṇasī there was a king named Vibhūsaka (“Ornamenter”) Brahmadata. In the morning, after eating porridge or rice, he would get himself adorned with various ornaments
- Sensual pleasure:
  - Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing.
  - Sounds cognizable by the ear . . .
- two kinds of ornaments: the ornaments of a householder and the ornaments of a homeless one

60.

*puttañca dāraṃ pitarañca mātaraṃ - dhanāni dhaññāni ca bandhavāni.*

*hitvāna kāmāni yathodhikāni - eko care khaggavisāṇakappo.*

Having abandoned children and wife,  
father and mother, wealth, grain, and relatives,  
sensual pleasures according to the limit,  
one should live alone like a rhinoceros horn.

61.

*saṅgo eso parittamettha sokhyaṃ - appassādo dukkhamettha bhiyyo.*

*gaḷo eso iti ñatvā mutīmā - eko care khaggavisāṇakappo.*

This is a tie, the happiness here is slight,  
giving little gratification; the suffering here is more,  
this is a hook: having known thus, a thoughtful person  
should live alone like a rhinoceros horn

- This is a hook:

The five strands of sensual pleasure are like a fisherman's hook because they drag one along with a promise of gratification.

- Having known thus, a thoughtful person:

having known this in such a way, a wise and intelligent person should abandon all this and live alone like a rhinoceros horn.

62.

*sandālayitvāna saṃyojanāni - jālaṃva bhetvā salilambucārī.*

*aggīva daḍḍhaṃ anivattamāno - eko care khaggavisāṇakappo.*

Having break up the fetters,  
like a fish in the water that has broken a net,  
like a fire not returning to what has been burnt,  
one should live alone like a rhinoceros horn.

- In Bārāṇasī, it is said, there was a king named Anivatta (“Not-Retreating”) Brahma-datta.
- Ambucārī is a fish, so called because it lives (*carati*) in water (*ambu*). “Like a fish that has broken the net in the water of the river.”

- As a fire does not retreat to a burnt place, never comes back there, just so one does not retreat to the strands of sensual pleasure that have been burnt by the fire of path knowledge.

63.

*okkhittacakkhū na ca pādalo - guttindriyo rakkhitamānasāno.*

*anavassuto apariḍayhamāno - eko care khaggavisāṇakappo.*

With downcast gaze, not footloose,  
with guarded faculties, with protected mind,  
unpolluted, not feverish with passion,  
one should live alone like a rhinoceros horn.

- In Bārāṇasī, it is said, there was a king named Cakkhulola (“Roaming-Eyes”) Brahmadata.
- When he was discontent, he went here and there, and on seeing this or that dancer, he was extremely delighted, again and again, so that, by looking at his circle of dancers, his craving ever increased.
- He then acquired a sense of urgency, thinking: “Ah, if my craving increases, I will fill up the hells. Come now, let me suppress it.
- *Okkhittacakkhū*: Looking a mere yoke’s distance ahead in order to see whatever should be abandoned by avoidance.
- Not footloose: One’s feet do not itch from a desire to join a group, that is, to pair up with a single person or to make a pair a threesome; or one refrains from long journeys and unsettled travel.

64.

*ohārayitvā gihibyañjanāni - sañchannapatto yathā pārīchatto.*

*kāsāyavattho abhinikkhamitvā - eko care khaggavisāṇakappo.*

Having cast off the marks of a layman  
like a pārīchattaka tree that has shed its leaves,  
clothed in ochre robes, having renounced,  
one should live alone like a rhinoceros horn.

- In Bārāṇasī, it is said, there was another king named Cātumāsika (“Four-Months”) Brahmadata, who used to go play in his garden every four months.
- Saw a pārīchattaka koviḷāra tree covered with leaves and a canopy adorned with flowers.
- “Because its branches were decked with flowers, the pārīchattaka tree was an object of greed for many people, and hence in an instant it has gone to ruin.
- But that other tree, which is not an object of greed, stands just as it was.
- This kingdom, too, like the flowering tree, is an object of greed. But the state of a bhikkhu, like the flower- less tree, is no object of greed.

65.

*rasesu gedhaṃ akaraṃ alolo - anaññaposī sapadānacārī.*

*kule kule appaṭibaddhacitto - eko care khaggavisāṇakappo.*

Not arousing greed for tastes, not hankering for them;  
not nourishing others, walking for alms without skipping houses;  
with a mind unbound to this or that family,  
one should live alone like a rhinoceros horn.

- tastes are flavors distinguished as sour, sweet, pungent, bitter, salty, alkaline, astringent, and so forth.



66.

*pahāya pañcāvaraṇāni cetaso - upakkilese byapanujja sabbe.*

*anissito chetvā sinehadosaṃ - eko care khaggavisāṇakappo.*

Having abandoned the five obstructions of mind,  
having dispelled all mental defilements,  
independent, having cut off affection and hatred,  
one should live alone like a rhinoceros horn.

- A certain king of Bārāṇasī, it is said, was an obtainer of the first jhāna. In order to maintain the jhāna, he abandoned the kingdom and went forth.
- The obstructions are simply the hindrances.

<b>Jhāna Factor</b>	<b>Hindrance</b>
Applied thought ( <i>vitakka</i> )	Sloth & torpor ( <i>thīna middha</i> )
Sustained thought ( <i>vicāra</i> )	Doubt ( <i>vicikicchā</i> )
Rapture ( <i>pīti</i> )	Ill will ( <i>vyāpāda</i> )
Happiness ( <i>sukha</i> )	Restlessness & worry ( <i>uddhacca-kukkucca</i> )
Concentration ( <i>ekaggatā</i> )	Sensual desire ( <i>kāmacchanda</i> )

- What, bhikkhus, are the imperfections that defile the mind?
  1. Covetousness and unrighteous greed - *abhijjhāvisamaḷobho*
  2. Ill will - *vyāpādo*
  3. anger - *kodho*
  4. resentment - *upanāho*
  5. contempt - *makkho*
  6. insolence - *paḷāso*
  7. envy - *issā*
  8. avarice - *macchariyaṃ*

9. deceit - *māyā*
10. fraud - *sāṭheyyaṃ*
11. obstinacy - *thambho*
12. rivalry - *sārambho*
13. conceit - *māno*
14. arrogance - *atimāno*
15. vanity - *mado*
16. negligence - *pamādo*

### **Vatthasuttaṃ (MN 7)**

67.

*vipit̥hikatvāna sukhaṃ dukhañca - pubbeva ca somanassadomanassaṃ.*

*laddhānupekkhaṃ samathaṃ visuddhaṃ - eko care khaggavisāṇakappo.*

Having left behind pleasure and pain and previously [discarded] joy and dejection, having gained purified equanimity and serenity, one should live alone like a rhinoceros horn.

1<sup>st</sup> Jhāna

- Quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.
- He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

2<sup>nd</sup> Jhāna

- With the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.
- He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

3<sup>rd</sup> Jhāna

- With the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’

- He makes the pleasure free of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

#### 4<sup>th</sup> Jhāna

- With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.
- He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.

<i>Jhāna</i>	<i>Jhāna factors</i>	<i>Simile</i>
1 <sup>st</sup> <i>Jhāna</i>	<ol style="list-style-type: none"> <li>1. applied thought (<i>vitakka</i>)</li> <li>2. sustained thought (<i>vicāra</i>)</li> <li>3. rapture (<i>pīti</i>)</li> <li>4. pleasure born of seclusion (<i>sukha</i>)</li> <li>5. one-pointedness (<i>ekaggata</i>)</li> </ol>	heaps bath powder in a metal basin and, sprinkling it gradually with water, till the moisture wets the ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze
2 <sup>nd</sup> <i>Jhāna</i>	<ol style="list-style-type: none"> <li>1. rapture (<i>pīti</i>)</li> <li>2. pleasure born of concentration (<i>sukha</i>)</li> <li>3. one-pointedness (<i>ekaggata</i>)</li> </ol>	A lake whose waters welled up from below and it had no inflow from east, west, north, or south, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up
3 <sup>rd</sup> <i>Jhāna</i>	<ol style="list-style-type: none"> <li>1. pleasure free of rapture (<i>sukha</i>)</li> <li>2. one-pointedness (<i>ekaggata</i>)</li> </ol>	pond of blue or white or red lotuses, some lotuses that are born and grow in the water thrive immersed in the water
4 <sup>th</sup> <i>Jhāna</i>	<ol style="list-style-type: none"> <li>1. Equanimity (<i>upekkhā</i>)</li> <li>2. one-pointedness (<i>ekaggata</i>)</li> </ol>	a man were sitting covered from head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth;

68.

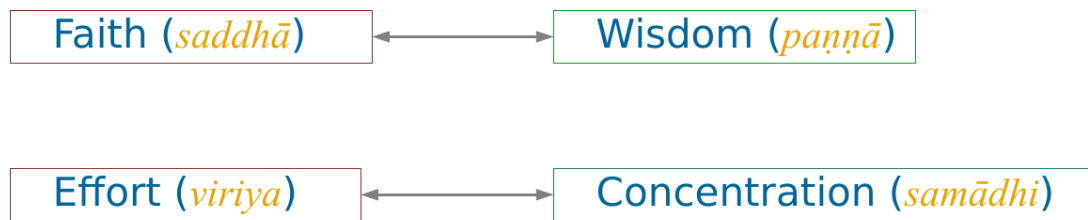
*āraddhavīriyo paramatthapattiyā - alīnacitto akusītavutti.*

*daḷhanikkamo thāmabalūpapanno- eko care khaggavisāṇakappo.*

With energy aroused to attain the supreme goal,  
with unsluggish mind and robust practice,  
firmly persistent, equipped with strength and power,  
one should live alone like a rhinoceros horn.

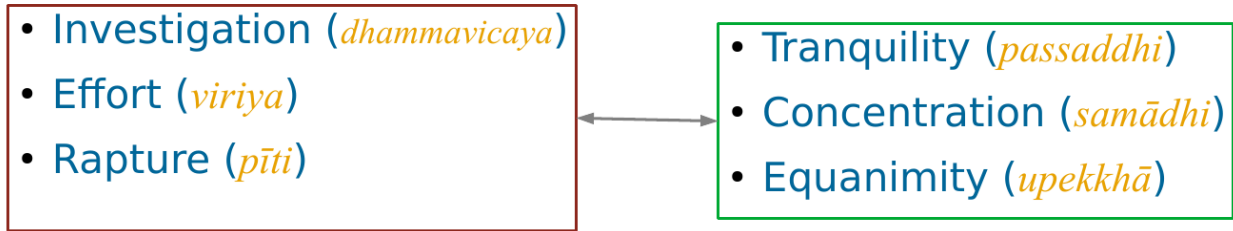
What is the origin?

- A certain frontier king, it is said, whose army consisted of a thousand warriors, had a small realm but great wisdom.
- Effort:
  - Initial effort: *ārambha dhātu*
  - Intermediate effort: *nikkhama dhātu*
  - Superior energy: *parakkama dhātu*
- Evolution of Effort
  1. Striving - *Sammappadhāna*
  2. Spiritual Power - *Viriya iddhipāda*
  3. Faculty of Energy - *Viriya indriya*
  4. Power of Energy - *Viriya bala*
  5. Energy Enlightenment factor - *Viriya sambojjhaṅga*
  6. Right effort - *Sammā vāyāma*
- Balancing Effort



Mindfulness (*sati*)

- Balancing Enlightenment Factors



Mindfulness (*sati*)

69.

*paṭisallānaṃ jhānamariñcamāno - dhammesu niccaṃ anudhammacārī.  
ādinavaṃ sammāsītā bhavesu - eko care khaggavisāṇakappo.*

Not neglecting seclusion and jhāna,  
always acting in accordance with the teachings,  
having explored the danger in states of existence,  
one should live alone like a rhinoceros horn.

- *dhammesu niccaṃ anudhammacārī* - always acting in accordance with the teachings: The teachings (*dhammā*) are
  1. The four establishments of mindfulness (*cattāro satipaṭṭhānā*)
  2. Four Bases for spiritual power (*cattāro iddhipādā*)
  3. Four efforts (*cattāro sammappadhānā*)
  4. Five Faculties (*pañca indriyāni*)
  5. Five Powers (*pañca balāni*)
  6. Seven Enlightenment Factors (*satta bojjhaṅgā*)
  7. the noble eightfold path (*ariyo aṭṭhaṅgiko maggo*).

70.

*taṇhakkhayam patthayamappamatto - aneḷamūgo sutavā satīmā.  
saṅkhātadhammo niyato padhānavā - eko care khaggavisāṇakappo.*

Yearning for craving's destruction, heedful,  
intelligent, learned, mindful,  
having comprehended the Dhamma, fixed in destiny, vigorous in striving,  
one should live alone like a rhinoceros horn.

71.

*sīhova saddesu asantasanto - vātova jālamhi asajjamāno.  
padumaṃva toyena alimpamāno - eko care khaggavisāṇakappo.*

Like a lion unalarmed among sounds,  
like the wind not caught in a net,  
untainted like a lotus by water,  
one should live alone like a rhinoceros horn.

- As he was traveling he reflected: “The lion cub has just been born this day yet it is not alarmed or frightened. When will I too, having conquered the agitation of craving and views, **not be alarmed** or frightened?”
- He noticed that the wind passed through the net without getting stuck. He took this, too, as an object and thought: “When will I, too, split the net of craving and views or the net of delusion and **go along without getting stuck?**”
- He took that, too, as an object and thought: “When will I, too, though born in the world, stand untainted by the world, just as these lotuses, though born in the water, stand **untainted** by the water?”

72.

*sīho yathā dāṭhabalī pasayha - rājā migānaṃ abhibhuyya cārī.  
sevetha pantāni senāsanāni - eko care khaggavisāṇakappo.*

Like the lion, king of beasts, who has fangs as its strength,  
who lives by attacking and overpowering (other animals),  
one should resort to remote lodgings;  
one should live alone like a rhinoceros horn.

73.

*mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ - āsevamāno muditañca kāle.  
sabbena lokena avirujjhamāno - eko care khaggavisāṇakappo.*

At the right time pursuing liberation by loving-kindness, equanimity,  
compassion, and altruistic joy,  
not antagonized by the whole world,  
one should live alone like a rhinoceros horn.

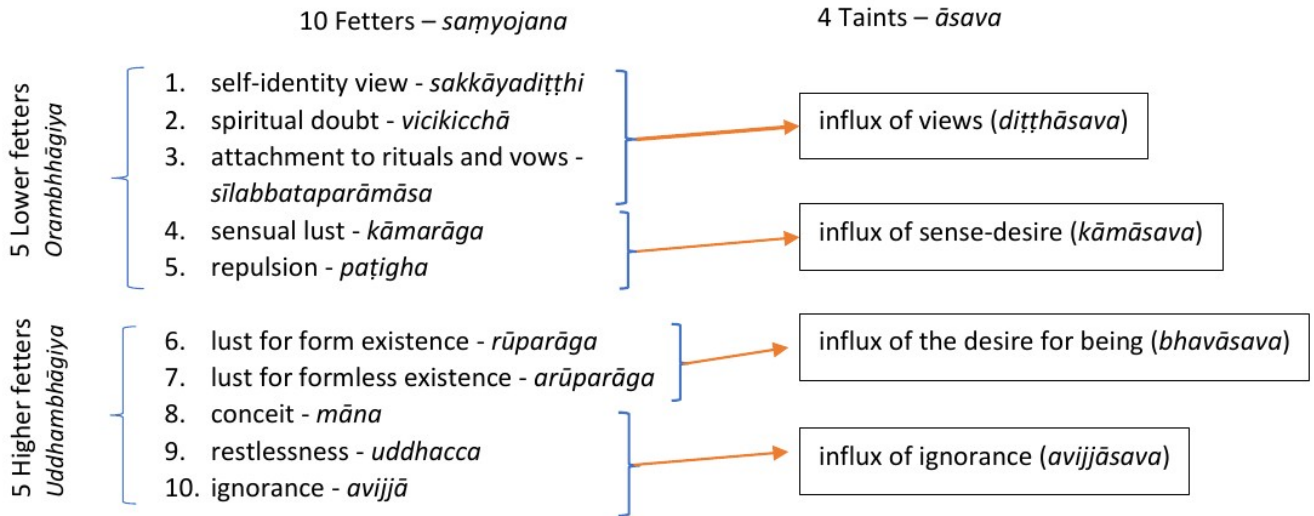


74.

*rāgañca dosañca pahāya moham - sandālayitvāna saṃyojanāni.  
asantasam jīvitasāṅkhayamhi - eko care khaggavisāṅakappo.*

Having abandoned lust, hatred, and delusion,  
having sundered the fetters [that keep one bound],  
not terrified at the extinction of life,  
one should live alone like a rhinoceros horn.

- It is said that there was a paccekabuddha named Mātaṅga who lived in dependence on Rājagaha; he was the very last of paccekabuddhas.



75.

*bhajanti sevanti ca kāraṇatthā - nikkāraṇā dullabhā ajja mittā.  
attaṭṭhapaññā asucī manussā - eko care khaggavisānakappo.*

They resort to you and serve you for a motive;  
friends without motive are today very rare.  
Impure people are wise about their own good:  
one should live alone like a rhinoceros horn.

- A certain king of Bārāṇasī, contracted a severe illness and painful feelings arose in him.
- The ministers reflected: “Now this king won’t live. Let us look out for ourselves.” So they went to another king and offered to serve him.

## Good Friends

### Helpful Friend (*upakāraka mitto*)

- i. He protects you when you are heedless;
- ii. he looks after your property when you are heedless;
- iii. he is a refuge when you are frightened; and
- iv. when some need arises, he gives you twice the wealth required

### Friend who shares one’s happiness and suffering (*samāna sukhadukkho mitto* )

- i. He reveals his secrets to you;
- ii. he guards your own secrets;
- iii. he does not abandon you when you are in trouble;
- iv. and he would even sacrifice his life for your sake

### Sympathetic Friend (*anukampako mitto*)

- i. He does not rejoice in your misfortune;
- ii. He rejoices in your good fortune;
- iii. he stops those who speak dispraise of you; and
- iv. he commends those who speak praise of you

**Friend who points out what is good** (*atthakkāyī mitto*)

- i. He restrains you from evil;
- ii. He enjoins you in the good;
- iii.he informs you of what you have not heard;
- iv.he points out to you the path to heaven

**Foes in the guise of Friends**

**who appropriates a friend's possessions** (*aññadatthuhar*)

- i. he appropriates his friend's wealth,
- ii. he gives little and asks much,
- iii.he does his duty out of fear,
- iv.he associates for his own advantage

**who renders lip-service** (*vacīparamo*)

- i. he makes friendly profession as regards the past
- ii. he makes friendly profession as regards the future,
- iii.he tries to gain one's favor by empty words,
- iv.when opportunity for service has arisen, he expresses his inability.

**who flatters** (*anuppiyabhānī*)

- i. he approves of his friend's evil deeds
- ii. he approves his friend's good deeds
- iii.he praises you to your face,
- iv.he disparages you behind your back.

**who brings ruin** (*apāyasahāyo*)

he is a companion

- i. when you indulge in intoxicants
- ii. when you haunt the streets at unfitting times
- iii.when you frequent theatrical shows I
- v.and when you indulge in gambling.