

Āmagandha Sutta

The ascetic Tissa addressed the Buddha Kassapa:

1. Millet, cinguala beans and peas, edible leaves and roots, the fruit of any creeper; the virtuous who eat these, obtained justly, do not tell lies out of sensuous delight.
2. O Kassapa, you who eat any food given by others, which is well-prepared, nicely arranged, pure and appealing; he who enjoys such food made with rice, eats [rotting flesh that emits a] stench.
3. O brahmin, although you say that the charge of stench does not apply to you whilst eating rice with well-prepared fowl, yet I inquire the meaning of this from you: of what kind is your stench?
4. The Buddha Kassapa: Taking life, beating, wounding, binding, stealing, lying, deceiving, worthless knowledge, adultery; this is stench. Not the eating of meat.
5. In this world those individuals who are unrestrained in sensual pleasures, who are greedy for sweet things, who are associated with impure actions, who are of nihilistic views, [which are] crooked and difficult to follow, this is stench. Not the eating of meat.
6. In this world those who are rude, arrogant, backbiting, treacherous, unkind, excessively egoistic, miserly, and do not give anything to anybody; this is stench. Not the eating of meat.
7. Anger, pride, obstinacy, antagonism, deceit, envy, boasting, excessive egoism, association with the immoral; this is stench. Not the eating of meat.
8. Those who are of bad morals, refuse to pay their debts, slanderous, deceitful in their dealings, pretentious, those who in this world, being the vilest of men, commit such wrong things; this is stench. Not the eating of meat.
9. Those person who, in this world, are uncontrolled towards living beings, who are bent on injuring others, having taken their belongings; immoral, cruel, harsh, disrespectful; this is stench. Not the eating of meat.
10. Those who attack these living beings either out of greed or of hostility and are always bent upon evil, go to darkness after death, and fall headlong into woeful states; this is stench. Not the eating of meat.
11. Abstaining from fish and meat, nakedness, shaving of the head, matted hair, smearing with ashes, wearing rough deerskins, attending the sacrificial fire; none of the various penances in the world performed for unhealthy ends, neither incantations, oblations, sacrifices nor seasonal observances, purify a person who has not overcome his doubts.
12. He who lives with his senses guarded and conquered and is established in the Dhamma, delights in uprightness and gentleness; who has gone beyond attachments and has overcome all sorrows; that wise man does not cling to what is seen and heard.
13. Thus the Buddha Kassapa preached this again and again. That ascetic who was well-versed in the [Vedic] hymns understood it. The sage who is free from defilements, non-attached and difficult to follow, uttered this [discourse] in beautiful stanzas.
14. Thus having listened to the well-spoken words of the Buddha who is free from defilements, which end all misery, he worshipped the Tathāgata with humble mind and requested to be admitted into the Order at that very place.

(*Sutta Nipāta, Hammalawa Saddhātissa, Curzon Press*)