0.0.1 Abuse

1. At one time the Auspicious One was dwelling in Rajagaha at the Bamboo Grove, the Squirrel's feeding place. The brahmin Akkosaka Bharadvaja heard that apparently, a brahmin of the Bharadvaja clan has gone forth from the home life into homelessness in the presence of the samana Gotama. Angry and displeased, he approached the Auspicious One. Having approached, he insulted and abused the Auspicious One with vulgar and harsh speech.

2. When thus was said, the Auspicious One said this to the brahmin Akkosaka Bharadvaja: "So what do you think, O Brahmin? Do friends, colleagues, blood relations and guests visit [you]?"

3. "Sometimes, O Master Gotama, friends, colleagues, blood relations and guests visit [me]."

4. "So what do you think, O Brahmin? Do you offer them some hard foods, soft foods and sweets?

5. "Sometimes, O Master Gotama, I offer them some hard foods, soft foods and sweets."

6. "But what if, O Brahmin, they do not accept that?"

7. “If, O Master Gotama, they do not accept, that is still ours.”

8. “So too, O Brahmin, you abuse and provoke us who do not abuse and provoke, you quarrel with us who do not quarrel. We do not accept that. They are still yours, O Brahmin.” “He who abuses in return when abused, who provokes in return when provoked, who quarrels in return when quarreled with, responding in kind, is said to partake of the meal, O Brahmin. We neither respond in kind to them, nor partake of the meal. They are still yours, O Brahmin, they are still yours, O Brahmin.”

9. “Master Gotama, the king, together with his assembly know thus: “The samana Gotama is an arahant.” However, the venerable Gotama gets angry.”

> “From where can anger [arise] for the one devoid of anger,
> for the tamed one, faring evenly;
> for the one liberated through right final knowledge,
> for the such-like one attained to peace.
>
> He who counters with anger when angered,
> just makes things worse for himself;
> the one who does not counter with anger when angered,
> he conquers a battle that is hard to conquer.

He acts for the benefit of both,
of himself and of the other;
he who [remains] mindful, calm,
having known the other is enraged.

The healing of both,
of himself and of the other;
the people conceiving him as a fool,
are those who are not experts of the dhamma."

10. When thus was said, Akkosaka Bharadvaja, said this to the Auspicious One: "Excellent, O master Gotama! Excellent, O master Gotama! Just as, O master Gotama, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the venerable Gotama in countless ways. I go, to the Auspicious Gotama, as refuge, and to the Dhamma, and to the Bhikkhu Sangha. May I gain the going forth in master Gotama's presence, may I obtain the higher ordination."

11. Indeed Akkosaka Bharadvaja, gained the going-forth in the Auspicious One's presence, gained the higher ordination. Not long after his higher ordination, the venerable Akkosaka Bharadvaja, dwelling alone, withdrawn, vigilant, ardent, resolute, not long entered upon and dwelled in that unsurpassed consummation of the life of

purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life. He understood: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is nothing else for thusness.” And the venerable Akkosaka Bharadvaja became one of the arahants.