

dīgha nikāya 13
Long Discourses 13

tevijjasutta
The Three Knowledges

evam me sutam—
So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhīm pañcamattehi bhikkhusatehi yena manasākaṭaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa.

tatra sudam bhagavā manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.

He stayed in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā manasākaṭe paṭivasanti, seyyathidaṃ—

Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included

caṅkī brāhmaṇo tārukko brāhmaṇo pokkharasāti brāhmaṇo jāṇussoṇi brāhmaṇo todeyyo brāhmaṇo aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.

the brahmins Caṅkī, Tārukka, Pokkharasāti, Jāṇussoṇi, Todeyya, and others.

atha kho vāsetṭhabhāradvājānaṃ mānavānaṃ jaṅghavihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi.

Then as the students Vāsetṭha and Bhāradvāja were going for a walk they began a discussion regarding the variety of paths.

atha kho vāsetṭho māṇavo evamāha:

Vāsetṭha said this:

“ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātina”ti.

“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmagā; namely, that explained by the brahmin Pokkharasāti.”

bhāradvājopi māṇavo evamāha:

Bhāradvāja said this:

“ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkena”ti.

“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmagā; namely, that explained by the brahmin Tārukka.”

neva kho asakki vāsetṭho māṇavo bhāradvājaṃ māṇavaṃ saññāpetuṃ, na pana asakki bhāradvājō māṇavo vāsetṭhaṃ māṇavaṃ saññāpetuṃ.

But neither was able to persuade the other.

atha kho vāsetṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi:

So Vāsetṭha said to Bhāradvāja,

“ayaṃ kho, bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.

“Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

taṃ kho pana bhavantam gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ samaṇaṃ gotamaṃ pucchissāma.

Come, let’s go to see him and ask him about this matter.

yathā no samaṇo gotamo byākarissati, tathā naṃ dhāressāmā”ti.

As he answers, so we’ll remember it.”

“evaṃ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.

“Yes, sir,” replied Bhāradvāja.

1. maggāmaggakathā

1. The Variety of Paths

atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavatā saddhiṃ sammodimṣu.

So they went to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinna kho vāseṭṭho māṇavo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding:

“idha, bho gotama, amhākaṃ jaṅghavihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi.

ahaṃ evaṃ vadāmi:

‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātina’ti.

bhāradvājo māṇavo evamāha:

‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkenā’ti.

ettha, bho gotama, attheva viggaho, atthi vivādo, atthi nānāvādo”ti.

“In this matter we have a dispute, a disagreement, a difference of opinion.”

“iti kira, vāseṭṭha, tvaṃ evaṃ vadesi:

“So, Vāseṭṭha, it seems that you say that

‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātina’ti.

the straight path is that explained by Pokkharasāti,

bhāradvājo māṇavo evamāha:

while Bhāradvāja says that

‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkenā’ti.

the straight path is that explained by Tārukka.

atha kismiṃ pana vo, vāseṭṭha, viggaho, kismiṃ vivādo, kismiṃ nānāvādo”ti?

But what exactly is your disagreement about?”

“maggāmagge, bho gotama.

“About the variety of paths, Master Gotama.

kiñcāpi, bho gotama, brāhmaṇā nānāmagge paññāpentī, addhariyā brāhmaṇā tittiriya brāhmaṇā chandokā brāhmaṇā bāvharījjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāya.

Even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bāvhadīja brahmins—all of them lead someone who practices them to the company of Brahmā.

seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre bahūni cepi nānāmaggāni bhavanti, atha kho sabbāni tāni gāmasamosaraṇāni bhavanti;

It's like a village or town that has many different roads nearby, yet all of them meet at that village.

evameva kho, bho gotama, kiñcāpi brāhmaṇā nānāmagge paññāpentī, addhariyā brāhmaṇā tittiriya brāhmaṇā chandokā brāhmaṇā bāvharījjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāya”ti.

In the same way, even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bāvhadīja brahmins—all of them lead someone who practices them to the company of Brahmā.”

2. vāsetṭhamānavānuyoga

2. Questioning Vāsetṭha

“niyyantīti, vāsetṭha vadesi”?

“Do you say, ‘they lead someone’, Vāsetṭha?”

“niyyantīti, bho gotama, vadāmi”.

“I do, Master Gotama.”

“niyyantīti, vāsetṭha, vadesi”?

“Do you say, ‘they lead someone’, Vāsetṭha?”

“niyyantīti, bho gotama, vadāmi”.

“I do, Master Gotama.”

“niyyantīti, vāsetṭha, vadesi”?

“Do you say, ‘they lead someone’, Vāsetṭha?”

“niyyantīti, bho gotama, vadāmi”.

“I do, Master Gotama.”

“kiṃ pana, vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho”ti?

“Well, of the brahmins who are proficient in the three Vedas, Vāsetṭha, is there even a single one who has seen Brahmā with their own eyes?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“kiṃ pana, vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyopi, yena brahmā sakkhidiṭṭho”ti?

“Well, has even a single one of their teachers seen Brahmā with their own eyes?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“kiṃ pana, vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho”ti?

“Well, has even a single one of their teachers’ teachers seen Brahmā with their own eyes?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“kiṃ pana, vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho”ti?

“Well, has anyone back to the seventh generation of teachers seen Brahmā with their own eyes?”

“no hidam, bho gotama”.

“No, Master Gotama.”

“kim pana, vāsetṭha, yepi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitaṃ manubhāsanti, vācītaṃ manuvācenti, seyyathidaṃ—atthako vāmaṃ vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu.

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.”

tepi evamāhaṃsu:

Did they say:

‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yaḥiṃ vā brahmā’”ti?

‘We know and see where Brahmā is or what way he lies?’”

“no hidam, bho gotama”.

“No, Master Gotama.”

“iti kira, vāsetṭha, natthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho.

“So it seems that none of the brahmins have seen Brahmā with their own eyes,

natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyopi, yena brahmā sakkhidiṭṭho.

natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho.

natthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho.

yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitaṃ manubhāsanti, vācītaṃ manuvācenti, seyyathidaṃ—atthako vāmaṃ vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu, tepi na evamāhaṃsu:

and not even the ancient hermits

‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yaḥiṃ vā brahmā’ti.

claimed to know where he is.

teva tevijjā brāhmaṇā evamāhaṃsu:

Yet the brahmins proficient in the three Vedas say:

‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema.

‘We teach the path to the company of that which we neither know nor see.

ayameva ujumaggo ayamaññasāyano niyyāniko, niyyāti takkarassa brahmasaḥabyatāyā’ti.

This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā.’

taṃ kiṃ maññasi, vāsetṭha,

What do you think, Vāsetṭha?

nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

This being so, doesn’t their statement turn out to have no demonstrable basis?”

“addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Clearly that’s the case, Master Gotama.”

“sādhū, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saṃsāraṃ maggaṃ desessanti. ‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāya’ti, netam thānaṃ vijjati.

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

seyyathāpi, vāseṭṭha, andhaviṇi paramparaṃsattā purimopi na passati, majjhimopi na passati, pacchimopi na passati;

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see.

evameva kho, vāseṭṭha, andhaviṇupamaṃ maññe tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ, purimopi na passati, majjhimopi na passati, pacchimopi na passati.

In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.

tesamidaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ hassakaññeva sampajjati, nāmakaññeva sampajjati, rittakaññeva sampajjati, tucchakaññeva sampajjati.

Their statement turns out to be a joke—mere words, void and hollow.

taṃ kiṃ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti”ti?

Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they pray to them and beseech them, following their course from where they rise to where they set with joined palms held in worship?

“evaṃ, bho gotama, passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti”ti.

“Yes, Master Gotama.”

“taṃ kiṃ maññasi, vāseṭṭha,

“What do you think, Vāseṭṭha?

yaṃ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, pahonti tevijjā brāhmaṇā candimasūriyānaṃ saṃsāraṃ maggaṃ desetuṃ:

Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying:

‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṃ saṃsāraṃ maggaṃ desetuṃ’”ti?

‘This is the only straight path, the direct route that leads someone who practices it to the company of the sun and moon’?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“iti kira, vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, tesampi nappahonti candimasūriyānaṃ saṃsāraṃ maggaṃ desetuṃ:

“So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon.

‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṃ saḥabyatāyā’ti.

iti pana na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho.

But it seems that even though they have not seen Brahmā with their own eyes,

napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhidiṭṭho.

napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhidiṭṭho.

napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.

yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidam etarahi tevijjā brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitaṃ manubhāsanti, vācītaṃ manuvācenti, seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapō bhagu, tepi na evamāhaṃsu:

‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahim vā brahmā’ti.

teva tevijjā brāhmaṇā evamāhaṃsu:

they still claim

‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā’ti.
to teach the path to the company of that which they neither know nor see.

taṃ kiṃ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

This being so, doesn’t their statement turn out to have no demonstrable basis?”

“addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Clearly that’s the case, Master Gotama.”

“sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti: ‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasaḥabyatāyā’ti, netam ṭhānaṃ vijjati.

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.1. janapadakalyāṇīupamā

2.1. The Simile of the Finest Lady in the Land

seyyathāpi, vāseṭṭha, puriso evaṃ vadeyya:

Suppose a man were to say,

‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi, taṃ kāmema’ti.

‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—

‘Mister, that finest lady in the land who you desire—do you know whether

khattiyī vā brāhmaṇī vā vessī vā suddhī vā’ti?

she’s an aristocrat, a brahmin, a merchant, or a worker?’

iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—evaṃnāma evaṅgottāti vā, dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti, amukasmim gāme vā nigame vā nagare vā’ti?

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvam na jānāsi na passasi, taṃ tvam icchasi kāmesī’ti?

‘Mister, do you desire someone who you’ve never even known or seen?’

iti puṭṭho ‘āma’ti vadeyya.

Asked this, he’d say, ‘Yes.’

taṃ kiṃ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?’

“addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

“Clearly that’s the case, sir.”

“evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhidiṭṭho.

“In the same way,

napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.

yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:

‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yaḥiṃ vā brahmā’ti.

teva tevijjā brāhmaṇā evamāhaṃsu:

‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā’ti.

taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?

doesn’t the statement of those brahmīns turn out to have no demonstrable basis?’

“addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Clearly that’s the case, Master Gotama.”

“sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyāti netam ṭhānaṃ vijjati.

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.”

2.2. nisseṇūpamā

2.2. The Simile of the Ladder

seyyathāpi, vāseṭṭha, puriso cātumahāpathe nisseṇiṃ kareyya pāsādassa ārohaṇāya.

Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsadaṃ—puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?

‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ na jānāsi, na passasi, tassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi’ti?

‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

iti puṭṭho ‘āma’ti vadeyya.

Asked this, he’d say, ‘Yes.’

taṃ kiṃ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Clearly that’s the case, sir.”

“evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhiditṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhiditṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhiditṭho, napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugehi brahmā sakkhiditṭho.

“In the same way,

yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitananubhāsanti, vācitananuvācenti, seyyathidaṃ—atṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu—

mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yaṃ vā brahmāti.

teva tevijjā brāhmaṇā evamāhaṃsu:

‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema, ayameva uḷumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā’ti.

taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?

doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

“addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

“Clearly that’s the case, Master Gotama.”

“sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti. ayameva uḷumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyāti, netam ṭhānaṃ vijjati.

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.3. aciravatīnadīupamā

2.3. The Simile of the River Aciravatī

seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākaḍḍhiyā.

Suppose the river Aciravatī was full to the brim so a crow could drink from it.

atha puriso āgaccheyya pārattiko pārāgavesī pārāgamī pāraṃ taritukāmo.

Then along comes a person who wants to cross over to the far shore.

so orime tīre thito pārimaṃ tīraṃ avheyya:

Standing on the near shore, they’d call out to the far shore,

‘ehi pārāpāraṃ, ehi pārāpāraṃ’ti.

‘Come here, far shore! Come here, far shore!’

taṃ kiṃ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

api nu tassa purisassa avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā aciravatīyā nadiyā pārimaṃ tīraṃ orimaṃ tīraṃ āgaccheyyā’ti?

Would the far shore of the Aciravatī river come over to the near shore because of that man’s call, request, desire, or expectation?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“evameva kho, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakārakā te dhamme samādāya vattamānā evamāhaṃsu:

“In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say:

‘indamavhayāma, somamavhayāma, varuṇamavhayāma, īsānamavhayāma, pajāpatimavhayāma, brahmamavhayāma, mahiddhimavhayāma, yamamavhayāmā’ti.

‘We call upon Inda! We call upon Soma! We call upon Īśāna! We call upon Pajāpati! We call upon Brahmā! We call upon Mahiddhi! We call upon Yama!’

te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakārakā te dhamme samādāya vattamānā avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā kāyassa bhedā paraṃ maraṇā brahmānaṃ saḥabyūpagā bhavissantīti, netam ṭhānaṃ vijjati.

So long as they proceed in this way it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākaḍḍhiyā.

Suppose the river Aciravatī was full to the brim so a crow could drink from it.

atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṃ taritukāmo.

Then along comes a person who wants to cross over to the far shore.

so orime tīre dalhāya anduyā pacchābāhaṃ gāḥabandhanaṃ baddho.

But while still on the near shore, their arms are tied tightly behind their back with a strong chain.

taṃ kiṃ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

api nu so puriso aciravatiyā nadiyā orimā tīrā pārimaṃ tīraṃ gaccheyyā”ti?

Could that person cross over to the far shore?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“evameva kho, vāseṭṭha, pañcime kāmagaṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti.

“In the same way, the five kinds of sensual stimulation are called ‘chains’ and ‘fetters’ in the training of the noble one.

katame pañca?

What five?

cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ... pe ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, vāseṭṭha, pañca kāmagaṇā ariyassa vinaye andūtipi vuccanti,

bandhanantipi vuccanti.

These are the five kinds of sensual stimulation that are called ‘chains’ and ‘fetters’ in the training of the noble one.

ime kho, vāseṭṭha, pañca kāmagaṇe tevijjā brāhmaṇā gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti.

The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā, te dhamme pahāya vattamānā, ye dhammā abrahmaṇakārakā, te dhamme samādāya vattamānā pañca kāmagaṇe gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti kāmānubandhanabaddhā kāyassa bhedā paraṃ maraṇā brahmānaṃ sahayūpagā bhavissantīti, netam thānaṃ vijjati.

So long as they enjoy them it's impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākaṭṭhā.

Suppose the river Aciravatī was full to the brim so a crow could drink from it.

atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṃ taritukāmo.

Then along comes a person who wants to cross over to the far shore.

so orime tīre sasīsaṃ pārupitvā nipajjeyya.

But they'd lie down wrapped in cloth from head to foot.

taṃ kiṃ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

api nu so puriso aciravatiyā nadiyā orimā tūrā pārīmaṃ tūraṃ gaccheyyā”ti?
Could that person cross over to the far shore?”

“no hidaṃ, bho gotama”.
“No, Master Gotama.”

“evameva kho, vāseṭṭha, pañcime nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyaṇāhanātipi vuccanti.
“In the same way, the five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘coverings’ and ‘shrouds’ in the training of the noble one.

katame pañca?
What five?

kāmacchandanaṇīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccaṇīvaraṇaṃ, vicikicchānīvaraṇaṃ.
The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime kho, vāseṭṭha, pañca nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyaṇāhanātipi vuccanti.
These five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘coverings’ and ‘shrouds’ in the training of the noble one.

imehi kho, vāseṭṭha, pañcahi nīvaraṇehi tevijjā brāhmaṇā āvuṭā nivutā onaddhā pariyaṇaddhā.
The brahmins proficient in the three Vedas are hindered, obstructed, covered, and shrouded by these five hindrances.

te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakārakā te dhamme samādāya vattamānā pañcahi nīvaraṇehi āvuṭā nivutā onaddhā pariyaṇaddhā kāyassa bhedā paraṃ maraṇā brahmaṇaṃ saḥabyūpaga bhavissantīti, netam thānaṃ vijjati.
So long as they are so obstructed it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmins.

3. saṃsandanakathā
3. *Converging*

taṃ kiṃ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

kinti te sutamaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamaṇānaṃ, sapariggaho vā brahmā apariggaho vā”ti?
Have you heard that the brahmins who are elderly and senior, the teachers of teachers, say whether Brahmins is possessive or not?”

“apariggaho, bho gotama”.
“That he is not, Master Gotama.”

“saveracitto vā averacitto vā”ti?
“Is his heart full of enmity or not?”

“averacitto, bho gotama”.
“It is not.”

“sabyāpajjacitto vā abyāpajjacitto vā”ti?
“Is his heart full of ill will or not?”

“abyāpajjacitto, bho gotama”.
“It is not.”

“saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā”ti?
“Is his heart corrupted or not?”

“asaṅkiliṭṭhacitto, bho gotama”.

“It is not.”

“vasavattī vā avasavattī vā”ti?

“Does he wield power or not?”

“vasavattī, bho gotama”.

“He does.”

“taṃ kiṃ maññasi, vāseṭṭha,

“What do you think, Vāseṭṭha?”

sapariggahā vā tevijjā brāhmaṇā apariggahā vā”ti?

Are the brahmins proficient in the three Vedas possessive or not?”

“sapariggahā, bho gotama”.

“They are.”

“saveracittā vā averacittā vā”ti?

“Are their hearts full of enmity or not?”

“saveracittā, bho gotama”.

“They are.”

“sabyāpajjacittā vā abyāpajjacittā vā”ti?

“Are their hearts full of ill will or not?”

“sabyāpajjacittā, bho gotama”.

“They are.”

“saṅkiliṭṭhacittā vā asaṅkiliṭṭhacittā vā”ti?

“Are their hearts corrupted or not?”

“saṅkiliṭṭhacittā, bho gotama”.

“They are.”

“vasavattī vā avasavattī vā”ti?

“Do they wield power or not?”

“avasavattī, bho gotama”.

“They do not.”

“iti kira, vāseṭṭha, sapariggahā tevijjā brāhmaṇā apariggaho brahmā.

“So it seems that the brahmins proficient in the three Vedas are possessive, but Brahmā is not.

api nu kho sapariggahānaṃ tevijjānaṃ brāhmaṇānaṃ apariggahena brahmunā saddhiṃ saṃsandati sameti”ti?

But would brahmins who are possessive come together and converge with Brahmā, who isn't possessive?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“sādhu, vāseṭṭha, te vata, vāseṭṭha, sapariggahā tevijjā brāhmaṇā kāyassa bhedaṃ paraṃ maraṇā apariggahassa brahmuno saḥabyūpagā bhavissantīti, netam ṭhānaṃ vijjati.

“Good, Vāseṭṭha! It's impossible that the brahmins who are possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn't possessive.

iti kira, vāseṭṭha, saveracittā tevijjā brāhmaṇā, averacitto brahmā ... pe ...

And it seems that the brahmins have enmity,

sabyāpajjacittā tevijjā brāhmaṇā abyāpajjacitto brahmā ...

ill will,

saṅkiliṭṭhacittā tevijjā brāhmaṇā asaṅkiliṭṭhacitto brahmā ...

corruption,

avasavattī tevijjā brāhmaṇā vasavattī brahmā, api nu kho avasavattīnaṃ tevijjānaṃ brāhmaṇānaṃ vasavattinā brahmunā saddhiṃ saṃsandati sametī”ti?

and do not wield power, while Brahmā is the opposite in all these things. But would brahmins who are opposite to Brahmā in all things come together and converge with him?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.”

“sādhū, vāseṭṭha, te vata, vāseṭṭha, avasavattī tevijjā brāhmaṇā kāyassa bhedā paraṃ maraṇā vasavattissa brahmuno saḥabyūpagā bhavissantīti, netam thānaṃ vijjati.

“Good, Vāseṭṭha! It’s impossible that such brahmins will, when the body breaks up, after death, be reborn in the company of Brahmā.

idha kho pana te, vāseṭṭha, tevijjā brāhmaṇā āsīditvā saṃsīdanti, saṃsīditvā visāraṃ pāpuṇanti, sukkhataṃ maññe taranti.

But here the brahmins proficient in the three Vedas sink down where they have sat, only to be torn apart; all the while imagining that they’re crossing over to drier ground.

tasmā idaṃ tevijjānaṃ brāhmaṇānaṃ tevijjāiriṇanti vuccati, tevijjāvivānanti vuccati, tevijjābyasananti vuccati”ti.

That’s why the three Vedas of the brahmins are called a ‘salted land’ and a ‘barren land’ and a ‘disaster’.”

evaṃ vutte, vāseṭṭho māṇavo bhagavantaṃ etadavoca:

When he said this, Vāseṭṭha said to the Buddha,

“sutaṃ metaṃ, bho gotama, samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ jānāti”ti.

“I have heard, Master Gotama, that you know the path to company with Brahmā.”

“taṃ kiṃ maññasi, vāseṭṭha.

“What do you think, Vāseṭṭha?”

āsanne ito manasākaṭaṃ, na ito dūre manasākaṭaṃ”ti?

Is the village of Manasākaṭa nearby?”

“evaṃ, bho gotama, āsanne ito manasākaṭaṃ, na ito dūre manasākaṭaṃ”ti.

“Yes it is.”

“taṃ kiṃ maññasi, vāseṭṭha,

“What do you think, Vāseṭṭha?”

idhassa puriso manasākaṭe jātasaṃvaddho.

Suppose a person was born and raised in Manasākaṭa.

tameṇaṃ manasākaṭato tāvadeva avasaṭaṃ manasākaṭassa maggaṃ puccheyyūṃ.

And as soon as they left the town some people asked them for the road to Manasākaṭa.

siyā nu kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṃvaddhassa manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā”ti?

Would they be slow or hesitant to answer?”

“no hidaṃ, bho gotama”.

“No, Master Gotama.

“taṃ kissa hetu”?

Why is that?”

“amu hi, bho gotama, puriso manasākaṭe jātasaṃvaddho, tassa sabbāneva manasākaṭassa maggāni suviditāni”ti.

Because they were born and raised in Manasākaṭa. They’re well acquainted with all the roads to the village.”

“siyā kho, vāseṭṭha, tassa purisassa manasākaṭe jātasamvaddhassa manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā, na tveva tathāgatassa brahmaloke vā brahmalokagāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā.

“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm.”

brahmānañcāhaṃ, vāseṭṭha, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadaṃ, yathā paṭipanno ca brahmalokaṃ upapanno, tañca pajānāmi”ti.

“I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm.”

evaṃ vutte, vāseṭṭho māṇavo bhagavantaṃ etadavoca:

When he said this, Vāseṭṭha said to the Buddha,

“sutaṃ metaṃ, bho gotama, samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ deseti”ti.

“I have heard, Master Gotama, that you teach the path to company with Brahmā.

“sādhu no bhavaṃ gotamo brahmānaṃ saḥabyatāya maggaṃ desetu ullumpatu bhavaṃ gotamo brāhmaṇiṃ pajaṃ”ti.

Please teach us that path and elevate this generation of brahmins.”

“tena hi, vāseṭṭha, suṇāhi; sādhukaṃ manasi karoḥi; bhāsissāmi”ti.

“Well then, Vāseṭṭha, listen and pay close attention, I will speak.”

“evaṃ, bho”ti kho vāseṭṭho māṇavo bhagavato paccassosi.

“Yes, sir,” replied Vāseṭṭha.

4. brahmalokamaggadesanā

4. Teaching the Path to Brahmā

bhagavā etadavoca:

The Buddha said this:

“idha, vāseṭṭha, tathāgato loka uppajjati araham, sammāsambuddho ... pe ...

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ...

evaṃ kho, vāseṭṭha, bhikkhu sīlasampanno hoti ... pe ...

That’s how a mendicant is accomplished in ethics. ...

tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjam jāyati, pamuditassa pīti jāyati, pīti manassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ. tathā tatiyaṃ. tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇtaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;

Suppose there was a powerful horn blower. They’d easily make themselves heard in the four directions.

evameva kho, vāseṭṭha, evaṃ bhāvitāya mettāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatīṭṭhati.

In the same way, when the heart’s release by love has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.

ayampi kho, vāseṭṭha, brahmānaṃ saḥabyatāya maggo.

This is a path to companionship with Brahmā.

puna caparaṃ, vāseṭṭha, bhikkhu karuṇāsahagatena cetasā ... pe ...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ. tathā tatiyaṃ. tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, vāseṭṭha, evaṃ bhāvitāya upekkhāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

ayampi kho, vāseṭṭha, brahmānaṃ saḥabyatāya maggo.

This too is a path to companionship with Brahmā.

taṃ kiṃ maññasi, vāseṭṭha,

What do you think, Vāseṭṭha?

evaṃvihārī bhikkhu sapariggaho vā apariggaho vā"ti?

When a mendicant meditates like this, are they possessive or not?"

“apariggaho, bho gotama”.

"They are not."

“saveracitto vā averacitto vā"ti?

"Is their heart full of enmity or not?"

“averacitto, bho gotama”.

"It is not."

“sabyāpajjacitto vā abyāpajjacitto vā"ti?

"Is their heart full of ill will or not?"

“abyāpajjacitto, bho gotama”.

"It is not."

“saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā"ti?

"Is their heart corrupted or not?"

“asaṅkiliṭṭhacitto, bho gotama”.

"It is not."

“vasavattī vā avasavattī vā"ti?

"Do they wield power or not?"

“vasavattī, bho gotama”.

"They do."

“iti kira, vāseṭṭha, apariggaho bhikkhu, apariggaho brahmā.

"So it seems that that mendicant is not possessive, and neither is Brahmā."

api nu kho apariggahassa bhikkhuno apariggahena brahmunā saddhiṃ saṃsandati sametī”ti?

Would a mendicant who is not possessive come together and converge with Brahmā, who isn’t possessive?”

“evaṃ, bho gotama”.

“Yes, Master Gotama.”

“sādhu, vāseṭṭha, so vata vāseṭṭha apariggaho bhikkhu kāyassa bhedā paraṃ maraṇā apariggahassa brahmuno saḥabyūpago bhavissatīti, tñānametaṃ vijjati.

“Good, Vāseṭṭha! It’s possible that a mendicant who is not possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t possessive.

iti kira, vāseṭṭha, averacitto bhikkhu, averacitto brahmā ... pe ...

And it seems that that mendicant has no enmity,

abyāpajjacitto bhikkhu, abyāpajjacitto brahmā ...

ill will,

asaṅkiliṭṭhacitto bhikkhu, asaṅkiliṭṭhacitto brahmā ...

corruption,

vasavattī bhikkhu, vasavattī brahmā, api nu kho vasavattissa bhikkhuno vasavattinā brahmunā saddhiṃ saṃsandati sametī”ti?

and does wield power, while Brahmā is the same in all these things. Would a mendicant who is the same as Brahmā in all things come together and converge with him?”

“evaṃ, bho gotama”.

“Yes, Master Gotama.”

“sādhu, vāseṭṭha, so vata, vāseṭṭha, vasavattī bhikkhu kāyassa bhedā paraṃ maraṇā vasavattissa brahmuno saḥabyūpago bhavissatīti, tñānametaṃ vijjati”ti.

“Good, Vāseṭṭha! It’s possible that that mendicant will, when the body breaks up, after death, be reborn in the company of Brahmā.”

evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantam etadavocum:

When he had spoken, Vāseṭṭha and Bhāradvāja said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma, dhammañca bhikkhusaṅghaṇca.

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsake no bhavaṃ gotamo dhāretu ajjatagge paṇupete saraṇaṃ gate”ti.

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

tevijjasuttaṃ niṭṭhitaṃ terasamaṃ.

sīlakkhandhavaggo niṭṭhito.

brahmāsāmaññaambaṭṭha,

soṇakūṭamahālijālīnī;

sīhapoṭṭhapādasubho kevaṭṭo,

lohiccatevijjā terasāti.

sīlakkhandhavaggaṇi niṭṭhitā.