

samyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

1. dhanañjānīsutta
1. With Dhanañjānī

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

tēna kho pana samayena aññatarassa bhāradvājagottassa brāhmaṇassa dhanañjānī
nāma brāhmaṇī abhippasannā hoti buddhe ca dhamme ca saṅghe ca.

Now at that time a certain brahmin lady of the Bhāradvāja clan named Dhanañjānī was devoted to the Buddha, the teaching, and the Saṅgha.

atha kho dhanañjānī brāhmaṇī bhāradvājagottassa brāhmaṇassa bhattam
upasaṃharantī upakkhalitvā tikkhattuṃ udānaṃ udānesi:

Once, while she was bringing her husband his meal she tripped and was inspired to exclaim three times:

“namo tassa bhagavato arahato sammāsambuddhassa.
“Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa”ti.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

evaṃ vutte, bhāradvājagotto brāhmaṇo dhanañjāniṃ brāhmaṇiṃ etadavoca:
When she said this, the brahmin said to Dhanañjānī:

“evamevaṃ paṇāyaṃ vasalī yasmiṃ vā tasmīṃ vā tassa muṇḍakassa samaṇassa
vaṇṇaṃ bhāsati.
“That’d be right. For the slightest thing this wretched lady spouts out praise for that bald ascetic.

idāni tyāhaṃ, vasali, tassa satthuno vādaṃ āropeṣāmi”ti.
Right now, wretched woman, I’m going to refute your teacher’s doctrine!”

“na khvāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya, yo tassa bhagavato vādaṃ āropeyya
arahato sammāsambuddhassa.
“Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can refute the doctrine of the Blessed One, the perfected one, the fully awakened Buddha.

api ca tvam, brāhmaṇa, gaccha, gantvā vijānissasī”ti.
But anyway, you should go. When you’ve gone you’ll understand.”

atha kho bhāradvājagotto brāhmaṇo kupito anattamano yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.
Then the brahmin of the Bhāradvāja clan, angry and upset, went to the Buddha and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.
When the greetings and polite conversation were over, he sat down to one side,

ekamantaṃ nisinno kho bhāradvājagotto brāhmaṇo bhagavantaṃ gāthāya ajjhabhāsi:
and addressed the Buddha in verse:

“kiṃsu chetvā sukhaṃ seti,
“When what is incinerated do you sleep at ease?

kiṃsu chetvā na socati;
When what is incinerated is there no sorrow?

kissassu ekadhammassa,
What is the one thing

vaḍḍhaṃ rocesī gotamā”ti.
whose killing you approve?”

“kodhaṃ chetvā sukhaṃ seti,
“When anger’s incinerated you sleep at ease.

kodhaṃ chetvā na socati;
When anger’s incinerated there is no sorrow.

kodhassa visamūlassa,
O brahmin, anger has a poisoned root

madhuraggassa brāhmaṇa;
and a honey tip.

vaḍḍhaṃ ariyā pasamsanti,
The noble ones praise its killing,

tañhi chetvā na socati”ti.
for when it’s incinerated there is no sorrow.”

evam vutte, bhāradvājagotto brāhmaṇo bhagavantaṃ etadavoca:
When he said this, the brahmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeya, paṭicchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhanti’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.

esāhaṃ, bhante, bhagavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca
bhikkhusaṅghaṇa.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

alattha kho bhāradvājagotto brāhmaṇo bhagavato santike pabbajjaṃ, alattha
upasampadaṃ.
And the brahmin received the going forth, the ordination in the Buddha’s presence.

acirūpasampanno kho paṇāyasmā bhāradvājo eko vūpakattho appamatto ātāpi
pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā
anagāriyaṃ pabbajanti tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme
sayam abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti
abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca paṇāyasmā bhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja became one of the perfected.

saṃyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones
2. akkosasutta
2. The Abuser

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

assosi kho akkosakabhāradvājo brāhmaṇo:
The brahmin Bharadvāja the Rude heard a rumor that

“bhāradvājagotto kira brāhmaṇo samaṇassa gotamassa santike agāasmā anagāriyaṃ pabbajito”ti kupitō anattamano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ asabbhāhi pharusāhi vācāhi akkosati paribhāsati. evaṃ vutte, bhagavā akkosakabhāradvājaṃ brāhmaṇaṃ etadavoca:
a brahmin of the Bharadvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. When he had spoken, the Buddha said to him:

“taṃ kiṃ maññasi, brāhmaṇa,
“What do you think, brahmin?”

api nu kho te āgacchanti mittāmaccā nātisālohitā atithiyo”ti?
Do friends and colleagues, relatives and family members, and guests still come to visit you?”

“appekadā me, bho gotama, āgacchanti mittāmaccā nātisālohitā atithiyo”ti.
“Sometimes they do, Master Gotama.”

“taṃ kiṃ maññasi, brāhmaṇa, api nu tesaṃ anuppadesi khādanīyaṃ vā bhojanīyaṃ vā sāyanīyaṃ vā”ti?
“Do you then serve them with a variety of foods and savories?”

“appekadā nesāhaṃ, bho gotama, anuppademi khādanīyaṃ vā bhojanīyaṃ vā sāyanīyaṃ vā”ti.
“Sometimes I do.”

“sace kho pana te, brāhmaṇa, nappaṭiggaṇhanti, kassa taṃ hoti”ti?
“But if they don’t accept it, brahmin, who does it belong to?”

“sace te, bho gotama, nappaṭiggaṇhanti, amhākameva taṃ hoti”ti.
“In that case it still belongs to me.”

“evameva kho, brāhmaṇa, yaṃ tvaṃ amhe anakkosante akkosasi, arosente rosesi, abhaṇḍante bhaṇḍasi, taṃ te mayaṃ nappaṭiggaṇhāma.
“In the same way, brahmin, when you abuse, harass, and attack us who do not abuse, harass, and attack, we don’t accept it.

tavevetam, brāhmaṇa, hoti;
It still belongs to you, brahmin,

tavevetam, brāhmaṇa, hoti.
it still belongs to you!

yo kho, brāhmaṇa, akkosantaṃ paccakkosati, rosentam paṭiroseti, bhaṇḍantaṃ paṭibhaṇḍati, ayaṃ vuccati, brāhmaṇa, sambhuñjati vītiharatīti.
Someone who, when abused, harassed, and attacked, abuses, harasses, and attacks in return is said to eat the food and have a reaction to it.

te mayaṃ tayā neva sambhuñjāma na vītiharāma.
But we neither eat your food nor do we have a reaction to it.

tavevetam, brāhmaṇa, hoti;
It still belongs to you, brahmin,

tavevetam, brāhmaṇa, hotī”ti.
it still belongs to you!”

“bhavantam kho gotamam sarājikā parisā evam jānāti:
“The king and his retinue believe that Master Gotama is

‘aram samano gotamo’ti.
a perfected one.

atha ca pana bhavam gotamo kujjhatī”ti.
And yet he still gets angry.”

“akkodhassa kuto kodho,
“For one free of anger, tamed, living in balance,

dantassa samajivino;
freed by right knowledge,

sammadañña vimuttassa,
at peace, poised:

upasantassa tādino.
where would anger come from?

tasseva tena pāpiyo,
When you get angry at an angry person

yo kuddham paṭikujjhati;
you just make things worse for yourself.

kuddham appaṭikujjhanto,
When you don’t get angry at an angry person

saṅgāmaṃ jeti dujjayaṃ.
you win a battle hard to win.

ubhinnaṃ matthaṃ carati,
When you know that the other is angry,

attano ca parassa ca;
you act for the good of both

paraṃ saṅkupitaṃ nātvā,
yourself and the other

yo sato upasammati.
if you’re mindful and stay calm.

ubhinnaṃ tikicchantaṃ,
People unfamiliar with the teaching

attano ca parassa ca;
consider one who heals both

janā maññanti bāloti,
oneself and the other

ye dhammassa akovidā”ti.
to be a fool.”

evam vutte, akkosakabhāradvājo brāhmaṇo bhagavantam etadavoca:
When he had spoken, Bhāradvāja the Rude said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! ...

esāhaṃ bhavantam gotamam saraṇam gacchāmi dhammaṇca bhikkhusaṅghaṇca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

labheyyāhaṃ, bhante, bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

alattha kho akkosakabhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the brahmin Bhāradvāja the Rude received the going forth, the ordination in the Buddha’s presence.

acirūpasampanno kho panāyasmā akkosakabhāradvājo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammādeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ—brahmacariyapariyosānaṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Bhāradvāja the Rude, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññātaro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

saṃyutta nikāya 7

Linked Discourses 7

1. arahantavagga

1. The Perfected Ones

3. asurindakasutta

3. With Bharadvāja the Fiend

ekaṃ samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

assosi kho asurindakabhāradvājo brāhmaṇo:

The brahmin Bharadvāja the Fiend heard a rumor effect that

“bhāradvājagotto brāhmaṇo kira samaṇassa gotamassa santike agārasmā anagāriyaṃ pabbajito”ti kupito anattamano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam asabbhāhi pharusāhi vācāhi akkosati paribhāsati.

a brahmin of the Bharadvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words.

evaṃ vutte, bhagavā tuṇhī ahoṣi.

But when he said this, the Buddha kept silent.

atha kho asurindakabhāradvājo brāhmaṇo bhagavantam etadavoca:

Then Bharadvāja the Fiend said to the Buddha,

“jitosi, samaṇa, jitosi, samaṇā”ti.

“You’re beaten, ascetic, you’re beaten!”

“jayaṃ ve maññati bālo,

“‘Ha! I won!’ thinks the fool,

vācāya pharusam bhaṇam;

when speaking with harsh words.

jayañcevassa taṃ hoti,

Patience is the true victory

yā titikkhā vijānato.

for those who understand.

tasseva tena pāpiyo,
When you get angry at an angry person

yo kuddhaṃ paṭikujjhati;
you just make things worse for yourself.

kuddhaṃ appaṭikujjhanto,
When you don't get angry at an angry person

saṅgāmaṃ jeti dujjayaṃ.
you win a battle hard to win.

ubhinnaṃ matthaṃ carati,
When you know that the other is angry,

attano ca parassa ca;
you act for the good of both

paraṃ saṅkupitaṃ ñatvā,
yourself and the other

yo sato upasammati.
if you're mindful and stay calm.

ubhinnaṃ tikicchantaṃ,
People unskilled in Dhamma

attano ca parassa ca;
consider one who heals both

janā maññanti bāloti,
oneself and the other

ye dhammassa akovidā”ti.
to be a fool.”

evaṃ vutte, asurindakabhāradvājo brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, Bharadvāja the Fiend said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! ...” ...

abbhaññāsi.
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aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja became one of the perfected.

saṃyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

4. bilaṅgikasutta
4. With Bhāradvāja the Bitter

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

assosi kho bilaṅgikabhāradvājo brāhmaṇo:
The brahmin Bharadvāja the Bitter heard a rumor that

“bhāradvājagotto kira brāhmaṇo samaṇassa gotamassa santike agārasmā
anagāriyaṃ pabbajito”ti kupito anattamaṇo yena bhagavā tenupasaṅkami;
upasaṅkamitvā tunhībhūto ekamantaṃ atthāsi.

*a brahmin of the Bharadvāja clan had gone forth from the lay life to homelessness in the
presence of the ascetic Gotama. Angry and displeased he went to the Buddha and stood
silently to one side.*

atha kho bhagavā bilaṅgikassa bhāradvājassa brāhmaṇassa cetasā
cetoparivitakkamaññāya bilaṅgikaṃ bhāradvājaṃ brāhmaṇaṃ gāthāya ajjhabhāsi:
Then the Buddha, knowing what Bhāradvāja the Bitter was thinking, addressed him in verse:

“yo appaduṭṭhassa narassa dussati,
“Whoever wrongs a man who has done no wrong,

suddhassa posassa anaṅgaṇassa;
a pure man who has not a blemish,

tameva bālaṃ pacceṭi pāpaṃ,
the evil backfires back on the fool,

sukhumo rajo paṭivātaṃva khitto”ti.
like fine dust thrown upwind.”

evaṃ vutte, bilaṅgikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca:
When he said this, the brahmin Bhāradvāja the Bitter said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! ...” ...

abbhaññāsi.

aññātaro ca paṇāyasmā bhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja became one of the perfected.

saṃyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

5. ahiṃsakasutta
5. Harmless

sāvatthinidānaṃ.
At Sāvatthī.

atha kho ahiṃsakabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then the brahmin Bhāradvāja the Harmless went up to the Buddha, and exchanged greetings
with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho ahiṃsakabhāradvājo brāhmaṇo bhagavantaṃ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said,

“ahiṃsakāhaṃ, bho gotama, ahiṃsakāhaṃ, bho gotamā”ti.
“I am Harmless, Master Gotama, I am Harmless!”

“yathā nāmaṃ tathā cassa,
“If you were really like your name,

siyā kho tvaṃ ahiṃsako;
then you’d be Harmless.

yo ca kāyena vācāya,
But a truly harmless person

manasā ca na hiṃsati;
does no harm by way of

sa ve ahimsako hoti,
body, speech, or mind;

yo paraṃ na vihiṃsatī”ti.
they don’t harm anyone else.”

evaṃ vutte, ahimsakabhāradvājo brāhmaṇo bhagavantam etadavoca:
When he had spoken, the brahmin Bhāradvāja the Harmless said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! ...” ...

abbhaññāsi.

aññātaro ca panāyasmā ahimsakabhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja the Harmless became one of the perfected.

saṃyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

6. jaṭāsutta
6. With Bhāradvāja of the Matted Hair

sāvattthinidānaṃ.
At Sāvattthī.

atha kho jaṭābhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhim sammodi.

*Then the brahmin Bhāradvāja of the Matted Hair went up to the Buddha, and exchanged
greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.
When the greetings and polite conversation were over, he sat down to one side,

ekamantaṃ nisinno kho jaṭābhāradvājo brāhmaṇo bhagavantam gāthāya ajjhabhāsi:
and addressed the Buddha in verse:

“antojaṭā bahijaṭā,
“Matted hair within, matted hair without:

jaṭāya jaṭitā pajā;
these people are tangled up in matted hair.

taṃ taṃ gotama pucchāmi,
I ask you this, Gotama:

ko imaṃ vijaṭaye jaṭan”ti.
who can untangle this tangled mass?”

“sīle patitṭhāya naro sapañño,
“A wise man grounded in ethics,

cittaṃ paññañca bhāvayaṃ;
developing the mind and wisdom,

ātāpī nipako bhikkhu,
a keen and alert mendicant,

so imaṃ vijaṭaye jaṭaṃ.
can untangle this tangled mass.

yesaṃ rāgo ca doso ca,
For those who have discarded

avijjā ca virājītā;
greed, hate, and ignorance—

khīṇāsavā arahanto,
the perfected ones with defilements ended—

tesaṃ vijaṭṭitā jaṭā.
the tangle has been untangled.

yattha nāmañca rūpañca,
Where name and form

asesaṃ uparujjhati;
cease with nothing left over;

paṭighaṃ rūpasāññā ca,
and impingement and perception of form:

etthesā chijjate jaṭā”ti.
it's there that the tangle is cut.”

evaṃ vutte, jaṭābhāradvājo bhagavantaṃ etadavoca:
When he had spoken, Bhāradvāja of the Matted Hair said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! ...” ...

aññataro ca panāyasma bhāradvājo arahataṃ ahoṣī”ti.
And Venerable Bhāradvāja became one of the perfected.

samyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

7. suddhikasutta
7. With Bhāradvāja the Pure

sāvattthinidānaṃ.
At Sāvattthī.

atha kho suddhikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.
Then the brahmin Bhāradvāja the Pure went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.
When the greetings and polite conversation were over, he sat down to one side,

ekamantaṃ nisinno kho suddhikabhāradvājo brāhmaṇo bhagavato santike imaṃ
gāthaṃ ajjhabhāsi:
and recited this verse in his presence:

“na brāhmaṇo sujjhati koci,
“No brahmin in the world is ever purified

loke sīlavāpi tapokaraṃ;
even though he's ethical and mortifies himself.

vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so sujjhati na aññā itarā pajā”ti.
is purified, not these commoners.”

“bahumpi palapaṃ jappaṃ,
“Even one who mutters many invocations

na jaccā hoti brāhmaṇo;
is no brahmin by birth

antokasambu saṅkiliṭṭho,
if they're filthy and corrupt within,

kuhanam upanissito.
supporting themselves by fraud.

khattiyo brāhmaṇo vesso,
Regardless of whether you're an aristocrat,

suddo caṇḍālapukkuso;
a brahmin, merchant, worker, or an outcaste or scavenger—

āraddhavīriyo pahitatto,
if you're energetic and resolute,

niccam dalhaparakkamo;
always staunchly vigorous,

pappoti paramam suddhim,
you'll attain the highest happiness.

evam jānāhi brāhmaṇā”ti.
Know that for a fact, brahmin.”

evam vutte, suddhikabhāradvājo brāhmaṇo bhagavantam etadavoca:
When he had spoken, the brahmin Bhāradvāja the Pure said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama ...” ...

aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja became one of the perfected.

saṃyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

8. aggikasutta
8. With Bhāradvāja the Fire-Worshipper

ekaṃ samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

tena kho pana samayena aggikabhāradvājassa brāhmaṇassa sappinā pāyaso sannihito hoti:
Now at that time ghee and milk-rice had been set out for the brahmin Bhāradvāja the Fire-Worshipper, who thought,

“aggim juhissāmi, aggihuttaṃ paricarissāmī”ti.
“I will serve the sacred flame! I will perform the fire sacrifice!”

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

rājagahe sapaḍānaṃ piṇḍāya caramāno yena aggikabhāradvājassa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi.
Wandering indiscriminately for alms-food in Rājagaha, he approached Bhāradvāja the Fire-Worshipper's house and stood to one side.

addasā kho aggikabhāradvājo brāhmaṇo bhagavantam piṇḍāya ṭhitam.
Bhāradvāja the Fire-Worshipper saw him standing for alms

disvāna bhagavantam gāthāya ajjhabhāsi:
and addressed him in verse:

“tīhi vijjāhi sampanno,
“One who’s accomplished in the three knowledges,

jātimā sutavā bahū;
of good lineage and ample learning,

vijjācaraṇasampanno,
accomplished in knowledge and conduct

somaṃ bhuñjeyya pāyasaṃ”ti.
may enjoy this milk-rice.”

“bahumpi palapaṃ jappaṃ,
“Even one who mutters many invocations

na jaccā hoti brāhmaṇo;
is no brahmin by birth

antokasambu saṅkiliṭṭho,
if they’re filthy and corrupt within,

kuhanāparivārīto.
with a following gained by fraud.

pubbenivāsaṃ yo vedī,
But one who knows their past lives,

saggāpāyaṇca passati;
and sees heaven and places of loss,

atho jātikkhayaṃ patto,
and has attained the ending of rebirth,

abhiññāvoṣito muni.
that sage has perfect insight.

etāhi tīhi vijjāhi,
Because of these three knowledges

tevijjo hoti brāhmaṇo;
a brahmin is a master of the three knowledges.

vijjācaraṇasampanno,
Accomplished in knowledge and conduct,

somaṃ bhuñjeyya pāyasaṃ”ti.
they may enjoy this milk-rice.”

“bhuñjatu bhavaṃ gotamo.
“Eat, Master Gotama!

brāhmaṇo bhavaṃ”ti.
you are truly a brahmin.”

“gāthābhigītaṃ me abhojaneyyaṃ,
“Food enchanted by a spell isn’t fit for me to eat.

sampassataṃ brāhmaṇa nesa dhammo;
That’s not the way of those who see, brahmin.

gāthābhigītaṃ panudanti buddhā,
The Buddhas reject things enchanted with spells.

dhamme sati brāhmaṇa vuttiresā.
Since nature is real, brahmin, that’s how they live.

aññena ca kevalinaṃ mahesiṃ,
Serve with other food and drink

khīṇāsavaṃ kukkucavūpasantaṃ;
the consummate one, the great hermit,

annena pānena upatṭhahassu,
with defilements ended and remorse stilled.

khettañhi taṃ puññapekkhassa hotī'ti.
For he is the field for the seeker of merit."

evaṃ vutte, aggikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Fire-Worshipper said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
"Excellent, Master Gotama! ..." ...

aññataro ca panāyasmā aggikabhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja the Fire-Worshipper became one of the perfected.

saṃyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

9. sundarikasutta
9. With Bhāradvāja of Sundarika

ekaṃ samayaṃ bhagavā kosalesu viharati sundarikāya nadiyā tīre.
At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarika river.

tena kho pana samayena sundarikabhāradvājo brāhmaṇo sundarikāya nadiyā tīre
aggīṃ juhati, aggihuttaṃ paricarati.
*Now at that time the brahmin Bhāradvāja of Sundarika was serving the sacred flame and
performing the fire sacrifice on the bank of the river Sundarika.*

atha kho sundarikabhāradvājo brāhmaṇo aggīṃ juhivā aggihuttaṃ paricaritvā
uṭṭhāyasanā samantā catuddisā anuvilokesi:
Then he looked all around the four directions, wondering,

“ko nu kho imaṃ habyasesaṃ bhuñjeyyā”ti?
"Now who might eat the leftovers of this offering?"

addasā kho sundarikabhāradvājo brāhmaṇo bhagavantaṃ aññatarasmīṃ rukkhamaṇe
sasīsaṃ pārutaṃ nisinnaṃ.
He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head.

disvāna vāmena hatthena habyasesaṃ gahetvā dakkhiṇena hatthena kamaṇḍalaṃ
gahetvā yena bhagavā tenupasaṅkami.
*Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the
Buddha.*

atha kho bhagavā sundarikabhāradvājassa brāhmaṇassa padasaddena sīsaṃ vivari.
When he heard Sundarika's footsteps the Buddha uncovered his head.

atha kho sundarikabhāradvājo brāhmaṇo “muṇḍo ayaṃ bhavaṃ, muṇḍako ayaṃ
bhavan”ti tatova puna nivattitukāmo ahoṣi.
Sundarika thought, "This man is shaven, he is shaven!" And he wanted to turn back.

atha kho sundarikabhāradvājassa brāhmaṇassa etadahosi:
But he thought,

“muṇḍāpi hi idhekacce brāhmaṇā bhavanti;
"Even some brahmins are shaven.

yannūnāhaṃ taṃ upasaṅkamitvā jātiṃ puccheyyan”ti.
Why don't I go to him and ask about his birth?"

atha kho sundarikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam etadavoca:

Then Sundarika the brahmin went up to the Buddha, and said to him,

“kiṃjacco bhavan”ti?

“Sir, in what caste were you born?”

“mā jātiṃ puccha caraṇaṇca puccha,

“Don’t ask about birth, ask about conduct.

katthā have jāyati jātavedo;

For any wood can surely generate fire.

nīcākulīnopi muni dhitimā,

A steadfast sage, even though from a low class family,

ājāṇīyo hoti hirīnisedho.

is a thoroughbred checked by conscience.

saccena danto damasā upeto,

Tamed by truth, fulfilled by taming,

vedantagū vusitabrahmacariyo;

a complete knowledge master who has completed the spiritual journey—

yaññopanīto tamupavhayetha,

that’s who a sacrificer should introduce themselves to,

kālena so juhati dakkhiṇeyye”ti.

and make a timely offering to one worthy of a religious donation.”

“addhā suyitṭham suhutaṃ mama yidaṃ,

“My sacrificial offering must have been well performed,

yaṃ tādisaṃ vedagumaddasāmi;

since I have met such a knowledge master!

tumhādisānañhi adassanena,

It’s because I’d never met anyone like you

añño jano bhuñjati habyasesan”ti.

that others ate the leftover offering.

“bhuñjatu bhavaṃ gotamo.

Eat, Master Gotama,

brāhmaṇo bhavan”ti.

you are truly a brahmin.”

“gāthābhigītaṃ me abhojaneyyaṃ,

“Food enchanted by a spell isn’t fit for me to eat.

sampassataṃ brāhmaṇa nesa dhammo;

That’s not the way of those who see, brahmin.

gāthābhigītaṃ panudanti buddhā,

The Buddhas reject things enchanted with spells.

dhamme sati brāhmaṇa vuttiresā.

Since nature is real, brahmin, that’s how they live.

aññena ca kevalinaṃ mahesiṃ,

Serve with other food and drink

khīṇāsavaṃ kukkucavūpasantaṃ;

the consummate one, the great hermit,

annena pānena upaṭṭhahassu,

with defilements ended and remorse stilled.

khettañhi taṃ puññapekkhassa hotī”ti.

For he is the field for the seeker of merit.”

“atha kassa cāhaṃ, bho gotama, imaṃ habbyasesaṃ dammī”ti?

“Then, Master Gotama, to whom should I give the leftovers of this offering?”

“na khvāhaṃ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya yasseso habbyaseso bhutto sammā pariṇāmaṃ gaccheyya aññatra, brāhmaṇa, tathāgatassa vā tathāgatasāvakaassa vā.

“Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest these leftovers, except for the Realized One or one of his disciples.

tena hi tvaṃ, brāhmaṇa, taṃ habbyasesaṃ appaharite vā chaḍḍehi appāṇake vā udae opilāpehī”ti.

Well then, brahmin, throw out those leftovers where there is little that grows, or drop them into water that has no living creatures.”

atha kho sundarikabhāradvājo brāhmaṇo taṃ habbyasesaṃ appāṇake udae opilāpesi.

So Sundarika dropped the leftover offering in water that had no living creatures.

atha kho so habbyaseso udae pakkhitto cicciṭṭayati ciṭṭiṭṭayati sandhūpāyati sampadhūpāyati.

And when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

seyyathāpi nāma phālo divasaṃsantatto udae pakkhitto cicciṭṭayati ciṭṭiṭṭayati sandhūpāyati sampadhūpāyati;

Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming.

evameva so habbyaseso udae pakkhitto cicciṭṭayati ciṭṭiṭṭayati sandhūpāyati sampadhūpāyati.

In the same way, when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

atha kho sundarikabhāradvājo brāhmaṇo saṃviggo lomahatṭhajāto yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsi.

Then Sundarika the brahmin, shocked and awestruck, went up to the Buddha, and stood to one side.

ekamantaṃ ṭhitaṃ kho sundarikabhāradvājaṃ brāhmaṇaṃ bhagavā gāthāhi ajjhabhāsi:

The Buddha addressed him in verse:

“mā brāhmaṇa dāru samādahāno,

“When you’re kindling the wood, brahmin,

suddhiṃ amaññi bahiddhā hi etaṃ;

don’t imagine this is purity, for it’s just an external.

na hi tena suddhiṃ kusalā vadanti,

Experts say that those who wish for purity

yo bāhirena parisuddhimicche.

through externals will not find it.

hitvā ahaṃ brāhmaṇa dārudāhaṃ,

I’ve given up kindling firewood, brahmin,

ajjhataamevujjalayāmi jotim;

now I just light the inner flame.

niccagginī nikkasamāhitatto,

Always blazing, always serene,

arahaṃ ahaṃ brahmacariyaṃ carāmi.

I am a perfected one living the spiritual life.

māno hi te brāhmaṇa khāribhāro,
Conceit, brahmin, is the burden of your possessions,

kodho dhumo bhasmani mosavajjaṃ;
anger your smoke, and lies your ashes.

jivhā sujā hadayaṃ jotīṭhānaṃ,
The tongue is the ladle and the heart the fire altar;

attā sudanto purisassa jotī.
a well-tamed self is a person's light.

dhammo rahado brāhmaṇa sīlatittho,
The teaching is a lake with shores of ethics, brahmin,

anāvilo sabbhi satam pasattho;
unclouded, praised by the fine to the good.

yattha have vedaguno sinātā,
There the knowledge-masters go to bathe,

anallagattāva taranti pāram.
and cross to the far shore without getting wet.

saccam dhammo samyamo brahmacariyam,
Truth, principle, restraint, the spiritual life;

majjhe sitā brāhmaṇa brahmapatti;
the attainment of the supreme based on the middle, brahmin.

sa tujjubhūtesu namo karohi,
Pay homage to the straightforward ones—

tamaḥam naram dhammasārīti brūmi'ti.
I declare that man to be one who follows the teaching."

evaṃ vutte, sundarikabhāradvājo brāhmaṇo bhagavantam etadavoca:
When he had spoken, the brahmin Bhāradvāja of Sundarika said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
"Excellent, Master Gotama ..."

aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja became one of the perfected.

saṃyutta nikāya 7
Linked Discourses 7

1. arahantavagga
1. The Perfected Ones

10. bahudhītarasutta
10. Many Daughters

ekaṃ samayaṃ bhagavā kosalesu viharati aññatarasmim vanasaṇḍe.
At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

tena kho pana samayena aññatarassa bhāradvājagottassa brāhmaṇassa catuddasa
balībaddā natthā honti.

Now at that time one of the brahmins of the Bhāradvāja clan had lost fourteen oxen.

atha kho bhāradvājagotto brāhmaṇo te balībadde gavesanto yena so vanasaṇḍo
tenupasaṅkami; upasaṅkamitvā addasa bhagavantam tasmim vanasaṇḍe nisīnam
pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upatthapetvā.

*While looking for them he went to that forest, where he saw the Buddha sitting down
cross-legged, with his body straight, and mindfulness established right there.*

disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato santike imā
gāthāyo abhāsi:

He went up to the Buddha, and recited these verses in the Buddha's presence:

“na hi nūnimassa samaṇassa,

“This ascetic mustn't have

balībaddā catuddasa;

fourteen oxen

ajjasatthim na dissanti,

missing for the past six days:

tenāyaṃ samaṇo sukhī.

that's why this ascetic is happy.

na hi nūnimassa samaṇassa,

This ascetic mustn't have

tilākhettasmi pāpakā;

a field of sesame ruined,

ekapaṇṇā dupaṇṇā ca,

with just one or two leaves:

tenāyaṃ samaṇo sukhī.

that's why this ascetic is happy.

na hi nūnimassa samaṇassa,

This ascetic mustn't have

tucchakoṭṭhasmi mūsikā;

rats in a vacant barn

ussoḷhikāya naccanti,

dancing merrily:

tenāyaṃ samaṇo sukhī.

that's why this ascetic is happy.

na hi nūnimassa samaṇassa,

This ascetic mustn't have

santhāro sattamāsiko;

carpets that for seven months

uppātakehi sañchanno,

have been infested with fleas:

tenāyaṃ samaṇo sukhī.

that's why this ascetic is happy.

na hi nūnimassa samaṇassa,

This ascetic mustn't have

vidhavā satta dhītaro;

seven widowed daughters

ekaputtā duputtā ca,

with one or two children each:

tenāyaṃ samaṇo sukhī.

that's why this ascetic is happy.

na hi nūnimassa samaṇassa,

This ascetic mustn't have

piṅgalā tilakāhatā;

a wife with blotchy, pockmarked skin

sottaṃ pādena bodheti,
to wake him up with a kick:

tenāyaṃ samaṇo sukhī.
that's why this ascetic is happy.

na hi nūnimassa samaṇassa,
This ascetic mustn't have

paccūsamhi iṇāyikā;
creditors knocking at dawn,

detha dethāti codenti,
warning, "Pay up! Pay up!":

tenāyaṃ samaṇo sukhī"ti.
that's why this ascetic is happy."

“na hi mayhaṃ brāhmaṇa,
"You're right, brahmin, I don't have

balībaddā catuddasa;
fourteen oxen

ajjasatthiṃ na dissanti,
missing for the past six days:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

tilākhettasmi pāpakā;
a field of sesame ruined,

ekapaṇṇā dupaṇṇā ca,
with just one or two leaves:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

tucchakoṭṭhasmi mūsikā;
rats in a vacant barn

ussoḷhikāya naccanti,
dancing merrily:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

santhāro sattamāsiko;
carpets that for seven months

uppātakehi sañchanno,
have been infested with fleas:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

vidhavā satta dhītaro;
seven widowed daughters

ekaputtā duputtā ca,
with one or two children each:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

piṅgalā tilakāhatā;
a wife with blotchy, pockmarked skin

sottaṃ pādena bodheti,
to wake me up with a kick:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

paccūsamhi iṇāyikā;
creditors knocking at dawn,

detha dethāti codenti,
warning, 'Pay up! Pay up!':

tenāhaṃ brāhmaṇā sukhī"ti.
that's why I'm happy, brahmin."

evaṃ vutte, bhāradvājagotto brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, the brahmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent! ...

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhanti’ti; evameva 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.

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.
Sir, may I receive the going forth, the ordination in the Buddha's presence?”

alattha kho bhāradvājagotto brāhmaṇo bhagavato santike pabbajjaṃ, alattha
upasampadaṃ.

And the brahmin received the going forth, the ordination in the Buddha's presence.

acirūpasampanno panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpi pahitatto
viharanto nacirasseva—yassatthāya kulaputtā sammaḍeva agārasmā anagāriyaṃ
pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayama
abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti
abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

arahantavaggo paṭhamo.

dhanañjānī ca akkosam,

asurindaṃ bilaṅgikaṃ;

ahiṃsakam jaṭā ceva,

suddhikañceva aggikā;

sundarikaṃ bahudhīta—

rena ca te dasāti.

samyutta nikāya 7

Linked Discourses 7

2. upāsakavagga

2. Lay Followers

11. kasibhāradvājasutta

11. With Bhāradvāja the Farmer

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā magadhesu viharati dakkhiṇāgirismiṃ ekanālāyaṃ
brāhmaṇagāme.

At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāla.

tena kho pana samayena kasibhāradvājassa brāhmaṇassa pañcamattāni
naṅgalasatāni payuttāni honti vappakāle.

Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred plows, it being the season for sowing.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena
kasibhāradvājassa brāhmaṇassa kammanto tenupasaṅkami.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working.

tena kho pana samayena kasibhāradvājassa brāhmaṇassa parivesanā vattati.

Now at that time Bhāradvāja the Farmer was distributing food.

atha kho bhagavā yena parivesanā tenupasaṅkami; upasaṅkamitvā ekamantaṃ
aṭṭhāsi.

Then the Buddha went to where the distribution was taking place and stood to one side.

addasā kho kasibhāradvājo brāhmaṇo bhagavantaṃ piṇḍāya ṭhitaṃ.

Bhāradvāja the Farmer saw him standing for alms

disvā bhagavantaṃ etadavoca:

and said to him,

“ahaṃ kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca vapiṭvā ca bhuñjāmi.
“I plough and sow, ascetic, and then I eat.”

tvampi, samaṇa, kasassu ca vapassu ca, kasitvā ca vapiṭvā ca bhuñjassū”ti.
You too should plough and sow, then you may eat.”

“ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapiṭvā ca bhuñjāmī”ti.
“I too plough and sow, brahmin, and then I eat.”

“na kho mayaṃ passāma bhoto gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā
pācanaṃ vā balibadde vā, atha ca pana bhavaṃ gotamo evamāha:
“I don’t see Master Gotama with a yoke or plow or plowshare or goad or oxen, yet he says:

‘ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapiṭvā ca bhuñjāmi’”ti.
‘I too plough and sow, brahmin, and then I eat.’”

atha kho kasibhāradvājo brāhmaṇo bhagavantam gāthāya ajjhabhāsi:
Then Bhāradvāja the Farmer addressed the Buddha in verse:

“kassako paṭijānāsi,
“You claim to be a farmer,

na ca passāmi te kasim;
but I don’t see your plough.

kassako pucchito brūhi,
If you’re a farmer, declare to me:

kathaṃ jānemu taṃ kasin”ti.
how are we to understand your farming?”

“saddhā bijaṃ tapo vuṭṭhi,
“Faith is my seed, austerity my rain,

paññā me yuganaṅgalaṃ;
and wisdom is my yoke and plough.

hirī īsā mano yottaṃ,
Conscience is my pole, mind my strap,

sati me phālapācanaṃ.
mindfulness my plowshare and goad.

kāyagutto vacīgutto,
Guarded in body and speech,

āhāre udare yato;
I restrict my intake of food.

saccaṃ karomi niddānaṃ,
I use truth as my scythe,

soraccaṃ me pamocanaṃ.
and gentleness is my release.

vīriyaṃ me dhuradhorayaṃ,
Energy is my beast of burden,

yogakkhemādhivāhanaṃ;
transporting me to a place of sanctuary.

gacchati anivattantaṃ,
It goes without turning back

yattha gantvā na socati.
to the place where there is no sorrow.

evamesā kasī kaṭṭhā,
That’s how to do the farming

sā hoti amatapphalā;
that has the Deathless as its fruit.

etaṃ kaṣiṃ kaṣitvāna,
When you finish this farming

sabbadukkhā pamuccatī”ti.
you’re released from all suffering.”

“bhuñjatu bhavaṃ gotamo.
“Eat, Master Gotama,

kassako bhavaṃ.
you are truly a farmer.

yañhi bhavaṃ gotamo amatapphalampi kaṣiṃ kaṣatī”ti.
For Master Gotama does the farming that has the Deathless as its fruit.”

“gāthābhigītaṃ me abhojaneyyaṃ,
“Food enchanted by a spell isn’t fit for me to eat.

sampassataṃ brāhmaṇa nesa dhammo;
That’s not the way of those who see, brahmin.

gāthābhigītaṃ panudanti buddhā,
The Buddhas reject things enchanted with spells.

dhamme sati brāhmaṇa vuttiresā.
Since nature is real, brahmin, that’s how they live.

aññena ca kevalinaṃ mahesiṃ,
Serve with other food and drink

khīṇāsavaṃ kukkucavūpasantaṃ;
the consummate one, the great hermit,

annena pānena upaṭṭhahassu,
with defilements ended and remorse stilled.

khettañhi taṃ puññapekkhassa hotī”ti.
For he is the field for the seeker of merit.”

evaṃ vutte, kaṣibhāradvājo brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Farmer said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

saṃyutta nikāya 7
Linked Discourses 7

2. upāsakavagga
2. Lay Followers

12. udayasutta
12. With Udaya

sāvattthinidānaṃ.
At Sāvattthī.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena udayassa
brāhmaṇassa nivesanaṃ tenupasaṅkami.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Udaya.

atha kho udayo brāhmaṇo bhagavato pattam odanena pūresi.

Then Udaya filled the Buddha's bowl with rice.

dutiyaṃpi kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena udayassa brāhmaṇassa nivesanam tenupasaṅkami ... pe ...

The next day ... and the day after that ... Udaya filled the Buddha's bowl with rice.

tatiyaṃpi kho udayo brāhmaṇo bhagavato pattam odanena pūretvā bhagavantam etadavoca:

But when he had filled the Buddha's bowl for a third time, he said to the Buddha,

“pakatṭhakoyaṃ samaṇo gotamo punappunam āgacchatī”ti.

“This insatiable ascetic Gotama keeps coming back again and again!”

“punappunañceva vapanti bījaṃ,

“Again and again, they sow the seed;

punappunam vassati devarājā;

again and again, the lord god sends rain;

punappunam khettaṃ kasanti kassakā,

again and again, farmers plough the field;

punappunam dhaññaṃupeti raṭṭhaṃ.

again and again, grain is produced for the nation.

punappunam yācakā yācayanti,

Again and again, the beggars beg;

punappunam dānapatī dadanti;

again and again, the donors give.

punappunam dānapatī daditvā,

Again and again, when the donors have given,

punappunam saggamupenti tṭhānaṃ.

again and again, they take their place in heaven.

punappunam khīranikā duhanti,

Again and again, dairy farmers milk;

punappunam vaccho upeti mātaram;

again and again, a calf cleaves to its mother;

punappunam kilamati phandati ca,

again and again, oppressing and intimidating;

punappunam gabbhamupeti mando.

that idiot is reborn again and again.

punappunam jāyati mīyati ca,

Again and again, you're reborn and die;

punappunam sivathikaṃ haranti;

again and again, you get carried to a charnel ground.

maggañca laddhā apunabbhavāya,

But when they've gained the path for no further rebirth,

na punappunam jāyati bhūripaṇṇo”ti.

one of vast wisdom is not reborn again and again.”

evaṃ vutte, udayo brāhmaṇo bhagavantam etadavoca:

When he had spoken, the brahmin Udaya said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

samyutta nikāya 7
Linked Discourses 7

2. upāsakavagga
2. Lay Followers

13. devahitasutta
13. With Devahita

sāvattihinidānaṃ.
At Sāvatti.

tena kho pana samayena bhagavā vātehabādhiko hoti;
Now at that time the Buddha was afflicted by winds.

āyasmā ca upavāṇo bhagavato upaṭṭhāko hoti.
Venerable Upavāṇa was his carer.

atha kho bhagavā āyasmantaṃ upavāṇaṃ āmantesi:
Then the Buddha said to Upavāṇa,

“iṅha me tvaṃ, upavāṇa, uṇhodakaṃ jānāhi”ti.
“Please, Upavāṇa, find some hot water for me.”

“evaṃ, bhante”ti kho āyasmā upavāṇo bhagavato paṭissutvā nivāsetvā
pattacivaramādāya yena devahitassa brāhmaṇassa nivesanaṃ tenupasaṅkami;
upasaṅkamitvā tuṇhībhūto ekamantaṃ aṭṭhāsi.

“Yes, sir,” replied Upavāṇa. He robed up, and, taking his bowl and robe, went to the house of the brahmin Devahita, and stood silently to one side.

addasā kho devahito brāhmaṇo āyasmantaṃ upavāṇaṃ tuṇhībhūtaṃ ekamantaṃ
ṭṭhitaṃ.

Devahita saw him standing there

disvāna āyasmantaṃ upavāṇaṃ gāthāya ajjhabhāsi:
and addressed him in verse:

“tuṇhībhūto bhavaṃ tiṭṭhaṃ,
“Silent stands the Master,

muṇḍo saṅghātipāruto;
shaven, wrapped in his outer robe.

kiṃ pathayāno kiṃ esaṃ,
What do you want? What are you looking for?

kiṃ nu yācitumāgato”ti.
What have you come here to ask for?”

“araḥaṃ sugato loke,
“The perfected one, the Holy One in the world,

vātehabādhiko muni;
the sage is afflicted by winds.

sace uṇhodakaṃ atthi,
If there's hot water,

munino dehi brāhmaṇa.
give it to the sage, brahmin.

pūjito pūjaneyyānaṃ,
I wish to bring it to the one

sakkareyyāna sakkato;
who is esteemed by the estimable,

apacito apaceyyānaṃ,
honored by the honorable,

tassa icchāmi hātave”ti.
venerated by the venerable.”

atha kho devahito brāhmaṇo uṇhodakassa kājaṃ purisena gāhāpetvā phāṇitassa ca
puṭaṃ āyasmato upavāṇassa pādāsi.

*Then Devahita had a man fetch a carrying-pole with hot water. He also presented Upavāṇa
with a jar of molasses.*

atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam uṇhodakena nhāpetvā uṇhodakena phāṇitam āloletvā bhagavato
pādāsi.

*Then Venerable Upavāṇa went up to the Buddha and bathed him with the hot water. Then he
stirred molasses into hot water and presented it to the Buddha.*

atha kho bhagavato ābādho paṭippassambhi.

Then the Buddha's illness died down.

atha kho devahito brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhim sammodi.

Then the brahmin Devahita went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side,

ekamantaṃ nisinno kho devahito brāhmaṇo bhagavantam gāthāya ajjhabhāsi:
and addressed the Buddha in verse:

“kattha dajjā deyyadhammaṃ,
“Where should you give an available gift?

kattha dinnaṃ mahapphalaṃ;
Where is a gift very fruitful?

kathaṇhi yajamānassa,
How does one who is donating

kathaṃ ijjhati dakkhiṇā”ti.
ensure the success of their religious donation?”

“pubbenivāsaṃ yo vedī,
“One who knows their past lives,

saggāpāyaṇca passati;
and sees heaven and places of loss,

atho jātikkhayaṃ patto,
and has attained the ending of rebirth,

abhiññāvosito muni.
that sage has perfect insight.

ettha dajjā deyyadhammaṃ,
Here you should give an available gift;

ettha dinnaṃ mahapphalaṃ;
what's given here is very fruitful.

evaṇhi yajamānassa,
That's how a sponsor of sacrifices

evaṃ ijjhati dakkhiṇā”ti.
ensures the success of their religious donation.”

evaṃ vutte, devahito brāhmaṇo bhagavantam etadavoca:

When he had spoken, the brahmin Devahita said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

samyutta nikāya 7

Linked Discourses 7

2. upāsakavagga

2. Lay Followers

14. mahāsālasutta

14. A well-to-do brahmin

sāvattihinidānaṃ.

At Sāvatti.

atha kho aññataro brāhmaṇamahāsālo lūkho lūkhapāvuraṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then a certain well-to-do brahmin, shabby, wearing a shabby cloak, went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇamahāsālaṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“kiṃ nu tvamaṃ, brāhmaṇa, lūkho lūkhapāvuraṇo”ti?

“Brahmin, why are you so shabby, wearing a shabby cloak?”

“idha me, bho gotama, cattāro puttā.

“Master Gotama, I have four sons.

te maṃ dārehi sampuccha gharā nikkhāmentī”ti.

At their wives’ bidding they expelled me from my house.”

“tena hi tvamaṃ, brāhmaṇa, imā gāthāyo pariyāpuṇitvā sabhāyaṃ mahājanakāye sannipatite puttesu ca sannisinnesu bhāsassu:

“Well then, brahmin, memorize these verses and recite them to your sons when you are all seated in the council hall with a large crowd.

‘yehi jātehi nandissaṃ,

‘I was overjoyed when they were born,

yesaṅca bhavamicchisaṃ;

and wished for them the very best.

te maṃ dārehi sampuccha,

But at their wives’ bidding they chased me out,

sāva vārenti sūkaraṃ.

like hounds after hogs.

asantā kira maṃ jammā,

It turns out they’re wicked, those nasty men,

tāta tātāti bhāsare;

though they called me their dear old Dad.

rakkhasā puttārūpena,

They’re monsters in the shape of sons,

te jahanti vayogataṃ.

throwing me out as I’ve grown old.

assova jinno nibbhogo,
Like an old, useless horse

khādanā apanīyati;
led away from its fodder,

bālakānaṃ pitā thero,
the elderly father of those kids

parāgāresu bhikkhati.
begs for alms at others' homes.

daṇḍova kira me seyyo,
Even my staff is better

yañce puttā anassavā;
than those disobedient sons,

caṇḍampi goṇaṃ vāreti,
for it wards off a wild bull,

atho caṇḍampi kukkuraṃ.
and even a wild dog.

andhakāre pure hoti,
It goes before me in the dark;

gambhīre gādhamedhati;
in deep waters it supports me.

daṇḍassa ānubhāvena,
By the wonderful power of this staff,

khalitvā patititthaṭi””ti.
when I stumble, I stand firm again.””

atha kho so brāhmaṇamahāsālo bhagavato santike imā gāthāyo pariyāpuṇitvā
sabhāyaṃ mahājanakāye sannipatite puttesu ca sannisinnesu abhāsi:
*Having memorized those verses in the Buddha's presence, the brahmin recited them to his sons
when they were all seated in the council hall with a large crowd. ...*

“yehi jātehi nandissaṃ,

yesaṅca bhavamicchisaṃ;

te maṃ dārehi sampuccha,

sāva vārenti sūkaraṃ.

asantā kira maṃ jammā,

tāta tātāti bhāsare;

rakkhasā puttārūpena,

te jahanti vayogataṃ.

assova jinno nibbhogo,

khādanā apanīyati;

bālakānaṃ pitā thero,
parāgāresu bhikkhati.
daṇḍova kira me seyyo,
yañce puttā anassavā;
caṇḍampi goṇaṃ vāreti,
atho caṇḍampi kukkuraṃ.
andhakāre pure hoti,
gambhīre gādhamedhati;
daṇḍassa ānubhāvena,
khalitvā patitiṭṭhati”ti.

atha kho naṃ brāhmaṇamahāsālaṃ puttā gharaṃ netvā nhāpetvā paccekaṃ
dussayugena acchādesuṃ.

Then the brahmin's sons led him back home, bathed him, and each clothed him with a fine pair of garments.

atha kho so brāhmaṇamahāsālo ekaṃ dussayugaṃ ādāya yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the brahmin, taking one pair of garments, went to the Buddha and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho brāhmaṇamahāsālo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“mayāṃ, bho gotama, brāhmaṇā nāma ācariyassa ācariyadhanaṃ pariyesāma.

“Master Gotama, we brahmins seek a fee for our teacher.

paṭiggaṇhatu me bhavaṃ gotamo ācariyadhanan”ti.

May Master Gotama please accept my teacher's fee!”

paṭiggahehi bhagavā anukampaṃ upādāya.

So the Buddha accepted it out of compassion.

atha kho so brāhmaṇamahāsālo bhagavantaṃ etadavoca:

Then the well-to-do brahmin said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

saṃyutta nikāya 7

Linked Discourses 7

2. upāsakavagga

2. Lay Followers

15. mānathaddhasutta

15. *Stuck-Up*

sāvattthinidānaṃ.

At Sāvattthī.

tena kho pana samayena mānathaddho nāma brāhmaṇo sāvattthiyaṃ paṭivasati.

Now at that time a brahmin named Stuck-Up was residing in Sāvattthī.

so neva mātaraṃ abhivādeti, na pitaraṃ abhivādeti, na ācariyaṃ abhivādeti, na jeṭṭhabhātaraṃ abhivādeti.

He didn't bow to his mother or father, his teacher, or his oldest brother.

tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ deseti.

Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

atha kho mānathaddhassa brāhmaṇassa etadahosi:

Then Stuck-Up thought,

“ayaṃ kho samaṇo gotamo mahatiyā parisāya parivuto dhammaṃ deseti.

“The ascetic Gotama is teaching Dhamma, surrounded by a large assembly.

yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ.

Why don't I approach him?

sace maṃ samaṇo gotamo ālapissati, ahampi taṃ ālapissāmi.

If he speaks to me, I'll speak to him.

no ce maṃ samaṇo gotamo ālapissati, ahampi nālapissāmi”ti.

But if he doesn't speak, neither will I.”

atha kho mānathaddho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā tuṇhībhūto ekamantaṃ aṭṭhāsi.

Then the brahmin Stuck-Up went up to the Buddha, and stood silently to one side.

atha kho bhagavā taṃ nālapi.

But the Buddha didn't speak to him.

atha kho mānathaddho brāhmaṇo:

Then Stuck-Up thought,

“nāyaṃ samaṇo gotamo kiñci jānāti”ti tatova puna nivattitukāmo ahosi.

“This ascetic Gotama knows nothing!” And he wanted to go back from there right away.

atha kho bhagavā mānathaddhassa brāhmaṇassa cetasā cetoparivitakkamaññāya mānathaddhaṃ brāhmaṇaṃ gāthāya ajjhabhāsi:

Then the Buddha, knowing what Stuck-Up was thinking, addressed him in verse:

“na mānaṃ brāhmaṇa sādhu,

“It's not good to foster conceit

atthikassidha brāhmaṇa;

if you want what's good for you, brahmin.

yena atthena āgacchi,

You should foster the goal

tamevamanubrūhaye”ti.

which brought you here.”

atha kho mānathaddho brāhmaṇo:

Then Stuck-Up thought,

“cittaṃ me samaṇo gotamo jānāti”ti tattheva bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati paṇihi ca parisambāhati, nāmañca sāveti:

“The ascetic Gotama knows my mind!” He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:

“mānatthaddhāhaṃ, bho gotama, mānatthaddhāhaṃ, bho gotamā”ti.

“Master Gotama, I am Stuck-Up! I am Stuck-Up!”

atha kho sā parisā abbhutavittajātā ahosi:

Then that assembly was stunned:

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It’s incredible, it’s amazing!”

ayañhi mānatthaddho brāhmaṇo neva mātaraṃ abhivādeti, na pitaraṃ abhivādeti, na ācariyaṃ abhivādeti, na jeṭṭhabhātaraṃ abhivādeti;

This brahmin Stuck-Up doesn’t bow to his mother or father, his teacher, or his oldest brother.

atha ca pana samaṇe gotame evarūpaṃ paramanipaccakāraṃ karoti”ti.

Yet he shows such utmost devotion to the ascetic Gotama!”

atha kho bhagavā mānatthaddhaṃ brāhmaṇaṃ etadavoca:

Then the Buddha said to the brahmin Stuck-Up,

“alaṃ, brāhmaṇa, utthehi, sake āsane nisīda.

“Enough, brahmin. Get up, and take your own seat.

yato te mayi cittaṃ pasannan”ti.

For your mind has confidence in me.”

atha kho mānatthaddho brāhmaṇo sake āsane nisīditvā bhagavantaṃ gāthāya ajjhabhāsi:

Then Stuck-Up took his seat and said to the Buddha:

“kesu na mānaṃ kayirātha,

“Regarding whom should you not be conceited?

kesu cassa sagāraṇo;

Who should you respect?

kyassa apacitā assu,

Who should you esteem?

kyassu sādhu supūjitā”ti.

Who is it good to venerate properly?”

“mātari pitari cāpi,

“Your mother and father,

atho jeṭṭhamhi bhātari;

and also your oldest brother,

ācariye catutthamhi,

with teacher as fourth.

tesu na mānaṃ kayirātha;

Regarding these you should not be conceited.

tesu assa sagāraṇo,

They are who you should respect.

tyassa apacitā assu;

They are who you should esteem.

tyassu sādhu supūjitā.

And they’re who it’s good to venerate properly.

arahante sītībhūte,

And when you’ve humbled conceit, and aren’t stuck-up,

katakiece anāsava;

show supreme reverence for

nihacca mānaṃ athaddho,
the perfected ones, cooled,

te namasse anuttare”ti.
their task complete, free of defilements.”

evaṃ vutte, mānathaddho brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, the brahmin Stuck-Up said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

saṃyutta nikāya 7
Linked Discourses 7

2. upāsakavagga
2. Lay Followers

16. paccanīkasutta
16. The Contraphile

sāvattihinidānaṃ.
At Sāvattī.

tena kho pana samayena paccanīkasāto nāma brāhmaṇo sāvatthiyaṃ paṭivasati.
Now at that time a brahmin named Contraphile, who loved contradiction, was residing in Sāvattī.

atha kho paccanīkasātassa brāhmaṇassa etadahosi:
Then Contraphile thought,

“yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ.
“Why don’t I go to the ascetic Gotama and

yaṃ yadeva samaṇo gotamo bhāsissati taṃ tadevassāhaṃ paccanīkāssaṃ”ti.
contradict everything he says?”

tena kho pana samayena bhagavā abbhokāse caṅkamati.
At that time the Buddha was walking meditation in the open air.

atha kho paccanīkasāto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ caṅkamantaṃ etadavoca:
Then the brahmin Contraphile went up to the Buddha, and said to him as he was walking meditation,

“bhaṇa samaṇadhammaṃ”ti.
“Ascetic, preach the Dhamma.”

“na paccanīkasātena,
“Fine words aren’t easy to understand

suvijānaṃ subhāsitaṃ;
by a lover of contradiction,

upakkiliṭṭhacittena,
whose mind is tainted

sārambhabahulena ca.
and full of aggression.

yo ca vineyya sārambhaṃ,
But when you’ve dispelled aggression,

appasādañca cetaso;
and your suspicious mind,

āghātaṃ paṭinissajja,
and you've got rid of resentment,

sa ve jaññā subhāsitaṃ”ti.
then you'll understand fine words.”

evaṃ vutte, paccanīkasāto brāhmaṇo bhagavantam etadavoca:
When he had spoken, the brahmin Contraphile said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

samyutta nikāya 7
Linked Discourses 7

2. upāsakavagga
2. Lay Followers

17. navakammikasutta
17. The Builder

ekaṃ samayaṃ bhagavā kosalesu viharati aññatarasmim vanasaṇḍe.
At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

tena kho pana samayena navakammikabhāradvājo brāhmaṇo tasmim vanasaṇḍe
kammantaṃ kārāpeti.
Now at that time the brahmin Bhāradvāja the Builder was doing some building work in that jungle thicket.

addasā kho navakammikabhāradvājo brāhmaṇo bhagavantam aññatarasmim
sālarukkhamaṇḍe nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ
satim upaṭṭhapetvā.
He saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there.

disvānassa etadahosi:
Seeing this, it occurred to him,

“ahaṃ kho imasmim vanasaṇḍe kammantaṃ kārāpento ramāmi.
“I enjoy doing this building work here in the jungle.

ayaṃ samaṇo gotamo kiṃ kārāpento ramatī”ti?
I wonder what the ascetic Gotama enjoys doing?”

atha kho navakammikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami.
upasaṅkamitvā bhagavantam gāthāya ajjhabhāsi:
Then Bhāradvāja the Builder went up to the Buddha and addressed him in verse:

“ke nu kammantā karīyanti,
“What kind of work do you do

bhikkhu sālavane tava;
as a mendicant in the sal jungle?

yadekako araññaṃsmim,
How do you find enjoyment

ratim vindati gotamo”ti.
alone in the wilderness, Gotama?”

“na me vanasmim karaṇīyamatthi,
“There's nothing I need to do in the jungle;

ucchinnamūlaṃ me vanaṃ visūkaṃ;
my jungle's cut down at the root, it's withered away.

svāhaṃ vane nibbanatho visallo,
With jungle cleared and free of thorns,

eko rame aratiṃ vippahāyā”ti.
I enjoy being alone in the jungle, having given up discontent.”

evaṃ vutte, navakammikabhāradvājo brāhmaṇo bhagavantam etadavoca:
When he had spoken, the brahmin Bhāradvāja the Builder said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

samyutta nikāya 7
Linked Discourses 7

2. upāsakavagga
2. Lay Followers

18. kaṭṭhahārasutta
18. Collecting Firewood

ekaṃ samayaṃ bhagavā kosalesu viharati aññatarasmim vanasaṇḍe.
At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

tena kho pana samayena aññatarassa bhāradvājagottassa brāhmaṇassa sambahulā antevāsikā kaṭṭhahārakā māṇavakā yena vanasaṇḍo tenupasaṅkamimsu; upasaṅkamtivā addasaṃsu bhagavantam tasmim vanasaṇḍe nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. disvāna yena bhāradvājagotto brāhmaṇo tenupasaṅkamimsu; upasaṅkamtivā bhāradvājagottam brāhmaṇam etadavocum:

Then several youths, students of one of the Bhāradvāja brahmins, approached a forest grove while collecting firewood. They saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there. Seeing this, they went up to Bhāradvāja and said to him,

“yagge bhavaṃ jāneyyāsi.
“Please sir, you should know this.

asukasmim vanasaṇḍe samaṇo nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā”.

In such and such a forest grove the ascetic Gotama is sitting down cross-legged, with his body straight, and mindfulness established right there.”

atha kho bhāradvājagotto brāhmaṇo tehi māṇavakehi saddhim yena so vanasaṇḍo tenupasaṅkami.

Then Bhāradvāja together with those students went to that forest grove

addasā kho bhagavantam tasmim vanasaṇḍe nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

where he saw the Buddha sitting down cross-legged, with his body straight, and mindfulness established right there.

disvāna yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam gāthāya ajjhabhāsi:

He went up to the Buddha and addressed him in verse:

“gambhīrarūpe bahubherave vane,
“Deep in the jungle so full of terrors,

suññaṃ araññaṃ vijanaṃ vigāhiya;
you’ve plunged into the empty, desolate wilderness.

aniñjamānena t̥hiteṇa vaggunā,
Still, steady, and graceful:

sucārurūpaṃ vata bhikkhu jhāyasi.
how beautifully you meditate, mendicant!

na yattha gītaṃ napi yattha vādiṃ,
Where there is no song or music,

eko araṇṇe vanavassito muni;
a lonely sage resorts to the wilderness.

accherarūpaṃ paṭibhāti maṃ idaṃ,
This strikes me as an amazing thing,

yadekako pītimano vane vase.
that you dwell so joyfully alone in the jungle.

maññāmaḥaṃ lokādhīpatisahabyataṃ,
I suppose you wish to be reborn in the company

ākaṅkhamāno tidiṃ anuttaraṃ;
of the supreme sovereign of the heaven of the Three and Thirty.

kasmā bhavaṃ vijānamaraṇṇamassito,
Is that why you resort to the desolate wilderness,

tapo idha kubbasi brahmapattiyā”ti.
to practice austerities for attaining Brahmā?”

“yā kāci kaṅkhā abhinandanā vā,
“Any wishes and hopes that are always attached

anekadhātūsu puthū sadāsītā;
to the many and various realms—

aññāṇamūlappabhavā pajappitā,
the yearnings sprung from the root of unknowing—

sabbā mayā byantikātā samūlikā.
I’ve eliminated them all down to the root.

svāhaṃ akaṅkho asito anūpayo,
So I’m wishless, unattached, disengaged;

sabbesu dhammesu visuddhadassano;
amongst all things, my vision is clear.

pappuyya sambodhimanuttaraṃ sivaṃ,
I’ve attained the state of grace, the supreme awakening;

jhāyāmaḥaṃ brahma raho visārado”ti.
I meditate alone, brahmin, and self-assured.”

evaṃ vutte, bhāradvājagotto brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, Bhāradvāja said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

saṃyutta nikāya 7
Linked Discourses 7

2. upāsakavagga
2. Lay Followers

19. mātuposakasutta
19. The Brahmin Who Provided for His Mother

sāvattthinidānaṃ.

At Sāvattthī.

atha kho mātuposako brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then a brahmin who provided for his mother went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mātuposako brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“ahañhi, bho gotama, dhammena bhikkhaṃ pariyesāmi, dhammena bhikkhaṃ pariyesitvā mātāpitāro posemi.

“Master Gotama, I seek alms by legitimate means, which I use to provide for my mother and father.

kaccāhaṃ, bho gotama, evaṅkārī kiccakārī homī”ti?

In doing so, am I doing my duty?”

“taggha tvaṃ, brāhmaṇa, evaṅkārī kiccakārī hosi.

“Indeed, brahmin, in so doing you are doing your duty.

yo kho, brāhmaṇa, dhammena bhikkhaṃ pariyesati, dhammena bhikkhaṃ pariyesitvā mātāpitāro poseti, bahuṃ so puññaṃ pasavatīti.

Whoever seeks alms by legitimate means, and uses them to provide for their mother and father makes much merit.

yo mātaraṃ pitaraṃ vā,

A mortal provides for their mother

macco dhammena posati;

and father by legitimate means;

tāya naṃ pāricariyāya,

because they look after

mātāpitūsu paṇḍitā;

their parents like this,

idheva naṃ pasamsanti,

they’re praised in this life by the astute,

pecca sagge pamodati”ti.

and they depart to rejoice in heaven.”

evaṃ vutte, mātuposako brāhmaṇo bhagavantaṃ etadavoca:

When he said this, the brahmin who provided for his mother said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

samyutta nikāya 7

Linked Discourses 7

2. upāsakavagga

2. Lay Followers

20. bhikkhakasutta

20. A Beggar

sāvattthinidānaṃ.

At Sāvattthī.

atha kho bhikkhako brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then a begging brahmin went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho bhikkhako brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“ahampi kho, bho gotama, bhikkhako, bhavampi bhikkhako, idha no kiṃ nānākaraṇaṃ”ti?

“Master Gotama, both you and I are beggars. What, then, is the difference between us?”

“na tena bhikkhako hoti,

“You don’t become a beggar

yāvatā bhikkhate pare;

just by begging from others.

vissaṃ dhammaṃ samādāya,

Someone who has accepted domestic responsibilities

bhikkhu hoti na tāvatā.

has not yet become a mendicant.

yodha puññaṇca pāpaṇca,

But one living a spiritual life

bāhitvā brahmacariyaṃ;

who has shunned both good and bad,

saṅkhāya loke carati,

having considered, they live in this world:

sa ve bhikkhūti vuccatī”ti.

that’s who’s called a mendicant.”

evam vutte, bhikkhako brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, the begging brahmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

samyutta nikāya 7

Linked Discourses 7

2. upāsakavagga

2. Lay Followers

21. saṅgāravasutta

21. With Saṅgārava

sāvatthiniḍānaṃ.

At Sāvatthī.

tena kho pana samayena saṅgāravo nāma brāhmaṇo sāvatthiyaṃ paṭivasati

udakasuddhiko, udakena parisuddhiṃ pacceti, sāyaṃ pātaṃ

udakorohanānuyogamanuyutto viharati.

Now at that time there was a brahmin named Saṅgārava staying in Sāvatthī. He practiced purification by water, believing in purification by water. He lived committed to the practice of immersing himself in water at dawn and dusk.

atha kho āyasmā ānando pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattḥim piṇḍāya pāvīsi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattḥi for alms.

sāvattḥiyam piṇḍāya caritvā pacchābhattam piṇḍapātapatikanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṁ nisīdi. ekamantaṁ nisinno kho āyasmā ānando bhagavantam etadavoca:

He wandered for alms in Sāvattḥi. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, saṅgāravo nāma brāhmaṇo sāvattḥiyam paṭivasati udakasuddhiko, udakena suddhim pacceti, sāyam pātam udakorohanānuyogamanuyutto viharati.

“Sir, there is a brahmin named Saṅgārava staying in Sāvattḥi. He practices purification by water, believing in purification by water. He lives committed to the practice of immersing himself in water at dawn and dusk.

sādhū, bhante, bhagavā yena saṅgāravassa brāhmaṇassa nivesanaṁ tenupasaṅkamatū anukampaṁ upādāyā”ti.

Please visit him at his home out of compassion.”

adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena saṅgāravassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Saṅgārava, and sat down on the seat spread out.

atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi.

Then the brahmin Saṅgārava went up to the Buddha, and exchanged greetings with him.

sammodanīyam katham saraṇīyam vītisāretvā ekamantaṁ nisīdi. ekamantaṁ nisinnaṁ kho saṅgāravam brāhmaṇam bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“saccaṁ kira tvam, brāhmaṇa, udakasuddhiko, udakena suddhim paccesi, sāyam pātam udakorohanānuyogamanuyutto viharasī”ti?

“Is it really true, brahmin, that you practice purification by water, believing in purification by water; that you live committed to the practice of immersing yourself in water at dawn and dusk?”

“evam, bho gotama”.

“Yes, Master Gotama.”

“kiṃ pana tvam, brāhmaṇa, atthavaṣaṁ sampassamāno udakasuddhiko, udakasuddhim paccesi, sāyam pātam udakorohanānuyogamanuyutto viharasī”ti?

“But brahmin, for what reason do you practice purification by water?”

“idha me, bho gotama, yaṁ divā pāpakammaṁ kataṁ hoti, taṁ sāyam nhānena pavāhemi, yaṁ rattim pāpakammaṁ kataṁ hoti taṁ pātam nhānena pavāhemi.

“It’s because, Master Gotama, whatever bad deeds I’ve done during the day I wash off by bathing at dusk; and whatever bad deeds I’ve done during the night, I wash off by bathing at dawn.

imaṁ khvāhaṁ, bho gotama, atthavaṣaṁ sampassamāno udakasuddhiko, udakena suddhim paccemi, sāyam pātam udakorohanānuyogamanuyutto viharāmi”ti.

That’s the reason why I practice purification by water.”

“dhammo rahado brāhmaṇa sīlatittho,

“The teaching is a lake with shores of ethics, brahmin,

anāvilo sabbhi satam pasattho;

unclouded, praised by the fine to the good.

yattha have vedaguno sinātā,
There the knowledge-masters go to bathe,

anallagattāva taranti pārān”ti.
and cross to the far shore without getting wet.”

evaṃ vutte, saṅgāravo brāhmaṇo bhagavantam etadavoca:
When he had spoken, Saṅgārava said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

saṃyutta nikāya 7
Linked Discourses 7

2. upāsakavagga
2. Lay Followers

22. khomadussasutta
22. At Khomadussa

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sakkesu viharati khomadussaṃ nāmaṃ sakyānaṃ nigamo.
At one time the Buddha was staying in the land of the Sakyans, where they have a town named Khomadussa.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya khomadussaṃ
nigamaṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Khomadussa for alms.

tēna kho pana samayena khomadussakā brāhmaṇagahapatikā sabhāyaṃ sannipatitā
honti kenacideva karaṇīyena, devo ca ekamekaṃ phusāyati.
Now at that time the brahmins and householders of Khomadussa were gathered in the council hall for some business, while a gentle rain drizzled down.

atha kho bhagavā yena sā sabhā tenupasaṅkami.
Then the Buddha approached that council.

addasaṃsu khomadussakā brāhmaṇagahapatikā bhagavantam dūratova
āgacchantaṃ.
The brahmins and householders saw the Buddha coming off in the distance,

disvāna etadavocum:
and said,

“ke ca muṇḍakā samaṇakā, ke ca sabhāddhammaṃ jānissanti”ti?
“Who are these shavelings, these fake ascetics? Don’t they understand the council rules?”

atha kho bhagavā khomadussake brāhmaṇagahapatike gāthāya ajjhabhāsi:
Then the Buddha addressed the brahmins and householders of Khomadussa in verse:

“nesā sabhā yattha na santi santo,
“If good people are not present it is no true council;

santo na te ye na vadanti dhammaṃ;
and those whose speak against principle are not good people.

rāgañca dosaṇca pahāya moham,
Having given up greed, hate, and delusion,

dhammaṃ vadantā ca bhavanti santo”ti.
speakers of principle are good people.”

evaṃ vutte, khomadussakā brāhmaṇagahapatikā bhagavantam etadavocum:

When he had spoken, the brahmins and householders of Khomadussa said to the Buddha,

“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 dakkhanū’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsita.

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 ajjatangge paṇupete saraṇaṃ gate”ti.

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

upāsakavaggo dutiyo.

kasi udayo devahito,

aññataramahāsālaṃ;

mānathaddhaṃ paccanīkaṃ,

navakammi kaṭṭhahāraṃ;

mātuposakaṃ bhikkhako,

saṅgāravo ca khomadussena dvādasāti.

brāhmaṇasaṃyuttaṃ samattaṃ.

The Linked Discourses with Brahmins are complete.