

Brahmāyusutta

With Brahmāyu

Evam me sutam—

So I have heard.

ekam samayam bhagavā videhesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi.

*At one time the Buddha was wandering in the land of the Videhans together with a large Saṅgha of five hundred mendicants.*

Tena kho pana samayena brahmāyu brāhmaṇo mithilāyaṃ paṭivasati jinno vuḍḍho mahallako addhagato vayoanupatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

*Now at that time the brahmin Brahmāyu was residing in Mithilā. He was old, elderly, and senior, advanced in years, having reached the final stage of life; he was a hundred and twenty years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.*

Assosi kho brahmāyu brāhmaṇo:

*He heard:*

“samano khalu bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi.

*“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is wandering in the land of the Videhans, together with a large Saṅgha of around five hundred mendicants.*

Taṃ kho pana bhavantaṃ 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.’*

So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanusam sayam abhiññā sacchikatvā pavedeti.

*He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.*

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

*He explains a teaching that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.*

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

*It’s good to see such perfected ones.”*

Tena kho pana samayena brahmāyussa brāhmaṇassa uttaro nāma māṇavo antevāsī hoti tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

*Now at that time the brahmin Brahmāyu had a student named Uttara. He too had mastered the Vedic curriculum.*

Atha kho brahmāyu brāhmaṇo uttaram māṇavaṃ āmantesi:

*Brahmāyu told Uttara of the Buddha’s presence in the land of the Videhans, and added:*

“ayaṃ, tāta uttara, samaṇo gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi.

Taṃ kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

‘itipi so bhagavā araham sammāsambuddho ... pe ...

sādhu kho pana tathārūpānam arahatam dassanam hoti’ti.

Ehi tvam, tāta uttara, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇam gotamam jānāhi, yadi vā taṃ bhavantam gotamam tathā santamyeva saddo abbhuggato, yadi vā no tathā;

*“Please, dear Uttara, go to the ascetic Gotama and find out whether or not he lives up to his reputation.”*

yadi vā so bhavam gotamo tādiso, yadi vā na tādiso.

Tathā mayam taṃ bhavantam gotamam vedissāmā’ti.

*“Through you I shall learn about Master Gotama.”*

“Yathā katham paṇāham, bho, taṃ bhavantam gotamam jānissāmi yadi vā taṃ bhavantam gotamam tathā santamyeva saddo abbhuggato, yadi vā no tathā;

*“But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?”*

yadi vā so bhavam gotamo tādiso, yadi vā na tādiso”ti.

“Āgatāni kho, tāta uttara, amhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaṇṇā.

*“Dear Uttara, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.”*

Sace agāram ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pappatto sattaratanasamannāgato.

*“If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.”*

Tassimāni satta ratanāni bhavanti, seyyathidaṃ—

*“He has the following seven treasures:*

cakkaratanam, hatthiratanam, assaratanam, maṇiratanam, itthiratanam, gahapatiratanam, pariṇāyakaratanameva sattamam.

*the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.”*

Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.

*“He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.”*

So imam pathaviṃ sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.

*“After conquering this land girt by sea, he reigns by principle, without rod or sword.”*

Sace kho pana agāasmā anagāriyam pabbajati, araham hoti sammāsambuddho loka vivattacchado.

*“But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.”*

Aham kho pana, tāta uttara, mantānam dātā;

*“But, dear Uttara, I am the one who gives the hymns,”*

tvam mantānam paṭiggahetā’ti.

*“and you are the one who receives them.”*

“Evam, bho”ti kho uttaro māṇavo brahmāyussa brāhmaṇassa paṭissutvā utthāyāsanaṁ brahmāyupamāṇaṁ abhivādetvā padakkhiṇaṁ katvā videhesu yena bhagavā tena cārikaṁ pakkāmi.

*“Yes, sir,” replied Uttara. He got up from his seat, bowed, and respectfully circled Brahmāyu before setting out for the land of the Videhans where the Buddha was wandering.*

Anupubbena cārikaṁ caramāno yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavatā saddhiṁ sammodi.

*Traveling stage by stage, he came to the Buddha and exchanged greetings with him.*

Sammodanīyaṁ kathaṁ saraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.

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

Ekamantaṁ nisinno kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samānnesi.

*and scrutinized his body for the thirty-two marks of a great man.*

Addasā kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve.

*He saw all of them except for two,*

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—  
*which he had doubts about:*

kosohite ca vatthaguyhe pahūtajivhatāya ca.

*whether the private parts are retracted, and the largeness of the tongue.*

Atha kho bhagavato etadahosi:

*Then it occurred to the Buddha,*

“passati kho me ayaṁ uttaro māṇavo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve.

*“This brahmin student Uttara sees all the marks except for two,*

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—  
*which he has doubts about:*

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.

*whether the private parts are retracted, and the largeness of the tongue.”*

Atha kho bhagavā tathārūpaṁ iddhābhisaṅkhāraṁ abhisāṅkhāsi yathā addasa uttaro māṇavo bhagavato kosohitaṁ vatthaguyhaṁ.

*So the Buddha used his psychic power to will that Uttara would see his retracted private parts.*

Atha kho bhagavā jivhaṁ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi naḷātamaṇḍalaṁ jivhāya chādesi.

*And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.*

Atha kho uttarassa māṇavassa etadahosi:

*Then Uttara thought,*

“samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi.

*“The ascetic Gotama possesses the thirty-two marks.*

Yannūnāhaṁ samaṇaṁ gotamaṁ anubandheyyaṁ, iriyāpathamassa passeyyaṁ”ti.

*Why don’t I follow him and observe his deportment?”*

Atha kho uttaro māṇavo sattamāsāni bhagavantam anubandhi chāyāva anapāyini.

*So Uttara followed the Buddha like a shadow for seven months.*

Atha kho uttaro māṇavo sattannaṁ māsānaṁ accayena videhesu yena mithilā tena cārikaṁ pakkāmi.

*When seven months had passed he set out wandering towards Mithilā.*

Anupubbena cārikaṃ caramāno yena mithilā yena brahmāyu brāhmaṇo  
tenupasaṅkami; upasaṅkamitvā brahmāyup brāhmaṇaṃ abhivādetvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ brahmāyu brāhmaṇo etadavoca:  
*There he approached the brahmin Brahmāyu, bowed, and sat down to one side. Brahmāyu said to him,*

“kacci, tāta uttara, taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, no aññathā?”  
*“Well, dear Uttara, does Master Gotama live up to his reputation or not?”*

Kacci pana so bhavaṃ gotamo tādiso, no aññādiso”ti?

“Tathā santaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā;  
*“He does, sir.*

tādisova so bhavaṃ gotamo, no aññādiso.

Samannāgato ca so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi.  
*Master Gotama possesses the thirty-two marks.*

Suppatiṭṭhitapādo kho pana bho bhavaṃ gotamo;  
*He has well-planted feet.*

idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (1)

Heṭṭhā kho pana tassa bhoto gotamassa pādālesu cakkāni jātāni sahaṣṣārāni  
sanēmikāni sanābhikāni sabbākāraparipūrāni ... (2)  
*On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.*

Āyatapaṇhi kho pana so bhavaṃ gotamo ... (3)  
*He has projecting heels.*

Dīghaṅguli kho pana so bhavaṃ gotamo ... (4)  
*He has long fingers.*

Mudutalunahatthapādo kho pana so bhavaṃ gotamo ... (5)  
*His hands and feet are tender.*

Jālahatthapādo kho pana so bhavaṃ gotamo ... (6)  
*His hands and feet cling gracefully.*

Ussaṅkhapādo kho pana so bhavaṃ gotamo ... (7)  
*His feet are arched.*

Enījaṅgho kho pana so bhavaṃ gotamo ... (8)  
*His calves are like those of an antelope.*

Ṭhitako kho pana so bhavaṃ gotamo anonamanto ubhohi pāṇitalehi jaṇṇukāni  
parimasati parimajjati ... (9)  
*When standing upright and not bending over, the palms of both hands touch the knees.*

Kosohitavatthaguyho kho pana so bhavaṃ gotamo ... (10)  
*His private parts are retracted.*

Suvaṇṇavaṇṇo kho pana so bhavaṃ gotamo kañcanasannibhattaco ... (11)  
*He is gold colored; his skin has a golden sheen.*

Sukhumacchavi kho pana so bhavaṃ gotamo. Sukhumattā chaviyā rajojallaṃ kāye  
na upalimpati ... (12)  
*He has delicate skin, so delicate that dust and dirt don't stick to his body.*

Ekekalomo kho pana so bhavaṃ gotamo; ekekāni lomāni lomakūpesu jātāni ... (13)  
*His hairs grow one per pore.*

Uddhaggalomo kho pana so bhavaṃ gotamo; uddhaggāni lomāni jātāni nīlāni  
añjanavaṇṇāni kuṇḍalāvattāni dakkhiṇāvattakajātāni ... (14)

*His hairs stand up; they're blue-black and curl clockwise.*

Brahmuḥjugatto kho pana so bhavaṃ gotamo ... (15)

*His body is as straight as Brahmā's.*

Sattussado kho pana so bhavaṃ gotamo ... (16)

*He has bulging muscles in seven places.*

Sīhapubbaddhakāyo kho pana so bhavaṃ gotamo ... (17)

*His chest is like that of a lion.*

Citantaraṃso kho pana so bhavaṃ gotamo ... (18)

*The gap between the shoulder-blades is filled in.*

Nigrodhapaṇiṇḍalo kho pana so bhavaṃ gotamo; yāvatakvassa kāyo tāvatakvassa  
byāmo, yāvatakvassa byāmo tāvatakvassa kāyo ... (19)

*He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.*

Samavattakkhandho kho pana so bhavaṃ gotamo ... (20)

*His torso is cylindrical.*

Rasaggasaggī kho pana so bhavaṃ gotamo ... (21)

*He has an excellent sense of taste.*

Sīhahanu kho pana so bhavaṃ gotamo ... (22)

*His jaw is like that of a lion.*

Cattālīsadanto kho pana so bhavaṃ gotamo ... (23)

*He has forty teeth.*

Samadanto kho pana so bhavaṃ gotamo ... (24)

*His teeth are even.*

Aviraḷadanto kho pana so bhavaṃ gotamo ... (25)

*His teeth have no gaps.*

Susukkadāṭho kho pana so bhavaṃ gotamo ... (26)

*His teeth are perfectly white.*

Paḥūtajivho kho pana so bhavaṃ gotamo ... (27)

*He has a large tongue.*

Brahmassaro kho pana so bhavaṃ gotamo karavikabhāṇī ... (28)

*He has the voice of Brahmā, like a cuckoo's call.*

Abhinīlanetto kho pana so bhavaṃ gotamo ... (29)

*His eyes are deep blue.*

Gopakhumo kho pana so bhavaṃ gotamo ... (30)

*He has eyelashes like a cow's.*

Unnā kho panassa bhoto gotamassa bhamukantare jātā odātā mudutūlasannibhā ...  
(31)

*Between his eyebrows there grows a tuft, soft and white like cotton-wool.*

Uṇḥisaṁso kho pana so bhavaṃ gotamo; idampi tassa bhoto gotamassa  
mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (32)

*His head is shaped like a turban.*

Imehi kho, bho, so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato.

*These are the thirty-two marks of a great man possessed by Master Gotama.*

Gacchanto kho pana so bhavaṃ gotamo dakkhiṇeneva pādena paṭhamaṃ pakkamati.

*When he's walking he takes the first step with the right foot.*

So nātidūre pādaṃ uddharati, nāccāsanne pādaṃ nikkhipati;  
*He doesn't lift his foot too far or place it too near.*

so nātisīghaṃ gacchati, nātisaṇikaṃ gacchati;  
*He doesn't walk too slow or too fast.*

na ca adduvena adduvaṃ saṅghaṭṭento gacchati, na ca gopphakena gopphakaṃ saṅghaṭṭento gacchati.  
*He walks without knocking his knees or ankles together.*

So gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti; na satthiṃ sannāmeti, na satthiṃ vināmeti.  
*When he's walking he keeps his thighs neither too straight nor too bent, neither too tight nor too loose.*

Gacchato kho pana tassa bhoto gotamassa adharakāyova iñjati, na ca kāyabalena gacchati.  
*When he walks, only the lower half of his body moves, and he walks effortlessly.*

Apalokento kho pana so bhavaṃ gotamo sabbakāyeneva apaloketi;  
*When he turns to look he does so with the whole body.*

so na uddhaṃ ulloketi, na adho oloketi;  
*He doesn't look directly up or down.*

na ca vipekkhamāno gacchati, yugamattañca pekkhati; tato cassa uttari anāvaṭaṃ ṇānadassanaṃ bhavati.  
*He doesn't look all around while walking, but focuses a plough's length in front. Beyond that he has unhindered knowledge and vision.*

So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti; na kāyaṃ sannāmeti, na kāyaṃ vināmeti.  
*When entering an inhabited area he keeps his body neither too straight nor too bent, neither too tight nor too loose.*

So nātidūre nāccāsanne āsanassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmim kāyaṃ pakkipati.  
*He turns around neither too far nor too close to the seat. He doesn't lean on his hand when sitting down. And he doesn't just plonk his body down on the seat.*

So antaraghare nisinno samāno na hatthakukkuccaṃ āpajjati, na pādakukkuccaṃ āpajjati;  
*When sitting in inhabited areas he doesn't fidget with his hands or feet.*

na adduvena adduvaṃ āropetvā nisīdati; na ca gopphakena gopphakaṃ āropetvā nisīdati;  
*He doesn't sit with his knees or ankles crossed.*

na ca pāṇinā hanukaṃ upadahitvā nisīdati.  
*He doesn't sit with his hand holding his chin.*

So antaraghare nisinno samāno na chambhati na kampati na vedhati na paritassati. So achambhī akampī avedhī aparitassī vigatalomahaṃso.  
*When sitting in inhabited areas he doesn't cower or shake or tremble or get anxious, and so he is not nervous at all.*

Vivekavatto ca so bhavaṃ gotamo antaraghare nisinno hoti.  
*When sitting in inhabited areas he still practices seclusion.*

So pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti.  
*When receiving water for rinsing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.*

So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ.  
*He receives neither too little nor too much water.*

So na khulukhulukārakam pattam dhovati, na samparivattakam pattam dhovati, na pattam bhūmiyam nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti.

*He rinses the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to rinse his hands; his hands and bowl are rinsed at the same time.*

So pattodakam chaḍḍeti nātīdūre nāccāsanne, na ca vicchaḍḍayamāno.

*He doesn't throw the bowl rinsing water away too far or too near, or splash it about.*

So odanam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti.

*When receiving rice, he holds the bowl neither too straight nor too bent, neither too close nor too loose.*

So odanam paṭiggaṇhāti nātithokam nātibahum.

*He receives neither too little nor too much rice.*

Byañjanam kho pana bhavam gotamo byañjanamattāya āhāreti, na ca byañjanena ālopaṃ atināmeti.

*He eats sauce in a moderate proportion, and doesn't spend too much time saucing his portions.*

Dvattikkhattum kho bhavam gotamo mukhe ālopaṃ samparivattetvā ajjhoharati;

*He chews over each portion two or three times before swallowing.*

na cassa kāci odanamiñjā asambhinnā kāyam pavisati, na cassa kāci odanamiñjā mukhe avasitthā hoti;

*But no grain of rice enters his body unchewed, and none remain in his mouth.*

athāparam ālopaṃ upanāmeti.

*Only then does he raise another portion to his lips.*

Rasapaṭisaṃvedī kho pana so bhavam gotamo āhāraṃ āhāreti, no ca rasarāgaṭisaṃvedī.

*He eats experiencing the taste, but without experiencing greed for the taste.*

Aṭṭhaṅgasamannāgatam kho pana so bhavam gotamo āhāraṃ āhāreti—

*He eats food thinking of eight reasons:*

neva davāya, na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa thitīyā yāpanāya, vihiṃsūparatīyā brahmacariyānuggahāya: ‘iti purāṇaṇca vedanaṃ paṭihankhāmi navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhaviṃssati anavajjatā ca phāsuvihāro cā’ti.

*‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’*

So bhuttāvī pattodakam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti.

*After eating, when receiving water for washing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.*

So pattodakam chaḍḍeti nātīdūre nāccāsanne, na ca vicchaḍḍayamāno.

*He receives neither too little nor too much water.*

So na khulukhulukārakam pattam dhovati, na samparivattakam pattam dhovati, na pattam bhūmiyam nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti.

*He washes the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to wash his hands; his hands and bowl are washed at the same time.*

So pattodakam chaḍḍeti nātīdūre nāccāsanne, na ca vicchaḍḍayamāno.

*He doesn't throw the bowl washing water away too far or too near, or splash it about.*

So bhuttāvī na pattam bhūmiyaṃ nikkhipati nātidūre nāccāsanne, na ca anattiko pattena hoti, na ca ativelānurakkhī pattasmiṃ.

*After eating he doesn't put the bowl on the ground too far away or too close. He's not careless with his bowl, nor does he spend too much time on it.*

So bhuttāvī muhuttaṃ tuṇhī nisīdati, na ca anumodanassa kālamatināmeti.

*After eating he sits for a while in silence, but doesn't wait too long to give the verses of appreciation.*

So bhuttāvī anumodati, na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ patikaṅkhati;

*After eating he expresses appreciation without criticizing the meal or expecting another one.*

aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejēti sampahaṃseti.

*Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.*

So taṃ parisam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkamati.

*Then he gets up from his seat and leaves.*

So nātisīghaṃ gacchati, nātisaṇikaṃ gacchati, na ca mucchitukāmo gacchati;

*He walks neither too fast nor too slow, without wanting to get out of there.*

na ca tassa bhoto gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti na ca accokkaṭṭhaṃ, na ca kāyasmaṃ allīnaṃ na ca kāyasmā apakaṭṭhaṃ;

*He wears his robe on his body neither too high nor too low, neither too tight nor too loose.*

na ca tassa bhoto gotamassa kāyamhā vāto cīvaraṃ apavahati;

*The wind doesn't blow his robe off his body.*

na ca tassa bhoto gotamassa kāye rajojallaṃ upalimpati.

*And dust and dirt don't stick to his body.*

So ārāmagato nisīdati paññatte āsane. Nisajja pāde pakkhāleti;

*When he has gone to the monastery he sits on a seat spread out and washes his feet.*

na ca so bhavaṃ gotamo pādamaṇḍanānuyogamanuyutto viharati.

*But he doesn't waste time with pedicures.*

So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

*When he has washed his feet, he sits down cross-legged, with his body straight, and establishes mindfulness right there.*

So neva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti;

*He has no intention to hurt himself, hurt others, or hurt both.*

attahitaparahitubhayahitasabbalokahitameva so bhavaṃ gotamo cintento nisinno hoti.

*He only wishes for the welfare of himself, of others, of both, and of the whole world.*

So ārāmagato parisati dhammaṃ deseti, na taṃ parisam ussādeti, na taṃ parisam apasādeti;

*In the monastery when he teaches Dhamma to an assembly, he neither flatters them nor rebukes them.*

aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejēti sampahaṃseti.

*Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.*

Aṭṭhaṅgasamannāgato kho panassa bhoto gotamassa mukhato ghoso niccharati—

*His voice has eight qualities:*



vissattho ca, viññeyyo ca, mañju ca, savaṇīyo ca, bindu ca, avisārī ca, gambhīro ca, ninnādī ca.

*it is clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant.*

Yathāparisaṃ kho pana so bhavaṃ gotamo sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati.

*He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly.*

Te tena bhotā gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanaṃ pakkamanti avalokayamānāyeva avijahitattā.

*And when they've been inspired with a Dhamma talk by Master Gotama they get up from their seats and leave looking back at him alone, and not forgetting their lesson.*

Addasāma kho mayaṃ, bho, taṃ bhavaṃ gotamaṃ gacchantaṃ, addasāma thitaṃ, addasāma antaragharaṃ pavisantaṃ, addasāma antaraghare nisinnaṃ tuṇhībhūtaṃ, addasāma antaraghare bhuñjantaṃ, addasāma bhuttāviṃ nisinnaṃ tuṇhībhūtaṃ, addasāma bhuttāviṃ anumodantaṃ, addasāma āramaṃ gacchantaṃ, addasāma āramagataṃ nisinnaṃ tuṇhībhūtaṃ, addasāma āramagataṃ parisati dhammaṃ desentaṃ.

*I have seen Master Gotama walking and standing; entering inhabited areas, and sitting and eating there; sitting silently after eating, and expressing appreciation; going to the monastery, sitting silently there, and teaching Dhamma to an assembly there.*

Ediso ca ediso ca so bhavaṃ gotamo, tato ca bhiyyo"ti.

*Such is Master Gotama; such he is and more than that."*

Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udāneti:

*When he had spoken, the brahmin Brahmāyu got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and uttered this aphorism 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 sammāsambuddhassāti.

*Homage to that Blessed One, the perfected one, the fully awakened Buddha!*

Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena samāgaccheyyāma?

Appeva nāma siyā kocideva kathāsallāpo"ti.

*Hopefully, some time or other I'll get to meet him, and we can have a discussion."*

Atha kho bhagavā videhesu anupubbena cārikaṃ caramāno yena mithilā tadavasari.

*And then the Buddha, traveling stage by stage in the Videhan lands, arrived at Mithilā,*

Tatra sudaṃ bhagavā mithilāyaṃ viharati maghadevaambavane.

*where he stayed in the Makhādeva Mango Grove.*

Assosuṃ kho mithileyyakā brāhmaṇagahapatikā:

*The brahmins and householders of Mithilā heard:*

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi mithilāyaṃ anupatto, mithilāyaṃ viharati maghadevaambavane.

*“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Mithilā, where he is staying in the Makhādeva Mango Grove.*

Taṃ kho pana bhavaṃ 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.’*

So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussam sayam abhiññā sacchikatvā pavedeti.

*He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.*

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

*He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.*

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’ti.

*It’s good to see such perfected ones.”*

Atha kho mithileyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tunhībhūtā ekamantaṃ nisīdimsu.

*Then the brahmins and householders of Mithilā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.*

Assosi kho brahmāyū brāhmaṇo: “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito mithilaṃ anupatto, mithilāyaṃ viharati maghadevaambavane”ti.

*The brahmin Brahmāyū also heard that the Buddha had arrived.*

Atha kho brahmāyū brāhmaṇo sambahulehi sāvakehi saddhiṃ yena maghadevaambavanaṃ tenupasaṅkami.

*So he went to the Makhādeva Mango Grove together with several disciples.*

Atha kho brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi:

*Not far from the grove he thought,*

“na kho metaṃ patirūpaṃ yohaṃ pubbe appaṭisaṃvidito samaṇaṃ gotamaṃ dassanāya upasaṅkameyyan”ti.

*“It wouldn’t be appropriate for me to go to see the ascetic Gotama without first letting him know.”*

Atha kho brahmāyū brāhmaṇo aññataraṃ māṇavakaṃ āmantesi:

*So he addressed one of his students:*

“ehi tvam, māṇavaka, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā mama vacanena samaṇaṃ gotamaṃ appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā:

*“Here, student, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.*

‘brahmāyū, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”ti.

Evañca vadehi:

*And then say:*

‘brahmāyu, bho gotama, brāhmaṇo jinno vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

*‘Master Gotama, the brahmin Brahmāyu is old, elderly, and senior, advanced in years, having reached the final stage of life; he is a hundred and twenty years old. He has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.*

Yāvātā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati—

*Of all the brahmins and householders residing in Mithilā, Brahmāyu is said to be the foremost in*

yadidaṃ bhogehi;  
*wealth,*

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ mantehi;  
*hymns,*

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ āyunā ceva yasasā ca.  
*lifespan, and fame.*

So bhoto gotamassa dassanakāmo’’ti.  
*He wants to see Master Gotama.’’*

‘‘Evaṃ, bho’’ti kho so māṇavako brahmāyussa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*‘‘Yes, sir,’’ that student replied. He did as he was asked, and the Buddha said,*

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsī. Ekamantaṃ ṭhito kho so māṇavako bhagavantaṃ etadavoca:

‘‘brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;

evaṇca vadeti:

‘brahmāyu, bho gotama, brāhmaṇo jinno vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Yāvātā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ bhogehi;

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ mantehi;

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ āyuna ceva yasasā ca.

So bhoto gotamassa dassanakāmo””ti.

“Yassadāni, māṇava, brahmāyu brāhmaṇo kālaṃ maññatī”ti.

*“Please, student, let Brahmāyu come when he’s ready.”*

Atha kho so māṇavako yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamitvā brahmāyuṃ brāhmaṇaṃ etadavoca:

*The student went back to Brahmāyu and said to him,*

“katāvakāso khomhi bhavatā samaṇena gotamena.

*“Your request for an audience with the ascetic Gotama has been granted.*

Yassadāni bhavaṃ kālaṃ maññatī”ti.

*Please go at your convenience.”*

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami.

*Then the brahmin Brahmāyu went up to the Buddha.*

Addasā kho sā parisā brahmāyuṃ brāhmaṇaṃ dūratova āgacchantaṃ.

*The assembly saw him coming off in the distance,*

Disvāna oramiya okāsamakāsi yathā taṃ ñātassa yasassino.

*and made way for him, as he was well-known and famous.*

Atha kho brahmāyu brāhmaṇo taṃ parisāṃ etadavoca:

*Brahmāyu said to that retinue,*

“alaṃ, bho.

*“Enough, gentlemen.*

Nisīdatha tumhe sake āsane.

*Please sit on your own seats.*

Idhāhaṃ samaṇassa gotamassa santike nisīdissāmī”ti.

*I shall sit here by the ascetic Gotama.”*

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodī.

*Then the brahmin Brahmāyu 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 brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesī.

*and scrutinized the Buddha’s body for the thirty-two marks of a great man.*

Addasā kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.

*He saw all of them except for two,*

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—  
*which he had doubts about:*

kosohite ca vatthaguyhe pahūtajivhatāya ca.

*whether the private parts are retracted, and the largeness of the tongue.*

Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi:

*Then Brahmāyu addressed the Buddha in verse:*

“Ye me dvattiṃsāti sutā,

*“I have learned of the thirty-two*

mahāpurisalakkhaṇā;  
*marks of a great man.*

Duve tesaṃ na passāmi,  
*There are two that I don't see*

bhoto kāyasmim gotama.  
*on the body of the ascetic Gotama.*

Kacci kosohitaṃ bhoto,  
*Are the private parts retracted,*

vatthaguyhaṃ naruttama;  
*O supreme person?*

Nārīsamānasavhayā,  
*Though called by a word of the feminine gender,*

kacci jivhā na dassakā.  
*perhaps your tongue is a manly one?*

Kacci pahūtajivhosi,  
*Perhaps your tongue is large,*

yathā taṃ jāniyāmase;  
*as we have been informed.*

Ninnāmayetaṃ pahūtaṃ,  
*Please stick it out in its full extent,*

kaṅkhaṃ vinaya no ise.  
*and so, O hermit, dispel my doubt.*

Diṭṭhadhammahitattāya,  
*For my welfare and benefit in this life,*

samparāyasukhāya ca;  
*and happiness in the next.*

Katāvakāsā pucchāma,  
*And I ask you to grant the opportunity*

yaṃ kiñci abhipatthitaṃ”ti.  
*to ask whatever I desire.”*

Atha kho bhagavato etadahosi:  
*Then the Buddha thought,*

“passati kho me ayaṃ brahmāyu brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni,  
yebhuyyena ṭhapetvā dve.  
*“Brahmāyu sees all the marks except for two,*

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—  
*which he has doubts about:*

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.  
*whether the private parts are retracted, and the largeness of the tongue.”*

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāsi yathā addasa  
brahmāyu brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ.  
*So the Buddha used his psychic power to will that Brahmāyu would see his retracted private parts.*

Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi  
nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.  
*And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.*

Atha kho bhagavā brahmāyūṃ brāhmaṇaṃ gāthāhi paccabhāsi:

*Then the Buddha replied to Brahmāyu in verse:*

“Ye te dvattiṃsāti sutā,

*“The thirty-two marks of a great man*

mahāpurisalakkhaṇā;

*that you have learned*

Sabbe te mama kāyasmim,

*are all found on my body:*

mā te kaṅkhāhu brāhmaṇa.

*so do not doubt, brahmin.*

Abhiññeyyaṃ abhiññātaṃ,

*I have known what should be known,*

bhāvetabbaṇca bhāvitam;

*and developed what should be developed,*

Pahātabbaṃ pahīnaṃ me,

*and given up what should be given up:*

tasmā buddhosmi brāhmaṇa.

*and so, brahmin, I am a Buddha.*

Diṭṭhadhammahitatthāya,

*For your welfare and benefit in this life,*

samparāyasukhāya ca;

*and happiness in the next:*

Katāvakāso pucchassu,

*I grant you the opportunity*

yaṃ kiñci abhipatthitaṃ”ti.

*to ask whatever you desire.”*

Atha kho brahmāyussa brāhmaṇassa etadahosi:

*Then Brahmāyu thought:*

“katāvakāso khomhi samanena gotamena.

*“My request has been granted.*

Kim nu kho ahaṃ samaṇaṃ gotamaṃ puccheyyaṃ:

*Should I ask him about*

‘diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ vā’”ti.

*what is beneficial in this life or the next?”*

Atha kho brahmāyussa brāhmaṇassa etadahosi:

*Then he thought,*

“kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ.

*“I’m well versed in the benefits that apply to this life,*

Aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti.

*and others ask me about this.*

Yannūnāhaṃ samaṇaṃ gotamaṃ samparāyikaṃ yeva atthaṃ puccheyyaṃ”ti.

*Why don’t I ask the ascetic Gotama about the benefit that specifically applies to lives to come?”*

Atha kho brahmāyū brāhmaṇo bhagavantam gāthāhi ajjhabhāsi:

*So Brahmāyu addressed the Buddha in verse:*

“Kathaṃ kho brāhmaṇo hoti,

*“How do you become a brahmin?*

kathaṃ bhavati vedagū;  
*And how do you become a knowledge master?*

Tevijjo bho kathaṃ hoti,  
*How a master of the three knowledges?*

sotthiyo kinti vuccati.  
*And how is one called a scholar?*

Arahaṃ bho kathaṃ hoti,  
*How do you become a perfected one?*

kathaṃ bhavati kevalī;  
*And how a consummate one?*

Muni ca bho kathaṃ hoti,  
*How do you become a sage?*

buddho kinti pavuccatī”ti.  
*And how is one declared to be awakened?”*

Atha kho bhagavā brahmāyūṃ brāhmaṇaṃ gāthāhi paccabhāsi:  
*Then the Buddha replied to Brahmāyu in verse:*

“Pubbenivāsaṃ yo vedi,  
*“One who knows their past lives,*

saggāpāyaṇca passati;  
*and sees heaven and places of loss,*

Atho jātikkhayaṃ patto,  
*and has attained the end of rebirth:*

abhiññā vosito muni.  
*that sage has perfect insight.*

Cittaṃ visuddhaṃ jānāti,  
*They know their mind is pure,*

muttaṃ rāgehi sabbaso;  
*completely freed from greed;*

Pahīnajātimaraṇo,  
*they’ve given up birth and death,*

brahmacariyassa kevalī;  
*and have completed the spiritual journey.*

Pāragū sabbadhammānaṃ,  
*Gone beyond all things,*

buddho tādi pavuccatī”ti.  
*such a one is declared to be awakened.”*

Evaṃ vutte, brahmāyū brāhmaṇo utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā  
bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi  
ca parisambāhati, nāmaṇca sāveti:

*When he said this, Brahmāyu got up from his seat and arranged his robe on one shoulder. He bowed with his head to the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name:*

“brahmāyū ahaṃ, bho gotama, brāhmaṇo;  
*“I am the brahmin Brahmāyu, Master Gotama!*

brahmāyū ahaṃ, bho gotama, brāhmaṇo”ti.  
*I am the brahmin Brahmāyu!”*

Atha kho sā parisā acchariyabbhutatittajātā ahosi:

*Then that assembly, their minds full of wonder and amazement, thought,*

“acchariyaṃ vata bho, abbhutaṃ vata bho.

*“It’s incredible, it’s amazing,*

Yatra hi nāmāyaṃ brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ paramanipaccakāraṃ karissatī”ti.

*that Brahmāyu, who is so well-known and famous, should show the Buddha such utmost devotion.”*

Atha kho bhagavā brahmāyuraṃ brāhmaṇaṃ etadavoca:

*Then the Buddha said to Brahmāyu,*

“alaṃ, brāhmaṇa, utthaha nisīda tvaṃ sake āsane yato te mayi cittaṃ pasannaṃ”ti.

*“Enough, brahmin. Get up, and sit in your own seat, since your mind has such confidence in me.”*

Atha kho brahmāyu brāhmaṇo utthahitvā sake āsane nisīdi.

*So Brahmāyu got up and sat in his own seat.*

Atha kho bhagavā brahmāyussa brāhmaṇassa anupubbiṃ kathaṃ kathesi, seyyathidaṃ—

*Then the Buddha taught him step by step, with*

dānakathaṃ, sīlakathaṃ, saggākathaṃ;

*a talk on giving, ethical conduct, and heaven.*

kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi.

*He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.*

Yadā bhagavā aññāsi brahmāyuraṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsika dhammadesanā taṃ pakāsesi—

*And when the Buddha knew that Brahmāyu’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:*

dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

*suffering, its origin, its cessation, and the path.*

Seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ paṭiggaṇheyya;

*Just as a clean cloth rid of stains would properly absorb dye,*

evameva brahmāyussa brāhmaṇassa tasmimīyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

*in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Brahmāyu:*

“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti.

*“Everything that has a beginning has an end.”*

Atha kho brahmāyu brāhmaṇo ditthadhammo pattadhammo veditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantam etadavoca:

*Then Brahmāyu saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha:*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

*“Excellent, Master Gotama! Excellent!*



Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannaṃ 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 bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.  
*I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

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

Adhivāsetu ca me bhavaṃ gotamo svātānāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti.  
*Would you and the mendicant Saṅgha please accept a meal from me tomorrow?”*

Adhivāsesi bhagavā tuṇhībhāvena.  
*The Buddha consented in silence.*

Atha kho brahmāyu brāhmaṇo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.  
*Then, knowing that the Buddha had consented, Brahmāyu got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

Atha kho brahmāyu brāhmaṇo tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:  
*And when the night had passed Brahmāyu had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,*

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.  
*“It’s time, Master Gotama, the meal is ready.”*

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena brahmāyussa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena.  
*Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Brahmāyu, where he sat on the seat spread out, together with the Saṅgha of mendicants.*

Atha kho brahmāyu brāhmaṇo sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi.  
*Brahmāyu served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.*

Atha kho bhagavā tassa sattāhassa accayena videhesu cārikaṃ pakkāmi.  
*A week later, the Buddha departed to wander in the Videhan lands.*

Atha kho brahmāyu brāhmaṇo acirapakkantassa bhagavato kālamakāsi.  
*Not long after the Buddha left, Brahmāyu passed away.*

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ:  
*Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,*

“brahmāyu, bhante, brāhmaṇo kālaṅkato.  
*“Sir, Brahmāyu has passed away.*

Tassa kā gati, ko abhisamparāyo”ti?  
*Where has he been reborn in his next life?”*

“Paṇḍito, bhikkhave, brahmāyu brāhmaṇo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi.

*“Mendicants, the brahmin Brahmāyu was astute. He practiced in line with the teachings, and did not trouble me about the teachings.”*

Brahmāyu, bhikkhave, brāhmaṇo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā”ti.

*With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

*Satisfied, the mendicants were happy with what the Buddha said.*

Brahmāyusuttaṃ niṭṭhitaṃ paṭhamam.

Selasutta

With Sela

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅguttarāpesu cārikaṃ caramāno mahatā  
bhikkhusaṃghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi yena āpaṇaṃ nāma  
aṅguttarāpānaṃ nigamo tadavāsari.

*At one time the Buddha was wandering in the land of the Northern Āpaṇas together with a large  
Saṅgha of 1,250 mendicants when he arrived at a town of the Northern Āpaṇas named Āpaṇa.*

Assosi kho keṇiyo jaṭilo:

*The matted-hair ascetic Keṇiya heard:*

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ  
caramāno mahatā bhikkhusaṃghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ  
anupatto.

*“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at  
Āpaṇa, together with a large Saṅgha of 1,250 mendicants.*

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhugato:

*He has this good reputation:*

‘itipi so bhagavā arahaṃ 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.’*

So imaṃ lokam sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ  
sadevamanussam sayam abhiññā sacchikatvā pavedeti.

*He has realized with his own insight this world—with its gods, Māras and Brahmās, this  
population with its ascetics and brahmins, gods and humans—and he makes it known to others.*

So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ  
sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

*He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end,  
meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.*

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

*It’s good to see such perfected ones.”*

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā  
saddhiṃ sammodi.

*So Keṇiya approached the Buddha and exchanged greetings with him.*

Sammodaṇīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesi  
samādapesi samuttejesi sampahaṃsesi.

*The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.*

Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito  
samuttejito sampahaṃsito bhagavantaṃ etadavoca:

*Then he said to the Buddha,*

“adhivāsetu me bhavaṃ gotamo svātānāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti.

*“Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal  
from me?”*

Evam vutte, bhagavā kenīyaṃ jaṭilaṃ etadavoca:

*When he said this, the Buddha said to him,*

“mahā kho, kenīya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno”ti.

*“The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.”*

Dutiyampi kho kenīyo jaṭilo bhagavantam etadavoca:

*For a second time ...*

“kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno;

adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Dutiyampi kho bhagavā kenīyaṃ jaṭilaṃ etadavoca:

“mahā kho, kenīya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno”ti.

Tatiyampi kho kenīyo jaṭilo bhagavantam etadavoca:

*and a third time Keṇiya asked the Buddha to accept a meal offering.*

“kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno;

adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

*Finally, the Buddha consented in silence.*

Atha kho kenīyo jaṭilo bhagavato adhivāsaṇaṃ viditvā utthāyāsanaṃ yena sako assamo tenupasaṅkama; upasaṅkamitvā mittāmacce ñātisālohitā āmantesi:

*Then, knowing that the Buddha had consented, Keṇiya got up from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and family members,*

“suṇantu me bhonto, mittāmaccā ñātisālohitā;

*“Gentlemen, please listen.*

samaṇo me gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṃghena.

*The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal.*

Yena me kāyaveyyāvaṭikaṃ kareyyāthā”ti.

*Please help me with the preparations.”*

“Evam, bho”ti kho kenīyassa jaṭilassa mittāmaccā ñātisālohitā kenīyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phāleti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ patiṭṭhāpenti, appekacce āsanāni paññāpenti.

*“Yes, sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set out a water jar, and some spread out seats.*

Kenīyo pana jaṭilo sāmaṃyeva maṇḍalamālaṃ paṭiyādeti.

*Meanwhile, Keṇiya set up the pavilion himself.*

Tena kho pana samayena selo brāhmaṇo āpaṇe pativasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkaḥarappabhedānaṃ itihāsapañcāmānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti.

*Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. And he was teaching three hundred students to recite the hymns.*

Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti.

*Now at that time Keṇiya was devoted to Sela.*

Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami.

*Then Sela, while going for a walk escorted by the three hundred students, approached Keṇiya's hermitage.*

Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phāleṇte, appekacce bhājanāni dhovante, appekacce udakamaṇikaṃ patitthāpente, appekacce āsanāni paññāpente, keṇiyaṃ pana jaṭilaṃ sāmamyeva maṇḍalāmālaṃ paṭiyādentam.

*He saw the preparations going on,*

Disvāna keṇiyaṃ jaṭilaṃ etadavoca:

*and said to Keṇiya,*

“kiṃ nu bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyañño vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātānāya saddhiṃ balakāyena”ti?

*“Keṇiya, is your son or daughter being married? Or are you setting up a big sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal?”*

“Na me, bho sela, āvāho bhavissati napi vivāho bhavissati napi rājā māgadho seniyo bimbisāro nimantito svātānāya saddhiṃ balakāyena;

*“There is no marriage, Sela, and the king is not coming.*

api ca kho me mahāyañño paccupaṭṭhito.

*Rather, I am setting up a big sacrifice.*

Atthi, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ adḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto.

*The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants.*

Taṃ kho pana bhavantaṃ 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.’*

So me nimantito svātānāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti.

*He has been invited by me for tomorrow's meal together with the mendicant Saṅgha.”*

“Buddhoti—bho keṇiya, vadesi”?

*“Mister Keṇiya, did you say ‘the awakened one’?”*

“Buddhoti—bho sela, vadāmi”.

*“I said ‘the awakened one’.”*

“Buddhoti—bho keṇiya, vadesi”?

*“Did you say ‘the awakened one’?”*

“Buddhoti—bho sela, vadāmi”ti.

*“I said ‘the awakened one’.”*

Atha kho selassa brāhmaṇassa etadahosi:

*Then Sela thought,*

“ghosopi kho eso dullabho lokasmiṃ—yadidaṃ ‘buddho’ti.

*“It’s hard to even find the word ‘awakened one’ in the world.*

Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaññā.

*The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.*

Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pattaṃ sattaratanasamannāgato.

*If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.*

Tassimāni satta ratanāni bhavanti, seyyathidaṃ—

*He has the following seven treasures:*

cakkaratanam, hatthiratanam, assaratanam, maṇiratanam, itthiratanam, gahapatiratanam, pariṇāyakaratanameva sattamaṃ.

*the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.*

Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.

*He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.*

So imaṃ pathaviṃ sāgarapariyantam adañḍena asatthena dhammena abhivijīya ajjhāvasati.

*After conquering this land girt by sea, he reigns by principle, without rod or sword.*

Sace pana agārasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loke vivattaṃchaddo”.

*But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.”*

“Kahaṃ pana, bho keṇiya, etarahi so bhavaṃ gotamo viharati araham sammāsambuddho”ti?

*“But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”*

Evam vutte, keṇiyo jaṭilo dakkhiṇam bāhuṃ paggaḥetvā selam brāhmaṇam etadavoca:

*When he said this, Keṇiya pointed with his right arm and said,*

“yenesā, bho sela, nīlavanarājī”ti.

*“There, Mister Sela, at that line of blue forest.”*

Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkami.

*Then Sela, together with his students, approached the Buddha.*

Atha kho selo brāhmaṇo te māṇavake āmantesi:

*He said to his students,*

“appasaddā bhonto āgacchantu pade padaṃ nikkhipantā;

*“Come quietly, gentlemen, tread gently.*

durāsadā hi te bhagavanto sīhāva ekacarā.

*For the Buddhas are intimidating, like a lion living alone.*

Yadā cāham, bho, samaṇena gotamena saddhiṃ manteyyam, mā me bhonto antaranarā katham opāteṭha.

*When I’m consulting with the ascetic Gotama, don’t interrupt.*

Kathāpariyosānaṃ me bhavanto āgamentū”ti.

*Wait until I’ve finished speaking.”*

Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then Sela went up to the Buddha, and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samānnesi.

*and scrutinized the Buddha’s body for the thirty-two marks of a great man.*

Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena t̐apetvā dve.

*He saw all of them except for two,*

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—  
*which he had doubts about:*

kosohite ca vatthaguyhe pahūtajivhatāya ca.

*whether the private parts are retracted, and the largeness of the tongue.*

Atha kho bhagavato etadahosi:

*Then it occurred to the Buddha,*

“passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena t̐apetvā dve.

*“Sela sees all the marks except for two,*

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—  
*which he has doubts about:*

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.

*whether the private parts are retracted, and the largeness of the tongue.”*

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ.

*The Buddha used his psychic power to will that Sela would see his retracted private parts.*

Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.

*And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.*

Atha kho selassa brāhmaṇassa etadahosi:

*Then Sela thought,*

“samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi;

*“The ascetic Gotama possesses the thirty-two marks completely, lacking none.*

no ca kho naṃ jānāmi buddho vā no vā.

*But I don’t know whether or not he is an awakened one.*

Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

*I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said,*

‘ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe bhañṇamāne attānaṃ pātukarontī’ti.

*‘Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.’*

Yannūnāhaṃ samaṇaṃ gotamaṃ sammukhā sārubbāhi gāthāhi abhithaveyyan”ti.  
*Why don't I extoll him in his presence with fitting verses?"*

Atha kho selo brāhmaṇo bhagavantam sammukhā sārubbāhi gāthāhi abhithavi:  
*Then Sela extolled the Buddha in his presence with fitting verses:*

“Paripuṇṇakāyo suruci,  
*“O Blessed One, your body's perfect,*

Sujāto cārudassano;  
*you're radiant, handsome, lovely to behold;*

Suvannavaṇṇosi bhagavā,  
*golden colored,*

Susukkadāṭhosi vīriyavā.  
*with teeth so white; you're strong.*

Narassa hi sujātassa,  
*The characteristics*

ye bhavanti viyañjanā;  
*of a handsome man,*

Sabbe te tava kāyasmim,  
*the marks of a great man,*

mahāpurisalakkhaṇā.  
*are all in your body.*

Pasannanetto sumukho,  
*Your eyes are clear, your face is fair,*

brahā uju patāpavā;  
*you're formidable, upright, majestic.*

Majjhe samaṇasamghassa,  
*In the midst of the Saṅgha of ascetics,*

ādiccova virocasi.  
*you shine like the sun.*

Kalyāṇadassano bhikkhu,  
*You're a mendicant fine to see,*

kañcanasannibhattaco;  
*with skin of golden sheen.*

Kim te samanabhāvena,  
*But with such excellent appearance,*

evaṃ uttamavaṇṇino.  
*what do you want with the ascetic life?*

Rājā arahasi bhavitum,  
*You're fit to be a king,*

cakkavattī rathesabho;  
*a wheel-turning monarch, chief of charioteers,*

Cāturato vijitāvī,  
*victorious in the four directions,*

jambusandassa issaro.  
*lord of all India.*

Khattiyā bhogirājāno,  
*Aristocrats, nobles, and kings*



anuyantā bhavantu te;  
*follow your rule.*

Rājābhirājā manuḥjindo,  
*Gotama, you should reign*

rajjam kārehi gotama”.  
*as king of kings, lord of men!”*

“Rājāhamasmi selāti,  
*“I am a king, Sela—*

dhhammarājā anuttaro;  
*the supreme king of the teaching.*

Dhammena cakkam vattemi,  
*By the teaching I roll forth the wheel*

cakkam appativattiyam”.  
*which cannot be rolled back.”*

“Sambuddho paṭijānāsi,  
*“You claim to be awakened,*

dhhammarājā anuttaro;  
*the supreme king of the teaching.*

‘Dhammena cakkam vattemi’,  
*‘I roll forth the teaching’:*

iti bhāsasi gotama.  
*so you say, Gotama.*

Ko nu senāpati bhoṭo,  
*Then who is your general,*

sāvako satthuranvayo;  
*the disciple who follows the Teacher’s way?*

Ko tetamanuvatteti,  
*Who keeps rolling the wheel*

dhmmacakkam pavattitam”.  
*of teaching you rolled forth?”*

“Mayā pavattitam cakkam,  
*“By me the wheel was rolled forth,”*

(selāti bhagavā)  
*said the Buddha,*

Dhammacakkam anuttaram;  
*“the supreme wheel of teaching.*

Sāriputto anuvatteti,  
*Sāriputta, taking after the Realized One,*

Anujāto tathāgataṃ.  
*keeps it rolling on.*

Abhiññeyyam abhiññātaṃ,  
*I have known what should be known,*

bhāvetabbañca bhāvitam;  
*and developed what should be developed,*

Pahātabbam pahīnaṃ me,  
*and given up what should be given up:*

tas mā buddhosmi brāhmaṇa.  
*and so, brahmin, I am a Buddha.*

Vinayassu mayi kaṅkhaṃ,  
*Dispel your doubt in me—*

adhimuccassu brāhmaṇa;  
*make up your mind, brahmin!*

Dullabhaṃ dassanaṃ hoti,  
*The sight of a Buddha*

sambuddhānaṃ abhiṇhaso.  
*is hard to find again.*

Yesaṃ ve dullabho loke,  
*I am a Buddha, brahmin,*

pātubhāvo abhiṇhaso;  
*the supreme surgeon,*

Sohaṃ brāhmaṇa sambuddho,  
*one of those whose appearance in the world*

sallakatto anuttaro.  
*is hard to find again.*

Brahmabhūto atitulo,  
*Holy, unequalled,*

mārasenappamaddano;  
*crusher of Māra's army;*

Sabbāmitte vasī katvā,  
*having subdued all my opponents,*

modāmi akutobhaya”.  
*I rejoice, fearing nothing from any quarter.”*

“Imaṃ bhonto nisāmetha,  
*“Pay heed, sirs, to what*

yathā bhāsati cakkhumā;  
*is spoken by the seer.*

Sallakatto mahāvīro,  
*The surgeon, the great hero,*

sīhova nadatī vane.  
*roars like a lion in the jungle.*

Brahmabhūtaṃ atitulaṃ,  
*Holy, unequalled,*

mārasenappamaddanaṃ;  
*crusher of Māra's army;*

Ko disvā nappasīdeyya,  
*who would not be inspired by him,*

api kaṇhābhijātiko.  
*even one whose nature is dark?*

Yo maṃ icchati anvetu,  
*Those who wish may follow me;*

yo vā nicchati gacchatu;  
*those who don't may go.*

Idhāhaṃ pabbajissāmi,  
*Right here, I'll go forth in the presence of him,*  
varapaññassa santike".  
*this man of such splendid wisdom."*

"Etañce ruccati bhoto,  
*"Sir, if you like*  
sammāsambuddhasāsanam;  
*the teaching of the Buddha,*

Mayampi pabbajissāma,  
*we'll also go forth in the presence of him,*  
varapaññassa santike".  
*this man of such splendid wisdom."*

Brāhmaṇā tisatā ime,  
*"These three hundred brahmins*

yācanti pañjalīkatā;  
*with joined palms held up, ask:*

"Brahmacariyaṃ carissāma,  
*'May we lead the spiritual life*

bhagavā tava santike".  
*in your presence, Blessed One?'"*

"Svākkhātaṃ brahmacariyaṃ,  
*"The spiritual life is well explained,"*

(selāti bhagavā)  
*said the Buddha,*

Sanditthikamakālikam;  
*"visible in this very life, immediately effective.*

Yattha amoghā pabbajjā,  
*Here the going forth isn't in vain*

Appamattassa sikkhato"ti.  
*for one who trains with diligence."*

Alattha kho selo brāhmaṇo sapaṇiso bhagavato santike pabbajjaṃ, alattha  
upasampadaṃ.  
*And the brahmin Sela together with his assembly received the going forth, the ordination in the  
Buddha's presence.*

Atha kho keṇiyo jaṭilo tassā rattiyā accayena sake assame pañītaṃ khādanīyaṃ  
bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:  
*And when the night had passed Keṇiya had a variety of delicious foods prepared in his own  
home. Then he had the Buddha informed of the time, saying,*

"kālo, bho gotama, niṭṭhitaṃ bhattaṃ"ti.  
*"It s time, Master Gotama, the meal is ready."*

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena keṇiyassa  
jaṭilassa assamo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ  
bhikkhusaṅghena.  
*Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya's  
hermitage, where he sat on the seat spread out, together with the Saṅgha of mendicants.*

Atha kho keṇiyo jaṭilo buddhappamukhaṃ bhikkhusaṅghaṃ paṇṭena khādanīyena bhojanīyena sahatthā santappesi, sampavāresi.

*Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.*

Atha kho keṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekāantaṃ nisīdi.

*When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side.*

Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi:

*The Buddha expressed his appreciation with these verses:*

“Aggihuttamukhā yaññā,

*“The foremost of sacrifices is offering to the sacred flame;*

sāvittī chandaso mukhaṃ;

*the Sāvittī is the foremost of poetic meters;*

Rājā mukhaṃ manussānaṃ,

*of humans, the king is the foremost;*

nadīnaṃ sāgaro mukhaṃ.

*the ocean’s the foremost of rivers;*

Nakkhattānaṃ mukhaṃ cando,

*the foremost of stars is the moon;*

ādicco tapataṃ mukhaṃ;

*the sun is the foremost of lights;*

Puññaṃ ākaṅkhamānānaṃ,

*for those who sacrifice seeking merit,*

saṅgho ve yajataṃ mukhaṃ”ti.

*the Saṅgha is the foremost.”*

Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi.

*When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he got up from his seat and left.*

Atha kho āyasmā selo sapaṛiso eko vūpakaṭṭho appamatto ātāpī pahitto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

*Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

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

*They 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 kho panāyasmā selo sapaṛiso arahataṃ ahoṣi.

*And Venerable Sela together with his assembly became perfected.*

Atha kho āyasmā selo sapaṛiso yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ gāthāhi ajjhabhāsi:

*Then Sela with his assembly went to see the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:*

“Yaṃ taṃ saraṇamāgama,

*“This is the eighth day since*

ito aṭṭhami cakkhumā;  
*we went for refuge, O seer.*

Sattarattena bhagavā,  
*In these seven days, Blessed One,*

dantamha tava sāsane.  
*we've become tamed in your teaching.*

Tuvaṃ buddho tuvaṃ satthā,  
*You are the Buddha, you are the Teacher,*

tuvaṃ mārābhibhū muni;  
*you are the sage who has overcome Māra;*

Tuvaṃ anusaye chetvā,  
*you have cut off the underlying tendencies,*

tiṇṇo tāresimaṃ pajaṃ.  
*you've crossed over, and you bring humanity across.*

Upadhī te samatikkantā,  
*You have transcended attachments,*

āsavā te padālītā;  
*your defilements are shattered;*

Sīhova anupādāno,  
*by not grasping, like a lion,*

pahīnabhayaḥheravo.  
*you've given up fear and dread.*

Bhikkhavo tisatā ime,  
*These three hundred mendicants*

tiṭṭhanti pañjalīkatā;  
*stand with joined palms raised.*

Pāde vīra pasārehi,  
*Stretch out your feet, great hero:*

nāgā vandantu satthuno”ti.  
*let these giants worship the Teacher.”*

Selasuttaṃ niṭṭhitam dutiyaṃ.

Assalāyanasutta

With Assalāyana

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni  
brāhmaṇasatāni sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena.

Now at that time around five hundred brahmins from abroad were residing in Sāvattihī on some business.

Atha kho tesam brāhmaṇānaṃ etadahosi:

Then those brahmins thought,

“ayaṃ kho samaṇo gotamo cātuvannaṃ siddhiṃ paññāpeti.

“This ascetic Gotama advocates purification for all four classes.

Ko nu kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti?

Who is capable of having a dialogue with him about this?”

Tena kho pana samayena assalāyano nāma māṇavo sāvatthiyaṃ paṭivasati daharo,  
vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū  
sanighaṇḍuketubhānaṃ sākkaḥarappabhedānaṃ itihāsapañcamānaṃ, padako,  
veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Now at that time the brahmin student Assalāyana was residing in Sāvattihī. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Atha kho tesam brāhmaṇānaṃ etadahosi:

Then those brahmins thought,

“ayaṃ kho assalāyano māṇavo sāvatthiyaṃ paṭivasati daharo, vuttasiro,

soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū ... pe ... anavayo.

So kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

“This Assalāyana is capable of having a dialogue with the ascetic Gotama about this.”

Atha kho te brāhmaṇā yena assalāyano māṇavo tenupasaṅkamimṣu; upasaṅkamitvā  
assalāyanaṃ māṇavaṃ etadavocum:

So they approached Assalāyana and said to him,

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvannaṃ siddhiṃ paññāpeti.

“This ascetic Gotama advocates purification for all four classes.

Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetū”ti.

Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.”

Evam vutte, assalāyano māṇavo te brāhmaṇe etadavoca:

When they said this, Assalāyana said to them,

“samaṇo khalu, bho, gotamo dhammavādī;

“They say that the ascetic Gotama is a speaker of principle.

dhammavādino ca pana duppaṭimantiyā bhavanti.

But speakers of principle are hard to have a dialogue with.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

I'm not capable of having a dialogue with the ascetic Gotama about this.”

Dutiyampi kho te brāhmaṇā assalāyaṇaṃ māṇavaṃ etadavocum:

*For a second time, those brahmins said to him*

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvannaṃ saddhiṃ paññāpeti.

*“This ascetic Gotama advocates purification for all four classes.*

Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu.

*Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.*

Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ”ti.

*For you have lived as a wanderer.”*

Dutiyampi kho assalāyano māṇavo te brāhmaṇe etadavoca:

*And for a second time, Assalāyana refused.*

“samaṇo khalu, bho, gotamo dhammavādī;

dhammavādino ca pana duppaṭimantiyā bhavanti.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

Tatiyampi kho te brāhmaṇā assalāyaṇaṃ māṇavaṃ etadavocum:

*For a third time, those brahmins said to him,*

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvannaṃ saddhiṃ paññāpeti.

*“This ascetic Gotama advocates purification for all four classes.*

Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu.

*Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.*

Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ.

*For you have lived as a wanderer.*

Mā bhavaṃ assalāyano ayuddhaparājitaṃ parājayī”ti.

*Don’t admit defeat before going into battle!”*

Evam vutte, assalāyano māṇavo te brāhmaṇe etadavoca:

*When they said this, Assalāyana said to them,*

“addhā kho ahaṃ bhavanto na labhāmi.

*“Clearly, gentlemen, I’m not getting through to you when I say:*

Samaṇo khalu, bho, gotamo dhammavādī;

*They say that the ascetic Gotama is a speaker of principle.*

dhammavādino ca pana duppaṭimantiyā bhavanti.

*But speakers of principle are hard to have a dialogue with.*

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti.

*I’m not capable of having a dialogue with the ascetic Gotama about this.’*

Api cāhaṃ bhavantānaṃ vacanena gamissāmi”ti.

*Nevertheless, I shall go at your bidding.”*

Atha kho assalāyano māṇavo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then Assalāyana together with a large group of brahmins went to the Buddha and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho assalāyano māṇavo bhagavantaṃ etadavoca:

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

“brāhmaṇā, bho gotama, evamāhaṃsu:

*“Master Gotama, the brahmins say:*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;  
*‘Only brahmins are the highest caste; other castes are inferior.*

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;  
*Only brahmins are the light caste; other castes are dark.*

brāhmaṇova sujjhanti, no abrāhmaṇā;  
*Only brahmins are purified, not others.*

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā  
brahmadāyādā”ti.  
*Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.*

Idha bhavaṃ gotamo kimāhā”ti?  
*What do you say about this?”*

“Dissanti kho pana, assalāyana, brāhmaṇānaṃ brāhmaṇiyo utuniyopi gabbhiniyopi  
vijāyamānāpi pāyamānāpi.  
*“But Assalāyana, brahmin women are seen menstruating, being pregnant, giving birth, and breastfeeding.*

Te ca brāhmaṇiyonijāva samānā evamāhaṃsu:  
*Yet even though they’re born from a brahmin womb they say:*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;  
*‘Only brahmins are the highest caste; other castes are inferior.*

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;  
*Only brahmins are the light caste; other castes are dark.*

brāhmaṇāva sujjhanti, no abrāhmaṇā;  
*Only brahmins are purified, not others.*

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā  
brahmadāyādā”ti.  
*Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”*

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:  
*“Even though you say this, still the brahmins maintain their belief.”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,  
*“What do you think, Assalāyana?*

sutaṃ te: ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā—ayyo  
ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti?  
*Have you heard that in Greece and Persia and other foreign lands there are only two classes, masters and bonded servants; and that masters may become servants, and servants masters?”*

“Evaṃ, bho, sutaṃ taṃ me: ‘yonakambojesu aññesu ca paccantimesu janapadesu  
dveva vaṇṇā—ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti.  
*“Yes, I have heard that.”*

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā  
evamāhaṃsu:  
*“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...



brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:  
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,  
“What do you think, Assalāyana?

khattiyova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo?

*Suppose an aristocrat were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view. When their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell. Would this happen only to an aristocrat, and not to a brahmin?*

Vessova nu kho ... pe ...  
Or suppose a merchant,

suddova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo”ti?  
or a worker were to act in the same way. Would that result befall only a merchant or a worker, and not to a brahmin?”

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

Khattiyopi hi, bho gotama, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.  
If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker.

Brāhmaṇopi hi, bho gotama ... pe ...

vessopi hi, bho gotama ... pe ...

suddopi hi, bho gotama ... pe ...

sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino piṣuṇavācā pharusavācā samphappalāpino abhijjhālu byāpannacittā micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyuntīti.  
For if any of the four classes were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view, then, when their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu:  
“Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametam maññanti:  
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā””ti.

“Tam kiṃ maññasi, assalāyana,  
“What do you think, Assalāyana?

brāhmaṇova nu kho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā  
paṭivirato musāvādā paṭivirato piṣuṇāya vācāya paṭivirato pharusāya vācāya  
paṭivirato samphappalāpā paṭivirato anabhijjhālū abyāpannacitto sammāditṭhi  
kāyassa bhedā param maraṇā sugatiṃ saggam lokam upapajjeyya, no khattiyo, no  
vesso, no suddo””ti?

*Suppose a brahmin were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that's false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view. When their body breaks up, after death, they'd be reborn in a good place, a heavenly realm. Would this happen only to an brahmin, and not to an aristocrat, a merchant, or a worker?”*

“No hidam, bho gotama.  
“No, Master Gotama.

Khattiyopi hi, bho gotama, pāṇātipātā paṭivirato adinnādānā paṭivirato  
kāmesumicchācārā paṭivirato musāvādā paṭivirato piṣuṇāya vācāya paṭivirato  
pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālū abyāpannacitto  
sammāditṭhi kāyassa bhedā param maraṇā sugatiṃ saggam lokam upapajjeyya.

*If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker.*

Brāhmaṇopi hi, bho gotama ... pe ...

vessopi hi, bho gotama ... pe ...

suddopi hi, bho gotama ... pe ...

sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātā paṭiviratā adinnādānā paṭiviratā  
kāmesumicchācārā paṭiviratā musāvādā paṭiviratā piṣuṇāya vācāya paṭiviratā  
pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā  
sammāditṭhi kāyassa bhedā param maraṇā sugatiṃ saggam lokam upapajjeyyun””ti.

*For if any of the four classes were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that's false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view, then, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm.”*

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā  
evamāhaṃsu:

*“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā””ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametam maññanti:  
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?”*

brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo, no vesso, no suddo”ti?

*Is only a brahmin capable of developing a heart of love, free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?”*

“No hidaṃ, bho gotama.

*“No, Master Gotama.*

Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ;

*Aristocrats, brahmins, merchants, and workers can all do so.*

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ”ti.

*For all four classes are capable of developing a heart of love, free of enmity and ill will for this region.”*

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu:

*“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:

*“Even though you say this, still the brahmins maintain their belief.”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?”*

brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyo, no vesso, no suddo”ti?

*Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?”*

“No hidaṃ, bho gotama.

*“No, Master Gotama.*

Khattiyopi hi, bho gotama, pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisināṇiṃ ādāya naḍiṃ gantvā rajojallam pavāhetuṃ”ti.

*All four classes are capable of doing this.”*

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhamsu:

*“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā””ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:

*“Even though you say this, still the brahmins maintain their belief.”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā””ti.

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?*

idha rājā khattiyo muddhāvasitto nāṇajaccānaṃ purisānaṃ purisasataṃ sannipāteyya:

*Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them:*

‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā, sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya, aggiṃ abhinibbattentu, tejo pātukarontu.

*‘Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat.*

Āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannā, sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya, aggiṃ abhinibbattentu, tejo pātukarontū”ti.

*And let anyone here who was born in a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’*

Taṃ kiṃ maññasi, assalāyana,

*What do you think, Assalāyana?*

yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ;

*Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire,*

yo pana so caṇḍālakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇiyaṃ kātuṃ”ti?

*and not the fire produced by the low class people with poor quality wood?”*

“No hidaṃ, bho gotama.

*“No, Master Gotama.*

Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājāññakulā uppannehi sākassa vā sālassa vā salālassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum;

*The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire,*

yopi so caṇḍalakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannehi sāpānadoṇīyā vā sūkaradoṇīyā vā rajakadoṇīyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum.

*and so would the fire produced by the low class people with poor quality wood.*

Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca, sabbenapi sakkā agginā aggikaraṇīyaṃ kātun”ti.

*For all fire has flames, color, and radiance, and is usable as fire.”*

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu:

*“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

brāhmaṇāva sujjhanti, no abrahmaṇā;

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametam maññanti:

*“Even though you say this, still the brahmins maintain their belief.”*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?*

idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesam saṃvāsamanvāya putto jāyetha;

*Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a child.*

yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti?

*Would that child be called an aristocrat after the father or a brahmin after the mother?”*

“Yo so, bho gotama, khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti.

*“They could be called either.”*

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?*

idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesam saṃvāsamanvāya putto jāyetha;

*Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a child.*

yo so brāhmaṇakumāreṇa khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti?

*Would that child be called an aristocrat after the mother or a brahmin after the father?”*

“Yo so, bho gotama, brāhmaṇakumāreṇa khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti.

*“They could be called either.”*

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?”*

idha vaḷavaṃ gadrabhena sampayojeyyuṃ, tesam sampayogamanvāya kisoro jāyetha;

*Suppose a mare were to mate with a donkey, and she gave birth to a mule.*

yo so vaḷavāya gadrabhena kisoro uppanno, siyā so mātupi sadiso pitupi sadiso, ‘asso’tipi vattabbo ‘gadrabho’tipi vattabbo”ti?

*Would that mule be called a horse after the mother or a donkey after the father?”*

“Kuṇḍaṇhi so, bho gotama, assataro hoti.

*“It’s a mule, as it is a crossbreed.*

Idaṃ hissa, bho gotama, nānākaraṇaṃ passāmi;

*I see the difference in this case,*

amutra ca panesānaṃ na kiñci nānākaraṇaṃ passāmi”ti.

*but not in the previous cases.”*

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?”*

idhāssu dve māṇavakā bhātaro sodariyā, eko ajjhāyako upanīto eko anajjhāyako anupanīto.

*Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, while the other was uneducated and not a reciter.*

Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?

*Who would the brahmins feed first at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”*

“Yo so, bho gotama, māṇavako ajjhāyako upanīto tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā.

*“They’d first feed the student who was educated, a reciter.*

Kiñhi, bho gotama, anajjhāyake anupanīte dinnam mahapphalaṃ bhavissati”ti?

*For how could an offering to someone who is uneducated and not a reciter be very fruitful?”*

“Taṃ kiṃ maññasi, assalāyana,

*“What do you think, Assalāyana?”*

idhāssu dve māṇavakā bhātaro sodariyā, eko ajjhāyako upanīto dussīlo pāpadhammo, eko anajjhāyako anupanīto sīlavā kalyāṇadhammo.

*Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, but was unethical, of bad character, while the other was uneducated and not a reciter, but was ethical and of good character.*

Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?

*Who would the brahmins feed first?”*

“Yo so, bho gotama, māṇavako anajjhāyako anupanīto sīlavā kalyāṇadhammo tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā.

*“They’d first feed the student who was uneducated and not a reciter, but was ethical and of good character.*

Kiñhi, bho gotama, dussīle pāpadhamme dinnam mahapphalaṃ bhavissatī”ti?  
*For how could an offering to someone who is unethical and of bad character be very fruitful?”*

“Pubbe kho tvam, assalāyana, jātiṃ agamāsi;  
*“Firstly you relied on birth, Assalāyana,*

jātiṃ gantvā mante agamāsi;  
*then you switched to education,*

mante gantvā tape agamāsi;  
*then you switched to abstemious behavior.*

tape gantvā cātuvanṇiṃ suddhiṃ paccāgato, yamaḥaṃ paññapemi”ti.  
*Now you’ve come around to believing in purification for the four classes, just as I advocate.”*

Evam vutte, assalāyano māṇavo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho  
pajjhāyanto appaṭibhāno nisīdi.  
*When he said this, Assalāyana sat silent, embarrassed, shoulders drooping, downcast,  
depressed, with nothing to say.*

Atha kho bhagavā assalāyanaṃ māṇavaṃ tuṇhībhūtaṃ maṅkubhūtaṃ  
pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā assalāyanaṃ  
māṇavaṃ etadavoca:  
*Knowing this, the Buddha said to him:*

“bhūtapubbaṃ, assalāyana, sattannaṃ brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu  
sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:  
*“Once upon a time, Assalāyana, seven brahmin hermits settled in leaf huts in a wilderness  
region. They had the following harmful misconception:*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...  
*‘Only brahmins are the highest caste; other castes are inferior.*

pe ...  
*Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not  
others.*

brahmadāyādā”ti.  
*Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by  
Brahmā, heirs of Brahmā.’*

Assosi kho, assalāyana, asito devalo isi:  
*The hermit Devala the Dark heard about this.*

‘sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ  
pāpakaṃ diṭṭhigataṃ uppannaṃ—

brāhmaṇova seṭṭho vaṇṇo ... pe ...

brahmadāyādā”ti.

Atha kho, assalāyana, asito devalo isi kesamassuṃ kappetvā mañjittavaṇṇāni  
dussāni nivāsetvā paṭaliyo upāhanā āruhitvā jātārūpamaṃ daṇḍaṃ gaḥetvā  
sattannaṃ brāhmaṇisīnaṃ patthaṇḍile pāturaḥosi.  
*So he did up his hair and beard, dressed in magenta robes, put on his boots, grasped a golden  
staff, and appeared in the courtyard of the seven brahmin hermits.*

Atha kho, assalāyana, asito devalo isi sattannaṃ brāhmaṇisīnaṃ patthaṇḍile  
caṅkamamāno evamāha:  
*Then he wandered about the yard saying,*

‘handa ko nu kho ime bhavanto brāhmaṇisayo gatā;  
*‘Where, oh where have those brahmin hermits gone?*

handa ko nu kho ime bhavanto brāhmaṇisayo gatā'ti?

*Where, oh where have those brahmin hermits gone?'*

Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi:

*Then those brahmin hermits said,*

'ko nāyaṃ gāmaṇḍalarūpo viya sattannaṃ brāhmaṇisīnaṃ patthaṇḍile  
caṅkaṃamāno evamāha:

*'Who's this wandering about our courtyard like a cowpoke?*

“handa ko nu kho ime bhavanto brāhmaṇisayo gatā;

handa ko nu kho ime bhavanto brāhmaṇisayo gatāti?

Handa naṃ abhisapāma”’ti.

*Let's curse him!'*

Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu:

*So they cursed Devala the Dark,*

'bhasmā, vasala, hohi;

*'Be ashes, wretch!*

bhasmā, vasala, hohi'ti.

*Be ashes, wretch!'*

Yathā yathā kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu  
tathā tathā asito devalo isi abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca.

*But the more the hermits cursed him, the more attractive, good-looking, and lovely Devala the  
Dark became.*

Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi:

*Then those brahmin hermits said,*

'moghaṃ vata no tapo, aphalaṃ brahmacariyaṃ.

*'Our austerities are in vain! Our spiritual path is fruitless!'*

Mayaṇhi pubbe yaṃ abhisapāma—

*For when we used to curse someone*

bhasmā, vasala, hohi;

*to become ashes,*

bhasmā, vasala, hohīti bhasmāva bhavati ekacco.

*ashes they became.*

Imaṃ pana mayaṃ yathā yathā abhisapāma tathā tathā abhirūpataro ceva hoti  
dassanīyataro ca pāsādikataro cā'ti.

*But the more we curse this one, the more attractive, good-looking, and lovely he becomes.'*

'Na bhavantānaṃ moghaṃ tapo, nāphalaṃ brahmacariyaṃ.

*'Gentlemen, your austerities are not in vain; your spiritual path is not fruitless.*

Iṅgha bhavanto, yo mayi manopadoso taṃ pajahathā'ti.

*Please let go of your malevolence towards me.'*

'Yo bhavati manopadoso taṃ pajahāma.

*'We let go of our malevolence towards you.*

Ko nu bhavaṃ hoti'ti?

*But who are you, sir?'*

'Suto nu bhavataṃ—

*'Have you heard of*

asito devalo isi'ti?

*the hermit Devala the Dark?'*



‘Evaṃ, bho’.

*‘Yes, sir.’*

‘So khvāhaṃ, bho, homī’ti.

*‘I am he, sirs.’*

Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhivādetuṃ upakkamiṃsu.

*Then they approached Devala and bowed to him.*

Atha kho, assalāyana, asito devalo isi satta brāhmaṇisayo etadavoca:

*Devala said to them,*

‘sutaṃ metaṃ, bho, sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

*‘I heard that when the seven brahmin hermits had settled in leaf huts in a wilderness region, they had the following harmful misconception:*

brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

*“Only brahmins are the highest caste; other castes are inferior.*

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

*Only brahmins are the light caste; other castes are dark.*

brāhmaṇāva sujjhanti, no abrahmaṇā;

*Only brahmins are purified, not others.*

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.

*Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”’*

‘Evaṃ, bho’.

*‘That’s right, sir.’*

‘Jānanti pana bhonto—

*‘But do you know*

yā janikā mātā brāhmaṇaṃyeva agamāsi, no abrahmaṇaṇ’ti?

*whether your birth mother only had relations with a brahmin and not with a non-brahmin?’*

‘No hidaṃ, bho’.

*‘We don’t know that.’*

‘Jānanti pana bhonto—

*‘But do you know*

yā janikāmātu mātā yāva sattamā mātumātāmahayugā brāhmaṇaṃyeva agamāsi, no abrahmaṇaṇ’ti?

*whether your birth mother’s mothers back to the seventh generation only had relations with brahmins and not with non-brahmins?’*

‘No hidaṃ, bho’.

*‘We don’t know that.’*

‘Jānanti pana bhonto—

*‘But do you know*

yā janako pitā brāhmaṇiṃyeva agamāsi, no abrahmaṇiṇ’ti?

*whether your birth father only had relations with a brahmin woman and not with a non-brahmin?’*

‘No hidaṃ, bho’.

*‘We don’t know that.’*

‘Jānanti pana bhonto—

*‘But do you know*

yo janakapitu pitā yāva sattamā pitupitāmahayugā brāhmaṇiṃyeva agamāsi, no abrahmaṇiṃ'ti?

*whether your birth father's fathers back to the seventh generation only had relations with brahmins and not with non-brahmins?*

‘No hidaṃ, bho’.

*‘We don't know that.’*

‘Jānanti pana bhonto—

*‘But do you know*

yathā gabbhassa avakkanti hoti'ti?

*how an embryo is conceived?’*

‘Jānāma mayaṃ, bho—

*‘We do know that, sir.*

yathā gabbhassa avakkanti hoti.

Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti; evaṃ tiṇṇaṃ sannipātā gabbhassa avakkanti hoti'ti.

*An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and the spirit being reborn is present.’*

‘Jānanti pana bhonto—

*‘But do you know*

taggha, so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti?

*for sure whether that spirit is an aristocrat, a brahmin, a merchant, or a worker?’*

‘Na mayaṃ, bho, jānāma—

*‘We don't know that.’*

taggha so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti.

‘Evaṃ sante, bho, jānātha—

*‘In that case, sirs, don't you know*

ke tumhe hothā'ti?

*what you are?’*

‘Evaṃ sante, bho, na mayaṃ jānāma—

*‘In that case, sir, we don't know*

ke mayaṃ homā'ti.

*what we are.’*

Te hi nāma, assalāyana, satta brāhmaṇisayo asitena devalena isinā sake jātivāde samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā na sampāyissanti;

*So even those seven brahmin hermits were stumped when pursued, pressed, and grilled by the seer Devala on their own doctrine of ancestry.*

kiṃ pana tvaṃ etarahi mayā sakasmiṃ jātivāde samanuyuñjīyamāno samanuggāhīyamāno samanubhāsīyamāno sampāyissasi, yesaṃ tvaṃ sācariyako na punno dabbigāho'ti.

*So how could you succeed, being grilled by me now on your own doctrine of ancestry—you who have not even mastered your own teacher's doctrine?’*

Evaṃ vutte, assalāyano māṇavo bhagavantaṃ etadavoca:

*When he had spoken, Assalāyana said to him,*

“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.”*

Assalāyanaṣuttaṃ niṭṭhitaṃ tatiyaṃ.

Ghotamukhasutta

With Ghoṭamukha

Evam me sutam—

*So I have heard.*

ekam samayaṃ āyasmā udeno bārāṇasiyaṃ viharati khemiyaṃbavane.

*At one time Venerable Udena was staying near Benares in the Khemiya Mango Grove.*

Tena kho pana samayena ghoṭamukho brāhmaṇo bārāṇasiṃ anuppatto hoti kenacideva karaṇīyena.

*Now at that time the brahmin Ghoṭamukha had arrived at Benares on some business.*

Atha kho ghoṭamukho brāhmaṇo jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena khemiyaṃbavanaṃ tenupasaṅkami.

*Then as he was going for a walk he went to the Khemiya Mango Grove.*

Tena kho pana samayena āyasmā udeno abbhokāse caṅkamati.

*At that time Venerable Udena was walking meditation in the open air.*

Atha kho ghoṭamukho brāhmaṇo yenāyasmā udeno tenupasaṅkami; upasaṅkamitvā āyasmatā udenena saddhiṃ sammodi.

*Ghoṭamukha approached and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā āyasmantaṃ udenaṃ caṅkamantaṃ anucaṅkamamāno evamāha:

*Walking alongside Udena, he said,*

“ambho samaṇa, ‘natthi dhammiko paribbajo’—

*“Mister ascetic, there is no such thing as a principled renunciate life;*

evam me ettha hoti.

*that’s what I think.*

Taṅca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo”ti.

*And that’s without seeing gentlemen such as yourself, or a relevant teaching.”*

Evam vutte, āyasmā udeno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi.

*When he said this, Udena stepped down from the walking path, entered his dwelling, and sat down on the seat spread out.*

Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāraṃ pavisitvā ekamantaṃ atṭhāsi.

*Ghoṭamukha also stepped down from the walking path and entered the dwelling, where he stood to one side.*

Ekamantaṃ ṭhitaṃ kho ghoṭamukhaṃ brāhmaṇaṃ āyasmā udeno etadavoca:

*Udena said to him,*

“saṃvijjanti kho, brāhmaṇa, āsanāni.

*“There are seats, brahmin.*

Sace ākaṅkhasi, nisīdā”ti.

*Please sit if you wish.”*

“Etadeva kho pana mayaṃ bhoto udenassa āgamayamānā nisīdāma.

*“I was just waiting for you to sit down.*

Kathaṅhi nāma mādiso pubbe animantito āsane nisīditabbaṃ maññeyyā”ti?

*For how could one such as I presume to sit first without being invited?”*

Atha kho ghoṭamukho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

*Then he took a low seat and sat to one side,*

Ekamantaṃ nisinno kho ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca:  
*where he said,*

“ambho samaṇa, ‘natthi dhammiko paribbajjo’—

*“Mister ascetic, there is no such thing as a principled renunciate life;*

evaṃ me ettha hoti.

*that's what I think.*

Taṇca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo”ti.

*And that's without seeing gentlemen such as yourself, or a relevant teaching.”*

“Sace kho pana me tvam, brāhmaṇa, anuññeyyaṃ anujāneyyāsi, paṭikkositaḥḥaṇca paṭikkoseyyāsi; yassa ca pana me bhāsitaṃ atthaṃ na jāneyyāsi, mamaṃyeva tattha uttari paṭipuccheyyāsi:

*“Brahmin, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don't understand, saying:*

‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā siyā no ettha kathāsallāpo”ti.

*‘Sir, why is this? What does that mean?’”*

“Anuññeyyaṃ khvāhaṃ bhoto udenassa anujānissāmi, paṭikkositaḥḥaṇca paṭikkosissāmi; yassa ca panāhaṃ bhoto udenassa bhāsitaṃ atthaṃ na jānissāmi, bhavantaṃyeva tattha udenaṃ uttari paṭipucchissāmi: ‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā hotu no ettha kathāsallāpo”ti.

*“Let us discuss this. I will do as you say.”*

“Cattārome, brāhmaṇa, puggalā santo saṃvijjamānā lokasmiṃ.

*“Brahmin, these four people are found in the world.*

Katame cattāro?

*What four?*

Idha, brāhmaṇa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

*One person mortifies themselves, committed to the practice of mortifying themselves.*

Idha pana, brāhmaṇa, ekacco puggalo parantapo hoti

paraparitāpanānuyogamanuyutto.

*One person mortifies others, committed to the practice of mortifying others.*

Idha pana, brāhmaṇa, ekacco puggalo attantapo ca hoti

attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

*One person mortifies themselves and others, committed to the practice of mortifying themselves and others.*

Idha pana, brāhmaṇa, ekacco puggalo nevattantapo hoti

nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

*One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.*

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto

sukhappāṭisaṃvedī brahmabhūtena attanā viharati.

*They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.*

Imesaṃ, brāhmaṇa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti”ti?

*Which one of these four people do you like the sound of?”*

“Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto ayaṃ me puggalo cittaṃ nārādheti;

*“Sir, I don't like the sound of the first three people.*

yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti;

yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti;

yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

Ayameva me puggalo cittaṃ ārādheti”ti.

*I only like the sound of the last person, who doesn’t mortify either themselves or others.”*

“Kasmā pana te, brāhmaṇa, ime tayo puggalā cittaṃ nārādhenti”ti?

*“But why don’t you like the sound of those three people?”*

“Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti;

*“Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain.*

iminā me ayaṃ puggalo cittaṃ nārādheti.

*That’s why I don’t like the sound of that person.*

Yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti;

*The person who mortifies others does so even though others want to be happy and recoil from pain.*

iminā me ayaṃ puggalo cittaṃ nārādheti.

*That’s why I don’t like the sound of that person.*

Yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānaṃ paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti;

*The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain.*

iminā me ayaṃ puggalo cittaṃ nārādheti.

*That’s why I don’t like the sound of that person.*

Yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati, so attānaṃ paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti;

*The person who doesn’t mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—does not torment themselves or others, both of whom want to be happy and recoil from pain.*

iminā me ayaṃ puggalo cittaṃ ārādheti”ti.

*That’s why I like the sound of that person.”*

“Dvemā, brāhmaṇa, parisā.

*“There are, brahmin, these two groups of people.*

Katamā dve?

*What two?*

Idha, brāhmaṇa, ekaccā parisā sārattarattā manikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ pariyesati, khettavatthum pariyesati, jātārūparajataṃ pariyesati.

*There’s one group of people who, being infatuated with jewels and earrings, seeks partners and children, male and female bondservants, fields and lands, and gold and money.*

Idha pana, brāhmaṇa, ekaccā parisā asāratattā maṇikuṇḍalesu puttabhariyaṃ pahāya, dāsīdāsaṃ pahāya, khattavattumaṃ pahāya, jātarūparajataṃ pahāya, agārasmā anagāriyaṃ pabbajitā.

*And there's another group of people who, not being infatuated with jewels and earrings, has given up partner and children, male and female bondservants, fields and lands, and gold and money, and goes forth from the lay life to homelessness.*

Svāyaṃ, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

*Now, brahmin, that person who doesn't mortify either themselves or others—*

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītṭhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

Idha katamaṃ tvaṃ, brāhmaṇa, puggalaṃ katamāya parisāya bahulaṃ samanupassasi—

*in which of these two groups of people do you usually find such a person?"*

yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati dāsīdāsaṃ pariyesati khattavattumaṃ pariyesati jātarūparajataṃ pariyesati, yā cāyaṃ parisā asāratattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khattavattumaṃ pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā"ti?

"Yvāyaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītṭhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati;

*"I usually find such a person in*

imāhaṃ puggalaṃ yāyaṃ parisā asāratattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khattavattumaṃ pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā imissaṃ parisāyaṃ bahulaṃ samanupassamī"ti.

*the group that has gone forth from the lay life to homelessness."*

"Idāneva kho pana te, brāhmaṇa, bhāsitaṃ: 'mayaṃ evaṃ ājānāma—

*"Just now I understood you to say:*

ambho samaṇa, natthi dhammiko paribbajo,

*'Mister ascetic, there is no such thing as a principled renunciate life;*

evaṃ me ettha hoti.

*that's what I think.*

Taṇca kho bhavantarūpanaṃ vā adassanā, yo vā panettha dhammo"ti.

*And that's without seeing gentlemen such as yourself, nor a relevant teaching."*

"Addhā mesā, bho udena, sānuggahā vācā bhāsītā.

*"Well, I obviously had my reasons for saying that, master Udena.*

'Atthi dhammiko paribbajo'—

*But there is such a thing as a principled renunciate life;*

evaṃ me ettha hoti.

*that's what I think.*

Evaṇca pana maṃ bhavaṃ udeno dhāretu.

*Please remember me as saying this.*

Ye ca me bhotā udenena cattāro puggalā saṅkhittena vuttā vitthārena avibhattā, sādhu me bhavaṃ, udeno ime cattāro puggale vitthārena vibhajatu anukampaṃ upādāya"ti.

*Now, these four kinds of people that you've spoken of in a brief summary: please explain them to me in detail, out of compassion."*

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsisāmī”ti.

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

“Evaṃ, bho”ti kho ghoṭamukho brāhmaṇo āyasmato udenassa paccassosi.

*“Yes, sir,” replied Ghoṭamukha.*

Āyasmā udeno etadavoca:

*Udena said this:*

“Katamo ca, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto?

*“What person mortifies themselves, committed to the practice of mortifying themselves?*

Idha, brāhmaṇa, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko, nābhīhaṭaṃ na uddissakataṃ na nimantanāṃ sādīyati.

*It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.*

So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnaṃ bhuñjamānānaṃ, na gabbhīniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ na maṃsaṃ, na suraṃ na merayaṃ na thusodakaṃ pivati.

*They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.*

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ... pe ... sattāgāriko vā hoti sattālopiko;

*They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.*

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... pe ... sattahipi dattīhi yāpeti;

*They feed on one saucer a day, two saucers a day, up to seven saucers a day.*

ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ... pe ... sattāhikampi āhāraṃ āhāreti—iti evarūpaṃ addhamāsikaṃ pariyyāyabhattabhojanānuyogamanuyutto viharati.

*They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.*

So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piñṇākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī.

*They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.*

So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, pamsukūlānipi dhāreti, tirītānipi dhāreti, ajināmpi dhāreti, ajinakkhipāmpi dhāreti, kusacīrāmpi dhāreti, vākacīrāmpi dhāreti, phalakacīrāmpi dhāreti, kesakambalāmpi dhāreti, vāḷakambalāmpi dhāreti, ulūkapakkhāmpi dhāreti;

*They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.*

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,

*They tear out their hair and beard, committed to this practice.*

ubbatṭhakopi hoti āsanapaṭikkhitto,

*They constantly stand, refusing seats.*

ukkuṭikopi hoti ukkuṭikappadhānāmanuyutto,

*They squat, committed to persisting in the squatting position.*



kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti;  
*They lie on a mat of thorns, making a mat of thorns their bed.*

sāyatatiyakampi udakorohanānuyogamanuyutto viharati—  
*They're committed to the practice of immersion in water three times a day, including the evening.*

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.  
*And so they live committed to practicing these various ways of mortifying and tormenting the body.*

Ayaṃ vuccati, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto.  
*This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.*

Katamo ca, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto?  
*And what person mortifies others, committed to the practice of mortifying others?*

Idha, brāhmaṇa, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātaḥ coraghātaḥ goghātaḥ bandhanāgāriko—ye vā panaññepi keci kurūrakammantā.  
*It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.*

Ayaṃ vuccati, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto.  
*This is called a person who mortifies others, being committed to the practice of mortifying others.*

Katamo ca, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto?  
*And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?*

Idha, brāhmaṇa, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā mahāsālo.  
*It's when a person is an anointed king or a well-to-do brahmin.*

So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbaññitvā magavisānena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena.  
*He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.*

So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti.  
*There he lies on the bare ground strewn with grass.*

Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhāti, avasesena vacchako yāpeti.  
*The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.*

So evamāha:  
*He says:*

‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatarīyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāya’<sup>ti</sup>.  
*‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’*

Yepissa te honti ‘dāsā’ti vā ‘pessā’ti vā ‘kammakarā’ti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

*His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces.*

Ayaṃ vuccati, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

*This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.*

Katamo ca, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto;

*And what person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others,*

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati?

*living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?*

Idha, brāhmaṇa, tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

*It’s when a Realized One arises in the world, 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.*

So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

*He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.*

So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

*He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.*

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.

*A householder hears that teaching, or a householder’s child, or someone reborn in some clan.*

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

*They gain faith in the Realized One,*

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

*and reflect:*

‘sambādho gharāvāso rajopatho abbhokāso pabbajjā.

*‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.*

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ.

*It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.*

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti.

*Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’*

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ pahāya, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

*After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.*

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsāṇi vasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapānabhūtahitānukampī viharati.

*Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.*

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikāṅkhī. Athenena sucibhūtena attanā viharati.

*They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.*

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

*They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.*

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisamvādako lokassa.

*They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.*

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppādātā, samaggārāmo samaggarato samagganandī samaggakaranīṃ vācaṃ bhāsītā hoti.

*They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.*

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

*They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.*

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitam.

*They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.*

So bījagāmabhūtagāmasamārambhā paṭivirato hoti.

*They avoid injuring plants and seeds.*

Ekabhattiko hoti rattūparato virato vikālabhojanā.

*They eat in one part of the day, abstaining from eating at night and food at the wrong time.*

Naccagītavāditavisūkadassanā paṭivirato hoti.

*They avoid dancing, singing, music, and seeing shows.*

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti.

*They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.*

Uccāsayanamahāsayanā paṭivirato hoti.

*They avoid high and luxurious beds.*

Jātarūparaṇatapaṭiggahaṇā paṭivirato hoti.

*They avoid receiving gold and money,*

Āmakadhañṇapaṭiggahaṇā paṭivirato hoti.

*raw grains,*

Āmakamaṃsapapaṭiggahaṇā paṭivirato hoti.

*raw meat,*

Itthikumārikapaṭiggahaṇā paṭivirato hoti.

*women and girls,*

Dāsīdāsapaṭiggahaṇā paṭivirato hoti.  
*male and female bondservants,*

Ajeḷakapaṭiggahaṇā paṭivirato hoti.  
*goats and sheep,*

Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.  
*chickens and pigs,*

Hatthagavassavaḷavapaṭiggahaṇā paṭivirato hoti.  
*elephants, cows, horses, and mares,*

Khettavatthupaṭiggahaṇā paṭivirato hoti.  
*and fields and land.*

Dūteyyapahiṇagamanānuyogā paṭivirato hoti.  
*They avoid running errands and messages;*

Kayavikkayā paṭivirato hoti.  
*buying and selling;*

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.  
*falsifying weights, metals, or measures;*

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.  
*bribery, fraud, cheating, and duplicity;*

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.  
*mutilation, murder, abduction, banditry, plunder, and violence.*

So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.  
*They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.*

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;  
*They're like a bird: wherever it flies, wings are its only burden.*

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.  
*In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.*

So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.  
*When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.*

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.  
*When they see a sight with their eyes, they don't get caught up in the features and details.*

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.  
*If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.*

Sotena saddaṃ sutvā ... pe ...  
*When they hear a sound with their ears ...*

ghānena gandhaṃ ghāyivā ...  
*When they smell an odor with their nose ...*

jivhāya rasaṃ sāyivā ...  
*When they taste a flavor with their tongue ...*

kāyena phoṭṭhabbam phusitvā ...  
*When they feel a touch with their body ...*

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.  
*When they know a thought with their mind, they don't get caught up in the features and details.*

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati.

*If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.*

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ patisaṃvedeti.  
*When they have this noble sense restraint, they experience an unsullied bliss inside themselves.*

So abhikkante paṭikkante sampajānakārī hoti, ālokitē vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

*They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.*

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato

*When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,*

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuññaṃ.

*they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.*

So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upaṭṭhapetvā.

*After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.*

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

*Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.*

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

*Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.*

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

*Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.*

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccaṃ cittaṃ parisodheti;

*Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.*

vicikiccham pahāya tinnavicikicchho viharati akathaṃkathā kusalesu dhammesu,  
vicikicchāya cittaṃ parisodheti.

*Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.*

So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkaraṇe

*They give up these five hindrances, corruptions of the heart that weaken wisdom.*

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ  
pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

*Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ  
avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

*As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena  
paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ  
jhānaṃ upasampajja viharati.

*And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ  
atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ  
upasampajja viharati.

*Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte  
kammaniye tthe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.*

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo  
tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi  
jātiyo cattālīsampi jātiyo paññasampi jātiyo jātisatampi jātisahassampi  
jātisatasahassampi, anekepi saṃvattakappe anekepi vivattakappe anekepi  
saṃvattavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto amutra udapādīṃ;  
tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto idhūpappanno’ ti. Iti  
sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

*They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. Passing away from there, I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte  
kammaniye tthe āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.*

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā ... pe ... ariyaṇaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā ... pe ... ariyaṇaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

*With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaṇiye thite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.*

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

*They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.*

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaṃsamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

*They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.*

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

*Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.*

Vimuttasmiṃ vimuttamiti nāṇaṃ hoti.

*When they’re freed, they know they’re freed.*

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

*They understand: ‘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.’*

Ayaṃ vuccati, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

*This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.*

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’ti.

*They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”*

Evam vutte, ghotamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca:

*When he had spoken, Ghotamukha said to him,*

“abhikkantaṃ, bho udena, abhikkantaṃ, bho udena.

*“Excellent, Master Udena! Excellent!”*

Seyyathāpi, bho udena, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’<sup>ti</sup>; evamevaṃ bhotā udenena 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 Udena has made the teaching clear in many ways.*

Esāhaṃ bhavantaṃ udenaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

*I go for refuge to Master Udena, to the teaching, and to the mendicant Saṅgha.*

Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ<sup>ti</sup>.

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

“Mā kho maṃ tvaṃ, brāhmaṇa, saraṇaṃ agamāsi.

*“Brahmin, don’t go for refuge to me.*

Tameva bhagavantaṃ saraṇaṃ gacchāhi yamaḥ saraṇaṃ gato<sup>ti</sup>.

*You should go for refuge to that same Blessed One to whom I have gone for refuge.”*

“Kahaṃ pana, bho udena, etarahi so bhavaṃ gotamo viharati araḥaṃ sammāsambuddho<sup>ti</sup>?

*“But Master Udena, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”*

“Parinibbuto kho, brāhmaṇa, etarahi so bhagavā araḥaṃ sammāsambuddho<sup>ti</sup>.

*“Brahmin, the Buddha has already become fully extinguished.”*

“Sacepi mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

*“Master Udena, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I’d go a hundred leagues to see him.*

Sacepi mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ vīsatiyā yojanesu

...

tiṃsāya yojanesu ...

...

cattārīsāya yojanesu ...

...

paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

...

Yojanasate cepi mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

...

Yato ca kho, bho udena, parinibbuto so bhavaṃ gotamo, parinibbutampi mayaṃ taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṇca.

*But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha.*

Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.

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



Atthi ca me, bho udena, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti, tato ahaṃ bhoto udenassa ekaṃ niccabhikkhaṃ dadāmi”ti.

*Master Udena, the king of Aṅga gives me a regular daily allowance. I will give you one portion of that.”*

“Kiṃ pana te, brāhmaṇa, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti”ti?

*“But brahmin, what does the king of Aṅga give you as a regular daily allowance?”*

“Pañca, bho udena, kahāpaṇasatānī”ti.

*“Five hundred dollars.”*

“Na kho no, brāhmaṇa, kappati jātārūparajataṃ paṭiggahetun”ti.

*“It’s not proper for us to receive gold and money.”*

“Sace taṃ bhoto udenassa na kappati vihāraṃ bhoto udenassa kārāpessāmī”ti.

*“If that’s not proper, I will have a dwelling built for Master Udena.”*

“Sace kho me tvaṃ, brāhmaṇa, vihāraṃ, kārāpetukāmo, pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpehi”ti.

*“If you want to build me a dwelling, then build an assembly hall for the Saṅgha at Pāṭaliputta.”*

“Imināpāhaṃ bhoto udenassa bhiyyoso mattāya attamano abhiraddho yaṃ maṃ bhavaṃ udeno saṅhe dāne samādapeti.

*“Now I’m even more delighted and satisfied with Master Udena, since he encourages me to give to the Saṅgha.*

Esāhaṃ, bho udena, etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpessāmī”ti.

*So with this allowance and another one I will have an assembly hall built for the Saṅgha at Pāṭaliputta.”*

Atha kho ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpesi.

*And so he had that hall built.*

Sā etarahi “ghoṭamukhī”ti vuccatīti.

*And these days it’s called the “Ghoṭamukhī”.*

Ghoṭamukhasuttaṃ niṭṭhitam catuttham.

Caṅkīsutta  
With Caṅkī

Evam me sutam—  
So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena  
saddhiṃ yena opāsādaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari.

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

Tatra sudam bhagavā opāsāde viharati uttarena opāsādaṃ devavane sālavane.  
He stayed in a sal grove to the north of Opāsāda called the “Gods’ Grove”.

Tena kho pana samayena caṅkī brāhmaṇo opāsādaṃ ajjhāvasati sattussadam  
satīṇakapṭhodaṃ sadhaññaṃ rājabhoggaṃ raññaṃ pasenadinā kosaleṇa dinnam  
rājadāyaṃ brahmadeyyaṃ.

*Now at that time the brahmin Caṅkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.*

Assosum kho opāsādakā brāhmaṇagahapatikā:  
The brahmins and householders of Opāsāda heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ  
caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati  
uttarena opāsādaṃ devavane sālavane.

*“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God’s Grove to the north.*

Tam 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.’*

So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam  
sadevamanussam sayam abhiñña sacchikatvā pavedeti.

*He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.*

So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham  
sabyañjanaṃ, kevalaparipunnam parisuddham brahmacariyaṃ pakāseti.

*He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.*

Sādhu kho pana tathārūpānaṃ arahataṃ dassanam hoti”ti.  
It’s good to see such perfected ones.”

Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghi  
gaṇibhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ.

*Then, having departed Opāsāda, they formed into companies and headed north to the God’s Grove.*

Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyaṃ upagato.

*Now at that time the brahmin Caṅkī had retired to the upper floor of his stilt longhouse for his midday nap.*

Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūte uttarenamukhaṃ yena devavanaṃ sālavanaṃ tenupasaṅkamante.

*He saw the brahmins and householders heading for the God's Grove,*

Disvā khattaṃ āmantesi:  
*and addressed his steward,*

“kiṃ nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ”ti?

*“My steward, why are the brahmins and householders heading north for the God's Grove?”*

“Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane.

*“The ascetic Gotama has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God's Grove to the north.*

Taṃ kho pana bhavantaṃ 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.’*

Tamete bhavantaṃ gotamaṃ dassanāya gacchantī”ti.  
*They're going to see that Master Gotama.”*

“Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamitvā opāsādake brāhmaṇagahapatike evaṃ vadehi:

*“Well then, go to the brahmins and householders and say to them:*

‘caṅkī, bho, brāhmaṇo evamāha—  
*“Sirs, the brahmin Caṅkī asks*

āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.  
*you to wait, as he will also go to see the ascetic Gotama.”*

“Evaṃ, bho”ti kho so khatto caṅkissa brāhmaṇassa paṭissutvā yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā opāsādake brāhmaṇagahapatike etadavoca:

*“Yes, sir,” replied the steward, and did as he was asked.*

“caṅkī, bho, brāhmaṇo evamāha:

‘āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva karaṇīyena.

*Now at that time around five hundred brahmins from abroad were residing in Opāsāda on some business.*

Assosum kho te brāhmaṇā:  
*They heard that*

“caṅkī kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.  
*the brahmin Caṅkī was going to see the ascetic Gotama.*

Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamiṃsu; upasaṅkamitvā caṅkiṃ brāhmaṇaṃ etadavocuṃ:

*They approached Caṅkī and said to him,*

“saccam kira bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti?  
*“Is it really true that you are going to see the ascetic Gotama?”*

“Evaṃ kho me, bho, hoti:  
*“Yes, gentlemen, it is true.”*

‘ahaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī’”ti.

“Mā bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkami.  
*“Please don’t!*

Na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum;  
*It’s not appropriate for you to go to see the ascetic Gotama;*

samaṇotveva gotamo arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum.  
*it’s appropriate that he comes to see you.*

Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamaṃ  
pitāmahaṃyugā akkhitto anupakkuṭṭho jātivādena.  
*You are well born on both your mother’s and father’s side, of pure descent, irrefutable and  
impeccable in questions of ancestry back to the seventh paternal generation.*

Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva  
sattamaṃ pitāmahaṃyugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati  
bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum;  
*For this reason it’s not appropriate for you to go to see the ascetic Gotama;*

samaṇotveva gotamo arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum.  
*it’s appropriate that he comes to see you.*

Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo ... pe ...  
*You’re rich, affluent, and wealthy. ...*

bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ  
sākkharappabhedānaṃ itihāsaṇḍamānaṃ, padāko, veyyākaraṇo,  
lokāyatamahāpurisalakkaṇesu anavayo ... pe ...  
*You recite and remember the hymns, and have mastered the three Vedas, together with their  
vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology  
and grammar, and are well versed in cosmology and the marks of a great man. ...*

bhavañhi caṅkī abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya  
samannāgato brahmavaṇṇī brahmavacchaṣī akhuddāvākāso dassanāya ... pe ...  
*You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid,  
remarkable to behold. ...*

bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato ... pe ...  
*You are ethical, mature in ethical conduct. ...*

bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato  
vissatṭhāya anelagalāya atthassa viññāpaniyā ... pe ...  
*You’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.  
...*

bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasatāni mante vāceti ... pe  
...  
*You teach the teachers of many, and teach three hundred students to recite the hymns. ...*

bhavañhi caṅkī rañño pasenadissa kosassa sakkato garukato mānito pūjito apacito  
... pe ...  
*You’re honored, respected, revered, venerated, and esteemed by King Pasenadi of Kosala*

bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito  
apacito ... pe ...  
*and the brahmin Pokkharasāti. ...*

bhavañhi cañkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakattṛhodakaṃ sadhaññaṃ rājabhoggaṃ raññaṃ pasenadinā kosalena dinnaṃ rājādāyaṃ brahmadeyyaṃ.

*You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.*

Yampi bhavaṃ cañkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakattṛhodakaṃ sadhaññaṃ rājabhoggaṃ raññaṃ pasenadinā kosalena dinnaṃ rājādāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ cañkī samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ;

*For all these reasons it's not appropriate for you to go to see the ascetic Gotama;*

samaṇotveva gotamo arahati bhavantaṃ cañkiṃ dassanāya upasaṅkamituṃ”ti.  
*it's appropriate that he comes to see you.”*

Evam vutte, cañkī brāhmaṇo te brāhmaṇe etadavoca:

*When they had spoken, Cañkī said to those brahmins:*

“tena hi, bho, mamaṇi suñātha, yathā mayameva arahāma taṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ;

*“Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama,*

na tveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ.  
*and it's not appropriate for him to come to see me.*

Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkutṭho jātivādena.

*He is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.*

Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkutṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ;

*For this reason it's not appropriate for the ascetic Gotama to come to see me;*

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamituṃ.  
*rather, it's appropriate for me to go to see him.*

Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigataṇca vehāsattaṇca ... pe ...

*When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...*

Samaṇo khalu, bho, gotamo daharova samāno yuvā susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ... pe ...

*He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...*

Samaṇo khalu, bho, gotamo akāmakanāṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ... pe ...

*Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness. ...*

Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakaṃso dassanāya ... pe ...

*He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...*

Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato ... pe ...

*He is ethical, possessing ethical conduct that is noble and skillful. ...*

Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato viṣṭhāya anelagalāya atthassa viññāpaniyā ... pe ...

*He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...*

Samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ... pe ...

*He's a teacher of teachers. ...*

Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ... pe ...

*He has ended sensual desire, and is rid of caprice. ...*

Samaṇo khalu, bho, gotamo kammavādī kiriyaṇāpāpāpurekkhāro brahmaññāya pajāya ... pe ...

*He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...*

Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā ... pe ...

*He went forth from an eminent family of unbroken aristocratic lineage. ...*

Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā ... pe ...

*He went forth from a rich, affluent, and wealthy family. ...*

Samaṇaṃ khalu, bho, gotamaṃ tioratthā tirojanapadā saṃpucchitaṃ āgacchanti ... pe ...

*People come from distant lands and distant countries to question him. ...*

Samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pañehi saraṇaṃ gatāni ... pe ...

*Many thousands of deities have gone for refuge for life to him. ...*

Samaṇaṃ khalu, bho, 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 ... pe ...

*‘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.’ ...*

Samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato ... pe ...

*He has the thirty-two marks of a great man. ...*

Samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputtadāro pañehi saraṇaṃ gato ... pe ...

*King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...*

Samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputtadāro pañehi saraṇaṃ gato ... pe ...

*King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...*

Samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputtadāro pañehi saraṇaṃ gato ... pe ...

*The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...*

Samaṇo khalu, bho, gotamo opāsādaṃ anupatto opāsāde viharati uttarena opāsādaṃ devavane sālavane.

*The ascetic Gotama has arrived to stay in the God's Grove to the north of Opāsāda.*

Ye kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhetaṃ āgacchanti, atithī no te honti.

*Any ascetic or brahmin who comes to stay in our village district is our guest,*

Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā.

*and should be honored and respected as such.*

Yampi samaṇo gotamo opāsādaṃ anupatto opāsāde viharati uttarena opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo.

Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo.

Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtum;  
*For this reason, too, it's not appropriate for Master Gotama to come to see me,*

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtum.  
*rather, it's appropriate for me to go to see him.*

Ettake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyaṇṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo;

*This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,*

aparimāṇavaṇṇo hi so bhavaṃ gotamo.  
*for the praise of Master Gotama is limitless.*

Ekamekenapi tena aṅgena samannāgato na arahati, so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtum;

*The possession of even a single one of these factors makes it inappropriate for Master Gotama to come to see me,*

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtunti.  
*rather, it's appropriate for me to go to see him.*

Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāma”ti.  
*Well then, gentlemen, let's all go to see the ascetic Gotama.”*

Atha kho caṅkī brāhmaṇo mahatā brāhmaṇaganena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

*Then Caṅkī together with a large group of brahmins went to the Buddha and exchanged greetings with him.*

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

Tena kho pana samayena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci kiñci kathaṃ sārāṇīyaṃ vītisāretvā nisinno hoti.

*Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior brahmins.*

Tena kho pana samayena kāpaṭiko nāma māṇavo daharo vuttasiro solasavassuddesiko jātiyā, tinnaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsaṇcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno hoti.

*And the brahmin student Kāpaṭika was sitting in that assembly. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.*

So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhiṃ mantayamānānaṃ antantarā kathaṃ opādeti.

*While the senior brahmins were conversing together with the Buddha, he interrupted.*

Atha kho bhagavā kāpaṭikaṃ māṇavaṃ apasādeti:  
*Then the Buddha rebuked Kāpaṭika,*

“māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ antantarā kathaṃ opādetu.

*“Venerable Bhāradvāja, don't interrupt the senior brahmins.*

Kathāpariyosānaṃ āyasmā bhāradvājo āgacetu”ti.  
*Wait until they've finished speaking.”*

Evam vutte, caṅkī brāhmaṇo bhagavantaṃ etadavoca:  
*When he had spoken, Caṅkī said to the Buddha,*

“mā bhavaṃ gotamo kāpaṭikaṃ māṇavaṃ apasādesi.

*“Master Gotama, don’t rebuke the student Kāpaṭika.*

kulaputto ca kāpaṭiko māṇavo, bahussuto ca kāpaṭiko māṇavo, paṇḍito ca kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca kāpaṭiko māṇavo, pahoti ca kāpaṭiko māṇavo bhōtā gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

*He’s a gentleman, learned, astute, a good speaker. He’s capable of having a dialogue with Master Gotama about this.”*

Atha kho bhagavato etadahosi:

*Then it occurred to the Buddha,*

“addhā kho kāpaṭikassa māṇavassa tevijjake pāvacane kathā bhavissati.

*“Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas.*

Tathā hi naṃ brāhmaṇā sampurekkharontī”ti.

*That’s why they put him at the front.”*

Atha kho kāpaṭikassa māṇavassa etadahosi:

*Then Kāpaṭika thought,*

“yadā me samaṇo gotamo cakkhuṃ upasaṃharissati, athāhaṃ samaṇaṃ gotamaṃ pañhaṃ pucchissāmi”ti.

*“When the ascetic Gotama looks at me, I’ll ask him a question.”*

Atha kho bhagavā kāpaṭikassa māṇavassa cetasā cetoparivitakkamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

*Then the Buddha, knowing what Kāpaṭika was thinking, looked at him.*

Atha kho kāpaṭikassa māṇavassa etadahosi:

*Then Kāpaṭika thought,*

“samannāharati kho maṃ samaṇo gotamo.

*“The ascetic Gotama is engaging with me.*

Yannūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyyan”ti.

*Why don’t I ask him a question?”*

Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca:

*Then he said,*

“yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekaṃsena niṭṭhaṃ gacchanti:

*“Master Gotama, regarding that which by the lineage of testament and by canonical authority is the traditional hymnal of the brahmins, the brahmins come to the definite conclusion:*

‘idameva saccaṃ, moghamaññaṇ’ti.

*‘This is the only truth, other ideas are silly.’*

Idha bhavaṃ gotamo kimāhā”ti?

*What do you say about this?”*

“Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

*“Well, Bhāradvāja, is there even a single one of the brahmins who says this:*

‘ahametaṃ jānāmi, ahametaṃ passāmi.

*‘I know this, I see this:*

Idameva saccaṃ, moghamaññaṇ”ti?

*this is the only truth, other ideas are silly’?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*



“Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi, ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha:

*“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this:*

‘ahametaṃ jānāmi, ahametaṃ passāmi.

*‘I know this, I see this:*

Idameva saccaṃ, moghamaññaṃ”’ti?

*this is the only truth, other ideas are silly’?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*

“Kiṃ pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītamanubhāsanti vācītamanuvācenti seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamatagga añgīraso bhāradvājo vāseṭṭho kassapo bhagu,

*“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, 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 even they say:*

‘mayametaṃ jānāma, mayametaṃ passāma.

*‘We know this, we see this:*

Idameva saccaṃ, moghamaññaṃ”’ti?

*this is the only truth, other ideas are silly’?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*

“Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

*“So, Bhāradvāja, it seems that there is not a single one of the brahmins,*

‘ahametaṃ jānāmi, ahametaṃ passāmi.

Idameva saccaṃ, moghamaññaṃ’ti;

natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha:

*not even anyone back to the seventh generation of teachers,*

‘ahametaṃ jānāmi, ahametaṃ passāmi.

Idameva saccaṃ, moghamaññaṃ’ti;

yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītamanubhāsanti vācītamanuvācenti seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamatagga añgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:

*nor even the ancient hermits of the brahmins who say:*

‘mayametaṃ jānāma, mayametaṃ passāma.

*‘We know this, we see this:*

Idameva saccaṃ, moghamaññaṃ’ti.

*this is the only truth, other ideas are silly.’*

Seyyathāpi, bhāradvāja, andhaveṇi paramparāsaṃsattā 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, bhāradvāja, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati—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 like a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.*

Taṃ kiṃ maññasi, bhāradvāja,

*What do you think, Bhāradvāja?*

nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjati”ti?

*This being so, doesn't the brahmins' faith turn out to be baseless?"*

“Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsanti”ti.

*“The brahmins don't just honor this because of faith, but also because of oral transmission.”*

“Pubbeva kho tvaṃ, bhāradvāja, saddhaṃ agamāsi, anussavaṃ idāni vadesi.

*“First you relied on faith, now you speak of oral tradition.*

Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā.

*These five things can be seen to turn out in two different ways.*

Katame pañca?

*What five?*

Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti—

*Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration.*

ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā.

Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittam tuccaṃ musā;

*Even though you have full faith in something, it may be void, hollow, and false.*

no cepi susaddahitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā.

*And even if you don't have full faith in something, it may be true and real, not otherwise.*

Api ca, bhāradvāja, surucitaṃyeva hoti ... pe ...

*Even though you have a strong preference for something ...*

svānussutaṃyeva hoti ... pe ...

*something may be accurately transmitted ...*

suparivittakitaṃyeva hoti ... pe ...

*something may be well contemplated ...*

sunijjhāyitaṃyeva hoti, tañca hoti rittam tuccaṃ musā;

*something may be well considered, it may be void, hollow, and false.*

no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā.

*And even if something is not well considered, it may be true and real, not otherwise.*

Saccamanurakkhatā, bhāradvāja, viññunā purisena nālamettha ekamsena niṭṭhaṃ gantum;

*For a sensible person who is preserving truth this is not sufficient to come to the definite conclusion:*

“idameva saccaṃ, moghamaññan””ti.

*“This is the only truth, other ideas are silly.”*

“Kittāvatā pana, bho gotama, saccānurakkhaṇā hoti, kittāvatā saccamanurakkhati?

*“But Master Gotama, how do you define the preservation of truth?”*

Saccānurakkhaṇaṃ mayaṃ bhavaṇtaṃ gotamaṃ pucchāma”ti.

“Saddhā cepi, bhāradvāja, purisassa hoti;

*“If a person has faith,*

‘evaṃ me saddhā’ti—

*they preserve truth by saying, ‘Such is my faith.’*

iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati:

*But they don’t yet come to the definite conclusion:*

‘idameva saccam, moghamaññaṇ’ti ().

*‘This is the only truth, other ideas are silly.’*

Ruci cepi, bhāradvāja, purisassa hoti ... pe ...

*If a person has a preference ...*

anussavo cepi, bhāradvāja, purisassa hoti ... pe ...

*or has received an oral transmission ...*

ākāraparivitakko cepi, bhāradvāja, purisassa hoti ... pe ...

*or has a reasoned reflection about something ...*

diṭṭhinijjhānakkhanti cepi, bhāradvāja, purisassa hoti;

*or has accepted a view after contemplation,*

‘evaṃ me diṭṭhinijjhānakkhanti’ti—

*they preserve truth by saying, ‘Such is the view I have accepted after contemplation.’*

iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati:

*But they don’t yet come to the definite conclusion:*

‘idameva saccam, moghamaññaṇ’ti.

*‘This is the only truth, other ideas are silly.’*

Ettāvatā kho, bhāradvāja, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati,  
ettāvatā ca mayaṃ saccānurakkhaṇaṃ paññapema;

*That’s how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way.*

na tveva tāva saccānubodho hoti”ti.

*But this is not yet the awakening to the truth.”*

“Ettāvatā, bho gotama, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā  
ca mayaṃ saccānurakkhaṇaṃ pekkhāma.

*“That’s how the preservation of truth is defined, Master Gotama. We regard the preservation of truth as defined in this way.*

Kittāvatā pana, bho gotama, saccānubodho hoti, kittāvatā saccamanubujjhati?

*But Master Gotama, how do you define awakening to the truth?”*

Saccānubodhaṃ mayaṃ bhavaṇtaṃ gotamaṃ pucchāma”ti.

“Idha, bhāradvāja, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

*“Bhāradvāja, take the case of a mendicant living supported by a town or village.*

Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā tīsu dhammesu  
samannesati—

*A householder or their child approaches and scrutinizes them for three kinds of things:*

lobhanīyesu dhammesu, dosanīyesu dhammesu, mohanīyesu dhammesu.

*things that arouse greed, things that provoke hate, and things that promote delusion.*

Atthi nu kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi  
dhammehi pariyādinnaṇaṃ ajānaṃ vā vadeyya—

*‘Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say*

*that they know, even though they don't know, or that they see, even though they don't see;*

or that they might encourage others to do what is for their lasting harm and suffering?"

*Scrutinizing them they find:*

*'This venerable has no such qualities that arouse greed.*

—

—

*Rather, that venerable has bodily and verbal behavior like that of someone without greed.*

*And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.*

*It's not easy for someone with greed to teach this.'*

*Scrutinizing them in this way they see that they are purified of qualities that arouse greed.*

*‘Does this venerable have any qualities that provoke hate? Such qualities that, were their mind to be overwhelmed by them, they might say*

*that they know, even though they don't know, or that they see, even though they don't see;*

or that they might encourage others to do what is for their lasting harm and suffering?’

*Scrutinizing them they find:*

*'This venerable has no such qualities that provoke hate.*

—

—

*Rather, that venerable has bodily and verbal behavior like that of someone without hate.*

Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo;

*And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.*

na so dhammo sudesiyo dutthenā'ti.

*It's not easy for someone with hate to teach this.'*

Yato naṃ samannesamāno visuddhaṃ dosanīyehi dhammehi samanupassati, tato naṃ uttari samannesati mohanīyesu dhammesu.

*Scrutinizing them in this way they see that they are purified of qualities that provoke hate. Next, they scrutinize them for qualities that promote delusion.*

Atthi nu kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya—

*'Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say*

jānāmīti, appasaṃ vā vadeyya—

*that they know, even though they don't know, or that they see, even though they don't see;*

passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti?

*or that they might encourage others to do what is for their lasting harm and suffering?'*

Tamenaṃ samannesamāno evaṃ jānāti:

*Scrutinizing them they find:*

'natthi kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya—

*'This venerable has no such qualities that promote delusion.*

jānāmīti, appasaṃ vā vadeyya—

passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya.

Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ amūlhasa.

*Rather, that venerable has bodily and verbal behavior like that of someone without delusion.*

Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo;

*And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.*

na so dhammo sudesiyo mūlhenā'ti.

*It's not easy for someone with delusion to teach this.'*

Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanupassati;

*Scrutinizing them in this way they see that they are purified of qualities that promote delusion.*

atha tamhi saddhaṃ niveseti, saddhājāto upasaṅkamanti, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti paññāya ca naṃ ativijjha passati.

*Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.*

Ettāvatā kho, bhāradvāja, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ paññapema;

*That's how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way.*

na tveva tāva saccānuppatti hoti”ti.

*But this is not yet the arrival at the truth.”*

“Ettāvatā, bho gotama, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ pekkhāma.

*That's how the awakening to truth is defined, Master Gotama. I regard the awakening to truth as defined in this way.*

Kittāvatā pana, bho gotama, saccānuppatti hoti, kittāvatā saccamanupāpuṇāti?

*But Master Gotama, how do you define the arrival at the truth?”*

Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Tesaṃyeva, bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulīkammaṃ saccānuppatti hoti.

*By the cultivation, development, and making much of these very same things there is the arrival at the truth.*

Ettāvatā kho, bhāradvāja, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānuppattiṃ paññapemā”ti.

*That's how the arrival at the truth is defined, Bhāradvāja. I describe the arrival at the truth as defined in this way.”*

“Ettāvatā, bho gotama, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānuppattiṃ pekkhāma.

*That's how the arrival at the truth is defined, Master Gotama. I regard the arrival at the truth as defined in this way.*

Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro?

*But what quality is helpful for arriving at the truth?”*

Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Saccānuppattiya kho, bhāradvāja, padhānaṃ bahukāraṃ.

*“Striving is helpful for arriving at the truth.*

No cetam padaheyya, nayidaṃ saccamanupāpuṇeyya.

*If you don't strive, you won't arrive at the truth.*

Yasmā ca kho padahati tasmā saccamanupāpuṇāti.

*You arrive at the truth because you strive.*

Tasmā saccānuppattiya padhānaṃ bahukāraṃ”ti.

*That's why striving is helpful for arriving at the truth.”*

“Padhānassa pana, bho gotama, katamo dhammo bahukāro?

*“But what quality is helpful for striving?”*

Padhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Padhānassa kho, bhāradvāja, tulanā bahukārā.

*“Weighing up the teachings is helpful for striving ...*

No cetam tuleyya, nayidaṃ padaheyya.

Yasmā ca kho tuleti tasmā padahati.

Tasmā padhānassa tulanā bahukārā”ti.

“Tulanāya pana, bho gotama, katamo dhammo bahukāro?

Tulanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Tulanāya kho, bhāradvāja, ussāho bahukāro.  
*Making an effort is helpful for weighing up the teachings ...*

No cetam ussaheyya, nayidaṃ tuleyya.

Yasmā ca kho ussahati tasmā tuleti.

Tasmā tulanāya ussāho bahukāro”ti.

“Ussāhassa pana, bho gotama, katamo dhammo bahukāro?

Ussāhassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Ussāhassa kho, bhāradvāja, chando bahukāro.  
*Enthusiasm is helpful for making an effort ...*

No cetam chando jāyetha, nayidaṃ ussaheyya.

Yasmā ca kho chando jāyati tasmā ussahati.

Tasmā ussāhassa chando bahukāro”ti.

“Chandassa pana, bho gotama, katamo dhammo bahukāro?

Chandassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā.  
*Acceptance of the teachings after consideration is helpful for enthusiasm ...*

No cete dhammā nijjhānaṃ khomeyyuṃ, nayidaṃ chando jāyetha.

Yasmā ca kho dhammā nijjhānaṃ khamanti tasmā chando jāyati.

Tasmā chandassa dhammanijjhānakkhanti bahukārā”ti.

“Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro?

Dhammanijjhānakkhantiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūparikkhā bahukārā.  
*Reflecting on the meaning of the teachings is helpful for accepting them after consideration ...*

No cetam atthaṃ upaparikkheyya, nayidaṃ dhammā nijjhānaṃ khomeyyuṃ.

Yasmā ca kho atthaṃ upaparikkhati tasmā dhammā nijjhānaṃ khamanti.

Tasmā dhammanijjhānakkhantiyā atthūpaparikkhā bahukārā”ti.

“Atthūpaparikkhāya pana, bho gotama, katamo dhammo bahukāro?

Atthūpaparikkhāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Atthūpaparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā.

*Remembering the teachings is helpful for reflecting on their meaning ...*

No cetam dhammaṃ dhāreyya, nayidaṃ atthaṃ upaparikkheyya.

Yasmā ca kho dhammaṃ dhāreti tasmā atthaṃ upaparikkhati.

Tasmā atthūpaparikkhāya dhammadhāraṇā bahukārā”ti.

“Dhammadhāraṇāya pana, bho gotama, katamo dhammo bahukāro?

Dhammadhāraṇāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Dhammadhāraṇāya kho, bhāradvāja, dhammassavanaṃ bahukāraṃ.

*Hearing the teachings is helpful for remembering the teachings ...*

No cetam dhammaṃ suṇeyya, nayidaṃ dhammaṃ dhāreyya.

Yasmā ca kho dhammaṃ suṇāti tasmā dhammaṃ dhāreti.

Tasmā dhammadhāraṇāya dhammassavanaṃ bahukāraṇ”ti.

“Dhammassavanassa pana, bho gotama, katamo dhammo bahukāro?

Dhammassavanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Dhammassavanassa kho, bhāradvāja, sotāvadhānaṃ bahukāraṃ.

*Listening is helpful for hearing the teachings ...*

No cetam sotaṃ odaheyya, nayidaṃ dhammaṃ suṇeyya.

Yasmā ca kho sotaṃ odahati tasmā dhammaṃ suṇāti.

Tasmā dhammassavanassa sotāvadhānaṃ bahukāraṇ”ti.

“Sotāvadhānassa pana, bho gotama, katamo dhammo bahukāro?

Sotāvadhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Sotāvadhānassa kho, bhāradvāja, payirupāsanaṃ bahukārā.

*Paying homage is helpful for listening ...*

No cetam payirupāseyya, nayidaṃ sotaṃ odaheyya.



Yasmā ca kho payirupāsati tasmā sotam odahati.

Tasmā sotāvadhānassa payirupāsanā bahukārā”ti.

“Payirupāsanāya pana, bho gotama, katamo dhammo bahukāro?

Payirupāsanāya bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti.

“Payirupāsanāya kho, bhāradvāja, upasaṅkamanam bahukāram.  
*Approaching is helpful for paying homage ...*

No cetam upasaṅkameyya, nayidaṃ payirupāseyya.

Yasmā ca kho upasaṅkamati tasmā payirupāsati.

Tasmā payirupāsanāya upasaṅkamanam bahukāran”ti.

“Upasaṅkamanassa pana, bho gotama, katamo dhammo bahukāro?

Upasaṅkamanassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti.

“Upasaṅkamanassa kho, bhāradvāja, saddhā bahukārā.  
*Faith is helpful for approaching a teacher.*

No cetam saddhā jāyetha, nayidaṃ upasaṅkameyya.  
*If you don't give rise to faith, you won't approach a teacher.*

Yasmā ca kho saddhā jāyati tasmā upasaṅkamati.  
*You approach a teacher because you have faith.*

Tasmā upasaṅkamanassa saddhā bahukārā”ti.  
*That's why faith is helpful for approaching a teacher.”*

“Saccānurakkhaṇam mayam bhavantam gotamam apucchimha, saccānurakkhaṇam bhavam gotamo byākāsi;  
*I've asked Master Gotama about the preservation of truth, and he has answered me.*

tañca panamhākam ruccati ceva khamati ca tena camha attamanā.  
*I like and accept this, and am satisfied with it.*

Saccānubodham mayam bhavantam gotamam apucchimha, saccānubodham bhavam gotamo byākāsi;  
*I've asked Master Gotama about awakening to the truth, and he has answered me.*

tañca panamhākam ruccati ceva khamati ca tena camha attamanā.  
*I like and accept this, and am satisfied with it.*

Saccānuppattiṃ mayam bhavantam gotamam apucchimha, saccānuppattiṃ bhavam gotamo byākāsi;  
*I've asked Master Gotama about the arrival at the truth, and he has answered me.*

tañca panamhākam ruccati ceva khamati ca tena camha attamanā.  
*I like and accept this, and am satisfied with it.*

Saccānuppattiya bahukāram dhammam mayam bhavantam gotamam apucchimha, saccānuppattiya bahukāram dhammam bhavam gotamo byākāsi;  
*I've asked Master Gotama about the things that are helpful for the arrival at the truth, and he has answered me.*

tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā.

*I like and accept this, and am satisfied with it.*

Yamyadeva ca mayaṃ bhavantam gotamaṃ apucchimha taṃtadeva bhavaṃ gotamo byākāsi;

*Whatever I have asked Master Gotama about he has answered me.*

tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā.

*I like and accept this, and am satisfied with it.*

Mayañhi, bho gotama, pubbe evaṃ jānāma:

*Master Gotama, I used to think this:*

‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca dhammassa aññātāro’ti?

*‘Who are these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman to be counted alongside those who understand the teaching?’*

Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāravaṃ.

*The Buddha has inspired me to have love, confidence, and respect for ascetics!*

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.”*

Caṅkīsuttaṃ niṭṭhitaṃ pañcamaṃ.

Esukārīsutta  
With Esukārī

Evam me sutam—  
So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho esukārī brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.  
Then Esukārī the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho esukārī brāhmaṇo bhagavantam etadavoca:  
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“brāhmaṇā, bho gotama, catasso pāricariyā paññapenti—  
“Master Gotama, the brahmins prescribe four kinds of service:

brāhmaṇassa pāricariyaṃ paññapenti, khattiyassa pāricariyaṃ paññapenti, vessassa pāricariyaṃ paññapenti, suddassa pāricariyaṃ paññapenti.  
for a brahmin, an aristocrat, a merchant, and a worker.

Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti:  
This is the service they prescribe for a brahmin:

‘brāhmaṇo vā brāhmaṇaṃ paricareyya, khattiyo vā brāhmaṇaṃ paricareyya, vesso vā brāhmaṇaṃ paricareyya, suddo vā brāhmaṇaṃ paricareyyā’ti.  
‘A brahmin, an aristocrat, a merchant, and a worker may all serve a brahmin.’

Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti:  
This is the service they prescribe for an aristocrat:

‘khattiyo vā khattiyaṃ paricareyya, vesso vā khattiyaṃ paricareyya, suddo vā khattiyaṃ paricareyyā’ti.  
‘An aristocrat, a merchant, and a worker may all serve an aristocrat.’

Idaṃ kho, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti:  
This is the service they prescribe for a merchant:

‘vesso vā vessaṃ paricareyya, suddo vā vessaṃ paricareyyā’ti.  
‘A merchant or a worker may serve a merchant.’

Idaṃ kho, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti:  
This is the service they prescribe for a worker:

‘suddova suddaṃ paricareyya.  
‘Only a worker may serve a worker.

Ko panañño suddaṃ paricarissatī’ti?  
For who else will serve a worker?’

Idaṃ kho, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti.

Brāhmaṇā, bho gotama, imā catasso pāricariyā paññapenti.

*These are the four kinds of service that the brahmins prescribe.*

Idha bhavaṃ gotamo kimāhā”ti?

*What do you say about this?”*

“Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti: ‘imā catasso pāricariyā paññapentū””ti?

*“But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of service?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*

“Seyyathāpi, brāhmaṇa, puriso daliddo assako anālhiyo. Tassa akāmassa bilaṃ olageyyuṃ: ‘idaṃ tē, ambho purisa, maṃsaṃ khāditaḍḍhaṃ, mūlañca anuppadātabban’ti.

*“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.*

Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānaṃ, atha ca paṇimā catasso pāricariyā paññapenti.

*In the same way, the brahmins have prescribed these four kinds of service without the consent of these ascetics and brahmins.*

Nāhaṃ, brāhmaṇa, ‘sabbam paricaritabban’ti vadāmi; nāhaṃ, brāhmaṇa, ‘sabbam na paricaritabban’ti vadāmi.

*Brahmin, I don’t say that you should serve everyone, nor do I say that you shouldn’t serve anyone.*

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ ‘paricaritabban’ti vadāmi;

*I say that you shouldn’t serve someone if serving them makes you worse, not better.*

yañca khvāssa, brāhmaṇa, paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ ‘paricaritabban’ti vadāmi.

*And I say that you should serve someone if serving them makes you better, not worse.*

Khattiyañcepi, brāhmaṇa, evaṃ puccheyyuṃ:

*If they were to ask an aristocrat this,*

‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo;

*‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’*

kameththa paricareyyāsī’ti, khattiyopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya:

*Answering rightly, an aristocrat would say,*

‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyyan’ti.

*‘Someone in whose service I get better.’*

Brāhmaṇañcepi, brāhmaṇa ... pe ...

*If they were to ask a brahmin ...*

vessañcepi, brāhmaṇa ... pe ...

*a merchant ...*

suddañcepi, brāhmaṇa, evaṃ puccheyyuṃ:

*or a worker this,*

‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo;

*‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’*

kamettha paricareyyāsi’ti, suddopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya:

*Answering rightly, a worker would say,*

‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamaḥaṃ paricareyyan’ti.

*‘Someone in whose service I get better.’*

Nāhaṃ, brāhmaṇa, ‘uccākulīnatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘uccākulīnatā pāpiyaṃso’ti vadāmi;

*Brahmin, I don’t say that coming from an eminent family makes you a better or worse person.*

nāhaṃ, brāhmaṇa, ‘ulāravaṇṇatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘ulāravaṇṇatā pāpiyaṃso’ti vadāmi;

*I don’t say that being very beautiful makes you a better or worse person.*

nāhaṃ, brāhmaṇa, ‘ulārabhogatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘ulārabhogatā pāpiyaṃso’ti vadāmi.

*I don’t say that being very wealthy makes you a better or worse person.*

Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītthi hoti.

*For some people from eminent families kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.*

Tasmā ‘na uccākulīnatā seyyaṃso’ti vadāmi.

*That’s why I don’t say that coming from an eminent family makes you a better person.*

Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītthi hoti.

*But some people from eminent families also refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re not covetous or malicious, and they have right view.*

Tasmā ‘na uccākulīnatā pāpiyaṃso’ti vadāmi.

*That’s why I don’t say that coming from an eminent family makes you a worse person.*

Uḷāravaṇṇopi hi, brāhmaṇa ...

*People who are very beautiful,*

pe ...

*or not very beautiful,*

ulārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti ...

*who are very wealthy,*

pe ...

*or not very wealthy,*

micchādītthi hoti.

*may also behave in the same ways.*

Tasmā ‘na ulārabhogatā seyyaṃso’ti vadāmi.

*That’s why I don’t say that any of these things makes you a better or worse person.*

Uḷārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti ... pe ...  
sammādiṭṭhi hoti.

Tasmā ‘na uḷārabhogatā pāpiyaṃso’ti vadāmi.

Nāhaṃ, brāhmaṇa, ‘sabbhaṃ paricaritabban’ti vadāmi, na panāhaṃ, brāhmaṇa,  
‘sabbhaṃ na paricaritabban’ti vadāmi.

*Brahmin, I don’t say that you should serve everyone, nor do I say that you shouldn’t serve anyone.*

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu saddhā vaddhati, sīlaṃ vaddhati,  
sutaṃ vaddhati, cāgo vaddhati, paññā vaddhati, tamahaṃ ‘paricaritabban’ti vadāmi.

*And I say that you should serve someone if serving them makes you grow in faith, ethics, learning, generosity, and wisdom.*

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu na saddhā vaddhati, na sīlaṃ  
vaddhati, na sutaṃ vaddhati, na cāgo vaddhati, na paññā vaddhati, nāhaṃ taṃ  
‘paricaritabban’ti vadāmi’ti.

*I say that you shouldn’t serve someone if serving them doesn’t make you grow in faith, ethics, learning, generosity, and wisdom.”*

Evam vutte, esukārī brāhmaṇo bhagavantam etadvoca:

*When he had spoken, Esukārī said to him:*

“brāhmaṇā, bho gotama, cattāri dhanāni paññapenti—

*“Master Gotama, the brahmins prescribe four kinds of wealth:*

brāhmaṇassa sandhanaṃ paññapenti, khattiyassa sandhanaṃ paññapenti, vessassa  
sandhanaṃ paññapenti, suddassa sandhanaṃ paññapenti.

*for a brahmin, an aristocrat, a merchant, and a worker.*

Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti  
bhikkhācariyaṃ;

*The wealth they prescribe for a brahmin is living on alms.*

bhikkhācariyaṇca pana brāhmaṇo sandhanaṃ atimaññamāno akiccakārī hoti gopova  
adinnaṃ ādiyamānoti.

*A brahmin who scorns his own wealth, living on alms, fails in his duty like a guard who steals.*

Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti dhanukalāpaṃ;

*The wealth they prescribe for an aristocrat is the bow and quiver.*

dhanukalāpaṇca pana khattiyo sandhanaṃ atimaññamāno akiccakārī hoti gopova  
adinnaṃ ādiyamānoti.

*An aristocrat who scorns his own wealth, the bow and quiver, fails in his duty like a guard who steals.*

Idaṃ kho, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti kasigorakkhaṃ;

*The wealth they prescribe for a merchant is farming and animal husbandry.*

kasigorakkhaṇca pana vesso sandhanaṃ atimaññamāno akiccakārī hoti gopova  
adinnaṃ ādiyamānoti.

*A merchant who scorns his own wealth, farming and animal husbandry, fails in his duty like a guard who steals.*

Idaṃ kho, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti asitabyābhaṅgiṃ;

*The wealth they prescribe for a worker is the scythe and flail.*

asitabyābhaṅgiṇca pana suddo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti.

*A worker who scorns his own wealth, the scythe and flail, fails in his duty like a guard who steals.*

Idaṃ kho, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti.

Brāhmaṇā, bho gotama, imāni cattāri dhanāni paññapenti.

*These are the four kinds of wealth that the brahmins prescribe.*

Idha bhavaṃ gotamo kimāhā”ti?

*What do you say about this?”*

“Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti: ‘imāni cattāri dhanāni paññapentū’”ti?

*“But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of wealth?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*

“Seyyathāpi, brāhmaṇa, puriso daliddo assako anālhiyo. Tassa akāmassa bilaṃ olaggeyyum: ‘idaṃ tē, ambho purisa, maṃsaṃ khādītabbam, mūlaṇca anuppadātabban’ti.

*“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.*

Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānaṃ, atha ca panimāni cattāri dhanāni paññapenti.

*In the same way, the brahmins have prescribed these four kinds of wealth without the consent of these ascetics and brahmins.*

Ariyaṃ kho ahaṃ, brāhmaṇa, lokuttaraṃ dhammaṃ purisassa sandhanaṃ paññapemi.

*I declare that a person’s own wealth is the noble, transcendent teaching.*

Porānaṃ kho panassa mātāpettikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyāṃ gacchati.

*But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.*

Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyo’tveva saṅkhyāṃ gacchati;

*If they incarnate in a family of aristocrats they are reckoned as an aristocrat.*

brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇo’tveva saṅkhyāṃ gacchati;

*If they incarnate in a family of brahmins they are reckoned as a brahmin.*

vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva saṅkhyāṃ gacchati;

*If they incarnate in a family of merchants they are reckoned as a merchant.*

suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva saṅkhyāṃ gacchati.

*If they incarnate in a family of workers they are reckoned as a worker.*

Seyyathāpi, brāhmaṇa, yaṃyadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati.

*It’s like fire, which is reckoned according to the specific conditions dependent upon which it burns.*

Katthañce paṭicca aggi jalati ‘kaṭṭhaggi’tveva saṅkhyāṃ gacchati;

*A fire that burns dependent on logs is reckoned as a log fire.*

sakalikañce paṭicca aggi jalati ‘sakalikaggi’tveva saṅkhyāṃ gacchati;

*A fire that burns dependent on twigs is reckoned as a twig fire.*

tiṇaṇce paṭicca aggi jalati ‘tiṇaggi’tveva saṅkhyam gacchati;

*A fire that burns dependent on grass is reckoned as a grass fire.*

gomayaṇce paṭicca aggi jalati ‘gomayaggi’tveva saṅkhyam gacchati.

*A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.*

Evameva kho aham, brāhmaṇa, ariyam lokuttaram dhammam purisassa sandhanam paññapemi.

*In the same way, I declare that a person’s own wealth is the noble, transcendent teaching.*

Porāṇam kho panassa mātāpettikam kulavaṃsam anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyam gacchati.

*But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.*

Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyo’tveva saṅkhyam gacchati;

brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇo’tveva saṅkhyam gacchati;

vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva saṅkhyam gacchati;

suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva saṅkhyam gacchati.

Khattiyakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditam dhammavinayam āgama pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammāditṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

*Suppose someone from a family of aristocrats goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching.*

Brāhmaṇakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditam dhammavinayam āgama pānātipātā paṭivirato hoti ... pe ... sammāditṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

*Suppose someone from a family of brahmins ...*

Vessakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditam dhammavinayam āgama pānātipātā paṭivirato hoti ... pe ... sammāditṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

*merchants ...*

Suddakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditam dhammavinayam āgama pānātipātā paṭivirato hoti ... pe ... sammāditṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

*workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.*

Tam kiṃ maññasi, brāhmaṇa,

*What do you think, brahmin?*

brāhmaṇova nu kho pahoti asmiṃ padese averam abyābajjham mettacittam bhāvetum, no khattiyo no vesso no suddo”ti?

*Is only a brahmin capable of developing a heart of love free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?”*

“No hidam, bho gotama.

*“No, Master Gotama.*



Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ;

*Aristocrats, brahmins, merchants, and workers can all do so.*

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ”ti.

*For all four classes are capable of developing a heart of love free of enmity and ill will for this region.”*

“Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pānātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

*“In the same way, suppose someone from a family of aristocrats,*

Brāhmaṇakulā cepi, brāhmaṇa ...

*brahmins,*

vessakulā cepi, brāhmaṇa ...

*merchants,*

suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pānātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

*or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.*

Taṃ kiṃ maññasi, brāhmaṇa,

*What do you think, brahmin?*

brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyo no vesso no suddo”ti?

*Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?”*

“No hidaṃ, bho gotama.

*“No, Master Gotama.*

Khattiyopi hi, bho gotama, pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ;

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ”ti.

*All four classes are capable of doing this.”*

“Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pānātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

*“In the same way, suppose someone from a family of aristocrats,*

Brāhmaṇakulā cepi, brāhmaṇa ...

*brahmins,*

vessakulā cepi, brāhmaṇa ...

*merchants,*

suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pānātipātā paṭivirato hoti ... pe ... sammāditṭhi hoti, ārādhako hoti ñayaṃ dhammaṃ kusalaṃ.

*or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.*

Taṃ kiṃ maññasi, brāhmaṇa,

*What do you think, brahmin?*

idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya:

*Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them:*

‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā sākassa vā sālassa vā salalassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo pātukarontu;

*‘Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat.*

āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannā sāpānadoniyā vā sūkaradoniyā vā rajakadoniyā vā eraṇḍakatthassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo pātukarontū”ti?

*And let anyone here who was born in a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’*

“Taṃ kiṃ maññasi, brāhmaṇa,

*What do you think, brahmin?*

yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salalassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbatto tejo pātukato so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ;

*Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire,*

yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoniyā vā sūkaradoniyā vā rajakadoniyā vā eraṇḍakatthassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbatto tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro na ca tena sakkā agginā aggikaraṇiyaṃ kātuṃ”ti?

*and not the fire produced by the low class people with poor quality wood?”*

“No hidam, bho gotama.

*“No, Master Gotama.*

Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salalassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ;

*The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire,*

yopi so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoniyā vā sūkaradoniyā vā rajakadoniyā vā eraṇḍakatthassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ.

*and so would the fire produced by the low class people with poor quality wood.*

Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca sabbenapi sakkā agginā aggikaraṇīyaṃ kātun”ti.

*For all fire has flames, color, and radiance, and is usable as fire.”*

“Evameva kho, brāhmaṇa, khattiyakulā cepi agāasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

*“In the same way, suppose someone from a family of aristocrats,*

Brāhmaṇakulā cepi, brāhmaṇa ...

*brahmins,*

vessakulā cepi, brāhmaṇa ...

*merchants,*

suddakulā cepi, brāhmaṇa, agāasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ”ti.

*or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching.”*

Evam vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca:

*When he had spoken, Esukārī said to him,*

“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.”*

Esukārīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Dhanañjānisutta

With Dhanañjāni

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

Tena kho pana samayena āyasmā sāriputto dakkhiṇāgirismiṃ cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ.

Now at that time Venerable Sāriputta was wandering in the Southern Hills together with a large Saṅgha of mendicants.

Atha kho aññataro bhikkhu rājagahe vassaṃvuttho yena dakkhiṇāgiri yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

Then a certain mendicant who had completed the rainy season residence in Rājagaha went to the Southern Hills, where he approached Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ āyasmā sāriputto etadavoca:

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

“Kaccāvuso, bhagavā aroga ca balavā cā”ti?

“Reverend, I hope the Buddha is healthy and well?”

“Aroga cāvuso, bhagavā balavā cā”ti.

“He is, reverend.”

“Kacci panāvuso, bhikkhusaṃgho aroga ca balavā cā”ti?

“And I hope that the mendicant Saṅgha is healthy and well.”

“Bhikkhusaṃghopi kho, āvuso, aroga ca balavā cā”ti.

“It is.”

“Ettha, āvuso, taṇḍulapālīdvārāya dhanañjāni nāma brāhmaṇo atthi.

“Reverend, at the rice checkpoint there is a brahmin named Dhanañjāni.

Kaccāvuso, dhanañjāni brāhmaṇo aroga ca balavā cā”ti?

I hope that he is healthy and well?”

“Dhanañjānipi kho, āvuso, brāhmaṇo aroga ca balavā cā”ti.

“He too is well.”

“Kacci panāvuso, dhanañjāni brāhmaṇo appamatto”ti?

“But is he diligent?”

“Kuto panāvuso, dhanañjāni brāhmaṇassa appamādo?

“How could he possibly be diligent?

Dhanañjāni, āvuso, brāhmaṇo rājānaṃ nissāya brāhmaṇagahapatike vilumpati, brāhmaṇagahapatike nissāya rājānaṃ vilumpati.

Dhanañjāni robs the brahmins and householders in the name of the king, and he robs the king in the name of the brahmins and householders.

Yāpissa bhariyā saddhā saddhakulā ānītā sāpi kālaṅkatā;

His wife, a lady of faith who he married from a family of faith, has passed away.

aññassa bhariyā assaddhā assaddhakulā ānītā”ti.

And he has taken a new wife who has no faith.”

“Dussutaṃ vatāvuso, assumha, dussutaṃ vatāvuso, assumha;

*“Oh, it’s bad news*

ye mayaṃ dhanañjāniṃ brāhmaṇaṃ pamattaṃ assumha.

*to hear that Dhanañjāni is negligent.*

Appeva ca nāma mayaṃ kadāci karahaci dhanañjāninā brāhmaṇena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti?

*Hopefully, some time or other I’ll get to meet him, and we can have a discussion.”*

Atha kho āyasmā sāriputto dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi.

*When Sāriputta had stayed in the Southern Hills as long as he wished, he set out for Rājagaha.*

Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari.

*Traveling stage by stage, he arrived at Rājagaha,*

Tatra sudamā āyasmā sāriputto rājagahe viharati veļuvane kalandakanivāpe.

*where he stayed in the Bamboo Grove, the squirrels’ feeding ground.*

Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

*Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.*

Tena kho pana samayena dhanañjāni brāhmaṇo bahinagare gāvo goṭṭhe duhāpeti.

*Now at that time Dhanañjāni was having his cows milked in a cow-shed outside the city.*

Atha kho āyasmā sāriputto rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena dhanañjāni brāhmaṇo tenupasaṅkami.

*Then Sāriputta wandered for alms in Rājagaha. After the meal, on his return from alms-round, he approached Dhanañjāni.*

Addasā kho dhanañjāni brāhmaṇo āyasmantaṃ sāriputtaṃ dūratova āgacchantaṃ.

*Seeing Sāriputta coming off in the distance,*

Disvāna yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavoca:

*Dhanañjāni went to him and said,*

“ito, bho sāriputta, payo, piyataṃ tāva bhattassa kālo bhavissati”ti.

*“Here, Master Sāriputta, drink some fresh milk before the meal time.”*

“Alaṃ, brāhmaṇa.

*“Enough, brahmin,*

Kataṃ me ajja bhattakiccaṃ.

*I’ve finished eating for today.*

Amukasmिṃ me rukkhamūle divāvihāro bhavissati.

*I shall be at the root of that tree for the day’s meditation.*

Tattha āgaccheyyāsi”ti.

*Come see me there.”*

“Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sāriputtassa paccassosi.

*“Yes, sir,” replied Dhanañjāni.*

Atha kho dhanañjāni brāhmaṇo pacchābhattaṃ bhuttaṭātarāso yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

*When Dhanañjāni had finished breakfast he went to Sāriputta and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dhanañjāniṃ brāhmaṇaṃ āyasmā sāriputto etadavoca:

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

“kaccāsi, dhanañjāni, appamatto”ti?

*“I hope you’re diligent, Dhanañjāni?”*

“Kuto, bho sārīputta, amhākaṃ appamādo yesaṃ no mātāpitaro posetabbā, puttadāro posetabbo, dāsakammakarā posetabbā, mittāmaccaṇaṃ mittāmaccaṇaṇīyaṃ kātābbaṃ, nātisālohitānaṃ nātisālohitakaraṇīyaṃ kātābbaṃ, atithīnaṃ atithikaraṇīyaṃ kātābbaṃ, pubbapetānaṃ pubbapetakaraṇīyaṃ kātābbaṃ, devatānaṃ devatākaraṇīyaṃ kātābbaṃ, rañño rājākaraṇīyaṃ kātābbaṃ, ayampi kāyo piṇetabbo brūhetabbo”ti?

*“How can I possibly be diligent, Master Sārīputta? I have to provide for my mother and father, my wives and children, and my bondservants and workers. And I have to make the proper offerings to friends and colleagues, relatives and kin, guests, ancestors, deities, and king. And then this body must also be fattened and built up.”*

“Taṃ kiṃ maññasi, dhanañjāni,

*“What do you think, Dhanañjāni?”*

idhekacco mātāpitūnaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*Suppose someone was to behave in an unprincipled and unjust way for the sake of their parents. Because of this the wardens of hell would drag them to hell.*

Labheyya nu kho so ‘ahaṃ kho mātāpitūnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, mātāpitaro vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

*Could they get out of being dragged to hell by pleading that they had acted for the sake of their parents? Or could their parents save them by pleading that the acts had been done for their sake?”*

“No hidaṃ, bho sārīputta.

*“No, Master Sārīputta.*

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

*Rather, even as they were wailing the wardens of hell would cast them down into hell.”*

“Taṃ kiṃ maññasi, dhanañjāni,

*“What do you think, Dhanañjāni?”*

idhekacco puttadārassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*Suppose someone was to behave in an unprincipled and unjust way for the sake of their wives and children ...*

Labheyya nu kho so ‘ahaṃ kho puttadārassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, puttadāro vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco dāsakammakaraporisassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*bondservants and workers ...*

Labheyya nu kho so ‘ahaṃ kho dāsakammakaraporisassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, dāsakammakaraporisā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeveva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco mittāmaccānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*friends and colleagues ...*

Labheyya nu kho so ‘ahaṃ kho mittāmaccānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, mittāmaccā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeveva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco ñātisālohitānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*relatives and kin ...*

Labheyya nu kho so ‘ahaṃ kho ñātisālohitānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, ñātisālohitā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeveva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco atithīnaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*guests ...*

Labheyya nu kho so ‘ahaṃ kho atithīnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, atithī vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeveva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco pubbapetānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*ancestors ...*

Labheyya nu kho so ‘ahaṃ kho pubbapetānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, pubbapetā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco devatānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*deities ...*

Labheyya nu kho so ‘ahaṃ kho devatānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, devatā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’ti?”

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco rañño hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*king ...*

Labheyya nu kho so ‘ahaṃ kho rañño hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, rājā vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’ti?”

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

*fattening and building up their body. Because of this the wardens of hell would drag them to hell.*

Labheyya nu kho so ‘ahaṃ kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, pare vā panassa labheyyuṃ ‘eso kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’ti?”

*Could they get out of being dragged to hell by pleading that they had acted for the sake of fattening and building up their body? Or could anyone else save them by pleading that the acts had been done for that reason?”*

“No hidaṃ, bho sārīputta.

*“No, Master Sārīputta.*

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

*Rather, even as they were wailing the wardens of hell would cast them down into hell.”*

“Taṃ kiṃ maññasi, dhanañjāni, yo vā mātāpitūnaṃ hetu adhammacārī visamacārī assa, yo vā mātāpitūnaṃ hetu dhammacārī samacārī assa;

*“Who do you think is better, Dhanañjāni? Someone who, for the sake of their parents, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?”*

katamaṃ seyyo”ti?”

“Yo hi, bho sārīputta, mātāpitūnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

*“Someone who behaves in a principled and just manner for the sake of their parents.*



yo ca kho, bho sārīputta, mātāpitūnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.  
*For principled and moral conduct is better than unprincipled and immoral conduct.”*

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mātāpitāro ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṇca paṭipadaṃ paṭipajjitūṃ.

*“Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it’s possible to provide for your parents, avoid bad deeds, and practice the path of goodness.*

Taṃ kiṃ maññasi, dhanañjāni, yo vā puttadārassa hetu adhammacārī visamacārī assa, yo vā puttadārassa hetu dhammacārī samacārī assa;

*Who do you think is better, Dhanañjāni? Someone who, for the sake of their wives and children ...*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, puttadārassa hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, puttadārassa hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā yehi sakkā puttadārañceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṇca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā dāsakammakaraporisassa hetu adhammacārī visamacārī assa, yo vā dāsakammakaraporisassa hetu dhammacārī samacārī assa;  
*bondservants and workers ...*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, dāsakammakaraporisassa hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, dāsakammakaraporisassa hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā dāsakammakaraporise ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṇca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā mittāmaccānaṃ hetu adhammacārī visamacārī assa, yo vā mittāmaccānaṃ hetu dhammacārī samacārī assa;  
*friends and colleagues ...*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, mittāmaccānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, mittāmaccānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mittāmaccānañceva mittāmaccakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi, dhanañjāni, yo vā ñātisālohitānaṃ hetu adhammacārī visamacārī assa, yo vā ñātisālohitānaṃ hetu dhammacārī samacārī assa;

*relatives and kin ...*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, ñātisālohitānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, ñātisālohitānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā ñātisālohitānañceva ñātisālohitakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi, dhanañjāni, yo vā atithīnaṃ hetu adhammacārī visamacārī assa, yo vā atithīnaṃ hetu dhammacārī samacārī assa;

*guests ...*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, atithīnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, atithīnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā atithīnañceva atithīkaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi, dhanañjāni, yo vā pubbapetānaṃ hetu adhammacārī visamacārī assa, yo vā pubbapetānaṃ hetu dhammacārī samacārī assa;

*ancestors ...*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, pubbapetānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, pubbapetānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā pubbapetānañceva pubbapetakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā devatānaṃ hetu adhammacārī visamacārī assa, yo vā devatānaṃ hetu dhammacārī samacārī assa;

*deities ...*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, devatānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, devatānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā devatānañceva devatākaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā rañño hetu adhammacārī visamacārī assa, yo vā rañño hetu dhammacārī samacārī assa;

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, rañño hetu adhammacārī visamacārī assa, na taṃ seyyo;  
*king ...*

yo ca kho, bho sārīputta, rañño hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā rañño ceva rājakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, yo vā kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa;  
*fattening and building up their body, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?”*

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, na taṃ seyyo;

*“Someone who behaves in a principled and just manner.*

yo ca kho, bho sārīputta, kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

*For principled and moral conduct is better than unprincipled and immoral conduct.”*

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā kāyañceva pīnetuṃ brūhetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadam paṭipajjitun”ti.

*“Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it’s possible to fatten and build up your body, avoid bad deeds, and practice the path of goodness.”*

Atha kho dhanañjāni brāhmaṇo āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ pakkāmi.

*Then Dhanañjāni the brahmin, having approved and agreed with what Venerable Sārīputta said, got up from his seat and left.*

Atha kho dhanañjāni brāhmaṇo aparena samayena ābādhiko ahosi dukkhito bāḷhagilāno.

*Some time later Dhanañjāni became sick, suffering, gravely ill.*

Atha kho dhanañjāni brāhmaṇo aññataraṃ purisaṃ āmantesi:

*Then he addressed a man,*

“ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi:

*“Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him:*

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

*‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.*

So bhagavato pāde sirasā vandatī”ti.

*He bows with his head to your feet.’*

Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi:

*Then go to Venerable Sārīputta, and in my name bow with your head to his feet. Say to him:*

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

*‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.*

So āyasmato sārīputtassa pāde sirasā vandatī”ti.

*He bows with his head to your feet.’*

Evañca vadehi:

*And then say:*

‘sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā”ti.

*‘Sir, please visit Dhanañjāni at his home out of compassion.’”*

“Evaṃ, bhante”ti kho so puriso dhanañjānissa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca:

*“Yes, sir,” that man replied. He did as Dhanañjāni asked.*

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

So bhagavato pāde sirasā vandatī”ti.

Yena cāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca:

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḥagilāno.

So āyasmato sārīputtassa pāde sirasā vandati, evaṃca vadeti:

‘sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

*Sārīputta consented in silence.*

Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ etadavoca:

*He robed up, and, taking his bowl and robe, went to Dhanañjāni's home, where he sat on the seat spread out and said to Dhanañjāni,*

“kacci te, dhanañjāni, khamanīyaṃ, kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti? Paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

*“Dhanañjāni, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”*

“Na me, bho sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

*“I'm not keeping well, Master Sārīputta, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”*

Seyyathāpi, bho sārīputta, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho, bho sārīputta, adhimattā vātā muddhani ca ūhananti.

*The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.*

Na me, bho sārīputta, khamanīyaṃ, na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

*I'm not keeping well.*

Seyyathāpi, bho sārīputta, balavā puriso daḥhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya; evameva kho, bho sārīputta, adhimattā sīse sīsavedanā.

*The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.*

Na me, bho sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

*I'm not keeping well.*

Seyyathāpi, bho sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho, bho sārīputta, adhimattā vātā kucchiṃ parikantanti.

*The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.*

Na me, bho sārīputta, khamanīyaṃ, na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

*I'm not keeping well.*

Seyyathāpi, bho sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho, bho sārīputta, adhimatto kāyasmiṃ dāho.

*The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.*

Na me, bho sārīputta, khamaṇīyaṃ na yāpaṇīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

*I’m not keeping well, Master Sārīputta, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

*“Dhanañjāni, which do you think is better:*

nirayo vā tiracchānayani vā”ti?

*hell or the animal realm?”*

“Nirayā, bho sārīputta, tiracchānayani seyyo”ti.

*“The animal realm is better.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

*“Which do you think is better:*

tiracchānayani vā pettivisayo vā”ti?

*the animal realm or the ghost realm?”*

“Tiracchānayaniyā, bho sārīputta, pettivisayo seyyo”ti.

*“The ghost realm is better.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

*“Which do you think is better:*

pettivisayo vā manussā vā”ti?

*the ghost realm or human life?”*

“Pettivisayā, bho sārīputta, manussā seyyo”ti.

*“Human life is better.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

*“Which do you think is better:*

manussā vā cātumahārājikā vā devā”ti?

*human life or as one of the Gods of the Four Great Kings?”*

“Manussehi, bho sārīputta, cātumahārājikā devā seyyo”ti.

*“The Gods of the Four Great Kings.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

*“Which do you think is better:*

cātumahārājikā vā devā tāvatimsā vā devā”ti?

*the Gods of the Four Great Kings or the Gods of the Thirty-Three?”*

“Cātumahārājikehi, bho sārīputta, devehi tāvatimsā devā seyyo”ti.

*“The Gods of the Thirty-Three.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

*“Which do you think is better:*

tāvatimsā vā devā yāmā vā devā”ti?

*the Gods of the Thirty-Three or the Gods of Yama?”*

“Tāvatimsēhi, bho sārīputta, devehi yāmā devā seyyo”ti.

*“The Gods of Yama.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

*“Which do you think is better:*

yāmā vā devā tusitā vā devā”ti?  
*the Gods of Yama or the Joyful Gods?”*

“Yāmehi, bho sārīputta, devehi tusitā devā seyyo”ti.  
*“The Joyful Gods.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—  
*“Which do you think is better:*

tusitā vā devā nimmānaratī vā devā”ti?  
*the Joyful Gods or the Gods Who Love to Create?”*

“Tusitehi, bho sārīputta, devehi nimmānaratī devā seyyo”ti.  
*“The Gods Who Love to Create.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—  
*“Which do you think is better:*

nimmānaratī vā devā paranimmitavasavattī vā devā”ti?  
*the Gods Who Love to Create or the Gods Who Control the Creations of Others?”*

“Nimmānaratīhi, bho sārīputta, devehi paranimmitavasavattī devā seyyo”ti.  
*“The Gods Who Control the Creations of Others.”*

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo  
*“Which do you think is better:*

paranimmitavasavattī vā devā brahmaloko vā”ti?  
*the Gods Who Control the Creations of Others or the Brahmā realm?”*

““Brahmaloko”ti—bhavaṃ sārīputto āha;  
*“Master Sārīputta speaks of the Brahmā realm!*

‘brahmaloko’ti—bhavaṃ sārīputto āhā”ti.  
*Master Sārīputta speaks of the Brahmā realm!”*

Atha kho āyasmato sārīputtassa etadahosi:  
*Then Sārīputta thought:*

“ime kho brāhmaṇā brahmalokādhimuttā.  
*“These brahmins are devoted to the Brahmā realm.*

Yannūnāhaṃ dhanañjāniṣṣa brāhmaṇassa brahmānaṃ saḥabyatāya maggaṃ  
deseyyan”ti.  
*Why don’t I teach him a path to the company of Brahmā?”*

“Brahmānaṃ te, dhanañjāni, saḥabyatāya maggaṃ desessāmi;  
*“Dhanañjāni, I shall teach you a path to the company of Brahmā.*

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.  
*Listen and pay close attention, I will speak.”*

“Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sārīputtassa paccassosi.  
*“Yes, sir,” replied Dhanañjāni.*

Āyasmā sārīputto etadavoca:  
*Venerable Sārīputta said this:*

“katamo ca, dhanañjāni, brahmānaṃ saḥabyatāya maggo?  
*“And what is a path to companionship with Brahmā?*

Idha, dhanañjāni, bhikkhu mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

*Firstly, a mendicant meditates 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.*

Ayaṃ kho, dhanañjāni, brahmānaṃ saḥabyatāya maggo.

*This is a path to companionship with Brahmā.*

Puna caparaṃ, dhanañjāni, bhikkhu karuṇāsaḥagatena cetasā ... pe ...

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

muditāsaḥagatena cetasā ...

*They meditate spreading a heart full of rejoicing ...*

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena 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.*

Ayaṃ kho, dhanañjāni, brahmānaṃ saḥabyatāya maggo”ti.

*This is a path to companionship with Brahmā.”*

“Tena hi, bho sārīputta, mama vacanena bhagavato pāde sirasā vandāhi:

*“Well then, Master Sārīputta, in my name bow with your head to the Buddha’s feet. Say to him:*

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḥagilāno.

*‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.*

So bhagavato pāde sirasā vandatī””ti.

*He bows with his head to your feet.””*

Atha kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patitthāpetvā utthāyāsanā pakkāmi.

*Then Sārīputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do.*

Atha kho dhanañjāni brāhmaṇo acirapakkante āyasmante sārīputte kālamakāsi, brahmalokaṇa upapajji.

*Not long after Sārīputta had departed, Dhanañjāni passed away and was reborn in the Brahmā realm.*

Atha kho bhagavā bhikkhū āmantesi:

*Then the Buddha said to the mendicants,*

“eso, bhikkhave, sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patitthāpetvā utthāyāsanā pakkanto”ti.

*“Mendicants, Sārīputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do.”*

Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:

*Then Sārīputta went to the Buddha, bowed, sat down to one side, and said,*

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḥagilāno,

*“Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.*



so bhagavato pāde sirasā vandatī”ti.

*He bows with his head to your feet.”*

“Kiṃ pana tvaṃ, sārīputta, dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patitṭhāpetvā utṭhāyāsanaṃ pakkanto”ti?

*“But Sārīputta, after establishing Dhanañjāni in the inferior Brahmā realm, why did you get up from your seat and leave while there was still more left to do?”*

“Mayhaṃ kho, bhante, evaṃ ahosi:

*“Sir, I thought:*

‘ime kho brāhmaṇā brahmalokādhimuttā, yannūnāhaṃ dhanañjāniṃ brāhmaṇassa brahmāṇaṃ sahaḃyatāya maggaṃ deseyyan’”ti.

*‘These brahmins are devoted to the Brahmā realm. Why don’t I teach him a path to the company of Brahmā?’”*

“Kālaṅkato ca, sārīputta, dhanañjāni brāhmaṇo, brahmalokaṇca upapanno”ti.

*“And Sārīputta, the brahmin Dhanañjāni has passed away and been reborn in the Brahmā realm.”*

Dhanañjānisuttaṃ niṭṭhitaṃ sattamaṃ.

Vāseṭṭhasutta  
With Vāseṭṭha

Evam me sutam—  
So I have heard.

ekam samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.  
At one time the Buddha was staying in a forest near Icchānaṅgala.

Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā  
icchānaṅgale paṭivasanti, seyyathidaṃ—  
Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala.  
They included

caṅkī brāhmaṇo, tārukko brāhmaṇo, pokkharasāti brāhmaṇo, jānussoṇi brāhmaṇo,  
todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.  
the brahmins Caṅkī, Tārukka, Pokkharasāti, Jānussoṇi, Todeyya, and others.

Atha kho vāseṭṭhabhāradvājānaṃ mānavānaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ  
anuvicarantānaṃ ayamantarākathā udapādi:  
Then as the brahmin students Vāseṭṭha and Bhāradvāja were going for a walk they began to  
discussion the question of

“kathaṃ, bho, brāhmaṇo hoti”ti?  
how one is a brahmin.

Bhāradvājo mānavo evamāha:  
Bhāradvāja said this:

“yato kho, bho, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattama  
pitāmahayugā akkhitto anupakkuṭṭho jātivādena—  
“When you’re well born on both your mother’s and father’s side, of pure descent, irrefutable  
and impeccable in questions of ancestry back to the seventh paternal generation—

ettāvataṃ kho, bho, brāhmaṇo hoti”ti.  
then you’re a brahmin.”

Vāseṭṭho mānavo evamāha:  
Vāseṭṭha said this:

“yato kho, bho, sīlavā ca hoti vattasampanno ca—  
“When you’re ethical and accomplished in doing your duties—

ettāvataṃ kho, bho, brāhmaṇo hoti”ti.  
then you’re a brahmin.”

Neva kho asakkhi bhāradvājo mānavo vāseṭṭhaṃ mānavam saññāpetum, na pana  
asakkhi vāseṭṭho mānavo bhāradvājaṃ mānavam saññāpetum.  
But neither was able to persuade the other.

Atha kho vāseṭṭho mānavo bhāradvājaṃ mānavam āmantesi:  
So Vāseṭṭha said to Bhāradvāja,

“ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito  
icchānaṅgale viharati icchānaṅgalavanasaṇḍe.  
“Master Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is  
staying in a forest near Icchānaṅgala.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:  
He has this good reputation:

‘itipi so bhagavā arahaṃ 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  
samaṇaṃ gotamaṃ etamatthaṃ 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.*

Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamaṃsu;  
upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu.

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

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu.

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

Ekamantaṃ nisinno kho vāseṭṭho māṇavo bhagavantaṃ gāthāhi ajjhabhāsi:

*and Vāseṭṭha addressed the Buddha in verse:*

“Anuññātaṭaṭiññātā,

*“We’re both authorized masters*

tevijjā mayamasmubho;

*of the three Vedas.*

Ahaṃ pokkharasātissa,

*I’m a student of Pokkharasāti,*

tārukkhassāyaṃ māṇavo.

*and he of Tārukkha.*

Tevijjānaṃ yadakkhātaṃ,

*We’re fully qualified*

tatra kevalinosmase;

*in all the Vedic experts teach.*

Padakasmā veyyākaraṇā,

*As philologists and grammarians,*

jappe ācariyasādīsā;

*we match our teachers in recitation.*

Tesaṃ no jātivādasmiṃ,

*We have a dispute*

vivādo atthi gotama.

*regarding the question of ancestry.*

Jātiyā brāhmaṇo hoti,

*For Bhāradvāja says that*

bhāradvājo iti bhāsati;

*one is a brahmin due to birth,*

Ahañca kammunā brūmi,

*but I declare it’s because of one’s actions.*

evaṃ jānāhi cakkhuma.

*Oh seer, know this as our debate.*

Te na sakkoma ñāpetuṃ,  
*Since neither of us was able*

aññamaññaṃ mayaṃ ubho;  
*to convince the other,*

Bhavantam puṭṭhumāgamā,  
*we've come to ask you, sir,*

sambuddham itī vissutaṃ.  
*so renowned as the awakened one.*

Candaṃ yathā khayātūtaṃ,  
*As people honor with joined palms*

pecca pañjalikā janā;  
*the moon on the cusp of waxing,*

Vandamānā namassanti,  
*bowing, they revere*

lokasmiṃ gotamaṃ.  
*Gotama in the world.*

Cakkhuṃ loke samuppannaṃ,  
*We ask this of Gotama,*

mayam pucchāma gotamaṃ;  
*the eye arisen in the world:*

Jātiyā brāhmaṇo hoti,  
*is one a brahmin due to birth,*

udāhu bhavati kammunā;  
*or else because of actions?*

Ajānataṃ no pabrūhi,  
*We don't know, please tell us,*

yathā jānemu brāhmaṇaṃ”ti.  
*so that we can know a brahmin.”*

“Tesaṃ vo ahaṃ byakkhissaṃ, (vāseṭṭhāti bhagavā)  
*“I shall explain to you,” said the Buddha,*

Anupubbaṃ yathātathaṃ;  
*“accurately and in sequence,*

Jātivibhaṅgaṃ pāṇānaṃ,  
*the taxonomy of living creatures,*

Aññamaññāhi jātiyo.  
*for species are indeed diverse.*

Tiṇarukkhepi jānātha,  
*Know the grass and trees,*

na cāpi paṭijānare;  
*though they lack self-awareness.*

Liṅgaṃ jātimayaṃ tesaṃ,  
*They're defined by their birth,*

aññamaññā hi jātiyo.  
*for species are indeed diverse.*

Tato kīṭe paṭaṅge ca,  
*Next there are bugs and moths,*

yāva kunthakipillike;  
*and so on, to ants and termites.*

Liṅgaṃ jātimayaṃ tesam,  
*They're defined by their birth,*

aññamaññā hi jātiyo.  
*for species are indeed diverse.*

Catuppadepi jānātha,  
*Know the quadrupeds, too,*

khuddake ca mahallake;  
*both small and large.*

Liṅgaṃ jātimayaṃ tesam,  
*They're defined by their birth,*

aññamaññā hi jātiyo.  
*for species are indeed diverse.*

Pādudarepi jānātha,  
*Know, too, the long-backed snakes,*

urage dīghapiṭṭhike;  
*crawling on their bellies.*

Liṅgaṃ jātimayaṃ tesam,  
*They're defined by their birth,*

aññamaññā hi jātiyo.  
*for species are indeed diverse.*

Tato macchepi jānātha,  
*Next know the fish,*

udake vārigocare;  
*whose habitat is the water.*

Liṅgaṃ jātimayaṃ tesam,  
*They're defined by their birth,*

aññamaññā hi jātiyo.  
*for species are indeed diverse.*

Tato pakkhīpi jānātha,  
*Next know the birds,*

pattayāne vihaṅgame;  
*flying with wings as chariots.*

Liṅgaṃ jātimayaṃ tesam,  
*They're defined by their birth,*

aññamaññā hi jātiyo.  
*for species are indeed diverse.*

Yathā etāsu jātīsu,  
*While the differences between these species*

liṅgaṃ jātimayaṃ puthu;  
*are defined by their birth,*

Evam natthi manussesu,  
*the differences between humans*

liṅgaṃ jātimayaṃ puthu.  
*are not defined by their birth.*

Na kesehi na sīsehi,  
*Not by hair nor by head,*

na kaṇṇehi na akkhīhi;  
*not by ear nor by eye,*

Na mukhena na nāsāya,  
*not by mouth nor by nose,*

na oṭṭhehi bhamūhi vā.  
*not by lips nor by eyebrow,*

Na gīvāya na aṃsehi,  
*not by shoulder nor by neck,*

na udarena na piṭṭhiyā;  
*not by belly nor by back,*

Na soṇiyā na urasā,  
*not by buttocks nor by breast,*

na sambādhe na methune.  
*not by genitals nor by groin,*

Na hatthehi na pādehi,  
*not by hands nor by feet,*

naṅgulīhi nakhehi vā;  
*not by fingers nor by nails,*

Na jaṅghāhi na ūrūhi,  
*not by knees nor by thighs,*

na vaṇṇena sarena vā;  
*not by color nor by voice:*

Liṅgaṃ jātimayaṃ neva,  
*none of these are defined by birth*

yathā aññāsu jātisu.  
*as it is for other species.*

Paccattaṇca sarīresu,  
*In individual human bodies*

manussesvetam na vijjati;  
*you can't find such distinctions.*

Vokāraṇca manussesu,  
*The distinctions among humans*

samaññāya pavuccati.  
*are spoken of by convention.*

Yo hi koci manussesu,  
*Anyone among humans*

gorakkham upajīvati;  
*who lives off keeping cattle:*

Evaṃ vāseṭṭha jānāhi,  
*know them, Vāseṭṭha,*

kassako so na brāhmaṇo.  
*as a farmer, not a brahmin.*

Yo hi koci manussesu,  
*Anyone among humans*

puthussippena jīvati;  
*who lives off various professions:*

Evam vāsetṭha jānāhi,  
*know them, Vāsetṭha,*

sippiko so na brāhmaṇo.  
*as a professional, not a brahmin.*

Yo hi koci manussesu,  
*Anyone among humans*

vohāraṃ upajīvati;  
*who lives off trade:*

Evam vāsetṭha jānāhi,  
*know them, Vāsetṭha,*

vāṇijo so na brāhmaṇo.  
*as a trader, not a brahmin.*

Yo hi koci manussesu,  
*Anyone among humans*

parapessena jīvati;  
*who lives off serving others:*

Evam vāsetṭha jānāhi,  
*know them, Vāsetṭha,*

pessako so na brāhmaṇo.  
*as an employee, not a brahmin.*

Yo hi koci manussesu,  
*Anyone among humans*

adinnaṃ upajīvati;  
*who lives off stealing:*

Evam vāsetṭha jānāhi,  
*know them, Vāsetṭha,*

coro eso na brāhmaṇo.  
*as a bandit, not a brahmin.*

Yo hi koci manussesu,  
*Anyone among humans*

issatthaṃ upajīvati;  
*who lives off archery:*

Evam vāsetṭha jānāhi,  
*know them, Vāsetṭha,*

yodhājīvo na brāhmaṇo.  
*as a soldier, not a brahmin.*

Yo hi koci manussesu,  
*Anyone among humans*

porohiccena jīvati;  
*who lives off priesthood:*

Evam vāsetṭha jānāhi,  
*know them, Vāsetṭha,*

yājako so na brāhmaṇo.  
*as a sacrificer, not a brahmin.*

Yo hi koci manussesu,  
*Anyone among humans*

gāmaṃ raṭṭhañca bhuñjati;  
*who taxes village and nation,*

Evaṃ vāseṭṭha jānāhi,  
*know them, Vāseṭṭha,*

rājā eso na brāhmaṇo.  
*as a ruler, not a brahmin.*

Na cāhaṃ brāhmaṇaṃ brūmi,  
*I don't call someone a brahmin*

yonijaṃ mattisambhavaṃ;  
*after the mother or womb they came from.*

Bhovādi nāma so hoti,  
*If they still have attachments,*

sace hoti sakiñcano;  
*they're just someone who says 'sir'.*

Akiñcanaṃ anādānaṃ,  
*One with nothing, by not grasping:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Sabbasaṃyojanaṃ chetvā,  
*Having cut off all fetters*

yo ve na paritassati;  
*they have no anxiety.*

Saṅgātigaṃ viṣaṃyuttaṃ,  
*They've got over clinging, and are detached:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Chetvā naddhiṃ varattañca,  
*They've cut the strap and harness,*

sandānaṃ sahanukkamaṃ;  
*the reins and bridle too,*

Ukkhittapaliḥaṃ buddhaṃ,  
*with cross-bar lifted, they're awakened:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Akkosaṃ vadhābandhañca,  
*Abuse, killing, caging:*

aduṭṭho yo titikkhati;  
*they endure these without anger.*

Khaṇṭibalaṃ balāṇikaṃ,  
*Patience is their powerful army:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Akkodhanaṃ vatavantaṃ,  
*Not irritable or stuck up,*



sīlavantaṃ anussadaṃ;  
*dutiful in precepts and observances,*

Dantaṃ antimasārīraṃ,  
*tamed, bearing their final body:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Vāripokkharapatteva,  
*Like rain off a lotus leaf,*

āraggeriva sāsapo;  
*like a mustard seed off the point of a pin,*

Yo na limpata kāmesu,  
*sensual pleasures slide off them:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yo dukkhassa pajānāti,  
*They understand for themselves*

idheva khayamattano;  
*in this life the end of suffering;*

Pannabhāraṃ viṣaṃyuttaṃ,  
*with burden put down, detached:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Gambhīrapaññaṃ medhāviṃ,  
*Deep in wisdom, intelligent,*

maggāmaggaṃ kovidaṃ;  
*expert in the variety of paths;*

Uttamatthamanuppatṭaṃ,  
*arrived at the highest goal:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Asaṃsaṭṭhaṃ gahaṭṭhehi,  
*Socializing with neither*

anāgārehi cūbhayaṃ;  
*householders nor the homeless.*

Anokasārimappicchaṃ,  
*A migrant without a shelter, few in wishes:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Nidhāya daṇḍaṃ bhūtesu,  
*They've laid down the rod*

tasesu thāvaṛesu ca;  
*against creatures firm and frail;*

Yo na hanti na ghāteti,  
*they don't kill or cause to kill:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Aviruddhaṃ viruddhesu,  
*Not fighting among those who fight,*

attadaṇḍesu nibbutaṃ;  
*they're extinguished among those who've taken up arms.*

Sādānesu anādānaṃ,  
*Not grasping among those who grasp:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yassa rāgo ca doso ca,  
*They've discarded greed and hate,*

māno makkho ca ohito;  
*conceit and denigration,*

Sāsaporiva āraggā,  
*like a mustard seed off the point of a pin:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Akakkasaṃ viññāpaniṃ,  
*The words they utter*

giraṃ saccaṃ udīraye;  
*are sweet, informative, and true,*

Yāya nābhisajje kiñci,  
*and don't offend anyone:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yo ca dīghaṃ va rassaṃ vā,  
*They don't steal anything in the world,*

aṇuṃ thūlaṃ subhāsubhaṃ;  
*long or short,*

Loke adinnaṃ nādeti,  
*fine or coarse, beautiful or ugly:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Āsā yassa na vijjanti,  
*They have no hope*

asmiṃ loke paramhi ca;  
*for this world or the next;*

Nirāsāsaṃ viṣaṃyuttaṃ,  
*free of hope, detached:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yassālayā na vijjanti,  
*They have no clinging,*

aññāya akathaṅkathiṃ;  
*knowledge has freed them of indecision,*

Amatogadhaṃ anuppattaṃ,  
*they've arrived at the culmination of the deathless:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yodhapuññaṇca pāpaṇca,  
*They've escaped clinging*

ubho saṅgaṃ upaccagā;  
*to both good and bad deeds;*

Asokaṃ virajaṃ suddhaṃ,  
*sorrowless, stainless, pure:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Candaṃ va vimalaṃ suddhaṃ,  
*Pure as the spotless moon,*

vippasannaṃ anāvilaṃ;  
*clear and undisturbed,*

Nandībhavaparikkhīṇaṃ,  
*they've ended desire to be reborn:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yo imaṃ palipathaṃ duggaṃ,  
*They've got past this grueling swamp*

saṃsāraṃ mohamaccagā;  
*of delusion, transmigration.*

Tiṇṇo pāraṅgato jhāyī,  
*They've crossed over to the far shore,*

anejo akathaṅkathī;  
*stilled and free of indecision.*

Anupādāya nibbuto,  
*They're extinguished by not grasping:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yodhakāme pahantvāna,  
*They've given up sensual stimulations,*

anāgāro paribbaje;  
*and have gone forth from lay life;*

Kāmabhavaparikkhīṇaṃ,  
*they've ended rebirth in the sensual realm:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yodhataṇhaṃ pahantvāna,  
*They've given up craving,*

anāgāro paribbaje;  
*and have gone forth from lay life;*

Taṇhābhavaparikkhīṇaṃ,  
*they've ended craving to be reborn:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Hitvā mānusakaṃ yogaṃ,  
*They've given up human bonds,*

dibbaṃ yogaṃ upaccagā;  
*and gone beyond heavenly bonds;*

Sabbayogavisamṃyuttaṃ,  
*detached from all attachments:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Hitvā ratiṇca aratiṃ,  
*They've given up liking and disliking,*

sītībhūtaṃ nirūpadhiṃ;  
*they're cooled and free of attachments;*

Sabbalokābhibhuṃ vīraṃ,  
*a hero, master of the whole world:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Cutiṃ yo vedi sattānaṃ,  
*They know the passing away*

upapattiṇca sabbaso;  
*and rebirth of all beings;*

Asattaṃ sugataṃ buddhaṃ,  
*unattached, holy, awakened:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yassa gatiṃ na jānanti,  
*Gods, fairies, and humans*

devā gandhabbamānusa;  
*don't know their destiny;*

Khīṇāsavaṃ arahantaṃ,  
*the perfected ones with defilements ended:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Yassa pure ca pacchā ca,  
*They have nothing before or after,*

majjhe ca natthi kiñcanaṃ;  
*or even in between;*

Akiñcanaṃ anādānaṃ,  
*one with nothing, by not grasping:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Usabhaṃ pavaraṃ vīraṃ,  
*Leader of the herd, excellent hero,*

mahesiṃ vijitāvinaṃ;  
*great hermit and victor;*

Anejaṃ nhātaṃ buddhaṃ,  
*unstirred, washed, awakened:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Pubbenivāsaṃ yo vedi,  
*They know their past lives,*

saggāpāyaṇca passati;  
*and see heaven and places of loss,*

Atho jātikkhayaṃ patto,  
*and have attained the end of rebirth:*

tamaḥaṃ brūmi brāhmaṇaṃ.  
*that's who I call a brahmin.*

Samaññā hesā lokasmiṃ,  
*For name and clan are assigned*

nāmagottaṃ pakappitaṃ;  
*as mere convention in the world.*

Sammuccā samudāgataṃ,  
*Arising by mutual agreement,*

tattha tattha pakappitaṃ.  
*they're assigned to each individual.*

Dīgharattānusayitaṃ,  
*For a long time this misconception*

ditṭhigatamajānataṃ;  
*has prejudiced those who don't understand.*

Ajānantā no pabrunti,  
*Ignorant, they declare*

jātiyā hoti brāhmaṇo.  
*that one is a brahmin by birth.*

Na jaccā brāhmaṇo hoti,  
*You're not a brahmin by birth,*

na jaccā hoti abrāhmaṇo;  
*nor by birth a non-brahmin.*

Kammunā brāhmaṇo hoti,  
*You're a brahmin by your deeds,*

kammunā hoti abrāhmaṇo.  
*and by deeds a non-brahmin.*

Kassako kammunā hoti,  
*You're a farmer by your deeds,*

sippiko hoti kammunā;  
*by deeds you're a professional;*

Vāṇijo kammunā hoti,  
*you're a trader by your deeds,*

pessako hoti kammunā.  
*by deeds are you an employee;*

Coropi kammunā hoti,  
*you're a bandit by your deeds,*

yodhājīvopi kammunā;  
*by deeds you're a soldier;*

Yājako kammunā hoti,  
*you're a sacrificer by your deeds,*

rājāpi hoti kammunā.  
*by deeds you're a ruler.*

Evametam yathābhūtam,  
*In this way in accord with truth,*

kammaṃ passanti paṇḍitā;  
*the astute regard deeds.*

Patīccasamuppādadassā,  
*Seeing dependent origination,*

kammavipākakovidā.  
*they're expert in deeds and their results.*

Kammunā vattati loko,  
*Deeds make the world go on,*

kammunā vattati pajā;  
*deeds make people go on;*

Kammanibandhanā sattā,  
*sentient beings are bound by deeds,*

rathassāṇīva yāyato.  
*like a moving chariot's linchpin.*

Tapena brahmacariyena,  
*By austerity and spiritual practice,*

saṃyamena damena ca;  
*by restraint and by taming:*

Etena brāhmaṇo hoti,  
*that's how to become a brahmin,*

etaṃ brāhmaṇamuttamaṃ.  
*this is the supreme brahmin.*

Tihi vijjāhi sampanno,  
*Accomplished in the three knowledges,*

santo khīṇapunabbhavo;  
*peaceful, with rebirth ended,*

Evaṃ vāseṭṭha jānāhi,  
*know them, Vāseṭṭha,*

brahmā sakko vijānatan"ti.  
*as Brahmā and Sakka to the wise."*

Evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ 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 maggāni 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.*

Ete mayam bhavantam gotamam saram gacchāma dhammañca  
bhikkhusaṅghañca.

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

Upāsake no bhavam gotamo dhāretu ajjatagge pānupetaṃ saram gate”ti.

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

Vāsetṭhasuttam nitṭhitam atṭhamam.

## Majjhima Nikāya 99

*Middle Discourses 99*

### Subhasutta

*With Subha*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.*

Tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṃ paṭivasati aññatarassa gahapatissa nivesane kenacideva karaṇīyena.

*Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvattihī at a certain householder's home on some business.*

Atha kho subho māṇavo todeyyaputto yassa gahapatissa nivesane paṭivasati taṃ gahapatiṃ etadavoca:

*Then Subha said to that householder,*

“sutam metam, gahapati:

*“Householder, I've heard that*

‘avivittā sāvatthī arahantehī’*ti.*

*Sāvattihī does not lack for perfected ones.*

Kam nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāmā”*ti?*

*What ascetic or brahmin might we pay homage to today?”*

“Ayaṃ, bhante, bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*“Sir, the Buddha is staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.*

Tam, bhante, bhagavantam payirupāsassū”*ti.*

*You can pay homage to him.”*

Atha kho subho māṇavo todeyyaputto tassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Acknowledging that householder, Subha went to the Buddha, and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantam etadavoca:

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

“brāhmaṇā, bho gotama, evamāhaṃsu:

*“Master Gotama, the brahmins say:*

‘gahattho ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusalan’*ti.*

*‘Laypeople succeed in the procedure of the skillful teaching, not renunciates.’*

Idha bhavaṃ gotamo kimāhā”*ti?*

*What do you say about this?”*

“Vibhajjavādo kho ahamettha, māṇava;

*“On this point, student, I speak after analyzing the question,*

nāhamettha ekaṃsavādo.

*without making generalizations.*

Gihissa vāhaṃ, māṇava, pabbajitassa vā micchāpaṭipattiṃ na vaṇṇemi.

*I don't praise wrong practice for either laypeople or renunciates.*



Gihī vā hi, mānava, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

*Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.*

Gihissa vāhaṃ, mānava, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi.

*I praise right practice for both laypeople and renunciates.*

Gihī vā hi, mānava, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti nāyaṃ dhammaṃ kusalaṃ”ti.

*Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.*

“Brāhmaṇā, bho gotama, evamāhaṃsu:

*“Master Gotama, the brahmins say:*

‘mahatṭhamidaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ gharāvāsakammatthānaṃ mahapphalaṃ hoti;

*‘Since the work of the lay life has many requirements, duties, issues, and undertakings it is very fruitful.*

appatṭhamidaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ pabbajjā kammatthānaṃ appaphalaṃ hoti”ti.

*But since the work of the renunciate has few requirements, duties, issues, and undertakings it is not very fruitful.’*

Idha bhavaṃ gotamo kimāhā”ti.

*What do you say about this?”*

“Etthāpi kho ahaṃ, mānava, vibhajjavādo;

*“On this point, too, I speak after analyzing the question,*

nāhamettha ekamsavādo.

*without making generalizations.*

Atthi, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti;

*Some work has many requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful.*

atthi, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti;

*Some work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.*

atthi, mānava, kammatthānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti;

*Some work has few requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful.*

atthi, mānava, kammatthānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti.

*Some work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.*

Katamañca, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti?

*And what work has many requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful?*

Kasi kho, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti.

*Farming.*

Katamañca, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti?

*And what work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful?*

Kasiyeva kho, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti.

*Again, it is farming.*

Katamañca, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ mahapphalaṃ hoti?

*And what work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful?*

Vañijjā kho, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ mahapphalaṃ hoti.

*Trade.*

Katamañca, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti?

*And what work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful?*

Vañijjāyeva kho, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti.

*Again, it's trade.*

Seyyathāpi, māṇava, kasi kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ vipajjamānaṃ mahapphalaṃ hoti;

*The lay life is like farming in that it's work with many requirements and when it fails it's not very fruitful;*

evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ vipajjamānaṃ mahapphalaṃ hoti.

Seyyathāpi, māṇava, kasiyeva kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti;

*but when it succeeds it is very fruitful.*

evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti.

Seyyathāpi, māṇava, vaṇijjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ mahapphalaṃ hoti;

*The renunciate life is like trade in that it's work with few requirements and when it fails it's not very fruitful;*

evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ mahapphalaṃ hoti.

Seyyathāpi, māṇava, vaṇijjāyeva kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti;

*but when it succeeds it is very fruitful."*

evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti"ti.

“Brāhmaṇā, bho gotama, pañca dhamme paññāpentī puññassa kiriyāya, kusalassa ārādhanaṃ”ti.

*"Master Gotama, the brahmins prescribe five things for making merit and succeeding in the skillful."*

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya—

sace te agaru—

*“If you don’t mind,*

sādhu te pañca dhamme imasmiṃ parisati bhāsassū”ti.

*please explain these in this assembly.”*

“Na kho me, bho gotama, garu yathassu bhavanto vā nisinno bhavantarūpo vā”ti.

*“It’s no trouble when gentlemen such as yourself are sitting here.”*

“Tena hi, māṇava, bhāsassū”ti.

*“Well, speak then, student.”*

“Saccam kho, bho gotama, brāhmaṇā paṭhamam dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

*“Master Gotama, truth is the first thing.*

Tapam kho, bho gotama, brāhmaṇā dutiyam dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

*Austerity is the second thing.*

Brahmacariyam kho, bho gotama, brāhmaṇā tatiyam dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

*Celibacy is the third thing.*

Ajjhenam kho, bho gotama, brāhmaṇā catuttham dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

*Recitation is the fourth thing.*

Cāgam kho, bho gotama, brāhmaṇā pañcamaṃ dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

*Generosity is the fifth thing.*

Brāhmaṇā, bho gotama, ime pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārāḍhanāyāti.

*These are the five things that the brahmins prescribe for making merit and succeeding in the skillful.*

Idha bhavam gotamo kimāhā”ti?

*What do you say about this?”*

“Kiṃ pana, māṇava, atthi koci brāhmaṇānam ekabrāhmaṇopi yo evamāha:

*“Well, student, is there even a single one of the brahmins who says this:*

‘aham imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākam pavedemi’”ti?

*‘I declare the result of these five things after realizing it with my own insight’?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*

“Kiṃ pana, māṇava, atthi koci brāhmaṇānam ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha:

*“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this:*

‘aham imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākam pavedemi’”ti?

*‘I declare the result of these five things after realizing it with my own insight’?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*

“Kiṃ pana, māṇava, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītanamanubhāsanti vācītanamanuvācenti, seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu,

*“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, 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 even they say:*

‘mayam imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti?

*‘We declare the result of these five things after realizing it with our own insight’?”*

“No hidaṃ, bho gotama”.

*“No, Master Gotama.”*

“Iti kira, māṇava, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

*“So, student, it seems that there is not a single one of the brahmins,*

‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti;

natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha:

*not even anyone back to the seventh generation of teachers,*

‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti;

yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsītanamanubhāsanti vācītanamanuvācenti, seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu.

*nor even the ancient hermits of the brahmins*

Tepi na evamāhaṃsu:

*who says:*

‘mayam imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti.

*‘We declare the result of these five things after realizing it with our own insight.’*

Seyyathāpi, māṇava, andhaveṇi paramparāsaṃsattā 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, māṇava, andhavenūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati—purimopi na passati majjhimopi na passati pacchimopi na passati’”ti.

*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.”*

Evam vutte, subho māṇavo todeyyaputto bhagavatā andhavenūpamena vuccamāno kupito anattamano bhagavantaṃyeva khumsento bhagavantaṃyeva vambhento bhagavantaṃyeva vadamāno:

*When he said this, Subha became angry and upset with the Buddha because of the simile of the queue of blind men. He even attacked and badmouthed the Buddha himself, saying,*

“samaṇo gotamo pāpito bhavissatī”ti bhagavantam etadavoca:

*“The ascetic Gotama will be worsted!” He said to the Buddha:*

“brāhmaṇo, bho gotama, pokkharasāti opamañño subhagavaniko evamāha:

*“Master Gotama, the brahmin Pokkharasāti Upamañña of the Subhaga Forest says:*

‘evameva panidhekacce samaṇabrāhmaṇā uttari manussadhammā  
alamariyañānadassanavisesaṃ paṭijānanti.

*‘This is exactly what happens with some ascetics and brahmins. They claim to have a  
superhuman distinction in knowledge and vision worthy of the noble ones.*

Tesamidaṃ bhāsitaṃ hassakamyeva sampajjati, nāmakamyeva sampajjati,  
rittakamyeva sampajjati, tucchakamyeva sampajjati.

*But their statement turns out to be a joke—mere words, void and hollow.*

Kathañhi nāma manussabhūto uttari manussadhammā

alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—

*For how on earth can a human being know or see or realize a superhuman distinction in  
knowledge and vision worthy of the noble ones?*

netam tḥānaṃ vijjati”ti?

*That is not possible.”*

“Kiṃ pana, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko  
sabbesamyeva samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānātī”ti?

*“But student, does Pokkharasāti understand the minds of all these ascetics and brahmins,  
having comprehended them with his mind?”*

“Sakāyapi hi, bho gotama, punnikāya dāsiyā brāhmaṇo pokkharasāti opamañño  
subhagavaniko cetasā ceto paricca na pajānāti, kuto pana sabbesamyeva  
samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānissatī”ti?

*“Master Gotama, Pokkharasāti doesn’t even know the mind of his own bonded maid Puṇṇikā,  
so how could he know all those ascetics and brahmins?”*

“Seyyathāpi, māṇava, jaccandho puriso na passeyya kaṇhasukkāni rūpāni, na  
passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaḥkāni  
rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya  
tāraḥkarūpāni, na passeyya candimasūriye.

*“Suppose there was a person blind from birth. They couldn’t see sights that are dark or bright,  
or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the  
moon and sun.*

So evaṃ vadeyya:

*They’d say:*

‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī;

*‘There’s no such thing as dark and bright sights, and no-one who sees them.*

natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī;

*There’s no such thing as blue,*

natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī;

*yellow,*

natthi lohitaḥkāni rūpāni, natthi lohitaḥkānaṃ rūpānaṃ dassāvī;

*red,*

natthi mañjīṭṭhakāni rūpāni, natthi mañjīṭṭhakānaṃ rūpānaṃ dassāvī;

*magenta,*

natthi samavisamaṃ, natthi samavisamassa dassāvī;

*even and uneven ground,*

natthi tāraḥkarūpāni, natthi tāraḥkarūpānaṃ dassāvī;

*stars,*

natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī.  
*moon and sun, and no-one who sees these things.*

Ahametaṃ na jānāmi, ahametaṃ na passāmi;  
*I don't know it or see it,*

tasmā taṃ natthī'ti.  
*therefore it doesn't exist.'*

Sammā nu kho so, māṇava, vadamāno vadeyyā'ti?  
*Would they be speaking rightly?"*

“No hidaṃ, bho gotama.  
*“No, Master Gotama.*

Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī;  
*There are such things as dark and bright sights, and one who sees them.*

atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī;  
*There is blue,*

atthi pītakāni rūpāni, atthi pītakānaṃ rūpānaṃ dassāvī;  
*yellow,*

atthi lohitaṇṇakāni rūpāni, atthi lohitaṇṇakānaṃ rūpānaṃ dassāvī;  
*red,*

atthi mañjiṭṭhakāni rūpāni, atthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī;  
*magenta,*

atthi samavisamaṃ, atthi samavisamassa dassāvī;  
*even and uneven ground,*

atthi tāraṇarūpāni, atthi tāraṇarūpānaṃ dassāvī;  
*stars,*

atthi candimasūriyā, atthi candimasūriyānaṃ dassāvī.  
*moon and sun, and one who sees these things.*

‘Ahametaṃ na jānāmi, ahametaṃ na passāmi;  
*So it's not right to say this: ‘I don't know it or see it,*

tasmā taṃ natthī'ti;  
*therefore it doesn't exist.’”*

na hi so, bho gotama, sammā vadamāno vadeyyā'ti.

“Evameva kho, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko andho acakkhuko.  
*“In the same way, Pokkharasāti is blind and sightless.*

So vata uttari manussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—netam ṭhānaṃ vijjati.  
*It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.*

Taṃ kiṃ maññasi, māṇava,  
*What do you think, student?*

ye te kosalakā brāhmaṇamahāsālā, seyyathidaṃ—  
*There are well-to-do brahmins of Kosala such as*

caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti brāhmaṇo jāṇussoṇi brāhmaṇo pitā ca te todeyyo, katamā nesaṃ seyyo, yaṃ vā te sammuccā vācaṃ bhāseyyuṃ yaṃ vā asammuccā'ti?  
*the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, and your father Todeyya. What's better for them: that their speech agrees or disagrees with accepted usage?"*

“Sammuccā, bho gotama”.

*“That it agrees, Master Gotama.”*

“Katamā nesam seyyo, yaṃ vā te mantā vācam bhāseyyuṃ yaṃ vā amantā”ti?

*“What’s better for them: that their speech is thoughtful or thoughtless?”*

“Mantā, bho gotama”.

*“That it is thoughtful.”*

“Katamā nesam seyyo, yaṃ vā te paṭisaṅkhāya vācam bhāseyyuṃ yaṃ vā appaṭisaṅkhāyā”ti?

*“What’s better for them: that their speech follows reflection or is unreflective?”*

“Paṭisaṅkhāya, bho gotama”.

*“That it follows reflection.”*

“Katamā nesam seyyo, yaṃ vā te atthasaṃhitam vācam bhāseyyuṃ yaṃ vā anattasaṃhitam”ti?

*“What’s better for them: that their speech is beneficial or worthless?”*

“Atthasaṃhitam, bho gotama”.

*“That it’s beneficial.”*

“Taṃ kiṃ maññasi, māṇava,

*“What do you think, student?*

yadi evaṃ sante, brāhmaṇena pokkharasātinaṃ opamaññaṇa subhagavanikena sammuccā vācā bhāsitaṃ asammuccā”ti?

*If this is so, does Pokkharasāti’s speech agree or disagree with accepted usage?”*

“Asammuccā, bho gotama”.

*“It disagrees, Master Gotama.”*

“Mantā vācā bhāsitaṃ amantā vā”ti?

*“Is it thoughtful or thoughtless?”*

“Amantā, bho gotama”.

*“Thoughtless.”*

“Paṭisaṅkhāya vācā bhāsitaṃ appaṭisaṅkhāyā”ti?

*“Is it reflective or unreflective?”*

“Appaṭisaṅkhāya, bho gotama”.

*“Unreflective.”*

“Atthasaṃhitā vācā bhāsitaṃ anattasaṃhitā”ti?

*“Is it beneficial or worthless?”*

“Anattasaṃhitā, bho gotama”.

*“Worthless.”*

“Pañca kho ime, māṇava, nīvaraṇā.

*“Student, there are these five hindrances.*

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, māṇava, pañca nīvaraṇā.

*These are the five hindrances.*

Imehi kho, māṇava, pañcahi nīvaraṇehi brāhmaṇo pokkharasāti opamañño  
subhagavaniko āvuto nivuto ophuṭo pariyonaddho.

*Pokkharasāti is caged, trapped, covered, and engulfed by these five hindrances.*

So vata uttari manussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—netam thānaṃ vijjati.

*It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.*

Pañca kho ime, māṇava, kāmagaṇā.

*There are these five kinds of sensual stimulation.*

Katame pañca?

*What five?*

Cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā;

*There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

sotaviññeyyā saddā ... pe ...

*There are sounds known by the ear ...*

ghānaviññeyyā gandhā ...

*smells known by the nose ...*

jivhā viññeyyā 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, māṇava, pañca kāmagaṇā.

*These are the five kinds of sensual stimulation.*

Imehi kho, māṇava, pañcahi kāmagaṇehi brāhmaṇo pokkharasāti opamañño subhagavaniko gathito mucchito ajjhopanno anādīnavadassāvī anissaraṇapaṇiṇo paribhuñjati.

*Pokkharasāti enjoys himself with these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.*

So vata uttari manussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—netam thānaṃ vijjati.

*It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.*

Tam kiṃ maññasi, māṇava,

*What do you think, student?*

yaṃ vā tinakattṭhupādānaṃ paṭicca aggim jāleyya yaṃ vā nissatṭhatinakattṭhupādānaṃ aggim jāleyya, katamo nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā"ti?

*Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?"*

"Sace tam, bho gotama, thānaṃ nissatṭhatinakattṭhupādānaṃ aggim jāletum, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā"ti.

*"If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance."*

"Atthānaṃ kho etaṃ, māṇava, anavakāso yaṃ nissatṭhatinakattṭhupādānaṃ aggim jāleyya aññatra iddhimatā.

*"But it isn't possible, except by psychic power.*

Seyyathāpi, māṇava, tinakattṭhupādānaṃ paṭicca aggi jalati tathūpamāhaṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti pañca kāmagaṇe paṭicca.

*Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel.*



Seyyathāpi, mānava, nissatṭhatinakatthupādāno aggi jalati tathūpamāhaṃ, mānava, imaṃ pītiṃ vadāmi yāyaṃ pīti aññatreva kāmehi aññatra akusalehi dhammehi.

*Rapture that's apart from sensual pleasures and unskillful qualities is like a fire that doesn't depend on grass and logs as fuel.*

Katamā ca, mānava, pīti aññatreva kāmehi aññatra akusalehi dhammehi?

*And what is rapture that's apart from sensual pleasures and unskillful qualities?*

Idha, mānava, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.

*It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

Ayampi kho, mānava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

*This is rapture that's apart from sensual pleasures and unskillful qualities.*

Puna caparam, mānava, bhikkhu vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānam upasampajja viharati.

*Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

Ayampi kho, mānava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

*This too is rapture that's apart from sensual pleasures and unskillful qualities.*

Ye te, mānava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, katametta brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanaṃ”ti?

*Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?”*

“Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, cāgamettha brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanaṃ”ti.

*“Generosity.”*

“Taṃ kiṃ maññasi, mānava,

*“What do you think, student?”*

idha aññatarassa brāhmaṇassa mahāyañño paccupaṭṭhito assa.

*Suppose a brahmin was setting up a big sacrifice.*

Atha dve brāhmaṇā āgaccheyyūṃ:

*Then two brahmins came along,*

‘itthannāmassa brāhmaṇassa mahāyaññaṃ anubhavissāmā’ti.

*thinking to participate.*

Tatrekassa brāhmaṇassa evamassa:

*Then one of those brahmins thought:*

‘aho vata ahameva labheyyaṃ bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ’ti.

*‘Oh, I hope that I alone get the best seat, the best drink, and the best alms-food in the refectory, not some other brahmin.’*

Tānaṃ kho panetaṃ, mānava, vijjati yaṃ añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na so brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ.

*But it's possible that some other brahmin gets the best seat, the best drink, and the best alms-food in the refectory.*

‘Añño brāhmaṇo labhati bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ’ti—

*Thinking, ‘Some other brahmin has got the best seat, the best drink, the best alms-food,’*

iti so kupito hoti anattamano.  
*they get angry and bitter.*

Imassa pana, māṇava, brāhmaṇā kiṃ vipākaṃ paññapenti”ti?  
*What do the brahmins say is the result of this?”*

“Na khvettha, bho gotama, brāhmaṇā evaṃ dānaṃ denti:  
*“Master Gotama, brahmins don’t give gifts so that*

‘iminā paro kupito hotu anattamano’ti.  
*others will get angry and upset.*

Atha khvettha brāhmaṇā anukampājātikaṃyeva dānaṃ denti”ti.  
*Rather, they give only out of compassion.”*

“Evaṃ sante kho, māṇava, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti—  
*“In that case, isn’t compassion a sixth ground for making merit?”*

yadidaṃ anukampājātikaṃ”ti.

“Evaṃ sante, bho gotama, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti—  
*“In that case, compassion is a sixth ground for making merit.”*

yadidaṃ anukampājātikaṃ”ti.

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa āraḍhanāya, ime tvaṃ pañca dhamme kattha bahulaṃ samanupassasi—  
*“Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them:*

gahaṭṭhesu vā pabbajitesu vā”ti?  
*among laypeople or renunciates?”*

“Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa āraḍhanāya, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesu.  
*“Mostly among renunciates, and less so among lay people.*

Gahaṭṭho hi, bho gotama, mahatṭho mahākicco mahādhikaraṇo mahāsamārambho, na satataṃ samitaṃ saccavādī hoti;  
*For a lay person has many requirements, duties, issues, and undertakings, and they can’t always tell the truth,*

pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho, satataṃ samitaṃ saccavādī hoti.

Gahaṭṭho hi, bho gotama, mahatṭho mahākicco mahādhikaraṇo mahāsamārambho na satataṃ samitaṃ tapassī hoti ...  
*practice austerities,*

brahmacārī hoti ...  
*be celibate,*

sajjhāyabahulo hoti ...  
*do lots of recitation,*

cāgabahulo hoti;  
*or be very generous.*

pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho satataṃ samitaṃ tapassī hoti ...

*But a renunciate has few requirements, duties, issues, and undertakings, and they can always tell the truth, practice austerities,*

brahmacārī hoti ...  
*be celibate,*

sajjhāyabahulo hoti ...

*do lots of recitation,*

cāgabahulo hoti.

*and be very generous.*

Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṇya, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahatthesū”ti.

*Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople.”*

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṇya cittassāhaṃ ete parikkhāre vadāmi—

*“I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for*

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.

*developing a mind free of enmity and ill will.*

Idha, māṇava, bhikkhu saccavādī hoti.

*Take a mendicant who speaks the truth.*

So ‘saccavādīmhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ.

*Thinking, ‘I’m truthful,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.*

Yaṃ taṃ kusalūpasamhitāṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi—

*And I say that joy connected with the skillful is a prerequisite of the mind for*

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.

*developing a mind free of enmity and ill will.*

Idha, māṇava, bhikkhu tapassī hoti ... pe ...

*Take a mendicant who practices austerities ...*

brahmacārī hoti ... pe ...

*is celibate ...*

sajjhāyabahulo hoti ... pe ...

*does lots of recitation ...*

cāgabahulo hoti.

*and is very generous.*

So ‘cāgabahulomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ.

*Thinking, ‘I’m very generous,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.*

Yaṃ taṃ kusalūpasamhitāṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi—

*And I say that joy connected with the skillful is a prerequisite of the mind for*

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.

*developing a mind free of enmity and ill will.*

Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṇya, cittassāhaṃ ete parikkhāre vadāmi—

*I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for*

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya”ti.

*developing a mind free of enmity and ill will.”*

Evam vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

*When he had spoken, Subha said to him,*

“sutam metam, bho gotama:  
“Master Gotama, I have heard that

‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ jānātī’”ti.  
*the ascetic Gotama knows a path to companionship with Brahṃā.*”

“Tam kiṃ maññasi, māṇava,  
“What do you think, student?

āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti?  
*Is the village of Naḷakāra nearby?”*

“Evaṃ, bho, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti.  
“Yes it is, sir.”

“Tam, kiṃ maññasi, māṇava, idhassa puriso naḷakāragāme jātavaddho;  
“What do you think, student? Suppose a person was born and raised in Naḷakāra.

tamenam naḷakāragāmato tāvadeva avasaṭam naḷakāragāmassa maggaṃ  
puccheyyūṃ;  
*And as soon as they left the town some people asked them for the road to Naḷakāra.*

siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa  
maggaṃ puṭṭhassa dandhāyitattam vā vitthāyitattam vā”ti?  
*Would they be slow or hesitant to answer?”*

“No hidam, bho gotama”.  
“No, Master Gotama.

“Tam kissa hetu”?  
*Why is that?*

“Amu hi, bho gotama, puriso naḷakāragāme jātavaddho. Tassa sabbāneva  
naḷakāragāmassa maggaṃ suviditā”ti.  
*Because they were born and raised in Naḷakāra. They’re well acquainted with all the roads to the village.”*

“Siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa  
maggaṃ puṭṭhassa dandhāyitattam vā vitthāyitattam vāti, na tveva tathāgatassa  
brahmalokaṃ vā brahmalokagāminiṃ vā paṭipadam puṭṭhassa dandhāyitattam vā  
vitthāyitattam 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 Brahṃā realm or the practice that leads to the  
Brahṃā realm.

Brahmānañcāham, māṇava, pajānāmi brahmalokañca brahmalokagāminiñca  
paṭipadam; yathāpaṭipanno ca brahmalokaṃ upapanno tañca pajānāmi”ti.  
*I understand Brahṃā, the Brahṃā realm, and the practice that leads to the Brahṃā realm,  
practicing in accordance with which one is reborn in the Brahṃā realm.”*

“Sutam metam, bho gotama:  
“Master Gotama, I have heard that

‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ desetī’ti.  
*the ascetic Gotama teaches a path to companionship with Brahṃā.*

Sādhū me bhavam gotamo brahmānaṃ saḥabyatāya maggaṃ desetū”ti.  
*Please teach me that path.”*

“Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.  
“Well then, student, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi.  
“Yes, sir,” replied Subha.

Bhagavā etadavoca:  
*The Buddha said this:*

“Katamo ca, māṇava, brahmānaṃ saḥabyatāya maggo?

*“And what is a path to companionship with Brahmā?”*

Idha, māṇava, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

*Firstly, a mendicant meditates 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.*

Evam bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

*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.*

Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

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

evameva kho, māṇava ... pe ... evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

*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, māṇava, brahmānaṃ saḥabyatāya maggo.

*This is a path to companionship with Brahmā.*

“Puna caparaṃ, māṇava, 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 sabbāvantam lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena 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.*

Evam bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

*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.*

Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

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

evameva kho, māṇava ... pe ... evaṃ bhāvitāya kho, māṇava, 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, māṇava, brahmānaṃ saḥabyatāya maggo”ti.

*This too is a path to companionship with Brahmā.”*

Evam vutte, subho māṇavo todeyyaputto bhagavantam etadavoca:

*When he had spoken, Subha said to him,*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

*“Excellent, Master Gotama! Excellent!”*

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannaṃ 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 bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.  
*I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

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

Handa ca dāni mayaṃ, bho gotama, gacchāma;  
*Well, now, Master Gotama, I must go.*

bahukiccā mayaṃ bahukaraṇīyā'ti.  
*I have many duties, and much to do."*

"Yassadāni tvam, mānava, kālaṃ maññasī'ti.  
*"Please, student, go at your convenience."*

Atha kho subho mānavo todeyyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.  
*And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhiraṭṭhena sāvatthiā niyyāti divā divassa.  
*Now at that time the brahmin Jāṇussoṇi drove out from Sāvattihī in the middle of the day in an all-white chariot drawn by mares.*

Addasā kho jāṇussoṇi brāhmaṇo subhaṃ māṇavaṃ todeyyaputtaṃ dūratova āgacchantaṃ.  
*He saw the student Subha coming off in the distance,*

Disvāna subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca:  
*and said to him,*

"handa kuto nu bhavaṃ bhāradvājo āgacchati divā divassā'ti?  
*"So, Master Bharadvāja, where are you coming from in the middle of the day?"*

"Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā'ti.  
*"Just now, good sir, I've come from the presence of the ascetic Gotama."*

"Taṃ kiṃ maññasī, bhavaṃ bhāradvājo samaṇassa gotamassa paññāveyyattiyaṃ paṇḍito maññeti"?  
*"What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"*

"Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi?  
*"My good man, who am I to judge the ascetic Gotama's lucidity of wisdom?"*

Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā'ti.  
*You'd really have to be on the same level to judge his lucidity of wisdom."*

"Ulārāya khalu bhavaṃ bhāradvājo samaṇaṃ gotamaṃ pasaṃsāya pasaṃsatī'ti.  
*"Master Bharadvāja praises the ascetic Gotama with lofty praise indeed."*

"Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasaṃsissāmi?  
*"Who am I to praise the ascetic Gotama?"*

Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ.  
*He is praised by the praised as the best of gods and humans.*

Ye cime, bho, brāhmaṇā pañca dhamme paññāpenti puññassa kiriyāya kusalassa ārāḍhanāya;

*The five things that the brahmins prescribe for making merit and succeeding in the skillful*

cittassete samaṇo gotamo parikkhāre vadeti—

*he says are prerequisites of the mind for*

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

*developing a mind free of enmity and ill will.”*

Evam vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā udānaṃ udānesi:

*When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times,*

“lābhā rañño pasenadissa kosalassa, suladdhalābhā rañño pasenadissa kosalassa

*“King Pasenadi of Kosala is lucky, so very lucky*

yassa vijite tathāgato viharati araham sammāsambuddho”ti.

*that the Realized One, the perfected one, the fully awakened Buddha is living in his realm!”*

Subhasuttaṃ niṭṭhitaṃ navamaṃ.

Saṅgāravasutta

With Saṅgārava

Evam me sutam—

*So I have heard.*

ekam samayam bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ.

*At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.*

Tena kho pana samayena dhanañjānī nāma brāhmaṇī cañcalikappe paṭivasati abhippasannā buddhe ca dhamme ca saṃghe ca.

*Now at that time a brahmin lady named Dhanañjānī was residing at Caṇḍalakappa. She was devoted to the Buddha, the teaching, and the Saṅgha.*

Atha kho dhanañjānī brāhmaṇī upakkhalitvā tikkhattum udānaṃ udānesi:

*Once, 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 sammāsambuddhassā”ti.

*Homage to that Blessed One, the perfected one, the fully awakened Buddha!”*

Tena kho pana samayena saṅgāravo nāma mānava cañcalikappe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsaṇḍakamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

*Now at that time the brahmin student Saṅgārava was residing in Caṇḍalakappa. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.*

Assosi kho saṅgāravo mānava dhanañjāniyā brāhmaṇiyā evaṃ vācaṃ bhāsamānāya.

*Hearing Dhanañjānī’s exclamation,*

Sutvā dhanañjāniṃ brāhmaṇiṃ etadavoca:

*he said to her,*

“avabhūtāva ayaṃ dhanañjānī brāhmaṇī, parabhūtāva ayaṃ dhanañjānī brāhmaṇī, vijjamānānaṃ tevijjānaṃ brāhmaṇānaṃ, atha ca pana tassa muṇḍakassa samanakkassa vannaṃ bhāsissatī”ti.

*“The brahmin lady named Dhanañjānī is a disgrace! Though brahmins who are proficient in the three Vedas are found, she praises that shaveling, that fake ascetic.”*

“Na hi pana tvam, tāta bhadramukha, tassa bhagavato sīlapaññānaṃ jānāsi.

*“But my little dear, you don’t understand the Buddha’s ethics and wisdom.*

Sace tvam, tāta bhadramukha, tassa bhagavato sīlapaññānaṃ jāneyyāsi, na tvam, tāta bhadramukha, taṃ bhagavantam akkositabbaṃ paribhāsītābbaṃ maññeyyāsi”ti.

*If you did, you’d never think of abusing or insulting him.”*

“Tena hi, bhoti, yadā samaṇo gotamo cañcalikappaṃ anupatto hoti atha me āroceyyāsi”ti.

*“Well then, ma’am, let me know when the Buddha arrives in Caṇḍalakappa.”*

“Evam, bhadramukhā”ti kho dhanañjānī brāhmaṇī saṅgāravassa māṇavassa pacassosi.

*“I will, dear,” she replied.*



Atha kho bhagavā kosalesu anupubbena cārikaṃ caramāno yena cañcalikappaṃ tadavasari.

*And then the Buddha, traveling stage by stage in the Kosalan lands, arrived at Caṇḍalakappa,*

Tatra sudaṃ bhagavā cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.  
*where he stayed in the mango grove of the Todeyya brahmins.*

Assosi kho dhanañjānī brāhmaṇī: “bhagavā kira cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane”ti.

*Dhanañjānī heard that he had arrived.*

Atha kho dhanañjānī brāhmaṇī yena saṅgāravo māṇavo tenupasaṅkami; upasaṅkamitvā saṅgāravaṃ māṇavaṃ etadavoca:

*So she went to Saṅgārava and told him, adding,*

“ayaṃ, tāta bhadramukha, so bhagavā cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.

Yassadāni, tāta bhadramukha, kālaṃ maññasī”ti.

*“Please, my little dear, go at your convenience.”*

“Evaṃ, bho”ti kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*“Yes, ma’am,” replied Saṅgārava. He went to the Buddha and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāravo māṇavo bhagavantaṃ etadavoca:

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

“Santi kho, bho gotama, eke samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti.

*“Master Gotama, there are some ascetics and brahmins who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life.*

Tatra, bho gotama, ye te samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesam bhavaṃ gotamo katamo”ti?

*Where do you stand regarding these?”*

“Diṭṭhadhammābhiññāvosānapāramippattānaṃ, ādibrahmacariyaṃ paṭijānantānaṃpi kho ahaṃ, bhāradvāja, vemattaṃ vadāmi.

*“I say there is a diversity among those who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life.*

Santi, bhāradvāja, eke samaṇabrāhmaṇā anussavikā.

*There are some ascetics and brahmins who are oral transmitters.*

Te anussavena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti;

*Through oral transmission they claim to have mastered the fundamentals of the spiritual life.*

seyyathāpi brāhmaṇā tevijjā.

*For example, the brahmins who are proficient in the three Vedas.*

Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ saddhāmatkena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti;

*There are some ascetics and brahmins who solely by mere faith claim to have mastered the fundamentals of the spiritual life.*

seyyathāpi takkī vīmaṃsī.

*For example, those who rely on logic and inquiry.*

Santi, bhāradvāja, eke samanabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya dīṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti.

*There are some ascetics and brahmins who, having directly known for themselves the principle regarding teachings not learned before from another, claim to have mastered the fundamentals of the spiritual life.*

Tatra, bhāradvāja, ye te samanabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya dīṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

*I am one of those.*

Tadamināpetam, bhāradvāja, pariyāyena vedittabbaṃ, yathā ye te samanabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya dīṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

*And here's a way to understand that I am one of them.*

Idha me, bhāradvāja, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

*Before my awakening—when I was still unawakened but intent on awakening—I thought:*

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

*‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.*

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum.

*It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.*

Yannūnaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.

*Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’*

So kho ahaṃ, bhāradvāja, aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantaṇaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

*Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.*

So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

*Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Ālāra Kālāma and said to him,*

‘icchāmaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

*‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’*

Evaṃ vutte, bhāradvāja, ālāro kālāmo maṃ etadavoca:

*Ālāra Kālāma replied,*

‘viharatāyasmā.

*‘Stay, venerable.*

Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā'ti.

*This teaching is such that a sensible person can soon realize their own teacher's doctrine with their own insight and live having achieved it.’*

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

*I quickly memorized that teaching.*

So kho ahaṃ, bhāradvāja, tāvatakenaeva oṭṭhapahatamattena lapitalāpanamattena ‘ñāṇavādañca vadāmi, theravādañca jānāmi, passāmī’ti ca paṭijānāmi, ahañceva aññe ca.

*So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

*‘It is not solely by mere faith that Ālāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”*

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

*Surely he meditates knowing and seeing this teaching.’*

Atha khvāhaṃ, bhāradvāja, yena ālāro kālāmo tenupasaṅkamīṃ; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

*So I approached Ālāra Kālāma and said to him:*

‘kittavatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

*‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’*

Evam vutte, bhāradvāja, ālāro kālāmo ākiñcaññāyatanam pavedesi.

*When I said this, he declared the dimension of nothingness.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

*‘It’s not just Ālāra Kālāma who has faith,*

na kho ālārasseva kālāmassa atthi vīriyaṃ ... pe ...  
*energy,*

sati ...  
*mindfulness,*

samādhi ...  
*immersion,*

paññā, mayhampatthi paññā.  
*and wisdom; I too have these things.*

Yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyyan’ti.

*Why don’t I make an effort to realize the same teaching that Ālāra Kālāma says he has realized with his own insight?’*

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

*I quickly realized that teaching with my own insight, and lived having achieved it.*

Atha khvāhaṃ, bhāradvāja, yena ālāro kālāmo tenupasaṅkamīṃ; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

*So I approached Ālāra Kālāma and said to him,*

‘ettavatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

*‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’*

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

*‘I have, reverend.’*

‘Ahaṃpi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

*‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’*

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

*‘We are fortunate, reverend, so very fortunate*

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

*to see a venerable such as yourself as one of our spiritual companions!*

Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi;

*So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it.*

yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi.

*The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it.*

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

*So the teaching that I know, you know, and the teaching you know, I know.*

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

*I am like you and you are like me.*

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti.

*Come now, reverend! We should both lead this community together.’*

Iti kho, bhāradvāja, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ tṭhesi, ulāraya ca maṃ pūjaya pūjesi.

*And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti.

*‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’*

So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

*Realizing that this teaching was inadequate, I left disappointed.*

So kho ahaṃ, bhāradvāja, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ:

*I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,*

‘icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

*‘Reverend, I wish to live the spiritual life in this teaching and training.’*

Evam vutte, bhāradvāja, udako rāmaputto maṃ etadavoca:

*Uddaka replied,*

‘viharatāyasmā.

*‘Stay, venerable.*

Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakāṃ ācariyakāṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

*This teaching is such that a sensible person can soon realize their own teacher's doctrine with their own insight and live having achieved it.*

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.  
*I quickly memorized that teaching.*

So kho ahaṃ, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena 'ñāṇavādaṇca vadāmi, theravādaṇca jānāmi, passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

*So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmettākena sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavesesi;

*'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it."*

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi'ti.

*Surely he meditated knowing and seeing this teaching.'*

Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadvocaṃ:

*So I approached Uddaka, son of Rāma, and said to him,*

'kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavesesi'ti?

*'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?'*

Evam vutte, bhāradvāja, udako rāmaputto nevasaññānāsaññāyatanam pavesesi.

*When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

'na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

*'It's not just Rāma who had faith,*

na kho rāmasseva ahosi vīriyaṃ ... pe ...

*energy,*

sati ...

*mindfulness,*

samādhi ...

*immersion,*

paññā, mayhampatthi paññā.

*and wisdom; I too have these things.*

Yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavesesi tassa dhammassa sacchikiriyāya padaheyya'ti.

*Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?'*

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihaṃsiṃ.

*I quickly realized that teaching with my own insight, and lived having achieved it.*

Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadvocaṃ:

*So I approached Uddaka, son of Rāma, and said to him,*

‘ettāvātā no, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

*‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’*

‘Ettāvātā kho, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedesī’ti.

*‘He had, reverend.’*

‘Ahampi kho, āvuso, ettāvātā imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

*‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’*

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

*‘We are fortunate, reverend, so very fortunate*

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

*to see a venerable such as yourself as one of our spiritual companions!’*

Iti yaṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvam dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi;

*So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and live having achieved it.*

yaṃ tvam dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja pavedesi.

*The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.*

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvam dhammaṃ jānāsi, yaṃ tvam dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.

*So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.*

Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi.

*Rāma was like you and you are like Rāma.*

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

*Come now, reverend! You should lead this community.’*

Iti kho, bhāradvāja, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

*And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsasaññāyatanūpapattiya’ti.

*‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in dimension of neither perception nor non-perception.’*

So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

*Realizing that this teaching was inadequate, I left disappointed.*

So kho ahaṃ, bhāradvāja, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

*I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.*

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaraḡāmaṃ.

*There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaraḡāmo.

*‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.*

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

*This is good enough for a gentleman who wishes to put forth effort in meditation.’*

So kho ahaṃ, bhāradvāja, tattheva nisīdiṃ:

*So I sat down right there, thinking:*

‘alamidaṃ padhānāyā’ti.

*‘This is good enough for meditation.’*

Apiṣṣu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

*And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.*

Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ udaye nikkhittaṃ.

*Suppose there was a green, sappy log, and it was lying in water.*

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

*Then a person comes along with a drill-stick, thinking*

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

*to light a fire and produce heat.*

Taṃ kiṃ maññasi, bhāradvāja,

*What do you think, Bhāradvāja?*

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udaye nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ti?

*By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?”*

“No hidaṃ, bho gotama.

*“No, Master Gotama.*

Taṃ kissa hetu?

*Why is that?*

Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, taṇca pana udaye nikkhittaṃ;

*Because it’s a green, sappy log, and it’s lying in the water.*

yāvadeva ca pana so puriso kilamathassa vighātassa bhāḡi assā’ti.

*That person will eventually get weary and frustrated.”*

“Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmaparilāho so ca ajjhattaṃ na suppahīno hoti na suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dāssaṇāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dāssaṇāya anuttarāya sambodhāya.

*“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.*

Ayaṃ kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

*This was the first example that occurred to me.*

Aparāpi kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

*Then a second example occurred to me.*

Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ.

*Suppose there was a green, sappy log, and it was lying on dry land far from the water.*

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

*Then a person comes along with a drill-stick, thinking*

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti.

*to light a fire and produce heat.*

Taṃ kiṃ maññasi, bhāradvāja,

*What do you think, Bhāradvāja?*

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyya’ ti?

*By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”*

“No hidaṃ, bho gotama.

*“No, Master Gotama.*

Taṃ kissa hetu?

*Why is that?*

Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ;

*Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.*

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsaṃ kāmapiṇṇāso so ca ajjhantaṃ na suppaṇhīno hoti na suppaṭippassaddho, opakkamikaṃ cepi te bhonto samanabrāhmaṇā dukkhā tippā kharā katukā vedanā vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya. No cepi te bhonto samanabrāhmaṇā opakkamikaṃ dukkhā tippā kharā katukā vedanā vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya.

*That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.*

Ayaṃ kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

*This was the second example that occurred to me.*

Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

*Then a third example occurred to me.*

Seyyathāpi, bhāradvāja, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ.

*Suppose there was a dried up, withered log, and it was lying on dry land far from the water.*

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

*Then a person comes along with a drill-stick, thinking*

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti.

*to light a fire and produce heat.*



Taṃ kiṃ maññasi, bhāradvāja,  
*What do you think, Bhāradvāja?*

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ  
uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti?  
*By drilling the stick against that dried up, withered log on dry land far from water, could they  
light a fire and produce heat?”*

“Evaṃ, bho gotama.  
*“Yes, Master Gotama.*

Taṃ kissa hetu?  
*Why is that?*

Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale  
nikkhittaṃ”ti.  
*Because it’s a dried up, withered log, and it’s lying on dry land far from water.”*

“Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa  
ca kāmehi vūpakatṭhā viharanti, yo ca nesamā kāmesu kāmacchando kāmasneho  
kāmamucchā kāmapipāsā kāmaparīlāho so ca ajjhataṃ suppahīno hoti  
suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā  
kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya  
sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā  
kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.  
*“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from  
sensual pleasures. And they have internally given up and stilled desire, affection, infatuation,  
thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp,  
severe, acute feelings due to overexertion, they are capable of knowledge and vision, of  
supreme awakening.*

Ayaṃ kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.  
*This was the third example that occurred to me.*

Imā kho maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.  
*These are the three examples, which were neither supernaturally inspired, nor learned before  
in the past, that occurred to me.*

Tassa mayhaṃ, bhāradvāja, etadahosi:  
*Then it occurred to me,*

‘yannūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ  
abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṇ’ti.  
*‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze,  
squash, and torture mind with mind.’*

So kho ahaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā  
cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.  
*So that’s what I did,*

Tassa mayhaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā  
cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.  
*until sweat ran from my armpits.*

Seyyathāpi, bhāradvāja, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā  
khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;  
*It was like when a strong man grabs a weaker man by the head or throat or shoulder and  
squeezes, squashes, and tortures them.*

evameva kho me, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā  
cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.  
*In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I  
squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.*

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammūṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyan’ti.

*‘Why don’t I practice the breathless absorption?’*

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

*So I cut off my breathing through my mouth and nose.*

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

*But then winds came out my ears making a loud noise,*

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

*like the puffing of a blacksmith’s bellows.*

evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammūṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyan’ti.

*‘Why don’t I keep practicing the breathless absorption?’*

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

*So I cut off my breathing through my mouth and nose.*

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

*But then strong winds ground my head,*

Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimattheyya;

*like a strong man was drilling into my head with a sharp point.*

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammūṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyan’ti.

*‘Why don’t I keep practicing the breathless absorption?’*

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

*So I cut off my breathing through my mouth and nose.*

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.

*But then I got a severe headache,*

Seyyathāpi, bhāradvāja, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya;

*like a strong man was tightening a tough leather strap around my head.*

evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘yannūnāhaṃ appānakāmyeva jhānaṃ jhāyeyyaṃ’ti.

*‘Why don’t I keep practicing the breathless absorption?’*

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

*So I cut off my breathing through my mouth and nose.*

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

*But then strong winds carved up my belly,*

Seyyathāpi, bhāradvāja, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya;

*like a deft butcher or their apprentice was slicing my belly open with a meat cleaver.*

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘yannūnāhaṃ appānakāmyeva jhānaṃ jhāyeyyaṃ’ti.

*‘Why don’t I keep practicing the breathless absorption?’*

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

*So I cut off my breathing through my mouth and nose.*

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.

*But then there was an intense burning in my body,*

Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu  
gahetvā āṅgarakāsuyā santāpeyyuṃ samparitāpeyyuṃ;

*like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of  
glowing coals.*

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu  
uparuddhesu adhimatto kāyasmim̐ dāho hoti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati  
asammūṭṭhā, sāraddho ca pana me kāyo hoti appatippassaddho, teneva  
dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but  
my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Apissu maṃ, bhāradvāja, devatā disvā evamāhaṃsu:

*Then some deities saw me and said,*

‘kālaṅkato samaṇo gotamo’ti.

*‘The ascetic Gotama is dead.’*

Ekaccā devatā evamāhaṃsu:

*Others said,*

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karotī’ti.

*‘He’s not dead, but he’s dying.’*

Ekaccā devatā evamāhaṃsu:

*Others said,*

‘na kālaṅkato samaṇo gotamo, nāpi kālaṃ karoti;

*‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected  
ones live.’*

araḥaṃ samaṇo gotamo, vihāro tveva so arahato evarūpo hotī’ti.

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’ti.

*‘Why don’t I practice completely cutting off food?’*

Atha kho maṃ, bhāradvāja, devatā upasaṅkamitvā etadavocuṃ:

*But deities came to me and said,*

‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.

*‘Good sir, don’t practice totally cutting off food.’*

Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ  
dibbaṃ ojaṃ lomakūpehi ajjhohāressāma.

*If you do, we’ll infuse divine nectar into your pores and you will live on that.’*

Tāya tvaṃ yāpessasī’ti.

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ  
lomakūpehi ajjhohāreyyūṃ, tāya cāhaṃ yāpeyyaṃ.

*‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores,  
that would be a lie on my part.’*

Taṃ mamassa musā’ti.

So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, ‘halan’ti vadāmi.  
*So I dismissed those deities, saying, ‘There’s no need.’*

Tassa mayhaṃ, bhāradvāja, etadahosi:  
*Then it occurred to me,*

‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ’ti.

*‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’*

So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresim̐ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.

*So that’s what I did,*

Tassa mayhaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.  
*until my body became extremely emaciated.*

Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā; evamevassu me āṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

*Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,*

Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti tāyevappāhāratāya;  
*my bottom became like a camel’s hoof,*

seyyathāpi nāma vattaṇāvaḷi; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.  
*my vertebrae stuck out like beads on a string,*

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya.  
*and my ribs were as gaunt as the broken-down rafters on an old barn.*

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

*Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.*

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito hoti sammilāto; evamevassu me sisacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

*Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.*

So kho ahaṃ, bhāradvāja, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariḅgaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariḅgaṇhāmi; yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṇṭakaṃ allinā hoti tāyevappāhāratāya.  
*As long as I, bhāradvāja, ‘grabbed my backbone’ (‘I tried to rub my backbone’) I rubbed the skin of my belly. I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.*

So kho ahaṃ, bhāradvāja, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya.

*Due to eating so little, when I tried to urinate or defecate I fell face down right there.*

So kho ahaṃ, bhāradvāja, imameva kāyaṃ assāsento paṇinā gattāni anumajjāmi. Tassa mayhaṃ, bhāradvāja, paṇinā gattāni anumajjato pūṭimulāni lomāni kāyasmaṃ papatanti tāyevappāhāratāya.

*Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.*

Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.  
*Then some people saw me and said: ‘The ascetic Gotama is black.’*

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.  
*Some said: ‘He’s not black, he’s brown.’*

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo napi sāmo, maṇḍuracchavi samaṇo gotamo’ti;  
*Some said: ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’*

yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhārātāya.  
*That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.*

Tassa mayhaṃ, bhāradvāja, etadahosi:  
*Then it occurred to me,*

‘ye kho keci aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo;  
*Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.*

yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo;

yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyāññadassanavisesaṃ.  
*But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.*

Siyā nu kho añño maggo bodhāyā’ti?  
*Could there be another path to awakening?’*

Tassa mayhaṃ, bhāradvāja, etadahosi:  
*Then it occurred to me,*

‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā.  
*I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

Siyā nu kho eso maggo bodhāyā’ti?  
*Could that be the path to awakening?’*

Tassa mayhaṃ, bhāradvāja, satānusāri viññāṇaṃ ahoṣi:  
*Stemming from that memory came the realization:*

‘eseva maggo bodhāyā’ti.  
*‘That’ is the path to awakening!’*

Tassa mayhaṃ, bhāradvāja, etadahosi:  
*Then it occurred to me,*

‘kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’ti?  
*Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*I thought,*

‘na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aṇṇatreva kāmehi aṇṇatra akusalehi dhammehi’<sup>ti</sup>.

*‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’*

Tassa mayhaṃ, bhāradvāja, etadahosi:

*Then it occurred to me,*

‘na kho taṃ sukaraṃ sukhaṃ adhigantum evaṃ adhimattakasimānaṃ pattakāyena.

*‘I can’t achieve that pleasure with a body so excessively emaciated. Why don’t I eat some solid food, some rice and porridge?’*

Yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ<sup>ti</sup>.

So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

*So I ate some solid food.*

Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti:

*Now at that time the five mendicants were attending on me, thinking,*

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessaṭ’<sup>ti</sup>.

*‘The ascetic Gotama will tell us of any truth that he realizes.’*

Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja paḍkamimsu:

*But when I ate some solid food, they left disappointed in me, saying,*

‘bāhulliko samaṇo gotamo padhānavibbhanto āvatto bāhullāyā’<sup>ti</sup>.

*‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’*

So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicca kāmehi ... pe ... pathamaṃ jhānaṃ upasampajja vihāsim.

*After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ...*

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...

*As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...*

tatiyaṃ jhānaṃ ...

*third absorption ...*

catutthaṃ jhānaṃ upasampajja vihāsim.

*fourth absorption.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaṇiye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

*When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.*

So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātim dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

*I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.*

Ayaṃ kho me, bhāradvāja, rattiyā paṭhame yāme paṭhamā vijjā adhigatā,

*This was the first knowledge, which I achieved in the first watch of the night.*

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

*Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.*

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte sattānaṃ cutūpapātānāyā cittaṃ abhininnāmesim.

*When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.*

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ... pe ...

*With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds ...*

ayaṃ kho me, bhāradvāja, rattiyā majjhime yāme dutiyā

*This was the second knowledge, which I achieved in the middle watch of the night.*

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

*Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.*

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte āsavānaṃ khayañānāyā cittaṃ abhininnāmesim.

*When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.*

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim;

*I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.*

‘ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

*I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.*

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

*Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.*

Vimuttasmiṃ vimuttamiti ñānaṃ ahoṣi.

*When it was freed, I knew it was freed.*

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim.

*I 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.’*

Ayaṃ kho me, bhāradvāja, rattiyā pacchime yāme tatiyā

*This was the third knowledge, which I achieved in the last watch of the night.*

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato’ti.

*Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.”*



Evam vutte, saṅgāravo māṇavo bhagavantam etadavoca:

*When he had spoken, Saṅgārava said to the Buddha,*

“atthitavatam bhoto gotamassa padhānam ahosi, sappurisavatam bhoto gotamassa padhānam ahosi;

*“Master Gotama’s effort was steadfast and appropriate for a good person,*

yathā tam arahato sammāsambuddhassa.

*since he is a perfected one, a fully awakened Buddha.*

Kim nu kho, bho gotama, atthi devā”ti?

*But Master Gotama, do gods absolutely exist?”*

“Thānaso metam, bhāradvāja, viditam yadidam—

*“I’ve understood the existence of gods in terms of causes.”*

adhidevā”ti.

“Kim nu kho, bho gotama, ‘atthi devā’ti puṭṭho samāno ‘thānaso metam, bhāradvāja, viditam yadidam adhidevā’ti vadesi.

*“But Master Gotama, when asked ‘Do gods exist?’ why did you say that you have understood the existence of gods in terms of causes?”*

Nanu, bho gotama, evam sante tucchā musā hoti”ti?

*If that’s the case, isn’t it a hollow lie?”*

“Atthi devā”ti, bhāradvāja, puṭṭho samāno ‘atthi devā’ti yo vadeyya, ‘thānaso me viditā’ti yo vadeyya;

*“When asked ‘Do gods exist’, whether you reply ‘Gods exist’ or ‘I’ve understood it in terms of causes’*

atha khvettha viññunā purisena ekamsena niṭṭham gantabbam yadidam:

*a sensible person would come to the definite conclusion that*

‘atthi devā’”ti.

*gods exist.”*

“Kissa pana me bhavam gotamo ādikeneva na byākāsī”ti?

*“But why didn’t you say that in the first place?”*

“Uccena sammatam kho etam, bhāradvāja, lokasmiṃ yadidam:

*“It’s widely agreed in the world that*

‘atthi devā’”ti.

*gods exist.”*

Evam vutte, saṅgāravo māṇavo bhagavantam etadavoca:

*When he had spoken, Saṅgārava said to the Buddha,*

“abhikkantam, bho gotama, abhikkantam, bho gotama.

*“Excellent, Master Gotama! Excellent!*

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam 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.*

Esāham bhavantam gotamam saraṇam gacchāmi dhammaṃca bhikkhusaṅghaṃca.

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

Upāsakam maṃ bhavam gotamo dhāretu ajjatagge pānupetaṃ saraṇam gatan”ti.

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

Saṅgāraṇasuttaṃ niṭṭhitaṃ dasamaṃ.

Brāhmaṇavaggo niṭṭhito pañcamaṃ.

Brahmāyu selassalāyano,

ghoṭamukho ca brāhmaṇo;

Caṅkī esu dhanañjāni,

vāsetṭho subhagāravoti.

Vaggo gahapati bhikkhu,

paribbājakanāmakō;

Rājavaggo brāhmaṇoti,

pañca majjhimaāgame.

Majjhimapaṇṇāsakaṃ samattaṃ.