1 Sutta summary and highlights

1.1 THE SUTTA TEXT. The Vāseṭṭha Sutta text is not given in the Pali Text Society edition of the Majjhima Nikāya, as it is identical with the Vāseṭṭha Sutta of Sn 3.9, in prose (Sn pp115-123) and verse (Sn 594-656).1 Verses 27-54 (Sn 620-647)—a total of 28—are found verbatim right at the end of the Dhammapada (Dh 396-423). Verse 62 (Sn 655) is also found at Tha 631 with a parallel in the Gaṇḍhāri Dhammapada (Gh:G 8).2 Otherwise the discourse does not appear to have any other Buddhist parallels. Some of the Sutta verses, however, have parallels in the Jain text, the Uttarajjhayaṇa, one of the four “root texts” (mūla,śūtra) of the Śvetambara Jains.3

1.2 SUTTA HIGHLIGHTS

1.2.1 Opening. The Vāseṭṭha Sutta opens with two brahmin students (māṇava), Vāseṭṭha and Bhāra,-dvāja [2], who are the best of friends, not agreeing on the definition of a “brāhmin” (brāhmana). While Bhāra,dvāja thinks that one is a brahmin by birth, Vāseṭṭha thinks that one is so through moral virtue [§§2-4]. Hearing that the Buddha is staying in the jungle nearby, they decide to consult him. The Buddha replies to their query by way of a famous series of 28 verses [1.1].

From the Buddhist viewpoint, it is obvious that Vāseṭṭha is right. Such an open discussion clearly reflects the intellectual and religious ferment of the Buddha’s time, when some of the long-held and mainstream views and dogmas are being questioned. It is now left to the Buddha to affirm Vāseṭṭha’s right view. Vāseṭṭha is also the one who addresses the Buddha [Sn 594-599]. On this account—Vāseṭṭha’s assertion that one is a brahmin on account of moral virtue, not birth—that the Sutta is understandably named after him.

1.2.2 Main themes. The Vāseṭṭha Sutta is not only an account of the early Buddhist conception of saṁśīla, but also a testimony on the oneness of humanity. Humanity, by its very nature (in biological terms) is one species, and is not naturally differentiated by way of caste or race. The Buddha begins his instructions by addressing the point that the essential differences seen amongst animals are not found in humans. There are many kinds or species (aṇīna aṇīna hi jātīyo) of plants, insects, quadrupeds, snakes, fishes and birds [§§601-606]. In the case of humans, however, as far as the essential bodily parts and vital organs are concerned, there is no essential difference at all [Sn 607-611].4

While the brahmins take jāti (“birth”) as defining one’s class, the Buddha rejects this and declares that it is simply a biological term signifying species. Social divisions and classes (or castes) amongst humans are not natural. What the brahmins regard as class are merely occupational, not congenital: we are defined by my work. This point is natural and clear: while an animal of one species cannot naturally mate with another, those of the human species can mate with any other no matter from which class or caste.5 “For, amongst human, any difference | is said to be by way of convention.” [Sn 611]

Obliquely, we can tease out, from the Vāseṭṭha Sutta, teachings on the causal conditions for social problems. We are very much conditioned and affected by the work we do. Such conduct in turn affects

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1 It has 2 PTS eds: (1) Viggo Fausbøll 1885 (dated) & (2) Dines Andersen & Helmer Smith, 1913, since repr.
2 E M Hare has prepared a concordance of parallel passages to the Vāseṭṭha Sutta verses (Sn:H 199 f), but many of the refs are wrong.
3 The Śvetambara (“white-clad”) Jains monks wear only a white loin-cloth, while the Diṅgambaras go about naked as a sign of total renunciation. The latter reject such texts. For the parallels in the Uttarajjhayaṇa, cf Charpentier 1910b:65-68.
4 Cf Divyāvadāna: “one indeed is life (human birth) in the world, equal, not manifold,” ekaiva jātirloke ‘smin sāmānyā na prthavavidhā (Divy 323.14).
5 See Barua 1967:53.
others around us and our environment. Such unwholesome conduct, when widespread enough, inevitably leads to social problems and widespread suffering, even social degeneration and global catastrophes. However, if the causal conditions are recognized early and corrected, such disasters can be averted, and the good society prevails.6

1.2.3 Social conventions. Humans are only conventionally differentiated, says the Buddha: we are defined or known, by our work (Sn 612-619). We are all equally born as humans, and our social differences lie only in what we do. A brahmin, as such, is what a brahmin does: one is not born a brahmin. “Nor do I call him a brahmin | because he is born of a mother’s womb,” one must be of true spirituality [Sn 620ab].

1.2.4 The true brahmin. The Buddha now goes on to describe the true brahmin, which is really a definition of arhatthood [Sn 620-647]. The Sutta then restates the fact that humans are merely differentiated by conventions. Then he makes one of the most famous statements on human dignity: “Not by birth is one a brahmin, [not by birth is one a non-brahmin;] one is a brahmin by deed [karma], one is a non-brahmin by birth.” [Sn 650]. The following two verses echo the universal fact that we are what we do: karma makes a man [Sn 651-652].

The Buddha closes his instructions by relating karma to dependent arising [§13], first by declaring that “the world turns on karma,” that all beings are related to their actions [Sn 653 f]. Only by truly practising the holy life do we attain “brahminhood supreme,” that is, arhatthood [§§Sn 655], so that we rise beyond even the divine [Sn 656].

Both Vāseṭṭha and Bhāra,dvāja rejoice in the Buddha’s teachings, and go for refuge. [2.2]

1.3 TEACHINGS AGAINST THE CLASS SYSTEM

1.3.1 Aggaña Sutta (D 21): Humans evolve the same way. It is clear from even the first part of the Buddha’s teachings [§§600-619], that the Buddha is against class distinction and race prejudice. Quoting the Vāseṭṭha Sutta, Malalasekera & Jayatilleke, in a UN publication on “Buddhism and the Race Question,” write that “It is argued on biological grounds that—unlike in the case of the plant and animal kingdoms, where differences of species are noticeable—mankind is one species” (1958:35); and “the apparent divisions between men are not due to basic biological factors but are ‘conventional classifications’ (sam-anñā)” (37).7

This theme of the conventionality of human differentiation is presented as a mythical narrative in the Aggaña Sutta (D 21). It is a classic “origin story” of how the four classes came into being at the dawn of social evolution. These classes arose not on account of birth, but of the kind of occupation that people took up. The true brahmin, for example, was a spiritual man who lived a celibate and contemplative life of moral virtue.

Significantly, the Sutta is given by the Buddha to Vāseṭṭha and Bhāra,dvāja in response to some brahmins’ harsh criticism of their renouncing the world to become monks. The Buddha humorously relates the origins right from the dawn of the physical universe to show that the brahmins “have forgotten their origins,” that is, all mankind evolved in the same classless way, born from a human womb, not God’s mouth.8

1.3.2 Madhurā Sutta (M 84): All beings are under the power of karma. The king Avanti,putta of Madhurā tells the elder Mahā Kaccāna that the brahmins claim to be “the highest class.” Mahā Kaccāna replies by saying that this is only a conventional remark, “merely a sound in the world” (ghoso-y-eva lok-asmin). He goes on to explain this in four ways: economic, ethical, legal and spiritual. If we were wealthy, no matter which class we come from, we would be respected by kshatriyas, brahmins, vaishyas and

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6 See esp the verses [§§6-13/2:196 = Sn 594-656]. Discourses dealing with causal conditions for social problems incl: Cakka,yatti Siha,nāda S (D 26, esp §§9-21/3:64-73) = SD 36.10, Aggaña S (D 27, esp §§16-20/3:88-93) = SD 2.19. See discussion in Payutto 1994:73-75. Other suttas that investigate the causal conditions behind social disorder are Sakka,pañha S (D 21), Mahā Dukkha-k,handha S (M 13) and Kalaha,vivāda S (Sn 4.11). Despite their differences in formulation, they all come to the same conclusion: see Dependent arising = SD 5.16 (19.5).
7 2006 online ed are on pp 8 & 9 respectively.
8 D 27/3:80-97 = SD 2.19.

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shudras. Similarly, no matter which class we belong to, if we committed bad deeds or good deeds, their appropriate karmic results would work on us all the same, irrespective of class. Thirdly, if someone committed a crime, he would be judged and punished accordingly by the king or the authorities. And fourthly, anyone, from any class, who practises the Dharma would attain the same liberation. King Avanti,putta is delighted and goes for refuge in the elder, who then advises him that “we do not take refuge in anyone other than the Buddha.”

1.3.3 Assalāyana Sutta (M 93): The class system is neither good nor true. The Assalāyana Sutta is significant in that it records all the arguments ever used by the Buddha against the brahmins’ claim to class supremacy. Assalāyana is a 16-year-old brahmin student of Sāvatthi, learned in the Vedas and related fields. After repeated requests by 500 brahmans to defeat the Buddha in a debate, he visits the Buddha and asks him his response to the claims of the brahmans that they are the highest class, born of Brahmā’s mouth.

The Buddha first proclaims the biological unity of mankind, that is to say, all humans, including the brahmans, are born in the same manner, from a mother’s womb, that is, biologically, and not from some God’s mouth, as claimed. Moreover, when a brahmin mates with a woman from whatever class, their child looks just as human as their parents. There is no difference by way of birth amongst humans.

Socially, too, the various classes are not universal. In Yona and Kamboja, and in the outlying countries, for example, there are only two classes: masters and slaves, or lords and servants. Even such a system is not a rigid one, as lordship and slavery depend on economic factors (that is, a wealthy man could own slaves, and a slave could buy his freedom in due course).

Ethically, anyone, brahmin or not, would fare according to their karma: they are reborn in suffering states or joyful states according to their actions. Those who have done evil, whether brahmin or not, would suffer its painful fruits, and those who have done good would enjoy its fruits in due course.

The Buddha then speaks of the spiritual unity of mankind. Anyone, from whatever class, is capable of cultivating loving-kindness. There is no special purity for one who makes a fire offering: the fuel we burn produces a blazing fire, no matter who lights it. No one is purified by baptizing himself in a river: whoever uses water to wash, the dirt is washed off all the same. Similarly, even between uterine brothers, if one is learned and good, the other is foolish and immoral, the better one would rightly deserve religious offerings, not the bad one. Spiritually, class is no hindrance to the holy life. Birth, religious learning and class have no bearing on spiritual growth.

Assalāyana is saddened that he is unable to prove the Buddha wrong. The Buddha then relates how an ancient seer, Asita Devala (“the dark”), was despised and cursed by seven brahmin seers (on account of the former’s complexion). The more the brahmans cursed him, the more radiant his complexion became, until the guilt-ridden brahmans relented, and was instructed by Asita that no one should be despised of class, as we can never be sure of any pure lineage.

The Buddha closes his instructions by explaining to Assalāyana the nature of human birth, that it has nothing to do with class, but arises when the proper conditions are present. The conscious that is reborn does not belong to any class. It is simply consciousness. On being asked by the Buddha what Assalāyana

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now thinks he is (what class he belongs to), he can only reply, “We know not what we are!” (na mayāṁ jānāma keci mayaṁ home). But he rejoices in the Buddha’s teaching and takes refuge.12

1.3.4 Esukārī Sutta (M 96): We are all capable of good. The brahmin Esukārī visits the Buddha at Jetavana and asks him various questions on castes and their distinctions, that is, the lower classes of the four classes should serve those of the classes above them. The Buddha says that he rejects such a class system (based on birth) because it has been introduced by the brahmīns without the consent of others. Anyone can serve another if such a service makes one “better” (sēyyo), not “worse” (pāpiyo), then such a service is worthwhile.

The claims that brahmīns are from the highest class is false. One is neither “better” nor “worse” simply because of one’s class. Whichever class we are from, if we do evil deeds, by that fact we are worse, but if we commit good deeds, then we are better.

Similarly, the brahmīns have introduced a class-based economic system wherein a brahmin’s wealth is the offerings he should be offered; the kshatriyās’ wealth comes from his land (pastoral and agrarian farming); the vaishyas win wealth through commerce; and a shudra’s wealth comes from labouring. Here too the Buddha charges that the brahmīns have unilaterally introduced such a system without a public consensus. We are not differentiated by our class (merely a social convention), but why our occupation. We are what we do.

The highest treasure we can have is not of this world, but it is the supramundane Dharma. As such, anyone from any class can cultivate lovingkindness and goodness. No one is purified by baptizing himself in a river: whoever uses water to wash, the dirt is washed off all the same. There is no special purity for one who makes a fire offering: the fuel we burn produces a blazing fire, no matter who lights it. Anyone can live the spiritual life, which is true service, and gain the Dharma, which is true wealth. At the end of the discourse Esukārī goes for refuge.13

1.3.5 Tevijja Sutta (D 13): Anyone can go to heaven through lovingkindness. The Tevijja Sutta is one of the most powerful statements against the God-idea. Historically, it is an unequivocal rejection of the brahminical supreme God and a redefinition of fellowship with Brahmā. The Buddha’s rejection of brahminical theism, indeed, any kind of supreme God-idea, for the brahmīns exploit such an idea to introduce and sustain a class system, just as the theistic conquerors exploited non-Christian countries in the colonial days, over-running other countries and cultures, placing themselves as God-ordained rulers over lesser creatures, who are all created by their God.

This is an utter rejection of a pernicious idea that false concentrates power in a single being, so that whoever defines and deifies such a being is in charge, as it were, over everyone and everything else. Rejecting any appeal to an external deity (“the God out there”), the Buddha teaches how we can and should cultivate godliness, that is, the four divine abodes (brahma, vihāra) within ourselves. We should live with lovingkindness, compassion, gladness and equanimity.14

The Buddha points out the futility of the belief that merely knowing the Three Vedas can bring one to union or reunion with Brahmā (brahmā, sahavyatā). The brahmīns who claim to be the highest class and the spokesman of God (that they are born of the “mouth of Brahmā”) are simply false, as none of them have ever met or seen God, even as far back as seven generations (that is, into the historical past). The brahmīns, like any other humans, we well know, are born from a mother’s womb.

In a series of colourful, even humorous, parables, the Buddha highlights the falsity, futility and harmfulness of such ideas. The brahmīns’ claim to know God without ever having met or known him, except by an authoritarian tradition of their scriptures, makes them like a file of blind men leading the blind. Their faith and devotion to an unseen God is like someone supplicating the distant sun or moon; at least in the latter case, the objects of worship can be seen. Praying to such an external and alien agency is like a

12 M 93/2:147-157 = SD 40a.2.
13 M 96/2:177-184 = SD 37.9.
14 On cultivating the divine abodes, see Tevijja S (D 13.76-79/1:250 f) = SD 1.8; see also (Karaja,kāya) Brahma,vihāra S (A 10.208/5:299) = SD 2.10.
man who claims he is in love with the most beautiful girl in the country, but has no idea whatsoever what she is like.

The futility and selfishness of theistic prayers are portrayed in two other similes. Such a prayer is like building a great staircase in the heart of the city where the highways meet, but a staircase that ends up in mid-air without leading anywhere. Although the brahmans claim to be the spokesmen of God, they invoke him without being good moral examples themselves. This is like a man sitting on this bank of the river, crying out to the far bank to come over! Or worse, the man is bound, his head covered and lying on the bank, and had no idea whatsoever where he is or what lies across the river.

Finally, the Buddha charges that the brahmans simply have no qualities of the God they claim to speak for. They have wives, wealth and wiles, while Brahmā is celibate, owns nothing, and is free from bad. As in many other suttas, the Buddha again proclaims that anyone can cultivate the divine abodes, those very qualities of an all-loving God, within their own hearts. The temple of God is truly within us.  

1.3.6 The parable of the ocean. The best Buddhist testimony to a classless community is surely the early Buddhist sangha. Anyone who is reasonably healthy in mind and body, male or female, who would not be a burden or danger to society, with faith in the Buddha’s teaching and the desire for personal development could join the Buddha’s monastic community. A famous passage that appears in the Vinaya (V 2:237-240), the Pahārāda Sutta (A 8.19) and the Uposatha Sutta (U 5.5), employs the parable of the ocean to highlight eight wonderful qualities of the early sangha. The parable is here summarized as follows:

1. The ocean deepens gradually
2. The ocean does not overflow its shores
3. The ocean does not associate with a dead body
4. The four great rivers lose their names therein
5. The ocean is stable despite inflow of water
6. The ocean has only one taste: the taste of salt
7. The ocean has many sunken treasures
8. The ocean contains huge and strange beings

(Čv 9.1.3-4 = V 2:237-240 = A 9.19/4:198-204 = U 5.5/53-56)

Of these eight images in the parable of the ocean, the fourth is of special significance in relation to the spirit of the Vāseṭṭha Sutta, that of a classless community. The fourth image is here given in full, thus:

Bhikshus, just as all the great rivers—that is to say, the Ganges, the Jumna, the Acīra,vaṭī, the Sarabhū, the Mahī—on reaching the ocean, they all lose their former names, and are simply reckoned as “the great ocean,”

even so, bhikshus, these four classes—the kshatriyas, the brahmans, the vaishyas, and the shudras—having gone forth from home into homelessness in this Dharma-Vinaya declared by the Tathagata, lose their former names and clans, and are reckoned simply as “recluses, sons of the Sakya”—

this, bhikshus, is the fourth marvellous and wonderful thing from constantly having seen which the monks delight in this Dharma-Vinaya. (V 2:239)

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15 D 13/1.235-252 = SD 1.8.
16 These are the 37 limbs of awakening (bodhi-pakkhiyā dhammā), comprising the 7 sets, viz, the 4 focusses of mindfulness (satipatthāna), the 4 right efforts (samma-padā), the 4 paths to spiritual power (iddhi-pāda), the 5 spiritual faculties (pāñcindriya), the 5 powers (bala), the 7 awakening-factors (satta bojjhaṅga), and the noble eightfold path (ariya atthaṅkika magga): see Bodhi-pakkhiyā dhammā = SD 10.1.
17 The 8 kinds of saints comprises a pair of each of the 4 kinds of saints—the streamwinner, the once-returner, the non-returner, and the arhat—ie, one walking “the path” (magga), a saint-to-be, and the other, one who has attained to the “fruition” (phala). For details, see Sīla samādhi pañña = SD 21.6 (4).
2 Vāsetṭha and Bhāra,dvāja

While Vāsetṭha is Pokkhara,sāti’s18 “senior most resident and foremost pupil,”19 Bhāra,dvāja is a pupil of Tārakkha.20 The life of the two brahmin students, Vāsetṭha and Bhāra,dvāja, have been detailed elsewhere.21 Here, we will only briefly look at their spiritual development as the Buddha’s disciples.

The Commentaries to both the Aggañña Sutta (D 27) and the Tevijja Sutta (D 13) connect the accounts of the two youths in the Vāsetṭha Sutta (M 98 = Sn 3.9),22 the Tevijja Sutta (D 13)23 and the Aggañña Sutta (D 27).24 into a continuous narrative (DA 406, 860), thus:

Vāsetṭha Sutta (M 98 = Sn 3.9) after the events of the Vāsetṭha Sutta, they take refuge;
Te,viṣṇa Sutta (D 13) after the events of the Tevijja Sutta, they take refuge (again) (MA 406); they join the order as novices.
Aggañña Sutta (D 27) at the start, they are presented as aspiring to be ordained as monks (§1); after the Aggañña Sutta, they are ordained and become arhats (MA 406, cf 872).

It is noteworthy that here in the Vāsetṭha Sutta, they address each other with the brahmin appellative bho (“sir”) [§3a]. Later, in Te,viṣṇa S (D 13), they simply address one another by name (D 13.7/1:236). This change probably reflects their gradual turning away from Brahmanism. In the Aggañña Sutta (D 27), they are depicted as preparing to be ordained as monks, and becoming arhats in due course.

3 Icchā,naṅgala

Icchā,naṅgala was a prosperous brahmin village in Kosala country. While staying in the jungle thicket (vana,sāṇḍa) nearby, the Buddha taught the Ambattha Sutta (D 3).25 Apparently, the village was near Pokkharasāti’s village of Ukkatthā.26 It was the residence of wealthy (mahāsāla, “great hall”) brahmins. The Sutta Nipāta (which calls it Icchā,naṅka) and the Vāsetṭha Sutta (M 98), mention several eminent brahmins who lived there, such as Caṅkī, Tārakkha, Pokkharasāti, Jāṇussoṇi and Todeyya (Sn p15).

According to the Commentaries, learned brahmins of Kosala, were in the habit of convening at Icchā,naṅgala to recite the Vedas and interpret them. Furthermore, these brahmins met at Ukkatthā, under Pokkharasāti, when they wished to purify their status (or “caste”) (jāti,sodhan’aṭṭha), and at Icchā,naṅgala to revise their Vedic hymns (mante sodhetu,kāmā). Both the meetings (at Icchā,naṅgala and at Ukkatthā) were done every 6 months. (MA 3:431; SnA 463)

According to the Icchā,naṅgala Sutta (S 54.11), the Buddha once stays in the jungle thicket at Icchā,naṅgala for 3 months in solitary retreat, visited only by a single monk who brings him his food.27 From the (Pañcaka) Nāgita Sutta (A 5.30), however, it appears that the Buddha’s retreat is often interrupted by visits from the boisterous residents of Icchā,naṅgala, who come in large numbers. The Buddha has to send his attendant, Nāgita, to restrain the noisy visitors.28

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18 Pokkharasāti is himself a follower of the Buddha and a streamwinner: see Ambattha S (D 3/1:87-110) @ SD 21.3 (1.2).
19 Jeṭṭh aṭtevāsī agga,sisso (SnA 2:463); see also D 2:399; cf Sn p116.
20 Vāsetṭha S (M 98.7 = Sn 594) = SD 37.1. See further Aggañña S (D 27) @ SD 2.19 (4).
23 D 27/3:80-97 = SD 2.19.
26 D 3.1.1.a/1:87 & SD 21.3(1.2) n.
27 S 54.11/5:325.
28 See Lohicca S (D 12) @ SD 34.8 (1.3); A 5.30/3:30-32; cf (Chakka) Nāgita S (A 6.42/3:341) & Āvarana S (A 6.86/4:340-344).
The Discourse to Vāseṭṭha

M 98/2:196 = Sn 3.9/596-656/115-123²⁹

[Sn 115] 1 Thus have I heard.

Uncertainty regarding a brahmin’s true nature

At one time, the Blessed One was staying in the Icchā,naṅgala jungle outside Icchā,naṅgala.

2 At that time, many distinguished and wealthy brahmins were staying in Icchā,naṅgala, that is to say, the brahmin Caṅkī, the brahmin Tārukkha, the brahmin Pokkhara,sāti, the brahmin Jārussoṇi, the brahmin Todeyya, and other well known and wealthy brahmans (of the great halls).

3a At that time, while the brahmin youths, Vāseṭṭha and Bhārdvāja, were walking back and forth, exercising their legs, this conversation arose:

“What, sir, is a brahmin?”

3b The brahmin youth Bhārdvāja said this:

“When, sir, one is well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth, to that extent, sir, one is a brahmin.”

3c The brahmin youth Vāseṭṭha said this:

“When, sir, one is morally virtuous and is accomplished in one’s vows, to that extent, sir, one is a brahmin.”

4 Neither could the brahmin youth Bhārdvāja convince the brahmin youth Vāseṭṭha, nor could the brahmin youth Vāseṭṭha convince the brahmin youth Bhārdvāja.

²⁹ The Sutta text here is not found in the PTS ed of the Majjhima Nikāya, as it is identical with Vāseṭṭha S (Sn 3.9) of Sutta Nipāta, of which there are 2 PTS eds: (1) Viggo Fausböll 1885 & (2) Dines Andersen & Helmer Smith, 1913, since repr. The embedded pagination & verse nos (right margin) refer to (2).

30 “Jungle,” vana,saṇḍa, or “dense woods, jungle thickets.” It is likely that this is near Manasākaṭa, a brahmin village located north of the Acira,vaṭṭī, where there is a mango grove, where Vāseṭṭha and Bhārdvāja, dvāja meet with the Buddha [§5].

31 Comy says that the 5 brahmans, ie Caṅkī and the other four, are purohits (royal priests, purohita) to rajah Paseṇādi of Kosala (MA 3431).

32 Comy on Te,viṭṭha S (D 13) says that they had gathered in Manasākaṭa (a brahmin village on the banks of the Acira,vaṭṭī in Kosala) to “purify” (sodhetuṁ), ie, ritually affirm, their “the mantras.” It adds Caṅkī was from Opāsā, Jāνussoṇi from Sāvatthī, and Todeyya from Tudi, gāma (DA 2:399). It is said that they would gather once every 6 months, ie, twice a year, in 2 places: at Pokkhara,sāti’s residence in Ukkaṭṭha if they wish to purify their birth (jāti,sodhana), or at Icchā,naṅgala, to purify their “mantras,” ie their command of the Vedas. This time, in the case of Vāseṭṭha S (M 98) here, they have gathered for purifying their mantras (MA 3:431), ie, for reciting and scrutinizing the Vedas (ved’ ajjhāyana, parivīmaṁsa’ atthaṁ, SnA 462).

33 Comy: After learning and memorizing mantras all day, in the evening, they went down to the river to bathe, and then walked up and down on the sand. (DA 2:399).

34 On the Buddhist growth of Vāseṭṭha and Bhārdvāja, see Intro (2).

35 Yato kho, bho, ubhato sujāto hoti mārito ca pitito ca saṁsuddha gahāṇiko yāva sattamā pitā, maha,yugā akkhito anupakkuttho jāti, vādena, ettāvata kho bho brāhmaṇo hoti ti: this is stock: V 4:160; Soṇa,daṇḍa S (D 4/1:113 (x2), 120 (x2), 121, 123); Kūṭa,danta S (D 5/1:130 (x2), 131 (x2), 137, 138, 139 (x2), 140, 141); Caṅkī S (M 95/2:165 (x2), 166 (x2), Vāseṭṭha S (M 98/2:196 = Sn p115); Ti,kaṇṇa S (A 3.58/1:163); Jārussoṇi S (A 3.59/1:166); Yassaṁ Dīsaṁ S (A 5.134/3:151); Patthana 1 S 1 (A 5.135/3:152 f); Patthana 2 S (A 5.136/3:154); Doṇa Brāhmaṇa S (A 5.192/3:223 (x2), 224, 225, 227, 228 (x2), 229), and reflects the traditional brahmin view.

36 Yato kho, bho, silavā ca hoti vata,sampanno ca, ettāvata kho bho brāhmaṇo hoti ti. Be here reads vatta- (“duties, routine”) for vata- (“vows”). Vāseṭṭha’s view is not uncharacteristic of a brahmin, but reflects the changing times, when even some brahmans are re-thinking their orthodoxy. This line is expl in n on Sn 596e below.
Bhāra,dvāja proposes they consult the Buddha

5 Then, the brahmin youth Bhāra,dvāja addressed the brahmin youth Vāseṭṭha:37

“Now, master Vāseṭṭha, the recluse Gotama, the son of the Sakya clan,39 is now staying at the Icchā,naṅgala jungle outside Icchā,naṅgala.

Concerning this Blessed One, this fair report has been spread about, thus:40

ʻThe Blessed One is such: arhat [worthy], fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, supreme guide of persons to be tamed, teacher of gods and humans, awakened, blessed.”41

Come then, Bharadvaja, let us go to the place where the recluse Gotama is staying; and when we have reached there, let us ask the recluse Gotama about this matter, and whatever he tells us, we shall accept it.”

“Yes, sir,” the brahmin youth Bhāra,dvāja replied in assent to the brahmin youth Vāseṭṭha.

Vāseṭṭha and Bhāra,dvāja consult the Buddha

6 Then the brahmin youths, Vāseṭṭha and Bhāra,dvāja approached the Blessed One and exchanged greetings with him. When this courteous and friendly exchange was concluded, they sat down at one side.

Sitting thus as one side, the brahmin youth Vāseṭṭha said this to the Blessed One:

7 [Vāseṭṭha:]

1 Amuṁñāta, paṭiṁñātā
tevijjā mayam asm’ubho
ahām pokkharasātissa
ṭārukkhassāyam māṇavo

Ordained and acknowledged42 we are both in the Three Vedas:
I am Pokkharasāti’s pupil,43
this is Tārukkhā’s pupil.

594

2 Tevijjānaṁ yad akkhātaṁ
atra kevalino’smase45
padak’asmā veyyākaranā47

Whatever is proclaimed by masters of the Three Vedas,
fully accomplished46 in them we are:
padakas48 are we, and grammarians, too,

37 Cf Te,vijja S (D 13), where it is Vāseṭṭha who proposes that they see the Buddha (D 13.7/1:236) = SD 1.8.
38 Ayah.
39 A stock passage speaks of the Buddha as “the recluse Gotama, a Sakya son who went forth from the Sakya clan” (samaṇo...gotama sakya,putto sakya,kulā pabbajito): Mv 22.2/V 1:35; D 4.1/1:111, 13.7/1:236; M 41.2/1:285; A 3.63.1/1:180; Sn p103. On his renunciation, see Ariya Pariyesanā S (M 26.14/1:163) = SD 1.11. Soṇa,daṇḍa S (D 4.6/1:115) = SD 30.5, Kūṭa,danta S (D 5.7/1:131) = SD 22.8(7a) & Caṅkī S (M 95.9/2:167) = SD 21.15, the last three of which say that he is “from a high family” (uccā kulā).
41 On the recollection of the Buddha, see Buddhānussati = SD 15.7b.
42 By their respective teachers (MA 3:432,1).
43 Pokkharasāti is a follower of the Buddha: see Ambaṭṭha S (D 3/1:87-110) @ SD 21.3 (1.2).
44 Sn 594-656 are in śloka metra, ie, they have, as a rule, 8 syllables to a line, with 4 or 6 lines in a stanza.
45 Comy takes this as asmase iṭi amha bhavāma (SnA 463,15). The ending –mase (1 ind pl) is evidently the middle counterpart of the Vedic active -masti, and -mhave looks like a cross of –mhe and –mase (Geiger 1994 §122.3).
46 “Fully accomplished,” kevali, a pre-Buddhist term, also used by the Jains to refer to their saints who knew “everything” (omniscient). On poss connection btw Buddhist & Jain usages, see Nakamura 1983:318. For a philological analysis, see Sn:N2 179 n82.
47 Sn 595c = Ap 1,36, 126.2.
48 A padaka, according to R N Dandekar, is a learned brahmin who can pronounce each word in a mantra separately “without coalescence or sanidhi and its own specific accent” (1953:139). The Vedas were redacted and transmitted in two versions: the most important is the Pada,PATHA, where each word is isolated in “pausa” (Lat “break”)

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49 Jappa here refers to the Vedas (SnA 463,17).

50 Sn 596c = 599c.

51 There are 9 syllables in this śloka: this can be corrected by reading iti as 'ti mc.

52 Here karma (kammanā) refers to present actions, not results of past karma, or more specifically, say Comys, the 10 wholesome courses of actions (kusala kamma, patha), of which the first 7, constituting actions of body and speech, are connected with “when, sir, one is morally virtuous” (yato kho bho sīlavā hoti) [Sn p115] (D 1:121+123; M 2:196). The 3 mental actions are connected with “is accomplished in one’s vows” (vata, sampanno) [id] (Ap 1:17; Nm 2:396; VbhA 297). Thus, he is accomplished in proper conduct (tena samannāgato hi ācāra, sampanno hoti, MA 3:432,16-20 = SnA 463,18-23). On the 10 courses of actions, see Sāleyyaka S (M 41/1:285-290) = SD 5.7.

53 Sn 596f = S 1:166; D 2:28.

54 M:Be ṇāpetum; Sn:Ce saṁñātattum; Sn:Ee saṁñātattum (inf of saṁ-jñā < saṁjñāptum) (Norman); Sn:Be saṁñāpe-tuṁ.

55 The allusion here clearly is to the full-moon. Aldorf takes khay’ātītaṁ as meaning “waxing again” (1962:135).

56 This tr is not interlinear but follows the flow of English idiom.


58 Jānemu (Sn 76d, 599f, 999d), ie jānema with labialisation of -a > -u after m, as –emu: see Norman 2001:171 n714.

59 Br- in brāhmaṇaṁ does not make position. Norman, on Sn 519 (bāhetvā saṁba,pāpakāni...brahmā), notes, “The pun on bāhetvā and brahmā only works in a dialect where br- has become b-. That this was the original situation in this verse is shown by the fact that br- does not make position here.” (Sn:N2 269 n519). This also suggests that an earlier version of this verse had bamhaṇo or its opp abhamibaṇa (Sn:N 290 n650).
8 [The Buddha:]

Animals are differentiatied by species

7 Tesaṁ vo ahaṁ vyakkhisassan (vāseṭṭhā ti bhagavā)
anupubbaṁ yathā, tathaṁ jāti, vibhangam pāṇānaṁ
aṁañāṁ-anāṁ hi jātiyo

I shall explain to you regarding these, (Vāseṭṭha, said the Blessed One,)
in proper sequence, as they truly are, regarding the species of living beings:
for, varied indeed are they.

8 Tiṇa,rukkhepi jānātha
na cāpi paṭṭijānare
liṅgaṁ jāti, mayaṁ tesaṁ
aṁañāṁ-anāṁ hi jātiyo

Consider the grass and the trees:
although they lay no claim to it,
their mark arises from their species;
for, there are many different species.

9 Tato kīṭe paṭtānge ca yāva kunha, kipillike
liṅgaṁ jāti, mayaṁ tesaṁ
aṁañāṁ-anāṁ hi jātiyo

And consider, too, worms and insects,
down to the ants and termites:
their mark arises from their species;
for, there are many different species.

10 Catu-p, padhe pi jānātha
khuddake ca mahallake
liṅgaṁ jāti, mayaṁ tesaṁ
aṁañāṁ-anāṁ hi jātiyo

Consider, too, the four-legged,
both small and large—
their mark arises from their species;
for, there are many different species.

11 Pādiddare pi jānātha
urage dīgha, pitthike
liṅgaṁ jāti, mayaṁ tesaṁ
aṁañāṁ-anāṁ hi jātiyo

Consider, too, those with legs on their belly,
the long-backed snakes—
their mark arises from their species;
for, there are many different species.

12 Tato macche pi jānātha
udake vāri, gocare
liṅgaṁ jāti, mayaṁ tesaṁ
aṁañāṁ-anāṁ hi jātiyo

Consider, too, the fishes and those
in the water, whose pasture is the water—
their mark arises from their species;
for, there are many different species.

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60 This line is hypermetrical (does not fit the rhythm) and is prob added by the saṅgīti, kārā (council reciters): similar insertions at Sn 18-29, 33 f (see Norman Sn:N2 154 n18-29).
61 Paṭṭijānare is 3 pres med pl = paṭṭijanante, from paṭi + ājñā, to know: see Geiger 1994: §121. Comy: “They lay no claim to it” means they know not thus, “We are grass; we are trees. I’m grass; I’m a tree” (na cāpi paṭṭijānare ti mavaṁ tāṇa mavaṁ rukkhāti vā, ahaṁ tāṇa, ahaṁ rukkhoti vā evaṁ na jānanti, MA 3:433; more briefly at SnA 464).
62 Liṅga (nt) PED: “sign; mark; attribute; feature; the generative organ; the gender (in grammar).”
63 m or nt (ts). BHSD: “excrement”; kīṭa, kumbha, “chamber-pot,” poss “pot of worms” (Sīkṣ 81.5); DP & SED: “worm or insect.” PED: “a general term for insect” (DhA 1:187), usu in above cpd (M 3:168; Sn 602; J 6:208; Miln 272; PuA 67; Vism 3.125/115), where Vism: N has “moths.” Clearly, kīṭa is polysemic and should be tr contextually.
64 See Geiger 1994: §42.1 & n3.
65 Kunha, cf Jain kunthu (Uttara,dhyayana 26.138): see Jacobi 1895:220 n1, where it refers to “animalcule.”
66 Be so; Ee odake. Comy glosses “in the water” means “born in the water, or any of the kinds of fishes, such as the red fish” (SnA 465,7-8). Cf Tha 345c & Sn:N2 286:n605.
13 Tato pakkhi'pi jānātha
    patta,yāne vihaṅgame
    lingaṁ jāti,maṇaṁ tesaṁ
    aṅnaṁ-aṅnaṁ hi jātiyo

    Consider, too, the birds, those with wings as vehicle, those that fly in the air—
    their mark arises from their species; for, there are many different species. 606

Humans are a single species

14 Yathā etāsu jātisu
    liṅgaṁ jāti,maṇaṁ puthu
    evaṁ n'atha manussesu
    liṅgaṁ jāti,maṇaṁ puthu

    Just as amongst these species, their marks of the species are many, even so, amongst humans
    their species marks are not many. 607

15 Na kesehi na sīsehi
    na kaṇṇehi na akkhīhi
    na mukhena na nāsāya
    na otīthehi bhamūhi vā

    Not in the hair, nor in the head, nor in the ears, nor in the eyes, nor in the mouth, nor in the nose,
    nor in the lips, nor in the eye-brows, 608

16 Na gīvāya na aiṇsehi
    na udareṇa na piṭṭhiyā
    na soniyā na urasā
    na sambādhe na methune

    nor in the neck, nor in the shoulders, nor in the belly, nor in the back, nor in the rump, nor in the chest,
    nor in the privies, nor in the coupling. 609

17 Na hatthehi na pādehi
    n'āṅgulīhi nakhehi vā
    na jaṅghāhi na ūrūhi
    na vannena sarena vā
    lingaṁ jāti,maṇaṁ n'eva
    yathā aṅnāsu jātisu

    nor in the hand, nor in the feet, nor in the fingers, nor in the nails, nor in the legs, nor in the thighs,
    nor in the complexon, nor in the voice—there is no mark at all arising from the species, as in other species. 610

18 Paccattaṁ ca sarīresu
    manussesv-etaṁ na vijjati
    vokāraṁ ca manussesu
    samaṁnāya pavuccati

    Not in the bodies individually is this difference found amongst humans. For, amongst humans, any difference
    is said to be by way of convention. 611

67 This pl is forced (as liṅgaṁ is sg) to fit the English idiom.
68 Sn 608-610 have close parallels in Divy 50-53/324.17-24 (ed Vaidya).
69 Norman tr as “not female organs, nor testicles” (Sn:N2 30 n609). He rejects the above tr, saying that “the main
   objection to this would be that all the other words in the verse refer to parts of the body” (2001:286 n609). However,
   his conjecture is purely speculative, without any textual support.
70 Jaṅghā, PED: “the leg, usu the lower leg (from knee to ankle) (D 2:17; S 1.16 = Sn 165, eni~); DP: “the shank, the shin” (V 3:106,29; D 3:157,4*; A 4:129,11; Sn 610; Tha 312; DhA 3:119,11; J 5:336,11). In cpds jaṅgha~, ex-
   cept ~vihāra, “walking to exercise the legs” (M 1:108,21; U34,14; Sn p105,6 :: SnA 448,1; J 4:74,16; Ap 318,13). Cf eni,jaṅgha, “legs like an antelope’s” (one of the 32 great man’s marks) (D 2:17,5 :: DA 447,4; D 3:143,21; Sn 165 :: 207,16).
71 That is to say, within the human species, at least within the current society, there is no further differentiation by
   way of any anatomical feature nor by sexuality. Human beings are a single species. See §9 (Sn 607-611).
72 “Convention,” sāmaṁnā. Comy explains that animals are differentiated by way of diversity in their bodily features
   which are determined by their birth (yoni), but there are no such distinctions amongst humans no matter which
   class they belong to. The distinction we see amongst brahmans, kshatriyas, etc, are purely a verbal designation, merely a conventional expression (MA 4:435; SnA 465 f).
### Differentiation by way of occupation

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>Yo hi koci manussesu go, rakkham upajīvati</td>
<td>Who amongst humans earns a living by cattle-herding,</td>
</tr>
<tr>
<td></td>
<td>evam vāsetṭha jānāhi kassako so na brāhmaṇo</td>
<td>Vāsetṭha, know him to be so: he is a farmer, not a brahmin.</td>
</tr>
<tr>
<td>20</td>
<td>Yo hi koci manussesu puthu, sippena jīvati</td>
<td>Who amongst humans lives by means of various arts,</td>
</tr>
<tr>
<td></td>
<td>evam vāsetṭha jānāhi sippiko so na brāhmaṇo</td>
<td>Vāsetṭha, know him to be so: he is a craftsman, not a brahmin.</td>
</tr>
<tr>
<td>21</td>
<td>Yo hi koci manussesu vohāraṁ upajīvati</td>
<td>Who amongst humans lives by means of trading,</td>
</tr>
<tr>
<td></td>
<td>evam vāsetṭha jānāhi vānījo so na brāhmaṇo</td>
<td>Vāsetṭha, know him to be so: he is a trader, not a brahmin.</td>
</tr>
<tr>
<td>22</td>
<td>Yo hi koci manussesu para, pessena jīvati</td>
<td>Who amongst humans lives by running errands for others,</td>
</tr>
<tr>
<td></td>
<td>evam vāsetṭha jānāhi pessa ko so na brāhmaṇo</td>
<td>Vāsetṭha, know him to be so: he is a messenger [servant], not a brahmin.</td>
</tr>
<tr>
<td>23</td>
<td>Yo hi koci manussesu adinnaṁ upajīvati</td>
<td>Who amongst humans earn a living by taking the not-given,</td>
</tr>
<tr>
<td></td>
<td>evam vāsetṭha jānāhi coro eso na brāhmaṇo</td>
<td>Vāsetṭha, know him to be so: he is a thief, not a brahmin.</td>
</tr>
<tr>
<td>24</td>
<td>Yo hi koci manussesu issatthaṁ upajīvati</td>
<td>Who amongst humans earn a living by archery</td>
</tr>
<tr>
<td></td>
<td>evam vāsetṭha jānāhi yodh ajīvo na brāhmaṇo</td>
<td>Vāsetṭha, know him to be so: he is a mercenary, not a brahmin.</td>
</tr>
<tr>
<td>25</td>
<td>Yo hi koci manussesu porohiccena jīvati</td>
<td>Who amongst humans who lives by of priesthood,</td>
</tr>
<tr>
<td></td>
<td>evam vāsetṭha jānāhi yājako so na brāhmaṇo</td>
<td>Vāsetṭha, know him to be so: he is a sacrificer, not a brahmin.</td>
</tr>
<tr>
<td>26</td>
<td>Yo hi koci manussesu gāmaṁ rāṭhaṁ ca bhunjati</td>
<td>Who amongst humans govern villages and countries,</td>
</tr>
</tbody>
</table>

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**Notes:**

73 *Upajīvati* usu takes an acc subject (*go, rakkham.* etc): Sn 612b, 614b, 616b, 617b: see CPD sv. Cf *jīvati* in foll stanza.

74 Sn 612-619, in line d, *br-* in *brāhmaṇo* does not make position: see Sn 599d n.

75 *Jīvati* which takes an ins subject here, and Sn 615b, 618b, is syn with *upajīvati* at Sn 612b etc: see n ad loc.

76 Comy glosses: “by various arts, such as the work of a weaver, etc” (*puthi, sippena ti tanta, vāya, kamm ‘ādi, nānā, sippena*, SnA 466, 13).

77 Qu at MA 3:39 & at SA 1:119, where *vohāra* is discussed; at UA 332, where *sainvohāra*, “intercourse,” is discussed in some detail.

78 *Bhunjati* usu means “to eat (in general), to enjoy, make use of, take advantage of, use” (Sn 102, 240, 259, 619; Dh 324; Pug 55) (PED). *Bhunjati*, in certain context, has the sense of “he rules,” as in *Ambatṭhā S* (D3), where it is said, “he governs a gift [ie a brahmadeya, Ukkaṭṭhā] from rajah Pasenadi of Kosala” (*tañño pasenadissa kosalassa*).
evam vāseṭṭha jānāhi
rājā eso na brāhmano

Vāseṭṭha, know him to be so: he is a rajah, not a brahmin. 619

The true brahmin, the arhat

11

27 Na cāhaṁ brāhmanāṁ brūṁī
yonijāṁ māti, sambhavaṁ
bho,vāḍī nāma so hotī
sa ce hoti sa,kiṁcana
akīcanaṁ anādānaṁ
tam aham brūṁi brāhmanāṁ. 84

Nor do I call him a brahmin because he is born of a mother’s womb. 80
He is but a “sir”-caller81
if he has possessions. 82
He who has nothing, without grasping, 83
him I call a brahmin. 620 = Dh 396

28 Sabba,samyojanaṁ chetvā
yo ve na paritassati83
sangātigāṁ visanyuttaṁ
tam aham brūṁi brāhmanāṁ

Having cut off all fletters, who trembles not,
gone beyond attachments, fetter-free,
him I call a brahmin. 621 = Dh 397

[Sn 120]

29 Chetvā naddhiṁ varattaṁ ca
sandānam sah’ anukkamaṁ
ukkhitta,paḷigjhām buddhāṁ
tam aham brūṁi brāhmanāṁ

Having cut off the thong and the strap,
the tether, along with the bridle,
the cross-bar raised, 86 he is awake 87
—
him do I call a brahmin. 622 = Dh 398

Who, when abused, struck or bound,
endures without ill will, with
endurance as his strength, his strength his army—

80 Here, alluding to “pure descent” (samsuddha,gahaṇika, MA 2:436 = SnA 466; D 1:113; DA 1:281; M 2:165; MA 2:417).

81 A bho,vāḍī, say Comys, is one who goes about saying “Sir, sir” in greeting (SnA 467,16); also at Sn 643c below. Dh:G here has
parittase. 82

83 For parittase, see Dh:G(B) 188 n43 & Luders §130. On the -r- & -l- alternation (an eastern feature), see Sn:N n29.

84 Sn 620-647, in line d, br- in brāhmano does not make position: see Sn 599d n. Sn 620-629, cf the Jain texts: Uttarādhyayana Sūtra (Jacobi 1895; Charpentier 1922) 25:19-29, 33 f; Śūyagaḍaṁga 1.2.2.15.

85 Paritassati, i.e., he has no fear. Also spelt parittase = pari (“all around, thoroughly”) + tas(s)ati, where tasati can mean (1) (Skt trsayati, to dry up) to be thirsty; fig to crave for (Ś 2:13; Miln 254); (2) (Ved ānasati) to tremble, shake, to have fear (Ś 394; Nc 479; KhpA 245 (may be taken as 1). Both, past part tasita. Here (Sn 621) sense 1 is meant. Cf pot parittase in Sn 924d, the only eg of tasati (2). See PED: paritassati.

86 Ukkhitta,paḷigjhā (bahuvarhi) (M 1:139,17; A 3:84,14; Sn 622), cf okkhitra,paligha, “cross-bar thrown down” (D 1:105,13; okkhitra = avakkhita; opp ukkhita). Interestingly, both expressions here give the same sense of an unbarred door. For paḷigjhā, Skt versions (eg Uv V 23.61, U:Bk 69, Uv:R 67) has pariṁka (“ditch, trench,” see BHSD): see Dh:G(B) 188 n43 & Luders §130. On the -r- & -l- alternation (an eastern feature), see Sn:N n29.

87 Comy glosses as “awake on account of realizing the four noble truths” (catumāni saccānaṁ buddhattā buddhāṁ, SnA 467,16); also at Sn 643c below. Dh:G here has vīra, “hero,” but Skt Uv has buddham: Dh:G(B) 188 n43.

88 Bal’ānīkāṁ = bala, “strength, power, force,” + anīka, “array, army, troops” (Sn 623; Dh 399; cf DhA 4:164).
tam aham brūmi brāhmanāṁ

31 Akkodhanāṁ vata, vantaṁ sīla, vantaṁ anussadaṁ
dantaṁ antima, sārīraṁ

tam aham brūmi brāhmanāṁ

Without anger, keeping to his vows, morally virtuous, not haughty, tamed, living his last body—
him do I call a brahmin. 623 = Dh 399

32 Vāri, pokkhara, patti eva āragge-riva sāsāpo
yo na limpati kāmesu
tam aham brūmi brāhmanāṁ

Just as water does not cling to a lotus leaf, just as a mustard seed on the tip of an awl, who clings not to sensual pleasure—
him do I call a brahmin. 625 = Dh 401

33 Yo dukkhassa pajānāti
idh‘eva khayaṁ attano
panna, bhūraiṁ
visaṁyuttaiṁ

tam aham brūmi brāhmanāṁ

Who understands the ending of his own suffering right here, laid down the burden, unfettered—
him do I call a brahmin. 626 = Dh 402

34 Gambhīra, paññāṁ medhāvīṁ
maggāmaggassa kovidaṁ
uttam ‘atham anuppatṭaṁ

tam aham brūmi brāhmanāṁ

Of deep wisdom, intelligent, skilled in what is and what is not the path, who has attained the supreme goal—
him do I call a brahmin. 627 = Dh 403

35 Asanisaṭṭhaṁ gahaṭṭhehi
anāgārehi cūbhayaṁ
anoka, sāriṁ appiccchaṁ,
tam aham brūmi brāhmanāṁ.

Socializing neither with householders, nor with homeless ones, not taking a house as refuge, and with few wishes—
him do I call a brahmin. 628 = Dh 404

89 “Keeping to his vows” (vata, vantaṁ): Comy glosses as being accomplished in the vows of the ascetic practices (vata, vantaṁ ti dhuta, vatena samānāgataṁ, SnA 467,23). There are 13 such ascetic practices (dhutanga) (eg living on almsfood, eating at one sitting, living at the foot of a tree, not sleeping lying down, etc), all of which are voluntary (V 5:131, 194; Vism 2/59:93).

90 Anussada = na + uussada (BHS uṣada, “obtruding, raising oneself, excess”) (Sn 515d); see DP: ussada. Here Comy glosses “not haughty on account of not having the haughtiness of craving” (tanha, uussadabhāvena anussadāṁ, SnA 467,24), ie craving-free. At Sn 783d, uṣsada is glossed by Comy as these 7 kinds of “haughtiness”: lust, hate, delusion, conceit, view, defilement, and evil action (rāga, dosa, moha, māna, diṭṭhi, kilesa, duccarita, saṁkhata saṭṭ’uṣsadā, SnA 521,19); at Sn 855d (ussada) Comy briefly glosses rāgādayo satta ussada (SnA 521,19).

91 The sandhi infix –r- is often inserted between two vowels, and appears very freq before iva, esp after ā and o, eg turiyā-r-iva (Thī 381); jana, majhe-r-iva (Thī 394); thambho-r-iva (Sn 214), so-r-iva suṇṇumāro (J 2:228,21*). For details, see Geiger 1994 §73.3; Dh:N 144 n338; Sn:N2 159 n29; Thī:N 54 n3.

92 Cf Sn 631b below.

93 Panna, bhūra, also at Sn 914c; M 1:139,18. Panna, “fallen (down); gone” (past part of pañjati, Ved padyate, “he goes, falls down), idiomatically here, “laid down.” Comy glosses panna, bhūra as “having put down the burden that is the aggregates (form, feeling, perception, formations, consciousness)” (ohita-k, khandha, bhūram, SnA 467,30 = DhA 4:168,8-11); see also MA 2:116,8-10, 3:438,4-5; AA 2:259:1-2, 264,9-10; SA 1:352,12-13; SnA 561,23; Nm 334,23-23, cf Nm 343,17 = Nc:Be 25:77,11). See Norman 1979:47. Related cpds are: panna, gandha (J 5:198,22 f); panna- d, dhaya (M 1:139,18; MA 2:116,7-8; AA 3:264,9 f, cf Nm 343,15; Nc 25:77,8 f); panna, loma (MA 3:167,1; UA 163,15-17).

94 Historically (such as occurring in the prose text), this should be anāgārehi, also at Sn 639b, 640b.

95 Cūbhayaṁ = ca ubhayaṁ, “and both” (untr, implicit in “neither...nor...”).

96 Anoka, sāriṁ = na + oka + sāri; alt tr, “wandering, independent of any house.” Comy glosses as “wandering without any attachment” (anālaya, cāriṁ, SnA 468,9 f). Cf Sn 966; see S 4.25/1:127,5 & SA 1:188,5.
36 Nīḍhāya daṇḍaṁ bhūtesu
tasesu thāvaresu ca
yo na hanti na ghāteti
tam ahaṁ brūmi brāhmaṇaṁ
Who has laid down the rod amongst beings,
the moving and the still,\(^9^7\)
who neither kills nor causes to kill\(^9^8\)—
him do I call a brahmin. 629 = Dh 405

37 Aviruddham viruddhesu
atta,dandesu\(^9^9\)
nibbutaṁ
sādānesu anādānaṁ\(^1^0^0\)
tam ahaṁ brūmi brāhmaṇaṁ
Not hostile amongst the hostile,
amongst those grasping rods, he is cool [quenched],
amongst the grasping, he grasps not—
him do I call a brahmin. 630 = Dh 406

38 Yassa rāgo ca doso ca
māno makkho ca ohito\(^1^0^1\)
sāsapo-r-iva ārāggā\(^1^0^2\)
tam ahaṁ brūmi brāhmaṇaṁ
Whose lust and hate,
conceit and hypocrisy, have fallen away
like a mustard seed from an awl’s tip—
him do I call a brahmin. 631 = Dh 407

39 Akakkasaṁ viṁbable paniṁ
girim saccaṁ uḍḍāyate
yāya nābhāsaje kiṁci
tam ahaṁ brūmi brāhmaṇaṁ
Who speaks unharshly, instructively,
words of truth, with which
he would not offend\(^1^0^3\) anyone—
him do I call a brahmin. 632 = Dh 408

40 Yo ca\(^1^0^4\) dīghan va rassanam vā
anum thīlam subhāsuhābhaṁ
loke adinnaṁ n ’ādiyati\(^1^0^5\)
tam ahaṁ brūmi brāhmaṇaṁ
But who, whether long or short,
tiny or large, beautiful or ugly,
takes not the not-given in this world—
him do I call a brahmin. 633 = Dh 409

41 Āsā\(^1^0^6\) yassa na vijjanti
asmiṁ loke paramhi ca
nirāsāsaṁ\(^1^0^7\) visānyuttaṁ
In whom no longing is found
for this world or the hereafter,
free from longing, unfettered—

\(^9^7\) Tasesu thāvaresu ca. Comy: This line refers to those who are shaken by [trembling with] craving, or who are stable on account of being without craving (the non-returners and the arhats) (tasesu thāvaresu cā ti tanhā, tāsaṁ tasesu tanhābhāvena thiratāya thāvaresu, SnA 468,11 f). For a discussion on tasa and thāvara, see Kāraṇiya Metta S (Sn 146b = Khp 8) n = SD 38.3

\(^9^8\) Ghāteti = ghātayati (caus) (Geiger 2001:§179.5). Cf na haneyya na ghātaye, “one should neither kill nor cause to kill” (Dh 129d).

\(^9^9\) Atta,danda = atta (Skt atta, past part of ādiyati, “he seizes, grasps”) + danda, “rod”; meaning “the violent.” On the opposition btw atta,danda and nibbuta, see Norman 1994:222 f = 1996:25 f.

\(^1^0^0\) Cf Sn 620e.

\(^1^0^1\) Ohita can be the past part of odahati, “he places (in), lays down, applies, directs” (V 1:9,14; D 1:230,13; M 1:117,28; S 2:267,13): (BHS avahita “placed in, confined (in), applied, directed, A 3:240,23; Dh 150; or oharati, “he brings down, takes down, puts down, drags down” (V 2:110,35; P 16.8 = J 3:85,26*): oharita, ohita, “taken down, removed” (V 2:111,29; DA 863,33; UA 244,18). This last sense applies here.

\(^1^0^2\) See Sn 625b n above.

\(^1^0^3\) Would not offend,” Sn:Be nābhisajje, Dh:Et:Sn:Et nābhisajje: pot 3 sg of abhisajeti, “he reviles, offends (acc).” Comy: speech on account of which no one is obstructed (“made to stick on”) on account of being angered (yāya girāya aṇḍham kujñhāpanna, vasena na laggāpeyya, SnA 468,27). Cf Sn 386d; also Dh:G 22 = Dh 406.

\(^1^0^4\) So Dh:Be, Sn:Be; DhA 4:184,1 yo ’dha; Sn:Be yan. In fact, Dh:G 19 du & Uv 33.25 tu, “which suggests that in the exemplars followed by the redactors of those two texts there was a reading ca which they interpreted in the meaning “but.” (Sn:N2 2001:289 n633). Norman admits he is wrong in reading it as yo ’dha, foll Sn 636, 639 and 640 (= Dh 412, 415, and 416 resp) (Dh:N 161 n409). On dhā/catu alternation, see Dh:N n267.

\(^1^0^5\) Dh:Et:Sn:Et so; Sn:Be n ’ādeti. On the palatalisation of –a > -i- in ādiyati, see SnA 148 n3.

\(^1^0^6\) Comy glosses āsā as tanhā. “craving” (DhA 4:185,15); nirāsayaṁ ti nittanhaṁ, “without longing’ means without craving” (DhA id; SnA 469,1). See n on nirāsāsanī below.
tam aham brūmi brāhmaṇaṁ  

him do I call a brahmin.  

634 = Dh 410

42 Yass’ālayā na vijjanti  
anaññāya akathāṁ,kathīṁ  
amat’ogadhaṁ  
anuppattaṁ  
tam aham brūmi brāhmaṇaṁ  

In whom no attachments are found due to knowledge, who has no doubt, who has reached the firm ground of no-death—him do I call a brahmin.  

635 = Dh 411

43 Yo’dha,puññaṁ ca pāṇārca  
ubho saṅgāṁ  
apaccagā  
asoṅkhaṁ virajam saṅdhām  
tam aham brūmi brāhmaṇaṁ  

Who here has overcome both merit and demerit, sorrowless, dust-free, pure—him do I call a brahmin.  

636 = Dh 412

44 Candaṁ va vimalaṁ saṅghaṁ  
vippasannāṁ anāvilāṁ  
nandī, bhava, parikkhīṇāṁ  
tam aham brūmi brāhmaṇaṁ  

Like the moon, stainless, pure, lucid, undisturbed [not turbid], his delighting in existence destroyed—him do I call a brahmin.  

637 = Dh 413

45 Yo imaṁ pali, pathaṁ duggaṁ  
saṁsāraṁ moham accaga  

Who, this obstacle, this bad path that is a cycle of lives, delusion, has fared beyond.  

107 Be so; Ee nirāsayaṁ (DhA 4:185; Nc 31,27*); cf nirāsaṁso (SnA 108,18; Nc 31,27* = SnA 597,4). There is a wordplay on āsā and nirāsāsam (or nirāsayaṁ). CPD, sv āsasa, however, gives no refs for āsasa in Pali, taking nirāsasa (Sn 369, 634, 1090 f) as vā for nirāsaya, “prob due to the misreading of ya as [sa] in the Sinh script.” Comys: “craving is called āsā” (āsā vuccati tanhā, Nc186,29); “nirāsaya means without craving” (nirāsaya ti nittanho, NcA 127,18 = Sn 108,18). See DP: nirāsaya = ni ("without") + *āsā, *āsā = āsāṁ? (“desire, expectations”); cf Pkt nirāsanā ("without desire"). See Norman Sn:N2 237 n639. Uv. 33.43 reads nirāsān, which makes better wordplay with āsā, and supports the reading nirāsāsam here. For wordplays, see Norman Dh:N §3 f nn9-10.

108 Ālaya (ts), “attachment.” DP: I settling-place, abode, next, lair; house, hall, shelter; repository (S §5:400,21*; Tha 307; Thī 270); 2 the wish or intention to have or keep or to settle; clinging; longing; desire, attachment; intention (M 1:191,4; Sn 535; Dh 411); 3 refuge; concealment, pretence, ruse (J 6:20,18, 20,29). See Sn:N2 275 n535.

109 By itself, amat’ogadhaṇa means “plunged into the depths where there is no death,” but on account of the presence of amuppattam, the former should be taken as amat’ogadha, where amatā (“the death-free”) refers to nirvana (Sn 80, p14,12, 204, 635, 960; SnA 151,7, 252,31; cf Sn 453a, where amatā simply means “deathless”), and ogadha is a by-form of ogāha, “a firm basis, footing” (CPD: ogadhā). Comys often link ogadha with ogāha (ger, “plunging, bathing”) (VA 1303,8 as V 2:7; MA 2:370,22 as M 1:304,21; SA 3:277,28 ad S 5:344,7). Dictionaries def it as ogāha (“who has plunged in, is immersed in”) (eg D Andersen, Pali Glossary, sv); see CPD: ogadhā, 1:696.

110 These two lines are translated as ba against the Pali.

111 Comy seems to take saṅgāṁ as in apposition to ubho, rather than in agreement (SnA 469,8). Udāna, varga parallel here has ubhau saṅgāva upatyaqat (Uv 33,29), which gives saṅga as pl. Lüders (1954) refers to Sn 35 which has sahāyaṁ, and its Mvst parallel has pl sahāyān (Mvst 1:359,10*). Norman thus suggests that we should prob take saṅgāṁ as a masc acc pl (Sn:N2 289 n636). On -aṁ as acc pl end, see Lüders, Beobachtungen, 1954 §202, 203, 205, 210, 216-219; cf Dh 412 & DhG 46. Also Sn:N2 n35.

112 Comys say that this refers to the 3 kinds of existence (īsu bhavesu), ie, sense-existence, form-existence and formless-existence (the whole of existence itself), for which his craving has been destroyed (SnA 469,14 = DhA 4:192). For the ca/dha alternation, see Sn:N2 n26.

113 Comy: “He has not crossed over the samsaric cycle on account of the delusion of not having penetrated the four noble truths” (saṁsāraṁ,vaṭṭita ca catummāṁ saccānam appatiṣvijñāṁ,mohau ca atīto, SnA 2:469,16-17).

Udāna, varga here reads saṁsāraṁgham upatyaqat (Uv 33.41). Bernhard’s n ad loc (Uv:E) reads saṁsāraṁ oham accagā for Dh 414b. Norman thinks that a different punctuation would give the cpd saṁsāra-m-oham (< ogahī), with the meaning “the flood of saṁsāra.” The nasalisation of –a before –m- would result in saṁsāra-m-oham, which was interpreted as saṁsāraṁ moham in the Pali version (Sn:N2 289 n638).

114 Sn 638a d alt tr: “Who, this obstacle, this bad path, a flood that is samsara, has not crossed over...” This tr actually makes better sense.
46 Yo’ha kāme pahantvāna anāgāro paribbaże kāma,bhava,parikkhiṇaṁ
tam ahaṁ brūmi brāhmaṇaṁ

Who here, abandoning sensual pleasures, leaves the house as a wanderer, who has destroyed desire and existence —

639 = Dh 415

47 Yo’ha tanhaṁ pahantvāna anāgāro paribbaże
tanha, bhava, parikkhiṇaṁ
tam ahaṁ brūmi brāhmaṇaṁ

Who here, abandoning craving, leaves the house as a wanderer, who has destroyed craving for existence —

640 = Dh 416

48 Hitvā mānusakāṁ yogāṁ
dibbaṁ yogāṁ upaccagā
tsattaṁ sugataṁ buddhaṁ
tam ahaṁ brūmi brāhmaṇaṁ

Having abandoned the human yoke, he has escaped from the divine yoke, unfettered by any yoke —

641 = Dh 417

49 Hitvā ratiñ ca aratiñ
sītī, bhūtam niripapadhiṁ
tsattaṁ sugataṁ buddhaṁ
tam ahaṁ brūmi brāhmaṇaṁ

And having abandoned lust, become cool, free from acquisitions, who has overcome all the worlds, a hero —

642 = Dh 418

50 Cutiṁ yo vedi sattānaṁ
upapattiṁ ca sabbaso asattāṁ sugataṁ buddhaṁ
tam ahaṁ brūmi brāhmaṇaṁ

Whoever understands the death of beings, and their arising [rebirth] in every way, unattached, well-farer, awake —

643 = Dh 419

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115 Cf A 4:290.
116 Yo’ha (also at Sn 640a) Be Ce Ee Se so. Dh.G 20 has yo du. Norman, noting that du tu, suggests that we should prob read ca in the sense of “but” (Sn:N2 289 n639–40).
117 Historically (such as occurring in the prose text), this should be anagāro: see also Sn 628b, 640b.
118 Comys explain here: “He has destroyed desire, and has destroyed existence, too” (tam parikkhiṇa, kāmaṁ ca eva parikkhiṇa, bhavaṁ ca, SnA 469,23 = DhA 4:198,15). Kāma, bhava, in other words, is taken as a dvandva, as kāma and bhava. Radhakrishnan (The Dhammapada, London, 1950:185) (and a number of others) render it as a reversed tadhurusha (“in whom all craving for existence is extinguished”), “but I do not think that this is possible” (Sn:N 289 n639).
119 See Sn 639 n on Yo’ha above.
120 Historically (such as occurring in the prose text), this should be anagāro: see also Sn 628b, 639b.
122 “Acquisitions,” upadhi, substrates of existence, essentials of being, worldly possessions as a source of rebirth. Comy mentions 4 kinds of acquisitions: the aggregates (khandh upadhi), defilements (kiles upadhi), volitional formations (abhissankhā upadhi), and the cords of sense-pleasure (kāma, guṇ upadhi) (MA 2:112, 3:169, 5:60). It is also possible to take this as the “nirvana with remains” (sopadhisesa nibbāna) (A 9.12.4/4:379; It 2.2.7/38 f; ItA 165), ie, full awakening here and now.
123 Sabbaso (adv). The adv suffix -so (Skt -śas) modifies a verb, such as in a numerical distributive sense (Whitney, Sanskrit Grammar, 1889 §1106), eg ekaso, “one by one,” as anekaso (na + eka + so), “several times, repeatedly” (J 3:224,23); in terms of time, thānaso, “at once” (V 3:70,21; A 3:238,6), or relationship, hetuso, “as to the cause” (M 1:70,4). See Sn:N 288
124 Comy glosses as “awake on account of realizing the four noble truths” (catunnaṁ saccānaṁ buddhattāya, SnA 470,6); also at Sn 622c above.
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<td>51</td>
<td>Yassa gatiṁ na jānanti devā gandhabba,mānusā khīṅ āsavāṁ arahantaṁ tam ahaṁ brūṁi brāhmaṇaṁ</td>
<td>Whose destiny they know not— be they devas, gandharvas or humans— the influx-free arhat(^{125})— him do I call a brahmin. 644 = Dh 420</td>
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<td>52</td>
<td>Yassa pure ca pacchā ca majhe ca n'atthi kiṁcanaṁ akiṁcanaṁ anādānaṁ(^{128}) tam ahaṁ brūṁi brāhmaṇaṁ</td>
<td>For whom, before and after, and in the middle,(^{126}) there is not a thing,(^{127}) having nothing, ungrasping— him do I call a brahmin. 645 = Dh 421</td>
</tr>
<tr>
<td>53</td>
<td>Usabhaṁ pavaraṁ viṁraṁ,(^{129}) mahesiṁ vijātināṁ anejanāṁ nhātakaṁ(^{130}) buddhaṁ tam ahaṁ brūṁi brāhmaṇaṁ</td>
<td>The fore-bull, noble hero, great seer, conqueror, lust-free, washed clean, awake— him do I call a brahmin. 646 = Dh 422</td>
</tr>
<tr>
<td>54</td>
<td>Pubbe' nivāsaṁ yo vedi sagg āpāyaṁ ca passatī(^{132}) atho jāti-k, khayaṁ patto</td>
<td>Who knows past lives [that he has lived before],(^{131}) and sees the heavens and the hells, and so won birth’s ending(^{133})—</td>
</tr>
</tbody>
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\(^{125}\) Comy glosses this line as: “One is a khīṅ āsava on account of having destroyed the mental influxes,\(^{125}\) an arahanta on account of being remote [far away] from defilements” (āsavāṁ kīṁcāya khīṅ āsavāṁ, kilesehi ārahaṁ tā arahantaṁ, SnA 470.8 f). The term āsava (lit “inflow”) comes from ā-savati “flows towards or inwards” (ie either “into” or “out” towards the observer). It has been variously tr as taints (“deadly taints,” RD), corrupting, etc.

\(^{126}\) Introductory verse (the last verse of Dh) adds a couplet (2 lines): “One is a sage perfected in knowledge; | one who knows all as he has lived before, | and in the middle, has perfected all perfections” (abhūtā nosito muri | sabha, nosita, nosānāṁ), but omitted here. Comy explains this 2 lines in terms of the 4 noble truths (here summarized): he has understood what is to be understood, abandoned what is to be abandoned, attained what is to be attained, and cultivated what is to be cultivated (Dhā 4:233).

\(^{127}\) Also as nahtakah: here the svarabhakti (inherent vowel) is elided mc. On nīḥnah alternation, see Sn:N 518.

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\(^{126}\) Also as nahtakah: here the svarabhakti (inherent vowel) is elided mc. On nīḥnah alternation, see Sn:N 518.

\(^{125}\) As at Sn 620c; cf 630c.

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Human differences are merely conventional

12

55 Samaññā h’esā lokasmin
nāma gottāṁ pakappitaṁ
samuccā samudāgataṁ
tattha tattha pakappitaṁ

For, this is only a convention in the world,
a designation for name and clan,
arising through common assent,
designated here and there.

648

56 Dīgha, rattānusayitaṁ
dīṭṭhi, gatam ajānataṁ
ajānantā no pabrunti
jātiyā hoti brāhmaṇo

For a long while latent is the view of the ignorant.
The ignorant proclaim not that one is a brahmin by birth.

649

57 Na jaccā brāhmaṇo hoti
na jaccā hoti abrāhmaṇo
kammunā brāhmaṇo hoti
kammunā hoti abrāhmaṇo

Not by birth is one a brahmin,
not by birth is one a non-brahmin;
one is a brahmin by deed [karma],
one is a non-brahmin by deed.

650

58 Kassako kammunā hoti
sippiko hoti kammunā
vāṇijo kammunā hoti
pessako hoti kammunā

One is a farmer by deed,
by deed is one a craftsman,
one is a trader by deed,
by deed is one a servant.

651

59 Coro’pi kammunā hoti
yodh’ājivo’pi kammunā
yājako kammunā hoti
rājā’pi hoti kammunā

One is a thief, too, by deed,
one is a mercenary by deed, too,
by deed is one a sacrificer,
one is a rajah, too, by deed.

652

their karma; & (3) the knowledge of the destruction of the mental influxes (āsava-k,khaya,ñāṇa), ie arhathood (D 3:281; M 1:34; A 1:255, 258, 3:17, 280, 4:421). Comy explains the verse meaning as follows: “he who, having uncovered his past abodes, knows; who sees with the divine eye the heavens with its 26 planes [Bhāvanā = SD 15.1 Fig 8.1] and the 4 states of depravation (ghosts, animals, asuras and the hells); and then attains arhathood that is the ending of birth—him do I call a brahmin” (yo pubbe, nibbānaṁ pākataṁ katvā jānāti, cha-b, bīsaṁ, deva-lokaṁ, bhedaṁ saggataṁ catu-b, bidham apāyaṁ ca dibba, cakkhunā passati, ato jāti-k, khaya, saṅkhataṁ arahattaṁ patto, tam ahaṁ brāhmaṇaṁ vādāmī ti attho, SnA )

134 Vī samoccā (ger of samammati, “he assents, consents”). In samoccā (ins), we have a case of the labialisation of –a > -u after –m; sammati (n) (common) consent, convention (Sn 897, 904, 911); BHS saṁvṛti, with an m|v alternation: see Dh:G(B) 181 n15 & Dh:N n100. On vowel labialisation, see Norman 1976, 1983:279, Dh:N 89 n105.

135 Cf Sn 1049c.

136 This line at S 1:166,7+32. Cf Sn 136, 142, for the same template with vasalo, “outcaste,” replaces brāhmaṇo; cf Dh 393.

137 In lines b & c, -br in abrāhmaṇo does not make position, which suggests that an earlier version of this verse had abhambhaṇo (Sn:N 290 n650): see Sn 599d n above.

138 Be Se so; Ce Ee kammāṇa throughout.

139 Comy: They are defined by their various present volitional acts related to farming (MA 3:441,25 = SnA 17).
Karma as dependent arising

[Sn 123]

60 Evam etan yathā, bhūtāṁ
kammaṁ passantī paṇḍītā
patīcca, samuppādā, dassā
kamma, vipākā, kovidaṁ

By action, according to reality,
the wise see a deed [karma],
see dependent arising, wisely knowing karma and its fruits. 653

61 Kammunā vattati loko
kammunā vattati pājā
kamma,nibbananā sattā
rathass ’āṇīva yāyato

The world turns on karma,
people go by their karma.
Beings are bound by their karma
like a linchpin to the chariot as it goes. 654

62 Tapena brahma, cariyena
sanyamena damena ca
etanā brahmaṇo hoti
etaṁ brahmaṇam uttamam

By austerity, by the holy life,
by restraint, and by taming,
in this way one becomes a brahmin—
this is brahminhood supreme. 655 = Tha 631 145

63 Tīhi vijjāhi sampanno
santo khiṇa, punabhavho
evāni vāseṭṭha jānāhi
brahmā sakkō vijānatan ti

Endowed with the three knowledges,
at peace, 148 with rebirth ended,
know thus, Vāseṭṭha.
he is Brahma, Shakra, to those who know. 656

Vāseṭṭha and Bhāra, dvāja take refuge

When this was spoken, the brahmin youths Vāseṭṭha and Bhāra, dvāja said this to the Blessed One:

141 This section, the word kamma no more means only present action determining our social status, but action as determining our whole existence, ie, as dependent arising, or how we are shackled to samsara. [653 f]. When we understand this and break the cycle, we are liberated [655 f].

142 Yāyato comes yāyati, “he goes,” by form of yati (Geiger 1994 §138), with in an intensive meaning of “to drive, to move on quickly or by special means,” as in yāyenna yāyati, “he drives in a chariot” (V 1:191); 3 ind pl yāyanti (V 1:191,18); pot yāyeyya (V 1:191,2), opt yāyetabba (V 2:276,28); pres part rathass ’āṇīva yāyato (Sn 654); ger yāna,bhūmin yāyīvā yānā oruyha (Sn 418); J 6:125.

143api bhāvāya or bhāvāyo (Tha 627). 

144 While the first 2 verses of this section speaks of karma controlling all unwakened beings binding them to samsara, the last 2 verses refer to the arhat, fully liberated from samsara. The contrast here is no more between brahmin and non-brahmin, but between the arhat and those caught up in samsara, the awakened and the unawakened.

145 In other words, here bhāmaṇa = brahmaṇā = sāmaṇṇa, “recluseship”: see Sāmaṇṇa,-phala S (D 2/1:47-86) = SD 8.10.

146This line at S 1:166*.

147P santa - Skt santa; cf D:G 7 ṣadu ṣāṇa, punarbhavhu & 70 pada ṣāda (P padam santani, Dh 368).

148Comy: “At peace” means that the defilements have been pacified (santī ti santa, kilesa, SnA 472,2).
“Excellent, Master Gotama! Excellent, master Gotama! Just as if one
were to place upright what had been overturned, or
were to reveal what was hidden, or
were to show the way to one who was lost, or
were to hold up a lamp in the dark so that those with eyes could see forms,
in the same way, in numerous ways, has the Dharma been made clear by the master Gotama.

We go to the Blessed Gotama for refuge, to the Dharma, and to the community of monks. May the
master Gotama remember us as lay followers who have gone for refuge, from this day forth, for life.”

— evaṁ —

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Uv:R  ↓Udāna,varga 1854

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