

9

Esukārī Sutta

The Discourse to Esukārī | M 96/2:177-184

Theme: The nature of true service

Translated by Piya Tan ©2007, 2011

1 The four classes

The Esukārī Sutta (M 96) records the brahmin Esukārī as promoting the brahminical system of the four classes (*vaṇṇa*, “colour”), namely, the brahmins (priestly class), the kshatriyas (warriors and nobles), the vaishyas (the business class), and the shudras (the worker class), in a descending order. The brahmins, claiming to be the highest class, claim that they should be served by the “lower” three class, and each of these should in turn be served only by their own class and those lower [§§1-3].

The Buddha immediately questions Esukārī whether such a view is universally accepted, and he has to answer no. The Buddha goes on to give the parable of the forced morsel, that is, forcing expensive food on a poor man and insisting that he pays for it [§4b]! In other words, the Buddha rejects the brahminical system of the four classes.¹

The Buddha then says that he is neutral on the question of “service” (*paricariya*), which, according to Esukārī, the brahmins champion [§5; 2.2]. More specifically, the Buddha declares, “I do not say, brahmin, that one *should* serve all, nor do I, brahmin, say that one *should not* serve all.” [2.2]

2 Service and significance

2.1 WORDS RELATED TO SERVICE. Since much of the Sutta centres around words related to “service” (*paricariya*), it is useful here to be familiar with its various forms. The relevant words are listed here, with their first occurrences here:²

pāricariya (n), “service” [§3a].

paricarati, from *pari-* (“all round”) + √CAR, to move, “he moves around: attends, waits on, serves, worships.”

paricarissati (fut 3 sg), “will serve” (M 2:177); *paricarissanti* (fut 3 pl)

paricareyya (opt), “would serve” (V 3:133) [§3b]; *paricareyyam* (M 2:179) [§6b]; *paricareyyāsi* (D 3:340; M 2:177; A 5:263) [§6a].

paricaritabbo (fpp), “should be served; worth serving”³ eg *aggi paricaritabbo*, “the fire should be tended; or should tend the fire” (AA 1:410; DhA 1:398 = 404); *paricaritabbam* (M 2:178,6) [§5].

paricarato (M 2:178*) [§5].

2.2 THE NATURE OF “SERVICE.” The Buddha goes on to explain that, no matter which class one is from, if serving another benefits one, it is worthwhile. Otherwise, it is not [§6]. Service given to another has nothing to do with family and class, or looks, or wealth [§7]. Anyone from any family and class, or complexion, or wealth, are similarly culpable if they are immoral, and similarly virtuous if they keep to

¹ For the classic on the universality of goodness as being above class or externalities, see **Vāseṭṭha S** (M 98/2:196 = Sb 3.9/596-656/115-123) = SD 37.1. On how the 4 classes were orig merely occupational guilds, but degenerated into classes, see **Aggañña S** (D 27/3:80-97) = SD 2.19. For the brahmins’ false religious claims, see **Te,vijja S** (D 13/1:235-252) = SD 1.8.

² These explanations are purely grammatical. In actual translation, we need to render them idiomatically so as to clearly and beautifully bring out their sense or senses.

³ *Paricaritabbo* does not seem to occur in the canon, but is wrongly listed so in the Pāli Tipiṭakam Concordance as occurring at M 1:504 (PTC 3:170 col 2 line 1). The common reading here (M 1:504,1+10), however, is *paricārīta,-pubbo*, “(who) formerly enjoyed,” and so too in the lemma of its comy, where it is glossed as “(who) previously delighted (in)” (*paricārīta,puḍḍō ti abhiramīta,puḍḍo*, MA 3:213).

The Discourse to Esukārī

M 96/2:177-184

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika’s park, in Jeta’s grove, near Sāvathī.

Esukārī’s four services

2 Then the brahmin Esukārī went up to the Blessed One and exchanged greetings with him. When this courteous and friendly exchange was concluded, he sat at one side. Sitting thus as one side, he said this to the Blessed One:

3.1 “Brahmins, master Gotama, declare four types of services, namely,⁸

they declare the service to	brahmins	[the priest], ⁹
they declare the service to	kshatriyas	[the noble],
they declare the service to	vaishyas	[the merchant],
they declare the service to	shudras	[the worker].

3.2 Here, master Gotama, the brahmins declare the service to a brahmin, as follows:

‘A brahmin should serve a brahmin, or a kshatriya should serve a brahmin, or a vaishya should serve a brahmin, or a shudra should serve a brahmin.’¹⁰

This, master Gotama, is how a brahmin [178] declares the service to a brahmin.

3.3 Here, master Gotama, the brahmins declare the service to a kshatriya, as follows:

‘A kshatriya should serve a kshatriya, or a vaishya should serve a kshatriya, or a shudra should serve a kshatriya.’

This, master Gotama, is how a brahmin declares the service to a kshatriya.

3.4 Here, master Gotama, the brahmins declare the service to a vaishya, as follows:

‘A vaishya should serve a vaishya, or a shudra should serve a vaishya.’

This, master Gotama, is how a brahmin declares the service to a vaishya.

3.5 Here, master Gotama, the brahmins declare the service to a shudra, as follows:

‘Only a shudra should serve a shudra.’¹¹ For, who else should serve a shudra?’

This, master Gotama, is how a brahmin declares the service to a shudra.

3.6 What does master Gotama say about this?”

The parable of the forced morsel (1)

4.1 “But, brahmin, does the whole world agree¹² in this with the brahmins when they declare these four kinds of services?”¹³

“No, master Gotama.”

⁸ Below respectively: *brāhmaṇassa pāricariyaṃ paññapenti*, | *khattiyassa pāricariyaṃ paññapenti*, | *vessassa pāricariyaṃ paññapenti*, | *suddassa pāricariyaṃ paññapenti*.

⁹ Note that here “brahmins” (*brāhmaṇā*) is mentioned first, which reflects the fact that this is the brahmin Esukārī’s personal view. Cf §6a, where the Buddha lists “kshatriya” first. On the 4 classes, see **Kaṇṇaka-t,thala S** (M 90) = SD 10.8, esp Intro (6).

¹⁰ *Brāhmaṇo vā brāhmaṇaṃ paricareyya, khattiyō vā brāhmaṇaṃ paricareyya, vesso vā brāhmaṇaṃ paricareyya, suddo vā brāhmaṇaṃ paricareyyā ti*.

¹¹ *Suddo vā suddaṃ paricareyya*.

¹² *Abbhānujānāti*, “to acknowledge, to concede, to agree (with, about),” from *abhi* (prefix meaning “regarding, concerning”) + *anu* (infix meaning “after”) + √*ñā*, to know: D 28.114/3:114,16; M 96.4/2:178,16; A 6.57/3:384,9.

¹³ *Kim pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etad abbhānujānāti, imā catasso pāricariyā paññapentū ti?* Cf **Madhura S** (M 84), where Mahā Kaccāna tells king Avantī,putta of Madhura, explaining the falsity of the class system, that anyone, from any caste, if he had the means, he could employ anyone from any caste to serve him (M 84.5/2:84) = SD 69.8.

4.2 “Suppose, brahmin, there were a person, poor, owning nothing, needy,¹⁴ and one were to force on him a morsel that he does not want,¹⁵ saying,

‘Come now, my man, you must eat this meat, and you must pay its price, too!’¹⁶

Even so, brahmin, the brahmins, have no consent of the recluses and brahmins, and yet they declare these four kinds of services!¹⁷

Refrain: To serve or not¹⁸

5 I do not say, brahmin, that one *should* serve all, nor do I, brahmin, say that one *should not* serve all. [I do not say, brahmin, that all is worth serving, nor do I, brahmin, say that all is not worth serving.]¹⁹

For, brahmin, should it be the worse for him on account of the service, not the better for him as a result of the service, then I do *not* say that he should serve that one.²⁰

But, indeed, brahmin, should it be the better for him on account of the service, not the worse as a result of the service, then I *do* say that he should serve that one.

Standards for service

6.1 Now, brahmin, if one were to ask a **kshatriya** thus:²¹

‘Now, whom would you serve here:²²

the one, on account of whose service you would be *the worse*, as a result of whose service, you are not the better, or²³

the one, on account of whose service you would be *the better*, as a result of whose service, you are not the worse?’²⁴

6.2 Surely, brahmin, if the kshatriya [179] were to answer rightly, he would answer, thus:

‘As for the one, on account of whose service I would be *the worse*, as a result of whose service I would not be the better—him I would *not* serve.

But as for the one, on account of whose service I would be *the better*, as a result of whose service, I would not be the worse—*him* I would serve.’

6.3 Now, brahmin, if one were to ask a **brahmin** thus:

‘Now, whom would you serve here:

the one, on account of whose service you would be the worse, as a result of whose service, you are not the better, or

¹⁴ *Puriso daliddo assako anālhiyo*: these 3 epithets are at **Laṭukikōpama S** (M 66.11/1:451 f) = SD 28.11; **Esukārī S** (M 96.4/2:178) = SD 37.9; **Iṇa S** (A 6.45.2/3:351 f) = SD 37.5. The phrase *daliddo assako anālhiyo* (3+3+4) follows the principle of “waxing compounds,” a rule in oral Pali literature, where, in a word-sequence, words with fewer syllables are followed by those of equal or more syllables: Ency Bsm: waxing syllables. See CPD: an-ālhiya.

¹⁵ *Seyyathā’pi, brāhmaṇa, puriso daliddo assako anālhiyo, tassa akāmassa bilaṃ olaggeyyam*

¹⁶ *Idaṃ te, ambho purisa, maṃsaṃ khādītabbam, mūlañ ca anuppadātabban’ti.*

¹⁷ *Evam eva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇa, brāhmaṇānam, atha ca pan’imā catasso pāricariyā paññapenti.*

¹⁸ Cf §9.

¹⁹ *Nāhaṃ, brāhmaṇa, “sabbaṃ paricaritabban’ti vadāmi; nāhaṃ, brāhmaṇa, “sabbaṃ na paricaritabban’ti vadāmi.* I follow the Thai tr, which treats *sabbaṃ* as the object (accusative). This brings out the wordplay on **sabba**, “all”: see **Sabba S** (S 35.23/4:15) & SD 7.1 (1+5). See Intro [1.2].

²⁰ *Yaṃ hi’ssa, brāhmaṇa, paricarato pāricariyā, hetu pāpiyo assa na seyyo, nāhaṃ taṃ paricaritabban’ti vadāmi.* Here *taṃ* can be tr as “him, her,” but I have rendered it in an impersonal manner, to reflect the breadth of *taṃ* here, where there is a wordplay on *sabba*: see prec n.

²¹ Note here that the Buddha mentions “kshatriya” first although Esukārī, in his typology [§3a], lists “brahmins” first, reflecting his own view.

²² *Kam ettha paricareyyāsī’ti.*

²³ *Yaṃ hi me paricarato pāricariyā, hetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyam.*

²⁴ *Yaṃ ca kho me paricarato pāricariyā, hetu seyyo assa na pāpiyo taṃ ahaṃ paricareyyan’ti.*

the one, on account of whose service you would be the better, as a result of whose service, you are not the worse?’

6.4 Surely, brahmin, if the brahmin were to answer rightly, he would answer, thus:

‘As for the one, on account of whose service I would be the worse, as a result of whose service I would not be the better—him I would not serve.

But as for the one, on account of whose service I would be the better, as a result of whose service, I would not be the worse—him I would serve.’

6.5 Now, brahmin, if one were to ask a **vaishya** thus:

‘Now, whom would you serve here:

the one, on account of whose service you would be the worse, as a result of whose service, you are not the better, or

the one, on account of whose service you would be the better, as a result of whose service, you are not the worse?’

6.6 Surely, brahmin, if the vaishya were to answer rightly, he would answer, thus:

‘As for the one, on account of whose service I would be the worse, as a result of whose service I would not be the better—him I would not serve.

But as for the one, on account of whose service I would be the better, as a result of whose service, I would not be the worse—him I would serve.’

6.7 Now, brahmin, if one were to ask a **shudra** thus:

‘Now, whom would you serve here:

the one, on account of whose service you would be the worse, as a result of whose service, you are not the better, or

the one, on account of whose service you would be the better, as a result of whose service, you are not the worse?’

6.8 Surely, brahmin, if the shudra were to answer rightly, he would answer, thus:

‘As for the one, on account of whose service I would be the worse, as a result of whose service I would not be the better—him I would not serve.

But as for the one, on account of whose service I would be the better, as a result of whose service, I would not be the worse—him I would serve.’

Merit has nothing to do with family, beauty or wealth

7 Brahmin, I do not say that one is *the better* because one is from a high family; I do not say that one is *the worse* because one is from a high family.²⁵

Brahmin, I do not say that one is *the better* because one has an excellent complexion;²⁶ I do not say that one is *the worse* because one has great beauty.

Brahmin, I do not say that one is *the better* because one has immense wealth;²⁷ I do not say that one is *the worse* because one has great wealth.

One high-born might be immoral

8.1 For, brahmin, a certain person of a high family²⁸ is one who²⁹

²⁵ *Nāhaṃ, brāhmaṇa, “uccā,kulīnatā seyyaṃ so’ti vadāmi, na panāhaṃ, brāhmaṇa, “uccā,kulīnatā pāpiyaṃso’ti vadāmi.* Comy: “High family” here refers to the kshatriyas and the brahmins (MA 3:428).

²⁶ *Uḷāra,vaṇṇatā.* Comy: Even a vaishya or merchant-class member may have an excellent complexion (MA 3:428).

²⁷ *Uḷāra,bhogatā.* Comy: Even a shudra, or even an outcaste (*caṇḍāla*), may have immense wealth (MA 3:428).

²⁸ “From a high family,” *uccā,kulīno.*

²⁹ For an analysis of these 10 unwholesome course of action (*akusala kamma,patha*), see **Sāleyyaka S** (M 41) @ Intro (2). The foll section is stock: **D 27.5/3:82×2**, **33.3.2(3)/3:269**, **34.2.3(5)/3:290**; **M 96.8/2:179**, **136.8-20/3:209-215**; **A 3.115/1:268**, **4.54/2:59** (abridged), **4.202/2:219**, **4.204/2:220**; **10.176.3-6/5:264-266** (detailed), **10.177/5:269**, **271**, **10.199/5:281**, **10.201/5:285**, **10.202/5:287**, **10.206/5:292** (the 3 doors), **10.210/5:303 f**, **10.211/5:304 f** (self &

- | | |
|---|---------------------------------|
| (1) destroys life | <i>pāṇātipātī hoti,</i> |
| (2) takes the not-given | <i>adinn 'ādāyī hoti,</i> |
| (3) indulges in sexual misconduct ³⁰ | <i>kāmesu, micchācārī hoti,</i> |
| (4) speaks falsehood | <i>musā, vādī hoti,</i> |
| (5) speaks malicious words | <i>pisuṇā, vāco hoti,</i> |
| (6) speaks harsh words | <i>pharusā, vāco hoti,</i> |
| (7) speaks frivolous chatter | <i>samphappalāpī hoti,</i> |
| (8) is covetous | <i>abhijjhālu hoti,</i> |
| (9) has a mind of ill will | <i>vyāpanna, citto hoti,</i> |
| (10) holds wrong views | <i>micchā, diṭṭhi hoti.</i> |

As such, I do not say he is *the better* on account of high family.

8.2 For, indeed, brahmin, a certain person of high family is one who

- | | |
|--|---|
| (1) refrains from destroying life | <i>pāṇātipātā paṭivirato hoti,</i> |
| (2) refrains from taking the not-given | <i>adinn 'ādānā paṭivirato hoti,</i> |
| (3) refrains from sexual misconduct | <i>kāmesu micchācārā paṭivirato hoti,</i> |
| (4) refrains from speaking falsehood | <i>musā, vādā paṭivirato hoti,</i> |
| (5) refrains from speaking malicious words | <i>pisuṇāya vācāya paṭivirato hoti,</i> |
| (6) refrains from speaking harsh words | <i>pharusāya vācāya paṭivirato hoti,</i> |
| (7) refrains from frivolous chatter | <i>samphappalāpā paṭivirato hoti,</i> |
| (8) is not covetous | <i>anabhijjhālu hoti,</i> |
| (9) has a mind without ill will | <i>avyāpanna, citto hoti,</i> |
| (10) has right views | <i>sammā, diṭṭhi hoti.</i> |

As such, I do not say that he is *the worse* on account of high family.

8.3 For, brahmin, a certain person who has an excellent complexion is one who

- (1) destroys life'
- (2) takes the not-given,
- (3) indulges in sexual misconduct,
- (4) speaks falsehood,
- (5) speaks malicious words,
- (6) speaks harsh words,
- (7) speaks frivolous chatter,
- (8) is covetous,
- (9) has a mind of ill will,
- (10) holds wrong views.

As such, I do not say he is *the better* on account of an excellent complexion.

8.4 For, indeed, brahmin, a certain person of an excellent complexion is one who

- (1) refrains from destroying life,
- (2) refrains from taking the not-given,
- (3) refrains from sexual misconduct,
- (4) refrains from speaking falsehood,
- (5) refrains from speaking malicious words,
- (6) refrains from speaking harsh words,
- (7) refrains from frivolous chatter,
- (8) is not covetous,

other), **10.212**/5:305 f, **10.213**/5:306 f. Cf M 1:291, 3:22, 46, 54. **5 precepts**: **D** 2:13, 3:195×2, 206×2, 234; **M** 81.-18/2:51, **129**.3/3:163, **142**.3/3:253 + 4/3:254; **S** 37.14/4:243; **A** 4.53/2:58×2, 4.201/2:217, 4.234/2:234, **5.145**/3:170, 5.171/3:203, **Chaṭṭha Pnsk** 5/3:275, 276, 277, **5.81**/3:432; **Pug** 38, 39×2, 40×2; **V** 1:85 (with *abrahmacārī* & *majja, pāyī*). **4 precepts**: **A** 4.63/2:71, 4.81/2:83, 4.214/2:226, 4.224/2:229. **6 speech precepts etc**: **A** **5.82**/3:433.

³⁰Note that from here to §8, this precept refers to a lay practitioner: hence “sexual misconduct” applies here. From §13 onwards, the precept is against “incelibacy” (*abrahmccariya*), as there the renunciant applies.

- (9) has a mind without ill will,
- (10) has right views.

As such, I do not say that he is *the worse* on account of an excellent complexion.

8.5 For, brahmin, a certain person who has immense wealth is one who

- (1) destroys life,
- (2) takes the not-given,
- (3) indulges in sexual misconduct,
- (4) speaks falsehood,
- (5) speaks malicious words,
- (6) speaks harsh words,
- (7) speaks frivolous chatter,
- (8) is covetous,
- (9) has a mind of ill will,
- (10) holds wrong views.

As such, I do not say he is *the better* on account of immense wealth.

8.6 For, indeed, brahmin, a certain person of immense wealth is one who

- (1) refrains from destroying life,
- (2) refrains from taking the not-given,
- (3) refrains from sexual misconduct,
- (4) refrains from speaking falsehood,
- (5) refrains from speaking malicious words,
- (6) refrains from speaking harsh words,
- (7) refrains from frivolous chatter,
- (8) is not covetous,
- (9) has a mind without ill will,
- (10) has right views.

As such, I do not say that he is *the worse* on account of immense wealth. [180]

Refrain: The conditions for growth³¹

9 I do not say, brahmin, that one *should* serve all, nor do I, brahmin, say that one should *not* serve all.

For, brahmin, when, on account of the service, as a result of the service, his faith grows, his moral virtue grows, his learning grows, his charity grows, his wisdom grows,³² then I *say* that he should serve that one.³³

But, indeed, brahmin, when, on account of the service, as a result of the service, his faith grows not, his moral virtue grows not, his learning grows not, his charity grows not, his wisdom grows not, then I *do not say* that he should serve that one.³⁴

The four kinds of wealth (brahminical)

10.1 When this was spoken, the brahmin Esukārī said this to the Blessed One:

“Brahmins, master Gotama, declare the four kinds of wealth:³⁵

³¹ Cf §5.

³² On these qualities, see Intro (1.3).

³³ *Yam hi'ssa, brāhmaṇa, paricarato pāricariyā, hetu saddhā vaḍḍhati, sīlam vaḍḍhati, sutam vaḍḍhati, cāgo vaḍḍhati, paññā vaḍḍhati, tam aham “paricaritabban'ti vadāmi.*

³⁴ *Paricaritabham* is a future passive participle (fpp). Horner: “(he) should serve” (M:H 2:368); Ñānamoli & Bodhi: “(he) should be served” (M:ÑB 788). As the fpp form is quite flexible, both trs are acceptable, though the latter more technically so. The English would sound better here if the tr is idiomatic. See Geiger, *A Pāli Grammar* (rev 2000) §§199-200.

they declare the brahmin's wealth [property],
 they declare the kshatriya's wealth,
 they declare the vaishya's wealth,
 they declare the shudra's wealth,

10.2 In this regard, master Gotama, the brahmins declare the brahmin's wealth to be *going on alms-round*.³⁶ Indeed, a brahmin, despising the wealth of going on alms-round, is not doing his duty, just like a guard³⁷ taking the not-given.³⁸

This, master Gotama, is how the brahmins declare the brahmin's wealth.

10.3 In this regard, master Gotama, the brahmins declare the kshatriya's wealth to be *the bow and quiver*.³⁹ Indeed, a kshatriya, despising the wealth of the bow and quiver, is not doing his duty, just like a guard taking the not-given.

This, master Gotama, is how the brahmins declare the kshatriya's wealth.

10.4 In this regard, master Gotama, the brahmins declare the vaishya's wealth to be *ploughing and cattle-herding [agriculture and pastoral farming]*.⁴⁰ Indeed, a vaishya, despising the wealth of ploughing and cattle-herding, is not doing his duty, just like a guard taking the not-given.

This, master Gotama, is how the brahmins declare the vaishya's wealth.

10.5 In this regard, master Gotama, the brahmins declare the shudra's wealth to be *the sickle and carrying-pole*.⁴¹ Indeed, a vaishya, despising the wealth of the sickle and carrying-pole, is not doing his duty, just like a guard taking the not-given.⁴²

This, master Gotama, is how the brahmins declare the shudra's wealth.

Brahmins, master Gotama, declare these four kinds of wealth.

10.6 What does master Gotama say to this?"

The parable of the forced morsel (2)

11.1 "But, brahmin, does the whole world agree in this with the brahmins when they declare these four kinds of wealth?"⁴³ [181]

"No, master Gotama."

³⁵ *Brāhmaṇā, bho gotama, cattāri dhanāni paññapenti*. The foll 4 lines: *brāhmaṇassa sandhanam paññapenti, khattiyassa sandhanam paññapenti, vessassa sandhanam paññapenti, suddassa sandhanam paññapenti*. Notice *dhana* ("wealth") is used in the first sentence, but *sandhana* ("property, asset, belonging") is used in the foll 4 lines.

³⁶ *Tatr'idam, bho gotama, brāhmaṇā brāhmaṇassa sandhanam paññapenti bhikkhā, cariyam*. Comy says that it was an ancient practice amongst brahmins, even when they had millions, to wander out for alms, so that they are prepared for times of difficulties (MA 3:428).

³⁷ *Gopa*, "cowherd, keeper, guard, guardian, watchman," which Comy glosses: "he is like a guard (*gopaka*) stealing the things that he should be guarding" (MA 3:428). The form *gopa* is rare in the suttas (apparently only M 2:180×4; Dh 19), eg used by the councillors (*saṅgīti, kāra*) for Dhaniya the cowherd (*dhaniyo gopo*, Sn 18-28; SnA 28,18-20, that Dhaniya is called *gopa* because he guards his own cattle); fem *gopī* (id). More common is the syn *gopaka*: V 3:65,154; M 3:13,21; J 6:261,17'; Ap 182,4.

³⁸ *Bhikkhā, cariyā ca pana brāhmaṇo sandhanam atimaññamāno akicca, kārī hoti gopo 'va adinnaṃ ādiyamāno 'ti*. On *bhikkhā, cariya*: V 3:24, 4:214; M 2:180,12; A 3:225×2, 227, 228, 229; Sn 700; Vbh 245; PvA 145. Cf VbhA 515.

³⁹ *Dhanu, kalāpa*: V 2:192,4; M 2:180,17; J 2:77,17. Cf VbhA 515.

⁴⁰ *Kasī, go, rakkha*. M 2:180,26; S 4:201,4; A 3:5,24. Cf VbhA 515,15.

⁴¹ *Asita, vyābhaṅgi*: M 2:180,16; S 4:201,4-17 = *kāja*, a carrying-pole = *daṇḍaka*, a rod (used as a flail, SAT); A 3:5,24; *asita, vyābhaṅgitā* (abs n), VbhA 515,15.

⁴² Agriculture and pastoral farming were, however, early associated with the *kshatriyas*. **Aggañña S** (D 27), eg, describes them as "lords of the fields" (*khettānam patī*) (D 27.21/3:93): see Chakravarti 1987:15 f. The Sutta adds that *vaishyas* are so called because they engage in "domestic" or "prestigious" (*visvuta*) occupations (D 27.24/3:95). This prob means that they also were involved in farming as owners or entrepreneurs. See D 27.24/3:93 @ SD 2.19 n on "domestic occupations."

⁴³ This whole parable, cf §4 above.

11.2 “Suppose, brahmin, there were a person, poor, owning nothing, needy, and one were to force on him a morsel that he does not want, saying,

‘Come now, my man, you must eat this meat, and you must pay its price, too!’

Even so, brahmin, the brahmins have no consent of the recluses and brahmins, and yet they declare these four kinds of wealth!

Worldly births and true wealth

12.1 **The noble supramundane dharma**, brahmin, is a person’s wealth, I declare!

But by merely recalling the ancient lineage of his mother and father,⁴⁴ his physical rebirth [personhood] is reckoned as that.⁴⁵

If his physical rebirth is in a kshatriya family, then he is reckoned as *a kshatriya*.⁴⁶

If his physical rebirth is in a brahmin family, then he is reckoned as *a brahmin*.

If his physical rebirth is in a vaishya family, then he is reckoned as *a vaishya*.

If his physical rebirth is in a shudra family, then he is reckoned as *a shudra*.

12.2 Just as **fire** is reckoned by the particular condition dependent upon which it burns:⁴⁷

when fire burns dependent on wood, it is reckoned as “wood fire”;

when fire burns dependent on wood chips, it is reckoned as “wood-chip fire”;

when fire burns dependent on grass, it is reckoned as “grass fire”;

when fire burns dependent on cow-dung, it is reckoned as “cow-dung fire”;

12.3 even so, brahmin, the noble supramundane dharma is a person’s wealth, I declare!

But by merely recalling the ancient lineage of his mother and father, his physical rebirth is thereby reckoned.

If his physical rebirth is in a kshatriya family, then he is reckoned as a kshatriya.

If his physical rebirth is in a brahmin family, then he is reckoned as a brahmin.

If his physical rebirth is in a vaishya family, then he is reckoned as a vaishya.

If his physical rebirth is in a shudra family, then he is reckoned as a shudra.

Renunciation rises beyond families

13.1 If, brahmin, one from a kshatriya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) refrains from destroying life,
- (2) refrains from taking the not-given,
- (3) refrains from incelibacy,⁴⁸

⁴⁴ For a case of a brahman with a low lineage, see **Ambaṭṭha S** (D 3.1.16/1:93) = SD 21.3.

⁴⁵ *Porāṇam kho pan’assa mātā,pettikam kula,vamsam anussarato yattha yatth’eva attabhāvassa abhinibbatti hoti tena ten’eva saṅkhyam gacchati.* “(His) physical rebirth,” *attabhāvassa abhinibbatti*, lit “production of selfhood.” **Atta,bhāva** (BHS *ātma,bhāva*), bodily form, body; existence as an individual; living being (V 2:238,17 = A 4:200,6 = 204,2 = 207,2; D 3:111,10; M 2:32,8, 181,11; S 5:442,1; A 1:279,2, 3:411,23; J 4:461,25; Ap 215,11; Miln 171,-13; Vism 310,27. Often as *~paṭilābha*, the becoming; reborn as an individual; reincarnation; type of body or existence (V 2:185,25 = A 3:122,24; V 3:105,20 = 107,35 = S 2:255,19; D 3:231,16 = A 2:150,5; M 3:46,6 = 52,33; S 2:272,4, 283,33, 3:144,12); A 2:288,30. While **puna-b,bhava** (D 2:15; S 1:133, 4:201; Sn 162, 273, 502, 514, 733; It 62) is the term for rebirth as a cycle, **abhinibbatti** refers to a particular rebirth, usu in a physical form (ie a reincarnation) (D 2:305,7 = M 3:249,16 = S 2:3,7 = Vbh 99,14; D 3:94,28): see CPD sv. Also common is *punabbhavābhinibbatti*, “rebirth in a new existence” (M 1:294; S 2:65; A 1:225; V 3:3).

⁴⁶ *Khattiya,kule ce atta,bhāvassa abhinibbatti hoti khattiyo’tv-eva saṅkhyam gacchati.*

⁴⁷ This section as at **Mahā Taṇhā,sāṅkhaya S** (M 38), which adds “chaff fire” (*thus’aggi*) and “refuse fire” (*saṅkār’aggi*), and there refers directly to “consciousness” (*viññāṇa*) and rebirth (M 38.8b/1:259) = SD 7.10. The foll are the fuel for the fire: *kaṭṭha* (wood, stick, twig), *sakalika* (splinter, chip), *tiṇa* (grass), *go,maya* (cow-dung), *thusa* (chaff), *saṅkāra* (rubbish, refuse).

- (4) refrains from speaking falsehood,
- (5) refrains from speaking malicious words,
- (6) refrains from speaking harsh words,
- (7) refrains from frivolous chatter,
- (8) is not covetous,
- (9) has a mind without ill will,
- (10) has right views.

He is one who is undertaking [accomplishing] the right way that is wholesome truth.⁴⁹ [182]

13.2 If, brahmin, one from a brahmin family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) refrains from destroying life,
- (2) refrains from taking the not-given,
- (3) refrains from incelibacy,
- (4) refrains from speaking falsehood,
- (5) refrains from speaking malicious words,
- (6) refrains from speaking harsh words,
- (7) refrains from frivolous chatter,
- (8) is not covetous,
- (9) has a mind without ill will,
- (10) has right views.

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

13.3 If, brahmin, one from a vaishya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) refrains from destroying life,
- (2) refrains from taking the not-given,
- (3) refrains from incelibacy,
- (4) refrains from speaking falsehood,
- (5) refrains from speaking malicious words,
- (6) refrains from speaking harsh words,
- (7) refrains from frivolous chatter,
- (8) is not covetous,
- (9) has a mind without ill will,
- (10) has right views.

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

⁴⁸ Notice that hereon, this precept refers to *abrahma, cariyā*, “incelibacy,” and not merely *kāmesu micchācārā*, “sexual misconduct” [§8] as the practitioner here is an ordained celibate monk.

⁴⁹ *Ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ*. The phrase *ñāya dhamma kusala* can also be tr as “the right way of the wholesome truth.” It is often found throughout the Nikāyas used by in Buddhist context, esp **Mahā, parinibbāna S** (D 16.5.27/2:151*) = SD 9; **Sandaka S** (M 76/1:513-524 passim) = SD 35.7, **Esukārī S** (M 96/2:177-184) = SD 37.9, **Subha S** (M 99.4/2:197) = SD 38.6, **Paṭipadā S 2** (S 45.24/5:18) = SD 78.3; **Dvi Patipatti S** (A 2.1.4.9/1:69) = SD 78.4; **Miln** 243. In many of these refs, the Buddha declares that right practice applies, whether we are a renunciant or a lay-person. In (**Brahma, vihāra**) **Subha S** (M 99), Subha, clearly refers to the brahminical notion of *dharma*, as truth and duties as prescribed by the brahmins (M 99.4/2:197) = SD 38.6. However, the orig phrase would probably be simply *ñāya, dhamma*, because *kusala* in the sense of “wholesome” is specifically Buddhist. The phrase *ariye ñāye dhamme kusale*, “the noble right way and wholesome truth” or “the right way and wholesome truth of the aryas” is found in **Māgandiya S** (M 75.5b/1:502) = SD 31.5, and which its Comy glosses as “blameless states that are the means for total purity” (*parisuddhi kāraṇe dhamme anavaḷḷe*, MA 3: 211). By itself, *ñāya*, right way,” refers to the noble eightfold path. For a full listing, search CSCD using a wildcard: “ñāy* dhamm* kusala*”.

13.4 If, brahmin, one from a shudra family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is the wholesome truth.

Universality of good

14.1 What do you think, brahmin? Is it only a brahmin who can cultivate a heart of lovingkindness in this region here free from hate, free from ill will—and not a kshatriya, not a vaishya, not a shudra?”⁵⁰

“Not at all, master Gotama!

A *kshatriya*, too, master Gotama, can cultivate a heart of lovingkindness in this region here free from hate, free from ill will.

A *vaishya*, too, master Gotama, can cultivate a heart of lovingkindness in this region here free from hate, free from ill will.

A *shudra*, too, master Gotama, can cultivate a heart of lovingkindness in this region here free from hate, free from ill will.

Indeed, master Gotama, anyone can cultivate a heart of lovingkindness in this region here free from hate, free from ill will.”

Refrain: Anyone is capable of good

14.2 “Even so, brahmin, if one from a kshatriya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,⁵¹*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.⁵² [182]

14.3 If, brahmin, one from a brahmin family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

⁵⁰ *Taṃ kiṃ maññasi, brāhmaṇa, brāhmaṇo 'va nu kho pahoti asmiṃ padese averaṃ avyābajjhaṃ metta, cittaṃ bhāvetuṃ, no khattiyo no vesso no suddo 'ti?* As at **Assalāyana S** (M 93.9/2:151).

⁵¹ Notice that from §13a onwards, this precept refers to *abrahma, cariyā*, “incelibacy,” and not merely *kāmesu micchācārā*, “sexual misconduct” [§8] as the practitioner here is an ordained celibate monk.

⁵² *Ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.*

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

14.4 If, brahmin, one from a vaishya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

14.5 If, brahmin, one from a shudra family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

Refrain: Anyone can purify himself

15.1 What do you think, brahmin? Is it only a *brahmin* who, taking a shell filled with bath-powder, having gone to the river, can wash himself free of dust and dirt—and not a *kshatriya*, not a *vaishya*, not a *shudra*?⁵³

⁵³ *Taṃ kiṃ maññasi, brāhmaṇa, brāhmaṇo 'va nu kho pahoti sotti, sināniṃ ādāya nadiṃ gantvā rajo, jallam pavā-hetum, no khattiyo no vesso no suddo 'ti?* As at **Assalāyana S** (M 93.9/2:151). Cf **Buddha, vaṃsa**: “Just as water pervades people, bad and good alike with its coolness, takes away dust and dirt, || even so, you, too, by cultivating lovingkindness for friend and foe alike, having attained perfection of lovingkindness, will gain self-awakening.” (*Yathā pi udakam nāma kalyāne pāpake jane | samam pharati sītena pavāheti rajo, malam || tath 'eva tvam ahita, hite samam mettāya bhāvaya | metta, pāramitam gantvā sambodhim pāpuṇissasi*, B 2.156/19). Cf “washed away dust and dirt” (*rajo, jallam pavāhayi*, J 6:588 etc); “(have) washed all evil away” (*sabba, pāpam pavāhetim*, Tha 349).

“Not at all, master Gotama!

A *kshatriya*, too, master Gotama, can, taking a shell filled with bath-powder, having gone to the river, can wash himself free of dust and dirt.

A *vaishya*, too, [183] master Gotama, can, taking a shell filled with bath-powder, having gone to the river, can wash himself free of dust and dirt.

A *shudra*, too, master Gotama, can, taking a shell filled with bath-powder, having gone to the river, can wash himself free of dust and dirt.

Indeed, master Gotama, *anyone*, too, can, taking a shell filled with bath-powder, having gone to the river, can wash himself free of dust and dirt.”

Anyone is capable of spiritual liberation

15.2 “Even so, brahmin, if one from a kshatriya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*⁵⁴
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

*He is one who is undertaking [accomplishing] the right way that is wholesome truth.*⁵⁵

15.3 If, brahmin, one from a brahmin family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

15.4 If, brahmin, one from a vaishya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*

Note that *rajo`vajalla* and *rajōjalla* (Dh 141, where Uv 33.1 has *rajo,mala*) are metrical forms of *rajo,jalla*, and more exactly, *jalla* is “wet dirt,” such as a muddy smudge. See Dh:N 96 n141.

⁵⁴ Notice that from §13a on, this precept refers to *abrahma,cariyā*, “incelibacy,” and not merely *kāmesu micchā-cārā*, “sexual misconduct” [§8], as the practitioner here is an ordained celibate monk.

⁵⁵ *Ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ*: see §13.1 n ad loc.

- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

15.5 If, brahmin, one from a shudra family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

Parables of the rajah's assembly

16.1 What do you think, brahmin, here a head-anointed kshatriya rajah were to assemble a hundred persons of various births, saying:⁵⁶

'Come, sirs, those here who are born into a kshatriya family, a brahmin family, a royal family, bring along an upper fire-stick of teak⁵⁷ or sal or salaḷa or sandalwood or padmaka, and start a fire, produce some heat!⁵⁸

And, come, too, sirs, those here born into an outcaste family, or a trapper family, or a wicker-worker family, or a cartwright family, or a scavenger's family,⁵⁹ bring along an upper fire-stick made from a dog's trough, or a pig's trough, or a refuse bin, or castor-oil wood, and start a fire, produce some heat!⁶⁰

16.2 What do you think, brahmin?

When the fire is started and heat produced by one born into a kshatriya family, a brahmin family, a royal family, who has brought along an upper fire-stick of teak or sal or salaḷa or sandalwood or padmaka—

his fire would surely have a flame, a colour, and a radiance, and be used in a way that a fire should be used.⁶¹

⁵⁶ This whole section (the parable of the rajah's assembly) is also at **Assalāyana S** (M 93.11/2:152) = SD 40a2.

⁵⁷ These are well known Indian trees, here given with the botanical names: **teak**, *Tectona grandis* (*sāka*, D 1:92; DA 1:259; Vism 250); **sal**, *Shorea robusta* (*sāla*, M 1:183, 488; D 2:134; A 1:202, 3:49, 214; Dh 162), the kind of tree under which the Buddha was born and died; **saral**, the pine tree, *Pinus longifolia* (*salaḷa*, M 2:183; J 5:420; B 2.51 *sarala* = J 1:13; Vv 35.5; VvA 162; Miln 338), a sweet-scented tree; **sandalwood**, *Santalum album* (*candana*); and **padmaka**, Himalayan wild cherry, *Prunus cerasoides* (*padumaka*, M 2:183).

⁵⁸ *Āyantu bhonto ye tattha khattiya, kulā brāhmaṇa, kulā rājañña, kulā uppannā sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttar'āraṇiṃ ādāya aggim abhinibbattentu, tejo pātukarontu.*

⁵⁹ These outcastes are resp called *caṇḍāla*, *nesāda*, *vena*, *ratha*, *kāra* and *pukkusa*: see Thapar 1987:94-121 (ch 4).

⁶⁰ *Āyantu pana bhonto ye tattha caṇḍāla, kulā nesāda, kulā vena, kulā ratha, kāra, kulā pukkusa, kulā uppannā, doṇiyā vā sūkara, doṇiyā vā rajaka, doṇiyā vā eraṇḍa, kaṭṭhassa vā uttar'āraṇiṃ ādāya aggim abhinibbattentu, tejo pātukarontū ti?*

⁶¹ *So eva nu khvāssa aggi accimā c'eva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggi, karaṇīyam kātum.*

16.3 But, as for the fire that is started and heat produced by one born into an outcaste family, or a trapper family, or a wicker-worker family, or a cartwright family, or a scavenger’s family, who has brought along an upper fire-stick made from a dog’s trough, or a pig’s trough, or a refuse bin, or castor-oil wood—

would it be that his fire would have no flame, no colour, no radiance, and cannot be used in a way that a fire should be used?”

16.4 “Not at all, master Gotama!

As for the fire started and heat produced by one born into a kshatriya family, a brahmin family, a royal family, who has brought along an upper fire-stick of teak have a flame, a colour, and a radiance, and be used in a way that a fire should be used [184] or sal or salaḷa or sandalwood or padmaka—

his fire would surely have a flame, a colour, and a radiance, and be used in a way that a fire should be used.

16.5 So, too, it is for the fire that is started and heat produced by one born into an outcaste family, or a trapper family, or a wicker-worker family, or a cartwright family, or a scavenger’s family, who has brought along an upper fire-stick made from a dog’s trough, or a pig’s trough, or a refuse bin, or castor-oil wood—

his fire, too, would surely have a flame, a colour, and a radiance, and be used in a way that a fire should be used.

For, indeed, master Gotama, *all fires* have a flame, a colour, and a radiance, and *can* be used in a way that a fire should be used.”⁶²

Refrain: Anyone is capable of spiritual liberation

17.1 “Even so, brahmin, if one from a kshatriya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya [the teaching and discipline] proclaimed by the Tathagata [thus-come],

- (1) refrains from destroying life,
- (2) refrains from taking the not-given,
- (3) refrains from incelibacy,⁶³
- (4) refrains from speaking falsehood,
- (5) refrains from speaking malicious words,
- (6) refrains from speaking harsh words,
- (7) refrains from frivolous chatter,
- (8) is not covetous,
- (9) has a mind without ill will,
- (10) has right views.

*He is one who is undertaking [accomplishing] the right way that is wholesome truth.*⁶⁴

17.2 If, brahmin, one from a brahmin family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya proclaimed by the Tathagata,

- (1) refrains from destroying life,
- (2) refrains from taking the not-given,
- (3) refrains from incelibacy,
- (4) refrains from speaking falsehood,
- (5) refrains from speaking malicious words,
- (6) refrains from speaking harsh words,
- (7) refrains from frivolous chatter,

⁶² *Sabbo’pi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca sabbena’pi sakkā agginā aggi, karanīyam kātun’ti.*

⁶³ Notice that from §13a on, this precept refers to *abrahma, cariyā*, “incelibacy,” and not merely *kāmesu micchā-cārā*, “sexual misconduct” [§8], as the practitioner here is an ordained celibate monk.

⁶⁴ *Ārādhako hoti ñāyam dhammāṃ kusalam.*

- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

17.3 If, brahmin, one from a vaishya family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya proclaimed by the Tathagata,

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

He is one who is undertaking [accomplishing] the right way that is wholesome truth.

17.4 If, brahmin, one from a shudra family goes forth from the home into the homeless life and, after meeting the Dharma and Vinaya proclaimed by the Tathagata,

- (1) *refrains from destroying life,*
- (2) *refrains from taking the not-given,*
- (3) *refrains from incelibacy,*
- (4) *refrains from speaking falsehood,*
- (5) *refrains from speaking malicious words,*
- (6) *refrains from speaking harsh words,*
- (7) *refrains from frivolous chatter,*
- (8) *is not covetous,*
- (9) *has a mind without ill will,*
- (10) *has right views.*

Esukārī's refuge-going

17.5 When this was said, the brahmin Esukārī said this to the Blessed One:

“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.”

— evaṃ —

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