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Humhuṅka Sutta

The Hum-hum Discourse, or **Nigrodha Sutta**, the Discourse at the Banyan Tree | U 1.4
or, **Huhuṅka Sutta**, The Huhuṅka Discourse

Theme: The arhat is free from conceit

Translated & annotated by Piya Tan ©2019, 2021

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The Huhuṅka Sutta (U 1.4) describes, how shortly after his awakening, the Buddha meets a conceited brahmin who sneers at him. The Buddha responds by giving a brief inspired teaching.

1.2 SUTTA SIGNIFICANCE

1.2.1 The huhuṅka narrative

The story of **the Humhuṅka brahmin** recurs practically verbatim as “The Talk on the Goatherd (Banyan)” (*aja,pāla kathā*) in the opening of the Mahā,vagga of the Khandhaka.¹ [3].

1.2.2 Ajapāla,nigrodha

1.2.2.1 The Pali sources are silent on the origin of the Aja,pāla banyan tree. A Sanskrit source, **the Mahā,vastu**, tells us that when the Bodhisattva was practising self-mortification—some 6 years before the awakening²—a goatherd, inspired by faith in him, planted a banyan sapling, tending to it, knowing that it would grow big in time. Joyful with his deed, he died happy and was reborn in Tāvatiṃsa. (Mvst 3:301 f)³

1.2.2.2 **The Aja,pāla banyan** is a tree not far from the Bodhi tree in Buddha Gayā, and is the stage for various important occasions in the Buddha’s life, including these:

- Sujātā’s offering of milk-rice just before his awakening
 - Brahmā Sahampati’s request for him to teach
 - his meeting with the merchants Tapussa and Bhallika
 - encounters with Māra at the Aja,pāla banyan
- J 1:16, 69; SD 26.1 (5.10); SD 52.1 (14.1)
Āyācana S (S 6.1/1:136-138),⁴ SD 12.2
 V 1:3 f; SD 36.5 (2.1.2.5)
Tapo,kamma S (S 4.1/1:103), SD 79.8
Gāraṇa S (S 6.2/1:138-140), SD 36.6⁵
Hatthi,rāja S (S 4.2/1:103 f), SD
Satta,vassa S (S 4.24/1:122-124), SD 36.5
Māra,dhītu S (S 4.25/1:124-127), SD36.6

¹ Mv 1.2 (V 1:2,28-2,10). The **Khandhaka** (the grouped), comprising the Mahā,vagga (the great chapter) and the Culla,vagga (the lesser chapter), is based on the monastic training-rules, framed into the biography of the Buddha, eso in the opening sections, starting with the awakening, and ending with the entry of Sāriputta and Moggallāna into the order. See Norman, *Pali Literature*, 1983b:22-26.

² See **Satta Vassa S** (S 4.24), SD 36.5.

³ For details, see SD 36.5 (2.1.1). For BHS parallels, see Mvst:J 3:269-274.

⁴ Also at Mv 1.5 (V 1:5-7).

⁵ Also as **Uruvelā S 1** (A 4.21/2:20) SD 12.3. This is the 1st time Māra appears to the Buddha (after the awakening); cf Māra’s very 1st appearance to the Bodhisattva, which during the great renunciation: J 1:63; SD 52.1 (9.1.2.1).

1.2.2.3 The Udāna Commentary gives 2 more possible explanations for the name, *aja,pāla*, than the Vinaya Commentary, that is, (1) goats (*aja*) seek its shade away from the noonday sun, and (2) old brahmins, incapable of reciting (*ajapā*) the Vedas, dwell here within protecting walls and ramparts. Both, however, agree that goatherds (*aja,pāla*) would come and sit in the tree's shade (VA 957).⁶

1.2.3 The *huhuṅka* brahmin

1.2.3.1 The Commentary explains that the brahmin was “stiff and arrogant about (seeing) auspicious sights” (*diṭṭha,maṅgaliko māna-t,thaddho*, UA 1:52,26, 54,26). Seeing a monk (the Buddha) is deemed “inauspicious”; hence, his sneering.

Similarly, the Vinaya Commentary on the same story (Mv 2.2) says: “It is said that he believed in that good luck omens are in the seen, and who walks about uttering (the sound) *hum̃ hum̃*, out of conceit and anger” (*so kira diṭṭha,maṅgaliko nāma māna,vasena kodha,vasena ca hum̃hun'ti karonto vicarati*, VA 957,31-33).⁷

It is possible, too, that he has the habit of reciting some kind of mantra ending in *hum̃*, such as *om̃ ... hūm̃*. Usually some sacred name or word is inserted in between. However, since we have no further information on this, we can only conjecture about his curious idiosyncrasy.

1.2.3.2 The Commentary to the Maṅgala Sutta (Khp 5 = Sn 2.4) recounts a time in ancient India when people were wondering about what constituted “blessings” (*maṅgala*), that is, good fortune. They consulted various non-Buddhist religious sectarians, about how to recognize the “good omens” (*maṅgala*) of the “highest blessings” (*abhimaṅgala*).

The sectarian teachers each gave various answers. Some said that a good omen was in **the seen** (*diṭṭha,maṅgalika*), such as seeing a talking bird,⁸ a bilva sapling,⁹ a pregnant woman, children decked in finery, full offering dishes, fresh red mullet, a thoroughbred, a chariot with thoroughbred, a bull, a cow, a brown ox, and so on.

But this was countered by the view that the eye saw both the pure and the impure, both the fair and the ugly, both the pleasant and the unpleasant. They proposed that a good omen was in **the heard** (*suta,maṅgalika*). For example, having risen early, one hears names like Vaḍḍha (“prosper”), Vaḍḍhamāna (“prospering”), Puṇṇa (“full”), Phussa (“auspicious”), Sumana (“good mind”), Siri (“glory”), Siri,vaḍḍhana (“growing in glory”), or hears that the day was a conjunction of an auspicious star, a good day, a good time.

But, then again, we might hear both the good and the bad, the pleasant and the unpleasant. A good omen, they suggested, was in **the sensed** (*muta,maṅgalika*). For smell, taste and touch are reputed to be the most auspicious. For example, having risen early, we smelled a flower or a lotus; or chewed a fine tooth-stick; or touched the earth or green crops or fresh cowdung or a tortoise or a basket of sesamum or a flower or a fruit; or does plastering with fine clay; or clothed oneself in fine cloth or wore a fine turban; or something similar.

Apparently, this question troubled even the gods; for, they, too, did not know the right answer, and disagreed amongst themselves. It is said that some of these gods approached the Buddha for an answer. This was the occasion for the Buddha to teach **the (Mahā) Maṅgala Sutta** (Khp 5 = Sn 2.4).¹⁰ [2.3.2]

⁶ For details, see SD 36.5 (2.1.1.2).

⁷ See V:H 4:3 n3; JPTS 1897-1901:42; also SD 36.5 (2.1.2.3) n. On *hum̃* as expressing disapproval, see Vism 96, 105. Cf Brahminical habit of uttering the mantra *hum̃* or *om̃* (JPTS 1901:42). For a similar episode, see Mvst 3:325. See PED: huhuṅka.

⁸ Reading *bhāsamāna,sakuṇa* instead of texts's *bhāsa,sakuṇa*.

⁹ Bilva, ie, *beḷuva,laṭṭhi*: **Madhu,piṇḍika S** (M 18,2.2 n), SD 6.14.

¹⁰ Khp 5/2 f = Sn 2.4/258*-269*/46 f (SD 101.5); KhpA 117-120.

2 Key ideas in the verse [§8 & 3(§5)]

2.1 THE VERSE

The verse at §8 and 3 §5, being practically identical (differing only in line b where *nikkāsavo* in U 1.4 reads *nikāsavo* in Mv 1.2) are quoted in **the Netti-p,pakaraṇa** (Nett 150,5-9). However, Ñāṇamoli's translation (Nett:Ñ §825/200) has been criticized by Masefield as being "so unilateral that the meaning of many of the essential terms are obscured" (U:M 13 n21). Some scholars have praised Ñāṇamoli's translation style as being what we may say is "technically consistent." Yet, for the very same reason, it is also the reason for difficulties in our understanding the import of the sutta teaching.¹¹

In the rest of this section, we will examine some word derived from the √BAH, "to keep out."

2.2 The arhat as the true brahmin

2.2.1 *Bāhita,pāpa,dhammo* [§8a = 3 §5a]

2.2.1.1 This phrase is a wordplay between *brāhmaṇo* + *bāhita-*, which is less obvious in the Sanskrit [2.2.2.1]. The Sanskrit **Udānavarga** similarly loses this wordplay with *vāhita-* (Uv 33,13). This wordplay recurs in the verse of the following Udāna sutta, U 1.5* (SD 92.10).

The form *bāhita* recurs at U.20* (*yo brāhmaṇo bāhita,papa,dhamma*); *bāhiteyya*, at M 49 (17 occurrences), but this is clearly a different usage of the optative active form of *bahati*. In M 49, it seems, contextually, to mean "will/would hold on to."¹² There is also the form *paṭibāhati*, "to ward off, to keep out, shut out, reject, withhold, evade" (J 5:368,14*; V 1:250,35, 2:96,34, 4:284,18.)

2.2.1.2 To facilitate our etymological survey of important words derived from √BAH, "to keep out," this list of words and notes have been reproduced from **Oberlies' Pāli Grammar** (PTS, 2019:863 f) [paging refers to Oberlies]:

bāhati / *bāheti*,¹³ "removes"¹⁴

present	<i>bāhati</i> (J 5:368,14* <i>paṭibāhati</i> ; V 1:250,35 id), <i>bāhanti</i> (V 5:75,34 <i>paṭibāhati</i>); <i>bāheti</i> [p376]
preterite	[aorist] (<i>paṭi</i>) <i>bāhi</i> (V 4:284,23)
future	(<i>paṭi</i>) <i>bāhissāmi</i> (M 1:469,18)
infinitive	(<i>paṭi</i>) <i>bāhitum</i> (V 2:167,31, 173,14)
absolutive	<i>bāhetvā</i> (Dh 267; Sn 519); <i>bahitvā</i> (U 4.8*; S 1:141,23*; V 2:151,13 <i>paṭibāhetvā</i>)
verbal agent	<i>bāhita-</i> (Dh 388; Nm 87.1; V 1:3,5*,5:73,35 <i>paṭibāhita</i>)
gerund	[p585] (<i>paṭi</i>) <i>bāhitabba</i> (V 2:163,18 <i>bāhiteyya</i> , M 1:328,17 = 20).
passive	[p562] (<i>paṭi</i>) <i>bāhīyati</i> (V 2:285,5-6).

REMARK. As a rule, the simple verb is used with *pāpa-* (and sometimes with related terms). Its *-h-* differentiates it from *bādheti*, which is the causative of *bandhati* [p863].

¹¹ On some of the problems of translating Pali into English, see SD 40b (6.2).

¹² **Brahma Nimantanika S** (M 49,7 f/1:328,17-24), SD 11.7.

¹³ See Oberlies 2019:139 n1.

¹⁴ See BHSD sv *bāhayati*; BHSG 221b. Cf Bailey, "Buddhist Sanskrit," JRAS 1955:21.

2.2.2 The (Sattaka) Brāhmaṇa Sutta (A 7.83)

2.2.2.1 A similar etymology of *brāhmaṇa* is found in the **Aggañña Sutta** (D 27): *pāpake akusale dhamme bāhentī ti kho, vāseṭṭha, brāhmaṇā*, “Vāseṭṭha, they keep out of bad unwholesome things; hence, they are called ‘brahmin’” (D 27,22.2/3:94), SD 2.19. Here, **bāhenti** is the plural of *bāheti* [2.2.1.2].

2.2.2.2 The Sutta Nipāta’s **Sabhiya Sutta** (Sn 3.6) has a similar etymology: *bāhetvā sabba, pāpakāni sabhiyāti ... brahmā* (Be has *brahmano*), “Sabhiya, having got out of all evils, one is a brahmin [brahma] (Sn 519ad). Here K R Norman notes, “The pun on *bāhetvā* and *brahmā* only works in a [non-Sanskrit] dialect where *br-* has become *b-*, turning *brāhmaṇa* into [Prakrit] **bāhana*.¹⁵ We know that this was the original situation in this verse from the fact that *br-* does not make position here.” (Sn:N 269 n519). [2.2.4]

The form **bāhetvā** recurs in Dh 267,¹⁶ Sn 519 [above]; **bahitvā**, at U 4.8* (SD 49.23); S 6.3/1:141,23 (SD 12.4).

2.2.2.3 The (Sattaka) Brāhmaṇa Sutta (A 7.83)¹⁷ defines a “monk” (*bhikkhu*) as a “true brahmin,” “through keeping out” (**bahittā brāhmaṇo hoti**) of these 7 things:

SD 58.6(2.2.2)

(Sattaka) Brāhmaṇa Sutta

The (Sevens) Discourse on the Brahmin • A 7.83/4:144,24 [A:Be 7.87]

Theme: The arhat is a brahmin who keeps out the 7 things

Traditional: A 7.2.4.3 = Aṅguttara Nikāya 7, Sattaka Nipāta 2, Dutiya Paṇṇāsaka 4, Samaṇa Vagga 3

1 Bhikshus, by the keeping out of 7 things [states] one is a (true) brahmin [the arhat].¹⁸ [2.2.2.4]
What are the 7?

2 THE 7 DHARMAS¹⁹

- | | |
|---|------------------------------|
| (1) The keeping out of self-identity view ; | <i>sakkāya, diṭṭhi</i> |
| (2) <i>The keeping out of</i> doubt ; | <i>vicikicchā</i> |
| (3) <i>The keeping out of</i> attachment to rituals and vows ; | <i>sīla-b, bata parāmāsa</i> |
| (4) <i>The keeping out of</i> lust ; | <i>rāga</i> |
| (5) <i>The keeping out of</i> hatred ; | <i>dosa</i> |
| (6) <i>The keeping out of</i> delusion ; | <i>moha</i> |
| (7) <i>The keeping out of</i> conceit . | <i>māna</i> |

3 These, bhikshus, are **the 7 things**, breaking which one is a true brahmin.²⁰

—*tatīyam*—

¹⁵ Dh:N 155 n388.

¹⁶ SD 18.7 (9.1.2.1).

¹⁷ Be A 7.87/4:144,24.

¹⁸ *Sattānaṃ bhikkhave dhammānaṃ bahittā brāhmaṇo hoti*.

¹⁹ With the omission of (7) *māna*, set of 6 is the conditions for streamwinning in **Appahāya S** (A 6.89), **Pahīnā S** (A 6.90) and **Abhabba S** (A 6.91), where it is said that the 3 fetters should be abandoned, along with “the lust, hate and delusion “leading to the plane of misery” (*āpaya, gamaniyaṃ*) (A 3:438). Further see SD 55.17 (3.5.1.3).

²⁰ On the place of these 7 fetters in the evolution of **the 10 fetters**, see SD 55.17 (3); also SD 18.7 (9.1.5.9). For a different set of 7 fetters, see at **Saṅgīti S** (D 33,2.3(13)), but they are called “latent tendencies” (*anusaya*) at (12): **(Saṅkhitta) Saṃyojana S** (A 7.8), **(Saṃyojana) Pahāna S** (A 7.9), SD 2.1.2 n; SD 55.9 (2.2.2.2(72)).

2.2.2.4 The Pali of the Sutta's 1st line reads: *sattānaṃ bhikkhave dhammānaṃ bahittattā brāhmaṇo hoti*. The Sutta theme is the definition of an arhat as the “true brahmin” by way of “keeping away” (*bahittattā*) of the 7 fetters [2.2.5.1]. This is, technically, a grammatical etymology, since the Sutta's intention is clear: the truly awakened person, **the arhat**, goes by many names, properly defined. If grammar defines words referring to the unawakened, then, breaking these grammatical constraints, we redefine them—by way of “intentional language” or the stipulative meaning²¹—as referring to **the arhat**.

2.2.2.5 The European (PTS) edition of the Pali simply treat **A 7.81-90** as variations in a repetition cycle (*peyyāla*). The Siamese edition similarly only says that these are “the chapters of suttas recited put together” (*vaggā,saṅgahitā suttantā*), that is, as a repetition series.

The Burmese and the Sinhalese editions group these 10 suttas as “the recluse chapter” (*samaṇa vaggā*) (A 4:144 f), thus (note, especially, the first 8 suttas):

Samana Vg	PTS ed	Burmese	Title ²²	The arhat as	Wordplay	Sanskrit ²³
A 7.2.4.1	A 7.81	A 7.85	Bhikkhu Sutta	the true “monk”	<i>bhikkhu</i>	<i>bhikṣu</i>
A 7.2.4.2	A 7.82	A 7.86	Samaṇa Sutta	the true “recluse”	<i>samaṇa</i>	<i>śramaṇa</i>
A 7.2.4.3	A 7.83	A 7.87	Brāhmaṇa Sutta	the true “brahmin”	<i>brāhmaṇa</i>	ts ²⁴
A 7.2.4.4	A 7.84	A 7.88	Sottiya Sutta	the truly “learned”	<i>sottiya</i> [<i>sotthiya</i>]	<i>śrotrīya</i> ²⁵
A 7.2.4.5	A 7.85	A 7.89	Nhātaka Sutta	the truly “washed”	<i>nhātaka</i>	<i>snātaka</i> ²⁶
A 7.2.4.6	A 7.86	A 7.90	Veda,gū Sutta	the “knowledge master”	<i>veda,gū</i>	<i>vedaka</i> ²⁷
A 7.2.4.7	A 7.87	A 7.91	Ariya Sutta	the true “noble”	<i>ariya</i>	<i>ārya</i>
A 7.2.4.8	A 7.88	A 7.92	Arahā Sutta	the truly “worthy”	<i>araha</i>	<i>arha</i>
A 7.2.4.9	A 7.89	A 7.93	Asaddhamma Sutta	[the 7 bad qualities]		
A 7.2.4.10	A 7.90	A 7.94	Saddhamma Sutta	[the 7 good qualities]		

2.2.2.6 A 7.81-7.88 have identical teachings—the **7 dharmas** (fetters) [2.2.2]—differing only in the person who overcomes them by a remarkably telling and cogent series of **wordplay** (*silesa*),²⁸ thus:

		<i>sattannaṃ dhammānaṃ ... = the 7 dharmas (fetters)</i>		
Bhikkhu Sutta	A 7.81	<i>bhinnatā bhikkhu hoti</i>	because of breaking ...	one is a <i>bhikkhu</i>
Samaṇa Sutta	A 7.82	<i>samittatā samaṇo hoti</i>	because of stilling ...	one is a <i>samaṇa</i>
Brāhmaṇa Sutta	A 7.83	<i>bāhitattā brāhmaṇo hoti</i>	because of keeping out ...	one is a <i>brāhmaṇa</i>
Sottiya Sutta	A 7.84	<i>nissutattā sottiyo hoti</i>	being well drained of ...	one is a <i>sottiya</i>
Nhātaka Sutta	A 7.85	<i>nhātattā nhātako hoti</i>	being washed of ...	one is a <i>nhātaka</i>
Veda,gū Sutta	A 7.86	<i>viditattā veda,gū hoti</i>	through knowing ...	one is a <i>veda,gū</i>
Ariya Sutta	A 7.87	<i>ārī,hatattā ariyo hoti</i>	through slaying the foes ...	one is an <i>ariya</i>
Araha Sutta	A 7.88	<i>ārakattā ariyo hoti</i>	through remoteness from ...	one is an <i>araha</i>

²¹ On intentional language, see SD 17.4 (3).

²² Ce names the suttas below, adding *-dhamma*, to them, thus: **Bhikkhu,dhamma S**, etc, like the last 2.

²³ See **Mahā Assa,pura S** (M 39,24-2), SD 10.13; SD 49.20 (1.1.3.2).

²⁴ ts = tatsama, a Skt grammatical term meaning that both the Pali and Skt terms are identical.

²⁵ Skt *śrotrīya*, (Lit “who has heard”) learned in the Vedas, conversant with sacred knowledge; docile, modest, well behaved; (tt) a brahmin standing between Brāhmaṇa and Anūcāna (SED).

²⁶ A brahmin who has ritually bathed or performed ablution, esp a student (*brahmacārī*), having performed the ceremonial lustrations marking the end of that stage, and returning home to embark on the 2nd stage of his life, as a householder (*gṛhastha*). On this post-Buddha 4-stage *asrama* system: SD 50.40 (1.3.3.3); SD 36.1 (1.7.1).

²⁷ On this word, see Saksena, “Pāli *vedagū*,” IHQ 20 1944:290-292; Norman takes it as equivalent of *vedaka* [BHSD: sv] with “the k/g alternation” (Sn:N 229 n322 + n319). See BHSD: *vedaka*.

²⁸ Skt *śleṣa*: **Bāla Paṇḍita S** (M 129,35.5), SD 2.22; SD 10.6 (8.7); SD 54.2a (3.2.2); SD 24.10b (2.1.6.4) App 2.1.7; SD 55.9 (1.3.2.6B).

What we see here is one of the key skillful means the Buddha uses to counter the brahminical claims of supremacy by assimilating the key religious terms and teachings relating to their most significant and highest stages of religiosity, redefining them in Buddhist terms through “intentional language” [2.2.2.4] by way of “natural adaptation.”²⁹

In the suttas, what appears as “**folk etymologies**”³⁰ that may not seem at once “cogent” to modern scholars, should be carefully examined in their context for deeper insight into the Buddha’s purpose in his teaching. Scholars, who delve only into the word of the teaching, would miss out on **its spirit**, which is really what early Buddhism is all about: awakening.³¹

2.2.2.7 The teachings of **the (Sattaka) Brāhmaṇa Sutta** (A 7.83) [2.2.2]—which recur in the other 7 suttas of the same **Samaṇa Vagga** of the Book of Sevens (*sattaka nipāta*)—that is, the “7 dharmas” (*satta dhamma*), come from a very early period, probably the 1st period (the 1st 10 years, but certainly within the 1st 25 years of the ministry). These teachings, in fact, are an early set of “fettters” (*saṃyojana*), those defilements that hold us back in rebirth and samsara.

We have elsewhere discussed how these **7 dharmas** evolved into the well known set of **10 fetters** (*dasā saṃyojana*), which progressively broken, lead to the attaining of the 4 paths of streamwinning, once-returning, non-returning and arhathood. As a set, the 7 dharmas are only mentioned in the first 8 suttas of the Samaṇa Vagga (A 4:144 f), as mentioned. Overcoming these 7 fetters makes one **an arhat** or *araha* (also *arahata*), who is referred to by 7 other names, including ancient Brahminical terms by way of natural adaptation.³² [3.2.2.3]

2.2.3 Dh 388

The Dhammapada preserves many ancient teachings in the form of verses—one of the senses of *pada*—hence, *dhamma, pada*, “verses of the Dharma.” One such verse gives an ancient etymology of the true brahmin, that is, **the arhat**, thus:

<i>bāhita, pāpo’ti brāhmaṇo,</i>	Having pushed away evil, one is a (true) brahmin
<i>sama, cāriyā samaṇo’ti vuccati</i>	Because of living in peace [equanimity], one is said to be a recluse.

(Dh 388)

The adjective *bahi* and *bāhita*—both meaning “outside, outwards, out of doors”—come from the root, √BAH, “to keep away (from).” From this root, we get words like *bahita*, *bahiddhā*, *bāhira*, and so on, all of which have the sense of “outside.” There seems to be a wordplay on *bahi* in *bāhiṭṭika* in **the Bāhiṭṭika Sutta** (M 88, 18.4 passim), where it can mean “outer cloak,” or as the Commentary explains (MA 3:347), it is made from “foreign cloth.” (SD 49.12).

2.2.4 Commentarial etymologies of brāhmaṇa

2.2.4.1 The canonical Commentary, **Mahā Niddesa**, on the 3rd verse of **the Suddh’atṭhaka Sutta** (Sn 790), explains *brahmaṇa* as follows, quoting a verse (Sn 519) from **the Sabhiya Sutta** (Sn 3.6):

Brāhmaṇo’ti sattannaṃ dhammānaṃ bāhit’attā brāhmaṇo: sakkāya, diṭṭhi bāhitā hoti, vicikicchā bāhitā hoti, sīla-b, bata, parāmāso bāhito hoti, rāgo bāhito hoti, doso bāhito hoti, moho bāhito hoti, māno

²⁹ On intentional language, see SD 49.20 (1.1.3). On natural adaptation, see SD 39.3 (3.3.4).

³⁰ On “folk etymologies,” see Oberlies, *Pali Grammar*, 2019: §15.15 (pp138-140), also pp 87, 103 (rem. c), 165 f.

³¹ Oddly, Bh Bodhi, in his commercial tr, fails to see the significance of the ancient etymologies in these suttas, dismissing them: “These puns are purely ‘pedagogical’ and not etymologically cogent” (A:B 1790 n1609!

³² See SD 55.17 (3.5), esp Table 3.5.

bāhito hoti. Bāhit’assa honti pāpakā akusalā dhammā saṅkilesikā pono, bhavikā sa, darā dukkha, vipākā āyatim jāti, jarā, maraṇiyā.

On **brahmana**: One is a (true) **brahmin** on account of having pushed out 7 things (*satta dhamma*) [2.2.2]:

- | | |
|-------------------------------|---------------------------------|
| (1) one has pushed out | self-identity view, |
| (2) <i>one has pushed out</i> | doubt, |
| (3) <i>one has pushed out</i> | attachment to rituals and vows, |
| (4) <i>one has pushed out</i> | lust, |
| (5) <i>one has pushed out</i> | hatred, |
| (6) <i>one has pushed out</i> | delusion, |
| (7) <i>one has pushed out</i> | conceit. |

On account of his keeping out bad unwholesome states that are self-defiling, bringing rebirth, bringing pain, fruiting in suffering, bringing further birth, decay, death, he is thus said to be:

Sn 519

Bāhetvā *sabba, pāpakāni
sabhiyā’ti bhagavā
vimalo samāhito thit’atto
saṃsāraṃ aticca kevalī so
anissito³³ tādi pavuccate sa brahma*

Having pushed away all bad,
Sabhiya, said the Blessed One,
being stainless, mentally focused, steadfast in mind,
having gone beyond samsara, fully accomplished is he,
independent [unattached], such a one is called “**brahmin.**”
(Nm 1:86 f)

2.2.4.2 This same etymology at **Nm 1:86 f** [2.2.5.1] on the Suddh’aṭṭhaka Sutta verse (Sn 790)—referring to the 7 dharmas [2.2.2.3]—recurs in **the Cūḷa Niddesa** (Nc:Be 84), commenting on **Sn 1059 of the Metta, gū Māṇava Pucchā** (Sn 5.5):

Sn 1050

*Yaṃ brāhmaṇaṃ veda, guṃ ābhijaññā
akiñcanaṃ kāma, bhava asattaṃ
addhā hi so ogham imaṃ atāri
tiṇṇo ca pāraṃ akhilo akañkho*

Whatever **brahmin** one would recognize as knowledge master,
having nothing, unattached to sensuality and existence,
surely, that one has crossed this flood,
and crossed over beyond, not barren in mind, doubt-free.

2.2.4.3 Similarly, the same **7 dharmas** (*satta dhamma*) formula is used in the etymology of the true *brāhmaṇa* in the Majjhima Commentary (MA 2:130) on **the Vammīka Sutta** (M 23,32/2:144,8), SD 28.13. In this case, the Buddha himself is defined as the “true brahmin”—an arhat who has broken all the 7 fetters [2.2.2], thus [2.2.5.2]:

Tathāgatass’etaṃ adhivacanan’ti [M 23,32] *tathāgato hi sattannaṃ dhammānaṃ bahitattā brāhmaṇo* [2.2.2.3] *nāma. Yathāha*

“sattannaṃ kho, bhikkhu, dhammānaṃ bahitattā brāhmaṇo. Katam’esaṃ sattannaṃ? Rāgo bāhito hoti, doso bāhito hoti, moho bāhito hoti, māno bāhito hoti, sakkāya, diṭṭhi bāhito hoti, vicikicchā bāhito hoti, sīla-b, bata, parāmāso bāhito hoti. Imesaṃ bhikkhu sattannaṃ dhammānaṃ bahitattā brāhmaṇo”ti³⁴

³³ Be Ee *asito*; Se so.

³⁴ See A 7.83 [2.2.2]; also Nc:Be 84.

“The brahmin’ (*brāhmaṇa*) ..., this is a term for the Tathāgata [thus-come] [M 23,32]. For, the Tathāgata, having pushed out the 7 dharmas is a brahmin. Thus, it is said:

‘Bhikshus, one is a brahmin on account of having pushed out the 7 dharmas. What are the 7? (1) one has pushed out self-identity view; (2) ... doubt; (3) ... attachment to rituals and vows; (4) ... lust; (5) ... hatred; (6) ... delusion; (7) *one has pushed out* conceit. On account of having pushed out these 7 dharmas, bhikshus, one is a brahmin.” (MA 2:130,28-34)

2.2.4.4 The arhat, too, is said to be a *brāhmaṇa*, often mentioned alongside the (true) recluse (*samaṇa*), in the following commentaries:

- DA 3:931 **Samaṇaṃ vāti samite, pāp’atṭhena samaṇaṃ. Brāhmaṇaṃ vāti bāhita, pāp’atṭhena brahmaṇaṃ.** “On the word **samaṇa**: one is a “recluse” in the sense that one has stilled evil [bad]. On the word **brāhmaṇa**: one is a brahmin in the sense that one has pushed out evil.”
- SA 1:20 **Brāhmaṇan’ti bāhita, pāpaṃ khīṇ’āsava, brāhmaṇaṃ,** “On the word **brāhmaṇa**: One who has destroyed the influxes (*āsava*) [sensuality, existence, views, ignorance],³⁵ has pushed out evil, a brahmin.”
- SA 3:11 **Khīṇ’āsava, brāhmaṇa,** “a brahmin is one who has destroyed (all) the influxes.”
- Sn 1:171 **Pāpānaṃ bāhit’attā brāhmaṇaṃ, samit’attā samaṇaṃ,** “a brahmin is one whose mind is far away from the bad; one is a recluse on account of the mind being stilled.” The 4 grades of recluses are mentioned at D 2:151; M 1:63; cf Sn 84 f. The etymology *samit’attā samaṇaṃ* recurs at **Dh 265**.
- UA 260 **Brahmaññaṇ’ti seṭṭha, bhāvo bāhita, pāpatā. A brahmin** is one with the supreme state from pushing out evil.” See **UA 168**, where the prefix *brahma-* is explained as *seṭṭha* (“the best, excellent”); and **UA 260**, where *abrahma, cārino* is glossed by *aseṭṭha, cārino*. We see here how these words—*arahata, samaṇa, brāhmaṇa*—overlap in their senses, or even serve as synonyms of one another in some contexts. Hence, these are not arbitrary usage of terms.

These are some sample etymologies of *brāhmaṇa* from the root √BAH, “to keep out” [2.1].

2.3 NIHUHUṅKO (§8b = 3 §5b)]

2.3.1 Meaning of *hum̐ hum̐*

Ni-huhuṅka means “without uttering *hum̐ hum̐*” or “having nothing to do with *hum̐*.” This may refer to either or both of these senses: (1) that the brahmin is puffed up with arrogance, walking around sneering at others, especially those regarded as “inauspicious” [2.3.1.2], or (2) that he is a practitioner of mantras recitation, that is, chanting *om̐* and *hūṃ*, and so on, a common practice with the brahmins.

2.3.2 The most auspicious omen (*maṅgala uttama*)

The compound, *nihuhuṅka*, “free of *hum̐ hum̐*,” clearly refers to an arhat, that is, one who has given up faith in or reliance on superstitious omens, such as “auspicious sights” (*diṭṭha, maṅgalika*) [2.3.2], or reciting mantras (such as *hum̐* or *om̐*) [1.2.3], for attaining the “supreme blessing” (*maṅgala uttama*) [1.2.3]. Since their practices rely on routine rituals and vows, on some external source of blessing or succour, it is basically **superstition**.

The “**supreme blessing**,” then, is the internal quest for purification of body and speech through moral virtue, and the purification of mind through mental concentration, both of which are the bases for insight

³⁵ On the 4 influxes, see SD 5.11 (3.2.2.3).

wisdom. When this wisdom is further refined and upgraded on the path of awakening, one evolves from streamwinning, through once-returning and non-returning, into **arhatness**, full awakening. In this sense, the arhat is the true brahmin, not attaining this as a biological *status*, but evolving into the state of awakening like that of the Buddha himself.

2.4 NIKKASĀVO YAT'ATTO (§8b = 3 §5b)

2.4.1 Kasāva

2.4.1.1 The compound *nikkasāva* is resolved as *ni* (out) + *kasāva* (literally, “astringent, acidity, bitterness”; figuratively, “stain, impurity, defect”). As unawakened beings, our lives are flooded and flowing with the “astringents” of mental impurities that defile our thoughts, speech and action, embittering our lives with bad karma that fetters us in a loop of such painful habits of *liking, disliking and unfeeling*. The momentary breaks of pleasure or peace that we seem to enjoy are only preludes to the recurrences of pain and boredom.

2.4.1.2 The Commentaries explain *nikkasāva* [2.4.1.1] as being free from “the states that are free from the stains [bitterness] that are greed and so on” (*rāg'ādi, kasāv'ābhāvena*).³⁶ The **Vibhaṅga** explains (in terms of states or conditions) that there are 3 kinds of stains [bitterness] (*kasāva*), that is, those of greed (*raga, kasāva*), of hate (*dosa, kasāva*) and of delusion (*moha, kasāva*).³⁷

These are, of course, the 3 unwholesome roots (*akusala, mūla*). In terms of their activity or where they operate, there are also 3 kinds of bitterness (*kadāva*), that is, those of the body (*kaya, kasāva*), of speech (*vacī, kasāva*) and of the mind (*mano, kasāva*) (Vibh 368,24 f).

2.4.1.3 The Vibhaṅga Commentary explains that *kasāva* is said to mean “bitter, without nourishment” (*kaṣāṭa nirojā*), “And, out of lust, and so on, and bodily misconduct, and so on, there is not even one who is refined, or possessed of nutritive essence”; hence, they are said to be “bitter,” and so on (VbhA 499,1-3). It is used figuratively to refer to those mental conditions that bring us suffering and hinder our spiritual progress.

2.4.2 Nikkasāva [§8b = 3 §5b]

2.4.2.1 The Commentary on the **Kāsāva Jātaka** (J 221), after quoting Dh 9-10 [2.4.2.2], after glossing “one with defects [bitterness]” (*kāsāva*)³⁸ as one with greed, hate and delusion, adds a list of 12 other defilements.³⁹ “scorn, spite, jealousy, miserliness, deceit, fraud, callousness, conceit, arrogance, mental intoxication, heedlessness—(from whom) all unwholesome states, all misconduct, all karma with which one goes into existence, 1,500⁴⁰ defilements (of them) have not gone out, he is called **anikkasāva**” (*kāsāvo'ti vuccati rāgo doso moho makkho palāso issā macchariyam māyā sāṭṭheyyam thambho sārambho māno atimāno mado pamādo, sabbe akusala, dhamma sabbe duccharitā sabbaṃ bhava, gāmi, kammaṃ diyaḍḍha, kilesa, sahaṣsaṃ anikkhanto so anikkasāvo nāma*).⁴¹

³⁶ VA 958,7 f = UA 54,30.

³⁷ Vbh 368,22 f; also DhA 1:82,13-15 (*anikkasāvo'ti rāg'ādīhi kasāvehi sakasāvo*); ThaA 3:88,14.

³⁸ On a pun upon *kasāva* and *kāsāva*, see Tha:RD 338.3.

³⁹ This comes from an ancient register of defilements found in, eg, **Vatthūpama S** (M 7,3/1:36 f), SD 28.12 & **Dhamma, dāyāda S** (M 3,8-15) + SD 2.18 (3.5).

⁴⁰ A symbolic number, prob referring to 15 defilements multiplied by the 3 karmic doors, during the 3 times, by self + to others, etc.

⁴¹ J 2:198,10-13.

2.4.2.2 The arhats are said to be those “free from stain [bitterness]” (*nikkasāva*). There are 2 well known, clearly ancient, verses, relating to **being stained** (*kasāva*) and **being free from stain** (*nikkasāva*), found in the Dhammapada, the Thera,gātha and the Jātaka Commentary, which run thus.⁴²

Dh 9 = Tha 969 = J 2:198,8 f

*Anikkasāvo kāsāvaṃ
yo vatthaṃ paridahessati⁴³
apeto dama,saccena
na so kāsāvaṃ arahati*

The one not free from stain [bitterness]
who will wear the yellow robe,
who has neither self-taming nor truthfulness—
he is not worthy of the yellow robe.

Dh 10 = Tha 970 = J 2:198,10 f

*Yo ca vanta,kasāv’assa
sīlesu susamāhito
upeto dama,saccena
sav e kāsāvaṃ arahati*

But one who is purged of stain [bitterness]
in moral virtue, well concentrated,
who has both self-taming and truthfulness—
he is indeed worthy of the yellow robe.

2.4.2.3 The Mahāvastu, a Sanskrit work of the Lokōttaravāda (a branch of the Mahāsaṅghika school), has a later version of the Huhūṅka brahmin story of about the same length. It gives the location as a place called Vaṣala. It names the brahmin as **Nadī**. It is said that “he, while walking, kept his left to the Blessed One, and made the sound *hum̃ hum̃* or “Huh! Huh!” (*so bhagavantam̃ gacchantam̃ apasavyīkaroti ca huhun’ti ca karoti*).

The traditionally proper way of “circumambulating” (*padakkhiṇa*) is to walk keeping our right side to the respected person or sacred object, that is, going “sunwise.” In modern terms, we would say “clockwise.” Walking thus, the brahmin was clearly being disrespectful of the Buddha, and was his sneering. In response, the Buddha utters this udana:

*yo brāhmaṇo bāhita,papa,dharmo
nihuhum̃ko niṣkaṣāyo yat’ātmā |
kṣīṇ’āśravo antima,deha,dhārī
dharmena so brahmaṇo brahma,vādaṃ vadeya ||*

Whoever keeps out bad states is a brahmin,
not muttering *huh* [*hum̃*], stain-free, self-restrained,
influx-destroyed,⁴⁴ bearer of the last body—
that brahmin would rightly speak the supreme speech.

(Mvst 3:325)

Other than using Sanskrit, the verse closely parallels the Pali account, except for line c (the 3rd line), which, however, is found in **the Arahanta Sutta** (S 1.25), where it appears in the first 3 of its 4 verses;⁴⁵ in **the Nandana Sutta** (S 296*),⁴⁶ and **the Sundarika Bhāra,dvāja Sutta** (Sn 471c).

Also noticeable is how *dharmena* moves to line d, qualifying the true brahmin, who “would rightly speak the supreme speech.”

2.4.3 Yat’atta [§8b = 3 §8b]

2.4.3.1 The phrase **yat’atta** is resolved as *yata*, “restrained” (from √YAM, to control) + *-attan*, “self,”⁴⁷ here connoting the mind (*citta*, Abhp 861);⁴⁸ hence, whose mind is restrained, self-restrained. **Yata** is the past participle of *yamati*, “to be restrained, tranquil.” It is rare, occurring only in this well known verse:

⁴² See GDh 192 f; PDh 94, 171; Uv 29.7 f. See also Dh:N 64 n9+10; Tha:N 259 n969 f.

⁴³ Dh:Be *paridhissati*; ThaA (text & lemma) *paridahissati* with *paridhassati* as vl; Be *paridhissati* (not *paridhassati* as in App I, p229). See Dh:N 64 nn9+10; Tha:N 259 nn969+970.

⁴⁴ On the influxes (P *āsava*): [2.2.5.4 (SA 1:20) n].

⁴⁵ S 61*-63* of S 61*-64*/1.25/1:15 f: [SD 68.4].

⁴⁶ S 296*/2.14/1:52 (SD 86.8).

*Pare ca na vijānāti
mayam ettha yamāmase
ye ca tattha vijānāti
tato sammanti medhagā*

Others, too, know not;
let us be restrained[, they, too, come to perish] here;
but those who know regarding this,
on that account, the quarrels settle.
(Dh 6 = Tha 275⁴⁹ = V 1:349⁵⁰ = J 3:4848;⁵¹ Uv 14.8⁵²)

It's worthwhile to notice that the meaning of **yamāmase** here relates to the significance of *yata* [§8b = 3 8b]. Here, *yamāmase* (1st person plural), in the imperfect sense in lines ab means: "Others, too, know not; let us be restrained here."

This is explained in the Commentaries,⁵³ noting a wordplay in connection with *Yama*, "the lord of death (Death personified)," as 1st person plural, *yamāmase* (*yamaṃ emase*, imperative⁵⁴), meaning (grammatically), "Let us go into the presence of death."⁵⁵

2.4.3.2 The Buddha, in using the phrase **yat'atta**, "self-restrained," is hinting to the brahmin, that an arhat (including the Buddha), that is, a true brahmin [2.2], is not quarrelsome. The Buddha's calm demeanour would have won the brahmin, or at least tone down his conceit, and win his goodwill for that moment.

For us, the sutta student, in our own time, has the benefit of "hindsight," in the sense that we are aware of the application of *yama*, "restraint," in connection with preventing or settling conflicts between monastics and in the sangha. These related stories, concern **the quarrelsome monks of Kosambī**, are from the following texts:

Vinaya	Mv 10.1-5 (V 1:337-357)	The Vinaya account (canonical)
Kosambaka Vatthu	DhA 1.5/1:53-66	The Dhammapada Commentary account
Kosambī Jātaka	J 428/3:486-490	The Jātaka story
(Udāna) Nāga Sutta	U 4.5/41 f	An Udāna sutta relating how the Buddha enjoys forest solitude with an elephant, away from the quarrelsome monks of Kosambī

2.5 VED'ANTA, GŪ VUSITA, BRAHMA.CARIYO DHAMMENA

2.5.1 Ved'anta, gū

2.5.1.1 The phrase **ved'anta, gū vusita, brahma.cariyo**, "attained knowledge's end, lived the holy life" [§8c = 3 §8c] recurs in **the Sundarika Bhāram, dvāja Sutta** (Sn 3.4), where the Buddha explains why an arhat is one worthy of a sacrificial offering:

⁴⁷ PED sv attan.

⁴⁸ CPD: sv atta(n) esp

⁴⁹ See detailed nn at Tha:N 174 n295 also Dh:N 62 n6.

⁵⁰ V 1:349,36 f; VA 5:1151,9-16.

⁵¹ **Kosambī J** (J 428/3:488,11 f).

⁵² On Tib version, see N P Chakravarti, *L'Udānavarga Sanskrit*, Paris, 1930:169.

⁵³ DhA 1:65,15-17 [below]; ThaA 2:144,24 f; J 428/3:489,2-15.

⁵⁴ Geiger, *Pali Grammar*, 1916 §§122, 126. The imp applies better in line b: "Let us be restrained"

⁵⁵ DhA 1.5/1:65,15-17: *mayam yamāmasei uparamāma nassāma satatam samitam maccu, santikam gacchāmāti na jananti, ye ca tattha vijānātīti ye tattha paṇḍitā mayam maccu, samīpaṃ gacchāmāti vijānāti*. It gives an alt explanation, DhA 1:66,2-3: *ettha saṅgha, majjhe yamāmase bhaṇḍan'ādīnam vuddhiyā vāyamāmāti na vijānāti*. See PED: yamati; Dh:N 62 6.

*saccena danto damasā upeto
ved'anta,gū vusita.brahma,cariyo—
kālena tamhi havyaṃ pavecche
yo brāhmaṇo puñña,pekho yajetha*

[An arhat] tamed by truth, accomplished in taming,
attained knowledge's end, lived the holy life—
upon him, at the right time, make the offering:
a brahmin seeking merit should sacrifice (to him).

(Sn 463b)

2.5.1.2 The phrase, **ved'anta,gū vusita,brahma.cariyo**, describing the arhat, has 2 parts:

- (1) **ved'anta,gū**, “gone to knowledge's end,” realized the 3 knowledges [below];
(2) *vusita,brahma.cariya*, “lived the holy life,” attained arhathood [2.5.2].

Ved'anta,gū is resolved (in the Buddhist sense) as follows:

veda + **anta,gū** (or *-gu*), “going, having gone or has gone to the end (of) ...”
veda (true knowledge) + **anta** (end) + **gū** (one who has gone; having gone).

Hence, we have **veda,gū**, “one who has mastered the Vedas; who has knowledge,”⁵⁶ which is a Vedic compound ending in *-gū* or *-gu*, “going, going to.”⁵⁷

2.5.1.3 To the brahmins, **veda** simply means “sacred or true knowledge,” but specifically refers to their oral scriptures, **the 3 Vedas** (*ti,vijjā*⁵⁸; Skt *tri,vidyā*⁵⁹), that is, the Ṛgveda, the Yajurveda and the Sāmaveda (the 4th Atharvaveda, a late work on rituals and magic, was not mentioned in the suttas). This may be said to be the beginning of some kind of “organized” religion, but it is characterized by a quest for religious understanding, and speculations about truth and reality, rather than any systematic network of doctrines and practices with a clear goal attainable by everyone, but a private and limited quest of self-born questions seeking answers in some idea of external agency or reality.

The adjective, **te,vijja**, “one with the 3 knowledges,” is used by the Buddha, naturally adapted, to refer to “one with the 3 true knowledges (of the arhat).”

The 3 knowledges are as follows:

- | | |
|---|---------------------------------------|
| (1) the superknowledge of one's own past lives | <i>pubbe.nivāsānussati,ñāṇa</i> |
| (2) the superknowledge of the karmic past of others (the divine eye) | <i>cutūpapāta,ñāṇa (dibba,cakkhu)</i> |
| (3) the direct knowledge of one's destruction of the influxes [2.2.5.4] | <i>āsava-k,khaya,ñāṇa</i> |

See especially **the Te,vijja Sutta**, “the discourse on the 3-knowledged” (D 13), a wordplay on the 3 Vedas [2.5.4.7] of the brahmins, and the 3 liberating knowledges of the arhat: SD 1.8 (2.2.2).⁶⁰

2.5.1.4 Anta,gū (*anta,gu*) = *anta,ga*,⁶¹ “having reached the end (of suffering), by crossing over beyond to the far shore, that is, nirvana (**para,gū**, Sn 539); attained true knowledge (**veda,gū**, Sn 458). He is thus “altogether perfect” in the sense that he is awakened to true reality and sees things as they really are (*yathā,bhūta*). He understands that “all” that we are, our being arises from our 6 sense-faculties and their

⁵⁶ On the word, see Saksens, “Pāli *vedagū*,” IHQ 20 1944:190-292; Norman “takes *vedagū* as the equivalent of *vedaka* ... with *k/g* alternation” (Sn:N 229 n322).

⁵⁷ See Wackernagel & Debrunner, *Altindische Grammatik* (AiGr) 2.2:471 f; also Kāśikā {Comy} ad Pāṇinī 6.4.40.

⁵⁸ See **Cūḷa Hatthi,padōpama S** (M 27,23-25), SD 40.5.

⁵⁹ Cf *trayī,vidya* or *trayī,vidyā* (Pāṇinī 4.1.8, Pat).

⁶⁰ On the 3 knowledges and the 4 influxes, see SD 5.11 (3.2.2.3).

⁶¹ Derived for √GAM, to go; ts (Skt; see SED: antaga (V 5:140,1*, cf 138,12 f). On change of *-ga* to *-gu*, see Sn:N 200 n167. For Skt meaning, see SED: antaga.

respective sense-objects, with which we project our self-constructed world. This self-constructed—hence, false—world has been deconstructed, dismantled, abandoned, for the space and light of awakening, nirvana, the unconditioned.

2.5.2 *Vusita, brahma, cariyō* [§5c = 3 §5c]

2.5.2.1 The phrase *vusita, brahma, cariyō*, fully laid out, gives the *khīṇa jāti* pericope, that is, the stock phrase for the arhat’s review knowledge for the attaining of arhathood, famously found in such ancient texts as **Alaggadūpama S** (M 22) and **the Cūḷa Taṇhā, saṅkhaya S** (M 37), thus:

1	He understands: ⁶²	<i>pajānāti</i>
2	‘Birth is destroyed,	<i>khīṇā jāti</i>
3	the holy life has been lived,	<i>vusitaṃ brahma, cariyāṃ</i>
4	what should be done is done,	<i>kataṃ karaṇīyaṃ</i>
5	there is no more of this state of being.’	<i>nāparaṃ itthattāyāti pajānāti</i>

(M 22,29.2), SD 3.13; (M 37,3.8+19.8+25.8), SD 54.9

The Sutta compound, *vusita, brahma, cariyō* appears as a phrase, ***vusitaṃ brahma, cariyāṃ***, in the past passive participle, keeping the same sense in either case. By itself, *vusita* (from √VAS, to live) may refer *actively* to a practice or conduct we have been following, like fulfilling the 3 trainings, and then attaining the path [2.5.2.2], or *passively*, as a result of some past karma, such as going through some subhuman life: “In the sufferings of an animal birth | many times have I long remained” (*dukkhamhi pi tiracchāna, yoniyā | n’ekadhā hi vusitaṃ ciraṃ mayā*, Tha 258cd).

2.5.2.2 The form ***vusitaṃ***, “has been lived,” derived from √VAS, to live, is in the past passive participle, nominative neuter singular, functioning as an adjective qualifying the noun *brahma, cariyāṃ*, “the holy life,” that is, “the holy life has been lived.”⁶³ It forms the heart of the arhat’s **review knowledge** (*paccavekkhaṇa, ñāṇa*).⁶⁴

Paccavekkhaṇa, ñāṇa, “review knowledge” or “retrospective knowledge,” refers to the recollected mental image arising during meditation concentration, or to any mental experience that has just passed, such as any dhyana (*jhāna*), or any supramundane path, or path fruition, etc.⁶⁵ Briefly, the 5 phrases of the arhat’s review knowledge are as follows:

- (1) He understands (*pajānāti*), introspect, that he has gained arhathood or some level of the path.
- (2) The truth is that he has awakened as an arhat.
- (3) As an arhat, he has completed the 3 trainings in moral virtue, concentration, wisdom,⁶⁶ he has gained that knowledge, and is now free.
- (4) His task as a monastic and practitioner in terms of Dharma and Vinaya are all done: whatever he does now is out of wisdom and compassion.
- (5) There is no more rebirth for him: he has transcended samsara.

⁶² See also M 11,17/1:67 (SD 49.2); S 22.53/3:54 (SD 29.4).

⁶³ For a grammatical analysis, see KL Dhammajoti, *Reading Buddhist Pali Texts*, 2018:132 (§8.1.1).

⁶⁴ A comy term spelt, as *paccavekkhana* in later works.

⁶⁵ For a scholastic def, see Vism 22.19-21/676; or, for a summary, see BDict: paccavekkhana-ñāṇa.

⁶⁶

2.5.3 Brahma,carya (pre-Buddhist)

2.5.3.1 As a pre-Buddhist Sanskrit term, *brahma,carya* is resolved as *brahma(n)*, “the divine, highest good, universal soul or essence” + *carya*, “conduct, practice, life.” In Vedic usage, for example, it refers to a belief in rituals relating to an abiding soul, ultimate universal essence, and some kind of mystic union with it. What this was and how this was done differed from text to text, from teacher to teacher, even within the Vedas themselves, which were (are) generally speculative about such a state.

The Vedas generally discuss *brahmacarya* as a lifestyle that is apart from the worldly society of the day. The Ṛgveda, for example, describes these *brahmacāri* (practitioners of *brahmacarya*) as knowledge-seekers who are *kesī* (long-haired) in soiled garments engaged in some kind of ritual practice, speculation or meditation. They are said to be “silent sages” (*muni*) or “ascetics” (*yati*):⁶⁷ the former suggests their devotion to silent meditation, while the latter is one living a life of moral restraint⁶⁸ (RV 10.136).

2.5.3.2 The idea of **Brahman** as universal soul or entity is more prominent and often discussed in the Upaniṣads,⁶⁹ especially the Mukhya Upaniṣads, the 10 Principal Upanishads.⁷⁰ Brahman (neuter) (not to be confused with the creator Brahmā) was conceived as Brahman (neuter), some kind of immanent deity or entity from whom one’s soul emanated.⁷¹ In this sense, the Sanskrit *brahmacarya* means conduct engaged with Brahman or seeking unification with it.

Brahmacariya, both as concept and as practice, is often found in the older strata of the Principal Upanishads. The Chāndogya Upaniṣad (8th-6th cent BCE), for example, describes *Brahmacarya* as the following practices and goals: by “sacrifice” (*yajña*), one attains Brahman; by “worship” (*iṣṭa*), one attains Ātman (the Universal Soul); by “long sacrifices” (*sattrāyaṇa*), one is saved from being (*sat*); by keeping a vow of silence (*mauna*), one meditates and understands Ātman;⁷² by keeping a vow of fasting (*anāsakāyana*), the self does not perish; by living the forest life (*araṇyāyaṇa*), one gains the “3rd heaven” from here. (ChandUp 8.5.1-4)

2.5.3.3 The Vedas and early Upanishads, in their discussions of *brahmacarya*, make no mention of the age of the *brahmacāri*,⁷³ nor any restraint on sexual activity. However, there is a clear general consensus in both specific and various Upanishads (such as the Shandilya Upanishad) and the textual or “remembered” tradition (*smṛiti*) (such as the Manusmṛiti) that the *brahmacāri* or male “student,” should abstain from the ‘release of semen.’ This rule, however, may or may not apply to the guru.

The Śatapatha Brāhmaṇa 11.5.4.16 and 11.5.4.17 states two opposing viewpoints on sexual activity, of the guru during the stage (*aśrama*) of *brahmacarya* ashrama, that is, the teacher of the “student *brahmacāri*,” one against and one as a choice.⁷⁴ Similarly, in verse 11.5.4.18, the same text states opposing views on the restraint regarding taking honey for the *brahmacāri* student.

⁶⁷ *Yati* overlaps in sense with P *yata*: both come from √YAM, to control [2.4.3].

⁶⁸ G S Ghurye, “Ascetic origins,” *Sociological Bulletin* 1,2 1952:162-184.

⁶⁹ **The Upaniṣads** (“sitting down near”) are oral teachings recorded by followers of forest seers (*ṛṣi*; P *isi*), constituting the latest parts of the Brahminical **Vedas** [2.5.1.3]. They were composed prob no earlier than the 7th cent BCE. Bond, Kunin & Murphy, *Religious Studies and Theology: An introduction*, 2003:231; W Sweet, *Approaches to Metaphysics*, 2006:231; *Ency of Anthropology*, ed H J Birx, 2005:1279. See SD 33.1b (4.3).

⁷⁰ Composed between 800 BCE to the start of the CE [https://en.wikipedia.org/wiki/Mukhya_Upanishads]. For tr, see P Olivelle, *The Early Upaniṣads*, 1998.

⁷¹ Chandogya Upanishad 3.14.4.

⁷² Also at ChandUp 8.3; as at Muṇḍaka Up 3.1.5.

⁷³ Some recent Upanishads, like the Naradaparivrajaka, do mention their age.

⁷⁴ J Eggeling, *Satapatha Brahmana* Mādhyandina School version, Oxford: Clarendon Press, 1882-1900:90.

2.5.3.4 The Sāṅḍilya Upaniṣad, one of the Minor Upanishads, includes *brahmacarya* as one of 10 restraints or abstinences (*yama*) in its very first chapter. It is defined as “refraining from sexual intercourse in all places and in all states of are mind, speech or body.”

Patañjali (2nd century BCE), author of the classical Yoga Sūtras, in its verse 2.38 states that the virtue of *brahmacarya* leads to the gain of *vīrya*,⁷⁵ a Sanskrit word variously translated as “virility” and, by Vyāsa (the traditional author of the epic Mahābhārata), as strength and capacity. Vyāsa explains that this virtue promotes other good qualities. Other ancient and medieval texts of Hinduism, however, each describe the fruits of this virtue differently.

Over time, the notion of *brahmacarya* became more complex, but basically indicating a lifestyle conducive to the pursuit of sacred knowledge and spiritual liberation.⁷⁶ As a religious practice, often including ritual cleanliness, non-violence (*ahimsā*), simple living, studies, meditation and voluntary restraints on certain foods (eating only sattvic⁷⁷ food), on intoxicants, and on sexual behaviour (often both intercourse and masturbation).⁷⁸

2.5.4 Brahma,cariya (Buddhist)

2.5.4.1 In the Buddha’s teaching, *brahma,cariya*, (neuter) (*brahma*, “highest, divine, spiritual” + *cariya*, “life, practice, conduct”), often refers to the observance of vows of bodily (including verbal) and mental restraint, especially a life inspired by the highest respect for life, simplicity (even poverty), celibacy (complete abstinence), truthful communication, and mental calm and clarity. In other words, this is both *prescriptive* and *descriptive* of **the holy life**, lived by the Buddha himself, and that of his monastic disciples, especially the arhats. [2.5.4.2]

2.5.4.2 This is **the holy life** (*brahma,cariya*) that is “good or beautiful” (*kalyāṇa*), discovered by the Buddha and declared to the world: it is “good in the beginning, good in the middle, good in the end,”⁷⁹ meaning that it comprises the training in moral virtue, mental concentration and insight wisdom, all of which bring knowledge and liberation in true awakening, like that of the Buddha himself.⁸⁰

This is the monastic life envisaged by the Buddha, exemplified by the saints of the noble sangha, and aspired to by the conventional order of renunciants, and emulated by the committed lay practitioners, even those who still enjoy sensual pleasures, guided by the spirit of the 5 precepts. This is the spiritual life that brings one to the path, and up the path to awakening itself. It leads to the end of suffering, and free-

⁷⁵ In Pali, *virīya* means “energy, effort,” and is related to the n *vīra*, “hero” (S 1:137; Sn 44, 165 not *dhīra*, 642, 1096, 1102; Tha 736).

⁷⁶ M Khandelwal, “Sexual fluids, emotions, morality,” in (eds) E Sobo & S Bell, *Celibacy, Culture, and Society: The anthropology of sexual abstinence*, 2001:157-174.

⁷⁷ Sattvic, from *sattvas*, a concept in yogic diet based on the 3 qualities (*guṇa*) in Sāṃkhya philosophy: *sattvas* (goodness, pure, essential), *rajas* (activity, energizing) and *tamas* (chaos, energy-decreasing) [S Rosen, *Food for the Soul: Vegetarianism and Yoga Traditions*, 2011:25-29]. Sattvic diet is plant-based, but incl dairy products when the cow is fed and milked appropriately [P Turner, *Food Yoga—Nourishing body, mind and soul*, 2nd ed 2013].

⁷⁸ Khandelwal, op cit; J Alter (2012), *Moral Materialism*, 2012:65-67.

⁷⁹ See eg **Sāmañña,phala S** (D 2,40/1:62), SD 8.10.

⁸⁰ V 1:12, 19; renouncing the world, study the Dharma D 1:84, 155, 2:106, 3:122 f, 211; M 1:77, 147, 193, 205, 426, 463, 492, 514, 2:38, 3:36, 116; S 1:38, 43, 87, 105, 154, 209, 2:24, 29, 120, 219, 278, 284 -*pariyosāna*, 3:83, 189, 4:51, 104, 110, 126, 136 f, 163, 253, 5:7 f, 15 f, 26 f, 54 f, 233, 262, 272, 352; A 1:50, 168, 225, 2:26, 44, 185, 3:250, 346, 4:311, 5:18, 71, 136; Sn 267, 274 (*vas’uttama*), 566, 655, 1128; Tha 1027, 1079; It 28, 48, 78, 111; Dh 155, 156, 312; J 3:396, 4:52; Pv 2.9,13; DhA 4:42 (*vas’uttamaṃ*); VbhA 504.

dom from the crowdedness of the world, for the spaciousness of heaven, and beyond to the timelessness of nirvana. This is the true life to live (*brahma.cariyaṃ vussati*) for full spiritual awakening.⁸¹

2.5.4.3 The Buddha’s “**brahmacari model**” of teaching and practice, is based on the *brahma,cariya*, which literally translates as “Brahma’s way of life,” where *brahma* (noun) refers to the supreme deity, **Brahmā**, a kind of “God” that the ancient Indians believe cares for worldly welfare; and *brahma* (adjective) means “Godly, God-like.” These are *not* theistic teachings but “bridging” ideas (via intentional language)⁸² that the Buddha uses for the benefit of brahmins and God-believers to wean their minds and hearts off dependence on any kind of God-idea or external agency, so that they are truly self-reliant.

This ingenious approach the Buddha uses is based on the practice of the “divine abodes” (***brahma,-vihāra***). Instead of seeing Brahmā as an external being, we are taught by the Buddha to cultivate those qualities—love (*mettā*), ruth (*karuṇā*), joy (*muditā*) and peace (*upekkhā*)⁸³—that define Brahmā, the “divine abodes.” When we cultivate these 4 divine abodes as our pervasive positive emotions, even starting merely with love, we have aroused **godliness** within our own being.

2.5.4.4 This is the kind of explanation and understanding that is summarized in this commentarial statement explaining the word *brahma,cariya* (brahmafaring) in **the Maṅgala Sutta** (Sn 2.4 = Khp 5),⁸⁴ thus: “***Brahma,cariya*** is either (1) the life that is divine, or (2) the life of the brahmas; it is said to be the best life” (*brahmanṃ cariyam brahmāṇam vā cariyam brahma,cariyam, seṭṭha,cariyan’ti vuttam hoti*, KhpA 151).

With such a habitual mental state, upon dying, we are reborn in the brahma-world, that is, one of the 4 dhyanic realms of the form world (*rūpa,loka*). However, better than this is, on emerging from such a state of deep meditation, we direct our calm and clear mind to seeing true reality, starting with impermanence. With this kind of practice, we are assured of attaining at least **streamwinning** in this life itself.⁸⁵

2.5.4.5 In terms of **lay practice**, especially when we have difficulties with regular meditation, we should take up this remarkable alternative spiritual practice of **brahmafaring**, that is, starting with the habitual cultivation of lovingkindness. Based on this divine abode, we gradually cultivate the other abodes: compassion, joy and equanimity.⁸⁶

Even without attaining deep samadhi, but with some level of radiant calm and joy, we can still direct our mind to the perception of impermanence, or build up some mindfulness of the breath.⁸⁷ Even without the attaining of any dhyana, but tempered with consistent moral virtue and a proper level of mindfulness mentioned, we will gain the path in this life itself as stated [2.5.4.4].

2.5.4.6 On a practical higher level (in terms of mental cultivation), *brahmacariya* refers to **celibacy**—the total abstinence of any kind of sexual activity—that is drawing all our mental energies away from sensual pleasure and directing them towards mindfulness and mental concentration. This is the life of the true renunciants. Yet, even as lay practitioners, we may, if we are willing and able, upgrade the 3rd of our 5 precepts, that of abstinence from sexual misconduct (*kāmesu micchā,cārā veramaṇī*) to total abstinence from

⁸¹ *Brahmacariyaṃ vussati*, to live the religious life: A 1:115 (cf *brahma,cariyaṃ vusitaṃ*: PED sv Arahant II. A); *brahma,cariyassa kevalī*, fully committed to a holy life A 1:162; *brahma,cariyaṃ santānetum*, to perpetuate the holy life A 3:90; DhA 1:119.

⁸² On “intentional language,” see SD 26.11 (6.5); Dh 97 SD 10.6 esp (5).

⁸³ Traditionally translated as lovingkindness, compassion, altruistic joy and equanimity respectively.

⁸⁴ Sn 2.4/258*-269*/46 f = Khp 5/2 f.

⁸⁵ See eg (**Anicca**) **Cakkhu S** (S 25.1), SD 16.7.

⁸⁶ On the 4 divine abodes, see **Bvrahma,vihāra**, SD 38.5.

⁸⁷ See **Ānāpānā.sati S** (M 118), SD 7.13.

any kind of sex (*abrahma, cariyā veramaṇī*),⁸⁸ and live accordingly, either as periodic observance (say, on precept days), during retreats, or even as a regular practice (together with sutta study and meditation).⁸⁹

In the early texts—such as **the Cūḷa Hatthi, padōpama Sutta** (M 27)—celibate brahmafaring is described thus: “Having abandoned incelibacy, he lives a celibate life, living apart, refraining from coupling [from sexual intercourse], the way of the village.”⁹⁰ In this Sutta, too, the Buddha mentions certain brahmins who live for 48 years (4 cycles), mastering sacred texts, keeping “virginal celibacy” (*komariya brahmacāriya*). In other words, they live like Brahmā himself; for, such high gods of the dhyana realms are without a physical body, and thus have neither the desire nor need for sensual pleasures. For Buddhists, the purpose of such a life is to cultivate the mind to directly see into true reality.⁹¹

2.5.4.7 The practice of **celibacy** (*brahma, cariya*) in our spiritual life, whether as lay practitioners or as monastic renunciants, is in significant ways, an emulation of the ancient idea of **Brahmā**, the highest of the ancient gods, living a sense-free and sex-free life of love, ruth, joy and peace—the 4 divine abodes (*brahma, vihāra*). This celibate spirituality of Brahmā is well described in **the Te, vijja Sutta** (D 13).⁹²

The Sutta describes **Brahmā** as not having a wife, that is, neither enjoying sexual pleasures nor procreating (as do the brahmins who claim to embody him on earth!). Brahmā is *without, hate, ill will or a defiled heart*, and has *self-mastery* (in a samsaric sense). It is by cultivating **the 4 divine abodes** [2.5.4.5] that one here and now attains the state of Brahmā-like or God-like—described as being in “companionship with Brahmā” (*brahmā, saḥavyatā*).⁹³

2.5.5 Dhammena

2.5.5.1 The adverb **dhammena** (instrumental), “by the Dharma,” means “in truth, truly, rightly.” The Commentaries take it as a modifier in the phrase, **dhammena so brahma, vādaṃ vadeyya**, literally, “that (person) would speak the *brahma*-word.” *Vadeyya* is the 3rd person singular optative of *vadati*, “he says,” and means, “he would say or might say.”⁹⁴

In fact, the Commentaries explain this sentence to mean that one (the arhat) can rightly, by way of the Dharma, say, “I am a (true) brahmin” (*brāhmaṇo ahaṇ’ti etaṃ vādaṃ dhammena (nayena) vadeyya*).⁹⁵

2.5.5.2 The arhat is **the true brahmin**, in the sense of “**having lived the holy life**” (*vusita, brahma, cariyā*, §8c = 3 §5c), that is, “having lived the life of the path of holy life” (*magga, brahmacariyassa vusitattā*, UA 55,4 f); more precisely, “by having lived the fourfold path of the holy life” (*catu. magga, brahma, cariyassa vusitattā*, VA 958,11). “Path” (*magga*) here refers both to the noble eightfold path as well as the attainments of streamwinning, once-returning, non-returning and arhathood (cumulatively). This is simply saying that in arhathood lies all the other 3 paths.

⁸⁸ The opp or breach of this precept is called *abrahmacariya*, “incelibacy, unchastity,” which is immoral when one has actually taken the vow for celibacy (D 1:4; M 1:514; Sn 396; KhpA 26).

⁸⁹ **Study and meditation** should be skillfully wedded together. While studying the suttas, one may read them reflectively for inspiring oneself with joy and peace; or, having emerged from meditation, with a calm and joyful mind, we reflect on the suttas. When done in the right spirit, this is a way of “silent listening to the suttas.”

⁹⁰ M 27,13(3)/1:179 (SD 40a.5).

⁹¹ **Doṇa Brāhmaṇa S** (A 5.192/3:224), SD 36.14; Sn. 289.

⁹² See D 13,76-79/1:250-252 (SD 1.8).

⁹³ See **Te, vijja S** (D 13,31/1:247), SD 1.8. On Brahmā’s “conversion” to Buddhism, see SD 12.2(2). On the brahmins’ rejection of Brahmā, see SD 49.8b (9.2.2.3).

⁹⁴ On the optative, see Dhammajoti, *Reading Buddhist Pāli Texts*, 2018:122-125 (§7.4.5).

⁹⁵ VA 958, 12 f = UA 55,5 f: UA adds *nayena*, “by way of; reasonably”; here tr as “in terms of Dharma” (*dhammena nayena*).

2.5.5.3 We can also read the verse as a whole, using the correlative *yo ... so* construction. In this case, **yo** [§8a = 3 §5a] means “just as ... (or, whoever ...)” and **so** [§8d = 3 §5d] then reads “even so ... (or, that one or person ...),” or some similar structure. We would then see the meaning of the whole verse as follows:

A true brahmin is one who has abandoned all bad (of body, speech and mind). He is not attached to rituals or vows; free from all karmic “bitterness,” that is, greed, hate and delusion; refined in deed and speech. He has understood all that needs to be understood to be free from suffering. Hence, whatever he speaks is in keeping to true reality. Even when he is still in this world, he does not measure himself against others; in other words, his wisdom inspires compassion (kindness to other), which, brings us wisdom, too. He is, of course, the Buddha, or any of his arhats.

2.6 BRAHMA, VĀDAṀ (§8d = 3 §5d)

2.6.1 The perfect speech

2.6.1.1 The Sanskrit-English Dictionary defines **brahmavādin** as “discoursing on sacred texts, a defender or expounder of the Vedas; ... one who asserts that all things are to be identified with Brahmā (sic); a Vedantin” (SED 739 f). The Buddha’s wordplay on all these senses is evident; meaning “the perfect or highest speech” or “supreme word” (the truth of awakening), as in *brahma, cariya* [2.5.4], *brahma, jāla*,⁹⁶ *brahma, daṇḍa*⁹⁷ etc.

The “true brahmin,” that is the arhat (such as the Buddha), is one who speaks **the “supreme speech”** (*brahma, vādaṀ*) or “the perfect speech.” The Buddha is using a vocabulary very familiar to the brahmin, who believes in the idea of Brahman (neuter),⁹⁸ some kind of universal and eternal Soul, Godhead or essence.

This “supreme speech” is, of course, **the Buddha Dharma**, beginning with the 3 trainings [2.5.2.2] which, when properly undertaken brings us to the path of awakening, on which we progress from stream-winning to arhatness, that is, attaining nirvana itself. This is the speech that is neither mere prayer nor authoritative dogma, but the direct vision of true reality that we can and must realize for ourself, just as we must each breathe in and out, and feel the peace and joy with its stillness and focus.

2.6.1.2 The Buddha’s teaching is described as “**the perfect speech**” or “supreme word” (*brahma, vāda*) in at least 2 remarkable ways. The first remarkable quality of the Buddha’s “perfect speech” is that, when we readily hear it, our past good karma will work to prime us into seeing directly into our own mind and understanding it in terms of true reality.

The Buddha, as it were, invites us to leave the prison or mire of our old self, flooded with lust, hate, views and ignorance. This is the “highest renunciation,” in the sense that we abandon the fetters that hold us back in samsaric existence. One of the most dramatic examples of the working of the Buddha’s perfect speech is when he simply tells Aṅgulimāla, the serial killer, to stop killing and be free! And Aṅgulimāla does just that!⁹⁹

2.6.1.3 The 2nd case of the Buddha’s perfect speech is happening *right now* as we read this passage, this sutta. It was taught by the Buddha or one of his disciples, an arhat or a saint of the path. These teachings have been perfectly preserved in the “programme language” of the suttas, the oral tradition of early

⁹⁶ On *brahma, jāla*, see SD 38.5 (1.1.1).

⁹⁷ On *brahma, daṇḍa*, see **Mahā, parinibbāna S** (D 16,6.4/2:154) n, SD 9; (**Dvi, lakkaṇa**) **Channa S** (S 22.90,) SD 56.5.

⁹⁸ U:M 14 n27 with scholarly refs.

⁹⁹ M 86,6/2:99 f + SD 5.11 (3.2.1).

Buddhism. This sutta programme language works best when we read deeper into the texts, in between the lines, and we free our mind of distracting views and thoughts.

Then, we are ready for “right listening,” to hear the Buddha or a saint teaching to us as the audience. We not only *read* the sutta, but also hear it. We start with a bit of understanding, and with that seed we cultivate inner peace and joy, which nourish the seedling into a growing sprout. Before long, we see a tree, the Bodhi tree, and the path leading to it. The Buddha’s perfect speech is our guide in this inner quest for self-awakening.

2.7 Ussāda (§8e = 3 §5e)

2.7.1 Brahminical arrogance

2.7.1.1 The unnamed brahmin who visits the Buddha is unnamed—this is the 1st clear sign of an ominous visit, one that is either to sneer at the Buddha or to challenge him. Next, we are told that the Buddha has been sitting in meditation for 7 days, and just emerged from his samadhi. We must assume that he is still sitting. Despite the brahmin greeting the Buddha, he remains standing while talking with the Buddha. This is not a polite gesture by the brahmin, but suggests some disrespect, even contempt, from him.

We are only told of his strange habit of saying “Huh! Huh!” (*hum*). The Udāna Commentary tells us that he was “stiff and arrogant about (seeing) auspicious sights,” (UA 1:52, 54); while the Vinaya Commentary adds that he was also in the habit of walking about and uttering *hum hum* out of conceit and anger (VA 957) [1.2.3.1].

All this is sufficient evidence to suggest that the brahmin does not visit the Buddha to learn the Buddha Dharma. In fact, his question is to know what the Buddha knows about brahmins [§6 = 3 §3]. Clearly, then, this brahmin is “full of himself” (*ussada*). This is well hinted in the Buddha’s reply to him [2.7.1.2].

2.7.1.2 Although the brahmin’s attitude is dark, his opportunity of meeting the Buddha so early in the ministry suggests he has some very good karmic link with the Buddha. Despite the brahmin’s not so reverent disposition, the Buddha replies to his question with great decorum, with a 5-line stanza.

The stanza defines a brahmin, not in terms of social or religious status, but by way of his worthy conduct, more fully reflected in, for example, **the Vāseṭṭha Sutta** (M 98 = Sn 3.9).¹⁰⁰ As part of his answer and teaching to the brahmin, the Buddha adds 23 clear references to the virtues of “not muttering *huh*” (*nihuhuko*) [§8b = 3 §5b; 2.3] and that “for him, there is no arrogance [bloating] at all in the world” (*yas s’ussadā n’atthi kuhiñci loke*) [§8ae = 3 §5ae; 2.3].

2.7.2 Meanings of *ussada*

2.7.2.1 The word *ussāda* has the following meanings in Pali usage:¹⁰¹

- (1) (literal) a swelling, bloating, protuberance;
- (2) (figurative) prominence, abundance (of bad qualities), arrogance, haughtiness;¹⁰²
- (3) a swelling or protuberance on the body of the great man (*mahā, purisa*), of which there are 7;
- (4) a supplement (to the 8 major hells), or supplementary hells (of which there are 16);
- (5) (a) (m) abundance, crowd (especially as a suffix); (b) (adj) abundant, full.

¹⁰⁰ M 98/2:196 = Sn 3.9/36/p115-123 (Sn 596-656), SD 37.1. See §11.4b = Sn 624b = Dh 400b, where the word *anussadam* (opp of *ussada*) occurs.

¹⁰¹ For details and refs: CPD *ussada*.

¹⁰² VA 985 ad V 1:3,9 = U 3,24* (UA 55,8) = Sn 783 (SnA 521,18; Nm 72:11-19) [Sn:N 105, “haughtiness”], 920 (Nm 354,5-11); Nett 150,9.

As used in **the Humhuṅka Sutta** [§8e], **ussada** means “being puffed up, arrogance” [2.7.2.1(2)]. It is the noun from the verb *ussīdati*, “to raise (oneself) up, to bloat up,” “prominence, abundance (of bad qualities), bloating (of self), arrogance, haughtiness.” The Commentaries speak of sets of the 5 kinds and the 7 kinds of bloating of self.

2.7.2.2 The 2 sets of bloating are as follows:

(1) The 5 kinds of bloating or excesses (*pañca ussada*) are rooted (1) in lust (*rāg'ussada*), (2) in hate (*dos'ussada*), (3) in delusion (*moh'ussada*), (4) in conceit (*mān'ussada*), and (5) in views (*diṭṭh'ussada*).¹⁰³

(2) The 7 kinds of bloating (*satt'ussada*) is ancient since it occurs in **the Mahā Niddesa** (Nm 72,11-19 ad Sn 783), where the “bloating that is karma” (*kamm'ussada*) replaces “the bloating that is misconduct” (*duccarita,ussada*). The set of 7 are the bloating rooted in (1) lust (*rāg'ussada*), (2) in hate (*dos'ussada*), (3) in delusion (*moh'ussada*), (4) in conceit (*mān'ussada*), (5) in views (*diṭṭh'ussada*); (6) in defilements (*kiles'-ussada*), and (7) in karma (*kamm'ussada*).¹⁰⁴

2.7.2.3 This term *ussada* (Skt *utsada*) seemed to have posed some difficulties for the Chinese translator of the Arthapada Sūtra¹⁰⁵ (Skt version of the Aṭṭhaka, vaggā of the Sutta Nipāta).¹⁰⁶

3 The talk on the goatherd banyan

SD 58.6(3)

Aja, pāla Kathā

The Talk on the Goatherd (Banyan) | Mv 1.2 (1:2,28-3,10)
The *humhuṅka* brahmin (on overcoming conceit)

1 Then, the Blessed One, [¹⁰⁷] having emerged from that samadhi at the end of 7 days, (departing) from Bodhi tree, approached **the goatherd banyan**.¹⁰⁸ Having approached, he sat down cross-legged in a single posture for 7 days at the foot of the goatherd banyan experiencing the bliss of freedom. |1.2.1|

2 Then, a certain brahmin of the nature of uttering the sound *hum*,¹⁰⁹ approached the Blessed One. Having approached, he exchanged friendly words and cordial greetings. When the friendly greetings were concluded, he stood at one side.

3 Standing at one side, the brahmin **[3]** said this to the Blessed One:

¹⁰³ VA 958,14-16 = U 3,24* (UA 55,9) = Sn 783 (*yassa khīṇāsavassa rāgādayo satta ~ā kuhiñci loke n'atthi*), SnA 521,18. SnA 467,24 (ad Sn 624) explains *taṇhā,ussad'ābhāvena anussadam*: see Sn 624. See also Sn:N 268 n515.

¹⁰⁴ Nm 72,11-19 = SnA 425,29 f lists 7 ~ā, with *kiles'ussada* + *kamm'ussada* to the 5 mentioned.

¹⁰⁵ Bapat, *Arthapada Sutra* 2 (1951:124 n17) [tr of 義足經 *yì zú jīng*], tr Chin 增識 *zēng shí* (T4.198.184b23; his Chin is wrong) as “protuberances,” which corresponds to *ussada* at Sn 515d 624b 783d 855b 920d. Citing Bapat, Norman (Sn:N 268 n515) notes, “this presumably shows a confusion with the *satta ussadā* or ‘7 convexes’ of the great man (*mahā, purisa*)” [**Lakkhaṇa S** (D 30,1.13.3/3:151,15), SD 36.9]. Norman is mistaken here, since *ussada* in Sn (as here in U 1.4) are all used figuratively [2.7.2.1]. See foll n.

¹⁰⁶ T3.190.834a26. There are 5 occurrences of *ussada* in Sn [prec n]. Levman notes that in Chin Arthapada Sūtra (tr of Sn Aṭṭhakavagga) **783d** reads *yass'ussadā n'atthi* (“he has no haughtiness ...”), where Chin uses the character 著 (*zhù*, “attachment”) T4.198.177c10; and **920d** *ussadam bhikkhu na kareyya kuhiñci* (“a monk would not be haughty about anything”), where Chin has 增識 (*zēng shí*, “increased consciousness”), T4.198.184b23. Further on the difficulties about this term, see Levman 2014:222-226.

¹⁰⁷ Here, U 1.4 [below] inserts “having just awakened” (*paṭhamābhisambuddho*). On the term, see SD 55.8 (1.1.2).

¹⁰⁸ *Aja, pāla, nigrodho*. A tree near the Bodhi tree for various occasions in the Buddha’s life. See (1.2.2).

¹⁰⁹ On the humhuṅka brahmin, see (1.2.3).

“To what extent, master Gotama, is one a **brahmin**, and furthermore, what are the conditions making one a brahmin?” |1.2.2 |

4 Then, the Blessed One, having understood the significance, on the occasion, uttered this udana [inspired utterance]:

<p>5¹¹⁰ <i>yo brāhmaṇo bāhita,papa,dhammo</i>¹¹¹ <i>nihuhuṅko</i>¹¹² <i>nikasāvo</i>¹¹³ <i>yat’atto</i>¹¹⁴ <i>ved’anta,gū</i>¹¹⁵ <i>vusita,brahma,cariyo dhammena</i>¹¹⁶ <i>so brāhmaṇo brahma,vādam</i>¹¹⁷ <i>vadeyya</i> <i>yass’ussadā</i>¹¹⁸ <i>n’atthi kuhiñci loke’ti</i></p>	<p>Whoever keeps out bad states is a brahmin, not muttering <i>huh</i> [<i>huṃ</i>], stain-free, self-restrained, attained knowledge’s end, who has, in truth, lived the holy life— that brahmin would speak the supreme speech. For him, there is no arrogance at all in the world.</p>
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— *aja.pāla,kathā niṭṭhitā* —

Humhuṅka Sutta

The Humṃ Humṃ Discourse

U 1.4

1 Thus have I heard.

The Buddha’s 7-day meditation

2 At one time, the Blessed One, having just awakened,¹¹⁹ was staying at the foot of the goatherd banyan tree,¹²⁰ on the bank of the Nerañjarā, at Uruvelā.¹²¹

3 Now at that time, the Blessed One had been sitting for 7 days in a single cross-legged posture, experiencing the bliss of freedom.¹²²

4 Then, the Blessed One, with the passing of the 7 days, emerged from that samadhi.

¹¹⁰ This verse, practically identical with §8) is qu at Nett 150: [2.1].

¹¹¹ See (2.2).

¹¹² See (2.3).

¹¹³ See (2.4).

¹¹⁴ *Yat’atto*, see (2.4.3).

¹¹⁵ *Ved’anta,gū vusita.brahma,cariyo* recurs at Sn 463b. See (2.5).

¹¹⁶ *Dhammena*, see (2.5.4).

¹¹⁷ See (2.6).

¹¹⁸ *Ussada* (from *ussīdati*, “to raise (oneself) up”), “prominence, abundance (of bad qualities), arrogance, haughtiness.” See (2.7).

¹¹⁹ Or, “just after the (great) awakening” or “just after he had fully self-awakened,” *paṭhamābhisambuddho*; omitted from the V account Mv 1.2 [3]. On the term, see SD 55.8 (1.1.2).

¹²⁰ *Aja.pāla nigrodha*. A tree near the Bodhi tree for various occasions in the Buddha’s life. See (1.2.2).

¹²¹ *Ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tire ajapāla,nigrodhe paṭhamābhisambuddho*.

¹²² Be V *vimutti,sukha,paṭisaṃvedī*; Ee Se *vimutti,sukhaṃ paṭisaṃvedī*. Cf U 1.

The brahmin's visit

5 Then, a certain brahmin of the nature of saying “Huh! Huh!” [*hum*]¹²³ approached the Blessed One, and having approached, exchanged friendly words and cordial greetings. When the friendly greetings were concluded, he then stood at one side.

6 Standing thus at one side,¹²⁴ that brahmin said this to the Blessed One:

“To what extent, master Gotama, is one a **brahmin**, and furthermore, what are the conditions making one a brahmin?”¹²⁵

The Buddha on brahminhood

7 Then, the Blessed One, having understood the significance, on the occasion, uttered this udana [inspired utterance]:¹²⁶

8¹²⁷ *yo brāhmaṇo bāhita, papa, dhammo*¹²⁸
*nihuhuṅko*¹²⁹ *nikkasāvo*¹³⁰ *yat'atto*¹³¹
*ved'anta, gū*¹³² *vusita, brahma, cariyō dhammena*¹³³
*so brāhmaṇo*¹³⁴ *brahma, vādam*¹³⁵ *vadeyya*

*yass'ussadā*¹³⁶ *n'atthi kuhiñci loke'ti*

Whoever keeps out bad states is a brahmin, not muttering *huh* [*hum*], stain-free, self-restrained, attained knowledge's end, lived the holy life—that brahmin would, in truth, speak the supreme speech.

For him, there is no arrogance [bloating] at all in the world.

— evaṃ —

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¹²³ Be Se *hum, huṅka, jātiko*; Ce Ee V *hu, huṅka, jātiko*; but V (PTS) has *huhumka, jātiko*. See V:H 4:3 n3, U:W 3 n1, & esp JPTS 1897-1901: 42. On *hum* meaning disapproval, see Vism 3.53/96 (but no brahmin is mentioned), 3.89/105 (said to be the waking sound of one of lustful temperament), Vimati, vinodanī Tīkā:Be 2:85; on meaning either approval or acceptance, VvA 77. Masefield also notes: “whilst on *humhuṅka* meaning one uttering the sound *hum hum*, cp the mantra *Om maṇi padme hum*” (UA:M 13 n18). A similar episode is found at Mvst 3:325. See (1.2.3).

¹²⁴ *Ekam antaṃ ṭhito*. Note the complex repetition of the cognates in the last 3 sentences: 1st the finite foll by the absolute: *upasaṅkami upasaṅkavitvā ...*; then, the finite followed by the future pass part: *sammodi sammodaniyam ...*; and lastly, the adv and past part: *ekam antaṃ aṭṭhāsi, ekam antaṃ ṭhito ...*. This complex internal repetition is characteristic of the prose section, and “goes a long way to define the rhythm of the prose” (U:Ā 21 2008 n19).

¹²⁵ Foll Be Se V UA *brāhmaṇa, karaṇā*; Ce Ee *brāhmaṇa, kārakā*.

¹²⁶ *Atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi*.

¹²⁷ This verse, practically identical with 3(5) is qu at Nett 150: [2.1].

¹²⁸ See (2.2).

¹²⁹ Be Se *nihumuṅko*; Ee *nihuhuṅko* (corrected from *nīhuhuṅko*); V *nihuhuṅko*; Nett *nihumuṅko*. See (2.3).

¹³⁰ *Nikkasāvo*. V *nikāsavo* U:l (125 n6) seems to have taken this as *nirāsavo*, perhaps foll the verse at Mvst 3:325. See (2.4).

¹³¹ *Yat'atto*, see (2.4.3).

¹³² *Ved'anta, gū vusita, brahma, cariyō* recurs at Sn 463b. See (2.5).

¹³³ *Dhammena*, see (2.5.4).

¹³⁴ Ee V Nett 150,8 UA 1:54,26 so; Be Se omit. U:M 13 n22 misreads *brāhmaṇo* at §8a for this here.

¹³⁵ *Brahma, vādam*, “the perfect speech” [§2.6].

¹³⁶ *Ussada* (from *ussīdati*, “to raise (oneself) up”), “prominence, abundance (of bad qualities), arrogance, haughtiness” (v 1:3,9 = u 3,24* (UA 55.9) = Sn 783 (SnA 521,18; Nm 72:11-19) [Sn:N 105, “haughtiness”], 920 (Nm 354,5-11); Nett 150,9. See (2.7).