THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

1. The Book with Verses (1. Sagāthāvaggo)

7. Connected Discourses with Brahmins (7. Brāhmaṇasaṃyuttaṃ)

[SN 7.1-22, PTS 1.160-1.184]



3. The Collection of the Connected Discourses

1. The Book with Verses

7. Connected Discourses with Brahmins

1. The Chapter on the Worthy Ones

1. The Discourse on Dhanañjānī

187. Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time a brahmin woman named Dhanañjānī, wife of a certain brahmin of the Bhāradvāja clan, had faith in the Buddha, the Teaching, and the Community. Then the brahmin woman Dhanañjānī, while serving food to the brahmin of the Bhāradvāja clan, having stumbled, uttered an inspired utterance three times -

> "Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One;
> Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One;
> Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One."

When this was said, the brahmin of the Bhāradvāja clan said this to the brahmin woman Dhanañjānī - "Even thus this outcast woman keeps praising that shaveling ascetic on any and every instance. Now, outcast woman, I will refute that teacher of yours." "I do not see anyone, brahmin, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who could refute that Blessed One, the Worthy One, the Perfectly Enlightened One. But you, brahmin, go; having gone you will find out."

Then the brahmin of the Bhāradvāja clan, angry and displeased, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin of the Bhāradvāja clan addressed the Blessed One in verse -

> “By slaying what does one sleep happily? By slaying what does one not sorrow?
> The killing of which one thing do you approve, Gotama?”
>
> [The Blessed One:] “By slaying anger one sleeps happily. By slaying anger one does not sorrow.
> The killing of anger with its poisonous root and sweet tip, O brahmin,
> Do the noble ones praise, for by slaying that, one does not sorrow."

When this was said, the brahmin of the Bhāradvāja clan said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with good eyesight might see visible forms; so too, the Teaching has been

made clear by Master Gotama in many ways. I, venerable sir, go for refuge to the Blessed One Gotama, to the Teaching, and to the Community of monks. May I receive the going forth under Master Gotama, may I receive the full ordination."

The brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Bhāradvāja soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the venerable Bhāradvāja became one of the Worthy Ones.

2. The Discourse on Reviling

188. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. The brahmin Akkosaka Bhāradvāja heard - "A brahmin of the Bhāradvāja clan, it seems, has gone forth from the home life into homelessness in the presence of the ascetic Gotama" - angry and displeased, he approached the Blessed One; having approached, he reviles and abuses the Blessed One with vulgar and harsh speech.

When this was said, the Blessed One said this to the brahmin Akkosaka Bhāradvāja - "What do you think, brahmin, do friends and colleagues, relatives and blood-relations, guests come to you?" "Sometimes, Master Gotama, friends and colleagues, relatives and blood-relations, guests come to me." "What do you think, brahmin, do you offer them solid food or soft food or delicacies?" "Sometimes I offer them, Master Gotama, solid food or soft food or delicacies." "But if, brahmin, they do not accept it, to whom does it belong?" "If they, Master Gotama, do not accept it, it belongs to us only.""So too, brahmin, that by which you revile us who do not revile, irritate us who do not irritate, quarrel with us who do not quarrel, that we do not accept from you. It belongs to you only, brahmin; it belongs to you only, brahmin."

"Whoever, brahmin, reviles back one who reviles, irritates back one who irritates, quarrels back with one who quarrels, this is called, brahmin, eating together, exchanging. We neither eat together with you nor exchange with you.It belongs to you only, brahmin; it belongs to you only, brahmin." "The assembly including the king knows Master Gotama thus - 'The ascetic Gotama is a Worthy One.' And yet Master Gotama becomes angry."

> "From where would wrath come to one without wrath, to one tamed, living righteously;
> To one completely liberated through final knowledge, to one at peace, to such a one.
>
> "For that very one it is worse, who becomes angry in return at one who is angry;
> Not becoming angry in return at one who is angry, one wins a battle hard to win.

"One practises for the welfare of both, of oneself and of the other;
Knowing the other to be enraged, one who is mindful becomes calm.

"Of both who are being healed, of oneself and of the other;
People think 'he is a fool' - those who are unskilled in the Teaching."

When this was said, the brahmin Akkosakabhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May I, venerable sir, receive the going forth under Master Gotama, may I receive the full ordination."

The brahmin Akkosakabhāradvāja received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Akkosakabhāradvāja soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the venerable Bhāradvāja became one of the Worthy Ones.

3. The Discourse on Asurindaka

189. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. The brahmin Asurindaka Bhāradvāja heard - "A brahmin of the Bhāradvāja clan, it seems, has gone forth from the home life into homelessness in the presence of the ascetic Gotama" - angry and displeased, he approached the Blessed One; having approached, he reviles and abuses the Blessed One with vulgar and harsh speech. When this was said, the Blessed One remained silent. Then the brahmin Asurindaka Bhāradvāja said this to the Blessed One:"You are defeated, ascetic, you are defeated, ascetic!"

"The fool imagines it is victory, speaking harshly with speech;
But that is victory for him, the forbearance of one who understands.

"For that very one it is worse, who becomes angry in return at one who is angry;
Not becoming angry in return at one who is angry, one wins a battle hard to win.

"One practises for the welfare of both, of oneself and of the other;
Knowing the other to be enraged, one who is mindful becomes calm.

"Of both who are being healed, of oneself and of the other;
People think 'he is a fool' - those who are unskilled in the Teaching."

When this was said, the brahmin Asurindaka Bhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. he directly knew. And the venerable Bhāradvāja became one of the Worthy Ones.

4. The Discourse on Bilaṅgika

190. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. The brahmin Bilaṅgika Bhāradvāja heard - "A brahmin of the Bhāradvāja clan, it seems, has gone forth from the home life into homelessness in the presence of the ascetic Gotama" - angry and displeased, he approached the Blessed One; having approached, he stood to one side in silence. Then the Blessed One, having known with his mind the reflection in the mind of the brahmin Bilaṅgika Bhāradvāja, addressed the brahmin Bilaṅgika Bhāradvāja in verse -

> "Whoever wrongs a man who is innocent,
> A pure person without blemish;
> The evil returns to that very fool,
> Like subtle dust thrown against the wind."

When this was said, the brahmin Bilaṅgika Bhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. he directly knew. And the venerable Bhāradvāja became one of the Worthy Ones.

5. The Discourse on Ahiṃsaka

191. At Sāvatthī. Then the brahmin Ahiṃsaka Bhāradvāja approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side.Seated to one side, the brahmin Ahiṃsaka Bhāradvāja said this to the Blessed One: "I am Harmless, Master Gotama, I am Harmless, Master Gotama."

> "If your name were true to its meaning, you would indeed be harmless;
> But one who does not harm by body, by speech, and by mind;
> He indeed is harmless, who does not injure another."

When this was said, the brahmin Ahiṃsaka Bhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. he directly knew. And the venerable Ahiṃsaka Bhāradvāja became one of the Worthy Ones."

6. The Discourse on Matted Hair

192. At Sāvatthī. Then the brahmin Jaṭā Bhāradvāja approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One.Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Jaṭā Bhāradvāja addressed the Blessed One in verse -

> "Inner tangle, outer tangle, the generation is entangled in a tangle;
> This I ask you, Gotama, who can disentangle this tangle?"

> "A wise man established in morality, developing the mind and wisdom;
> An ardent and prudent monk, he can disentangle this tangle.

> "Those for whom lust and hate and ignorance have faded away;
> Those who have eliminated the mental corruptions, the Worthy Ones, for them the tangle is disentangled.

> "Where mentality and materiality entirely cease;
> Impingement and perception of material form, here this tangle is cut off."

When this was said, Jaṭā Bhāradvāja said this to the Blessed One:"Excellent, Master Gotama! Etc. And the venerable Bhāradvāja became one of the Worthy Ones."

7. The Discourse as Simple Version

193. At Sāvatthī. Then the brahmin Suddhika Bhāradvāja approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side.Seated to one side, the brahmin Suddhika Bhāradvāja addressed the Blessed One in verse in his presence -

> "No brahmin is purified by anyone in the world, even one who is moral and practises an austere ascetic life;
> One accomplished in true knowledge and conduct, he is purified, not other people of different kinds."
>
> "Even though muttering much prattle, one is not a brahmin by birth;
> Inwardly full of rubbish, mentally defiled, dependent on scheming.
>
> "Whether a warrior, a brahmin, a merchant, a worker, an outcast, or a refuse-remover;
> Putting forth strenuous energy, resolute, always of firm effort;
> He attains the supreme purity - thus know, brahmin."

When this was said, the brahmin Suddhika Bhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. And the venerable Bhāradvāja became one of the Worthy Ones."

8. The Discourse on Aggika

194. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the brahmin Aggikabhāradvāja had milk-rice with ghee prepared - "I will make an offering to the fire, I will attend to the fire-sacrifice."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Walking for almsfood successively in Rājagaha, he approached the dwelling of the brahmin Aggikabhāradvāja; having approached, he stood to one side. The brahmin Aggikabhāradvāja saw the Blessed One standing for almsfood. Having seen him, he addressed the Blessed One in verse -

> "One accomplished in the three knowledges, of pure birth, learned in many things;
> One accomplished in true knowledge and conduct, he should eat this excellent milk-rice."
>
> "Even though muttering much prattle, one is not a brahmin by birth;
> Inwardly full of rubbish, mentally defiled, surrounded by scheming.
>
> "He who knows past lives, and sees heaven and the realms of misery;
> And also has attained the elimination of birth, the sage accomplished through direct knowledge.

"By these three true knowledges, one becomes a possessor of the threefold true knowledge, a brahmin;
One accomplished in true knowledge and conduct, he should eat this excellent milk-rice."

"Let Master Gotama eat. You are a brahmin."

"What is gained by reciting verses is not to be eaten by me,
Brahmin, this is not the principle for those who see clearly;
The Buddhas reject what is gained by reciting verses,
Brahmin, when the Teaching exists, this is the way of living.

"With other food and drink serve the complete one, the great sage,
One who has eliminated the mental corruptions, in whom remorse is stilled;
Attend upon him with food and drink,
For that is the field for one seeking merit."

When this was said, the brahmin Aggikabhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. And the venerable Aggikabhāradvāja became one of the Worthy Ones."

9. The Discourse on Sundarika

195. On one occasion the Blessed One was dwelling among the Kosalans on the bank of the river Sundarikā. Now at that time the brahmin Sundarikabhāradvāja was making an offering to the fire on the bank of the river Sundarikā, attending to the fire-sacrifice. Then the brahmin Sundarikabhāradvāja, having made an offering to the fire, having attended to the fire-sacrifice, having risen from his seat, surveyed all around the four directions - "Who indeed might eat this remainder of the oblation?" The brahmin Sundarikabhāradvāja saw the Blessed One seated at the foot of a certain tree, wrapped up to the head. Having seen him, having taken the remainder of the oblation in his left hand, having taken the water-pitcher in his right hand, he approached the Blessed One. Then the Blessed One uncovered his head at the sound of the brahmin Sundarikabhāradvāja's footsteps. Then the brahmin Sundarikabhāradvāja thought "This person is shaven-headed, this person is a shaveling," and wished to turn back from that very place. Then this occurred to the brahmin Sundarikabhāradvāja - "Some brahmins here are also shaven-headed; what if I were to approach him and ask about his birth."

Then the brahmin Sundarikabhāradvāja approached the Blessed One; having approached, he said this to the Blessed One: "What is your birth?"

"Do not ask about birth, but ask about conduct,
From wood indeed fire is born;
Even one of low family, a sage with resolution,
Becomes a thoroughbred, restrained by shame.

"Tamed by truth, endowed with self-control,
One who has reached the end of knowledge, who has lived the holy life;
One who has prepared a sacrifice should invite him,
In due time he makes an offering to one worthy of offerings."

"Surely this is well-sacrificed, well-offered by me,
That I have seen such a master of knowledge;
For through not seeing those like you,
Other people eat the remainder of the oblation."

"Let Master Gotama eat. You are a brahmin."

"What is gained by reciting verses is not to be eaten by me,
Brahmin, this is not the principle for those who see clearly;
The Buddhas reject what is gained by reciting verses,
Brahmin, when the Teaching exists, this is the way of living.

"With other food and drink serve the complete one, the great sage,
One who has eliminated the mental corruptions, in whom remorse is stilled;
Attend upon him with food and drink,
For that is the field for one seeking merit."

"Then to whom, Master Gotama, should I give this remainder of the oblation?""I do not see anyone, brahmin, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, by whom this remainder of the oblation, when eaten, would be properly digested, except, brahmin, for the Truth-finder or a disciple of the Truth-finder. Well then, brahmin, throw that remainder of the oblation where there is little green vegetation, or drop it in water without living creatures."

Then the brahmin Sundarikabhāradvāja dropped that remainder of the oblation in water without living creatures. Then that remainder of the oblation, thrown into the water, hissed, sizzled, emitted smoke, and sent forth steam. Just as a ploughshare heated all day, thrown into water, hisses, sizzles, emits smoke, and sends forth steam; so too that remainder of the oblation, thrown into the water, hissed, sizzled, emitted smoke, and sent forth steam.

Then the brahmin Sundarikabhāradvāja, agitated, with hair standing on end, approached the Blessed One; having approached, he stood to one side.To the brahmin Sundarikabhāradvāja standing to one side, the Blessed One addressed in verses -

"Do not, brahmin, while kindling wood,
Think purity is external, for this is so;
For the skilled do not say purity comes by that,
One who would seek complete purity through what is external.

"Having abandoned, brahmin, the burning of wood,
I kindle the light only internally;
With perpetual fire, perpetually concentrated,
A Worthy One, I live the holy life.

"Conceit, brahmin, is your shoulder-burden,
Wrath is smoke, untruth is ashes;
The tongue is the sacrificial ladle, the heart is the place of fire,
The well-tamed self is a person's light.

"The Teaching is the lake, brahmin, with morality as the bathing place,
unsullied, praised by the virtuous, by the wise;
Where indeed those who have attained the highest knowledge have bathed,
With bodies unwet, they cross to the far shore.

"Truth, the Teaching, self-control, the holy life,
Dependent on the middle, brahmin, is the attainment of the supreme;
You should pay homage to those who have become upright,
That person I call one who lives by the Teaching."

When this was said, the brahmin Sundarikabhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. And the venerable Bhāradvāja became one of the Worthy Ones."

10. The Discourse on Many Daughters

196. On one occasion the Blessed One was dwelling among the Kosalans in a certain jungle thicket. Now at that time fourteen oxen of a certain brahmin of the Bhāradvāja clan had been lost. Then the brahmin of the Bhāradvāja clan, searching for those oxen, approached that jungle thicket; having approached, he saw the Blessed One seated in that jungle thicket, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Having seen him, he approached the Blessed One; having approached, he spoke these verses in the Blessed One’s presence:

"Surely this ascetic does not have fourteen oxen;
For six days now they have not been seen, therefore this ascetic is happy.

"Surely this ascetic does not have wretched plants in his sesame field;
With one leaf and two leaves, therefore this ascetic is happy.

"Surely this ascetic does not have mice in his empty store-room;
Dancing about with enthusiasm, therefore this ascetic is happy.

"Surely this ascetic does not have a seven-month-old mat;
Covered with biting insects, therefore this ascetic is happy.

"Surely this ascetic does not have seven widowed daughters;
With one son and two sons, therefore this ascetic is happy.

"Surely this ascetic does not have a tawny wife marked with spots;
Who awakens the sleeper with her foot, therefore this ascetic is happy.

"Surely this ascetic does not have debtors towards dawn;
Pressing him 'Give! Give!', therefore this ascetic is happy."

"Indeed I do not have, brahmin, fourteen oxen;
For six days now they have not been seen, therefore I am happy, brahmin.

"Indeed I do not have, brahmin, wretched plants in a sesame field;

With one leaf and two leaves, therefore I am happy, brahmin.

"Indeed I do not have, brahmin, mice in an empty store-room;
Dancing about with enthusiasm, therefore I am happy, brahmin.

"Indeed I do not have, brahmin, a seven-month-old mat;
Covered with biting insects, therefore I am happy, brahmin.

"Indeed I do not have, brahmin, seven widowed daughters;
with one son, with two sons, therefore I am happy, brahmin.

"For I have no, brahmin, tawny woman marked with moles;
who awakens my sleep with her foot, therefore I am happy, brahmin.

"For I have no, brahmin, debtors at dawn;
who press me saying 'Give! Give!', therefore I am happy, brahmin."

When this was said, the brahmin of the Bhāradvāja clan said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with good eyesight might see visible forms; so too, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May I receive the going forth under Master Gotama, may I receive the full ordination."

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Bhāradvāja soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the venerable Bhāradvāja became one of the Worthy Ones.

The Chapter on the Worthy Ones is first.

Its summary:

Dhanañjānī and Reviling, Lord of Titans and Bilaṅgika;
Ahiṃsaka and Matted Hair, and Purity and Fire-worshipper;
Sundarika and Many Daughters - these are ten.

2. The Chapter on Lay Followers

1. The Discourse to Kasibhāradvāja

197. Thus have I heard. On one occasion the Blessed One was dwelling among the Magadhans in the Southern Hills at Ekanāḷā, a brahmin village. Now at that time about five hundred ploughs of the brahmin Kasibhāradvāja were yoked at sowing

time. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the workplace of the brahmin Kasibhāradvāja.

Now at that time the food distribution of the brahmin Kasibhāradvāja was taking place. Then the Blessed One approached where the food distribution was; having approached, he stood to one side. The brahmin Kasibhāradvāja saw the Blessed One standing for almsfood. Having seen him, he said this to the Blessed One: "I, ascetic, plough and sow, and having ploughed and sown, I eat. You too, ascetic, plough and sow, and having ploughed and sown, eat." "I too, brahmin, plough and sow, and having ploughed and sown, I eat." We do not see Master Gotama's yoke or plough or ploughshare or goad or oxen, and yet Master Gotama says thus - "I too, brahmin, plough and sow, and having ploughed and sown, I eat." Then the brahmin Kasibhāradvāja addressed the Blessed One in verse -

> "You claim to be a farmer, yet I do not see your ploughing;
> Being asked, farmer, tell me, how may we know your ploughing?"
>
> "Faith is the seed, an austere ascetic life is the rain, wisdom is my yoke and plough;
> Shame is the pole, mind is the strap, mindfulness is my ploughshare and goad.
>
> "Guarded in body, guarded in speech, restrained in food in the belly;
> I make truth the weeding, meekness is my release.
>
> "Energy is my beast of burden, carrying me to freedom from bondage;
> It goes without turning back, where having gone one does not grieve.
>
> "Thus this ploughing is ploughed, it has the Deathless as its fruit;
> Having ploughed this ploughing, one is freed from all suffering."

"Let Master Gotama eat. Master is a farmer. For Master Gotama ploughs the ploughing that has the Deathless as its fruit."

> "What is gained by reciting verses is not to be eaten by me,
> Brahmin, this is not the principle for those who see clearly;
> The Buddhas reject what is gained by reciting verses,
> Brahmin, when the Teaching exists, this is the way of living.
>
> "With other food and drink serve the complete one, the great sage,
> One who has eliminated the mental corruptions, in whom remorse is stilled;
> Attend upon him with food and drink,
> For that is the field for one seeking merit."

When this was said, the brahmin Kasibhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life."

2. The Discourse to Udaya

198. At Sāvatthī. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the brahmin Udaya. Then the brahmin Udaya filled the Blessed One's bowl with cooked rice. For the second

time the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the brahmin Udaya, etc. For the third time the brahmin Udaya, having filled the Blessed One's bowl with cooked rice, said this to the Blessed One: "This greedy ascetic Gotama keeps coming again and again."

> "Again and again indeed they sow seed, again and again the king of gods rains;
> Again and again farmers plough the field, again and again grain comes to the country.
>
> "Again and again beggars beg, again and again donors give;
> Again and again donors, having given, again and again go to the heavenly state.
>
> "Again and again milkmen milk, again and again the calf goes to its mother;
> Again and again one is wearied and trembles, again and again the fool enters the womb.
>
> "Again and again one is born and dies, again and again they carry to the charnel ground;
> But having obtained the path to non-rebirth, the one of extensive wisdom is not born again and again."

When this was said, the brahmin Udaya said this to the Blessed One:"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

3. The Discourse to Devahita

199. At Sāvatthī. Now at that time the Blessed One was afflicted by wind illness;and the venerable Upavāṇa was the Blessed One's attendant. Then the Blessed One addressed the venerable Upavāṇa - "Come now, Upavāṇa, find out about hot water for me." "Yes, venerable sir!" the venerable Upavāṇa, having replied to the Blessed One, having dressed, taking his bowl and robe, approached the dwelling of the brahmin Devahita; having approached, he stood to one side in silence.The brahmin Devahita saw the venerable Upavāṇa standing to one side in silence. Having seen him, he addressed the venerable Upavāṇa in verse -

> "Standing in silence, venerable sir, shaven-headed, wrapped in the double robe;
> What are you wishing for, what are you seeking, what have you come to ask for?"
>
> "The Worthy One, the Fortunate One in the world, the sage is afflicted by wind illness;
> If there is hot water, give it for the sage, brahmin.
>
> "Venerated by those worthy of veneration, honoured by those worthy of honour;
> Esteemed by those worthy of esteem, I wish to bring it for him."

Then the brahmin Devahita, having had a man carry a carrying pole of hot water and a container of molasses, gave them to the venerable Upavāṇa. Then the venerable Upavāṇa approached the Blessed One; having approached, having bathed the Blessed One with hot water, having mixed the molasses with hot water, he gave it to the Blessed One. Then the Blessed One's illness subsided.

Then the brahmin Devahita approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Devahita addressed the Blessed One in verse -

> "Where should one give a gift, where is what is given of great fruit;
> For how indeed for one sacrificing, how does the offering succeed?"
>
> "He who knows past lives, and sees heaven and the realms of misery;
> And also has attained the elimination of birth, the sage accomplished through direct knowledge.
>
> "Here one should give a gift, here what is given is of great fruit;
> For thus indeed for one sacrificing, thus the offering succeeds."

When this was said, the brahmin Devahita said this to the Blessed One:"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

4. The Discourse to Mahāsāla

200. At Sāvatthī. Then a certain wealthy brahmin, rough and wearing rough garments, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. To that wealthy brahmin seated to one side, the Blessed One said this: "Why are you, brahmin, rough and wearing rough garments?" "Here, Master Gotama, I have four sons. They, having consulted with their wives, are driving me out from the house." "Well then, brahmin, having learnt these verses thoroughly, recite them in the assembly hall when a great multitude of people has gathered and when your sons are seated -

> "Those whose birth brought me joy, and for whom I wished prosperity;
> They, having consulted with their wives, drive me away as dogs do a pig.
>
> "Truly these wicked, contemptible ones call me 'father, father';
> Demons in the guise of sons, they abandon one who has reached old age.
>
> "Like an old horse, useless, is removed from its fodder;
> The aged father of fools begs at others' houses.
>
> "Truly a stick is better for me than disobedient sons;
> It wards off even a fierce bull, and also a fierce dog.
>
> "In darkness it goes before, in the deep it finds a footing;
> By the power of the stick, having stumbled, one stands firm again."

Then that wealthy brahmin, having learnt these verses thoroughly in the Blessed One’s presence, recited them in the assembly hall when a great multitude of people had gathered and when his sons were seated -

> "Those whose birth brought me joy, and for whom I wished prosperity;
> They, having consulted with their wives, drive me away as dogs do a pig.
>
> "Truly these wicked, contemptible ones call me 'father, father';
> Demons in the guise of sons, they abandon one who has reached old age.
>
> "Like an old horse, useless, is removed from its fodder;
> The aged father of fools begs at others' houses.
>
> "Truly a stick is better for me than disobedient sons;
> It wards off even a fierce bull, and also a fierce dog.
>
> "In darkness it goes before, in the deep it finds a footing;
> By the power of the stick, having stumbled, one stands firm again."

Then the sons led that wealthy brahmin to the house, bathed him, and clothed him individually with a suit of garments. Then that wealthy brahmin, having taken one suit of garments, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wealthy brahmin said this to the Blessed One: "We brahmins, Master Gotama, seek a teacher's fee for our teacher. May Master Gotama accept my teacher's fee." The Blessed One accepted out of compassion. Then that wealthy brahmin said this to the Blessed One:"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

5. The Discourse to Mānatthaddha

201. At Sāvatthī. Now at that time a brahmin named Mānatthaddha was dwelling at Sāvatthī. He did not pay respect to his mother, did not pay respect to his father, did not pay respect to his teacher, did not pay respect to his elder brother. Now at that time the Blessed One was expounding the Teaching surrounded by a great assembly. Then this occurred to the brahmin Mānatthaddha -"This ascetic Gotama is expounding the Teaching surrounded by a great assembly. What if I were to approach the ascetic Gotama. If the ascetic Gotama addresses me, I too will address him.If the ascetic Gotama does not address me, I too will not address him." Then the brahmin Mānatthaddha approached the Blessed One; having approached, he stood to one side in silence. Then the Blessed One did not address him. Then the brahmin Mānatthaddha - "This ascetic Gotama does not know anything," wished to turn back from that very place. Then the Blessed One, having known with his mind the reflection in the mind of the brahmin Mānatthaddha, addressed the brahmin Mānatthaddha in verse -

> "Conceit is not good, brahmin, for one who has a purpose here, brahmin;
> Whatever purpose you came for, that indeed one should cultivate."

Then the brahmin Mānatthaddha - "The ascetic Gotama knows my mind," right there having fallen at the Blessed One's feet with his head, he kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - "I am Mānatthaddha, Master Gotama, I am Mānatthaddha, Master Gotama." Then that assembly was filled with wonder and amazement - 'Wonderful indeed, friend, marvellous indeed, friend! For this brahmin Mānatthaddha does not pay respect to his mother, does not pay respect to his father, does not pay respect to his teacher, does not pay respect to his elder brother; and yet he performs such supreme respect towards the ascetic Gotama." Then the Blessed One said this to the brahmin Mānatthaddha - "Enough, brahmin, rise up, sit down on your own seat.Since your mind has confidence in me." Then the brahmin Mānatthaddha, having sat down on his own seat, addressed the Blessed One in verse -

> "Towards whom should one not have conceit, towards whom should one be respectful;
> Who should be esteemed by him, who should be well honoured by him?"
>
> "Towards mother and father too, and also towards the elder brother;
> Towards the teacher as the fourth,
> Towards them one should not show conceit;
> Towards them one should be respectful,
> They should be esteemed by him;
> They should be well honoured by him.
>
> "The Worthy Ones who have become cool, who have done their task, without mental corruptions;
> Having abandoned conceit, not obstinate, one should pay homage to them, the unsurpassed."

When this was said, the brahmin Mānatthaddha said this to the Blessed One: "Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

6. The Discourse to Paccanīka

202. At Sāvatthī. Now at that time a brahmin named Paccanīkasāta was dwelling at Sāvatthī. Then this occurred to the brahmin Paccanīkasāta - "What if I were to approach the ascetic Gotama. Whatever the ascetic Gotama will say, that very thing I shall oppose." Now at that time the Blessed One was walking up and down in the open air. Then the brahmin Paccanīkasāta approached the Blessed One; having approached, he said this to the Blessed One as he was walking up and down - "Speak, ascetic, a teaching."

> "By one who delights in opposition, what is well spoken is not easily understood;
> By one with a defiled mind, and one full of vehemence.
>
> "But whoever, having removed vehemence, and distrust of mind;
> Having given up resentment, he indeed would know what is well spoken."

When this was said, the brahmin Paccanīkasāta said this to the Blessed One:

"Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

7. The Discourse to Navakammika

203. On one occasion the Blessed One was dwelling among the Kosalans in a certain jungle thicket. Now at that time the brahmin Navakammika Bhāradvāja was having work done in that jungle thicket. The brahmin Navakammika Bhāradvāja saw the Blessed One seated at the foot of a certain sāla tree, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Having seen him, this occurred to him: "I indeed delight in having work done in this jungle thicket. What is this ascetic Gotama having done that he delights in?"Then the brahmin Navakammika Bhāradvāja approached the Blessed One. Having approached, he addressed the Blessed One in verse:

> "What activities are being done, monk, in your sāla grove;
> That alone in the forest, Gotama finds delight?"
>
> "There is nothing to be done by me in the forest,
> My forest of defilements has been cut off at the root, a mere show;
> I, in the forest, free from craving, free from the dart,
> Alone I delight, having abandoned discontent."

When this was said, the brahmin Navakammika Bhāradvāja said this to the Blessed One: "Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

8. The Discourse on the Firewood Gatherer

204. On one occasion the Blessed One was dwelling among the Kosalans in a certain jungle thicket. Now at that time several pupils of a certain brahmin of the Bhāradvāja clan, young men who were firewood gatherers, approached that jungle thicket; having approached, they saw the Blessed One seated in that jungle thicket, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Having seen him, they approached the brahmin of the Bhāradvāja clan; having approached, they said this to the brahmin of the Bhāradvāja clan - "May you know, sir! In such and such a jungle thicket an ascetic is seated, folding his legs crosswise, directing his body upright, having established mindfulness in front of him." Then the brahmin of the Bhāradvāja clan together with those young men approached that jungle thicket. He saw the Blessed One seated in that jungle thicket, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Having seen him, he approached the Blessed One; having approached, he addressed the Blessed One in verse -

> "In a forest of deep nature and many terrors,
> Having entered an empty wilderness, deserted of people;
> With unmoving, steady, lovely body,
> How very beautifully indeed you meditate, monk.
>
> "Where there is no singing, nor where there is music,
> Alone in the forest, the sage dwelling in the woods;

This appears wonderful to me,
That alone, with joyful mind, you dwell in the forest.

"I think you desire companionship with the lord of the world,
Longing for the unsurpassed celestial realm;
Why have you, sir, resorted to the deserted wilderness,
Practising an austere ascetic life here for attaining Brahmā?"

"Whatever uncertainties or delights,
Various, always attached to the many elements;
Cravings arisen from the root of ignorance,
All have been made to end by me, together with their root.

"I am without uncertainty, unattached, without involvement,
With purified vision regarding all phenomena;
Having attained the unsurpassed, safe highest enlightenment,
I meditate, brahmin, in a secret place, confident."

When this was said, the brahmin of the Bhāradvāja clan said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life."

9. The Discourse on One Who Supports His Mother

205. At Sāvatthī. Then the brahmin who supports his mother approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side.Seated to one side, the brahmin who supports his mother said this to the Blessed One: "Indeed, Master Gotama, I seek almsfood righteously, and having sought almsfood righteously, I support my mother and father. Am I, Master Gotama, acting thus, doing what should be done?" "Truly you, brahmin, acting thus, are doing what should be done. Whoever, brahmin, seeks almsfood righteously, and having sought almsfood righteously, supports his mother and father, he generates much merit."

"Whoever supports mother or father, a mortal, righteously;
By that service to mother and father, the wise;
They praise him right here, and after death he rejoices in heaven."

When this was said, the brahmin who supports his mother said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

10. The Discourse on the Beggar

206. At Sāvatthī. Then the brahmin beggar approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin beggar said this to the Blessed One: "I too, Master Gotama, am a beggar, and you too are a beggar; here what is the difference between us?"

"One is not a beggar merely by begging from others;
Having taken up a foul teaching, one is not a monk by that much.

"One who here, having expelled both merit and evil, lives the holy life;
Wanders in the world with understanding, he indeed is called a monk."

When this was said, the brahmin beggar said this to the Blessed One:"Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

11. The Discourse to Saṅgārava

207. At Sāvatthī. Now at that time a brahmin named Saṅgārava was dwelling at Sāvatthī, one who believed in water purification, who sought complete purity through water, dwelling devoted to the practice of going down into the water morning and evening. Then the venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvatthī for almsfood. Having walked for almsfood in Sāvatthī, after the meal, having returned from his alms round, he approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Ānanda said this to the Blessed One: "Here, venerable sir, a brahmin named Saṅgārava is dwelling at Sāvatthī, one who believes in water purification, who seeks purity through water, dwelling devoted to the practice of going down into the water morning and evening. It would be good, venerable sir, if the Blessed One would approach the dwelling of the brahmin Saṅgārava, out of compassion." The Blessed One consented by silence.

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the brahmin Saṅgārava; having approached, he sat down on the prepared seat. Then the brahmin Saṅgārava approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side.To the brahmin Saṅgārava seated to one side, the Blessed One said this: "Is it true, brahmin, that you believe in water purification, that you seek purity through water, that you dwell devoted to the practice of going down into the water morning and evening?" "Yes, Master Gotama." "But what reason do you, brahmin, see that you believe in water purification, that you seek water purification, that you dwell devoted to the practice of going down into the water morning and evening?" "Here, Master Gotama, whatever evil deed I have done during the day, that I wash away in the evening by bathing; whatever evil deed I have done during the night, that I wash away in the morning by bathing. This is the reason I see, Master Gotama, that I believe in water purification, that I seek purity through water, that I dwell devoted to the practice of going down into the water morning and evening."

"The Teaching is the lake, brahmin, with morality as the bathing place,
unsullied, praised by the virtuous, by the wise;
Where indeed those who have attained the highest knowledge have bathed,
With bodies unwet, they cross to the far shore."

When this was said, the brahmin Saṅgārava said this to the Blessed One:"Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

12. The Discourse at Khomadussa

208. Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Khomadussa, a town of the Sakyans. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered the town of Khomadussa for almsfood. Now at that time the brahmin householders of Khomadussa were assembled in the assembly hall on some business, and the rain god was sprinkling drop by drop. Then the Blessed One approached that assembly hall. The brahmin householders of Khomadussa saw the Blessed One coming from afar. Having seen him, they said: "Who are these shavelings, these petty ascetics, and who would know the rules of the assembly?" Then the Blessed One addressed the brahmin householders of Khomadussa in verse -

> "That is no assembly where there are no peaceful ones,
> They are not peaceful who do not speak on the Teaching;
> Having abandoned lust and hate and delusion,
> Those speaking the Teaching become peaceful."

When this was said, the brahmin householders of Khomadussa said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with good eyesight might see visible forms - so too, the Teaching has been made clear by Master Gotama in many ways. We go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life."

The Lay Follower Chapter is second.

Its summary:

> Farming, Udaya, Devahita, a certain wealthy brahmin;
> Mānatthaddha, the opponent, the building work supervisor, the firewood gatherer;
> The one who supports his mother, the beggar, and Saṅgārava with Khomadussa makes twelve.

The Connected Discourses on Brahmins is complete.

ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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