

SAṄGĀRAVA SUTTA – THE DISCOURSE TO SAṄGĀRAVA

"Saṅgāraḥva Sutta" appears altogether seven times in the ancient strata of Pāli scriptures. However, the *Saṅgāraḥva Sutta* of *Majjhima Nikāya 100* has no duplicate of the same name, although there is a complementary version in *Samyutta Nikāya*. The brahmin Saṅgāraḥva in the *Majjhima Nikāya* sutta seems to be different from all those mentioned in the other discourses. See below briefly what the other Saṅgāraḥva Suttas are about and where they occur.

SN 1.7.2.11. Saṅgāraḥva Sutta – ven. Ānanda sees a Brahmin (Comy.: a friend from ven. Ānanda's lay life), as the Brahmin enthusiastically practices ablution (purification of sins by water). Ven. Ānanda then asks the Buddha to teach Dhamma to his friend, upon which the Buddha approaches the Brahmin and recites a verse of Dhamma about the benefits of virtue, and the Brahmin then vows to be the Buddha's lay follower for life.

SN 5.2.6.5. Saṅgāraḥva Sutta* & *AN 5.4.5.3. Saṅgāraḥva Sutta – The brahmin Saṅgāraḥva's background is not explained either in the SN or in the AN version. Still, it is possible that it is the same brahmin Saṅgāraḥva as in the previous *Saṅgāraḥva Sutta* of SN, i.e., ***SN 1.7.2.11. Saṅgāraḥva Sutta***. The Brahmin asks the Buddha why some memorized texts are sometimes easily remembered even when difficult, and why are some texts soon forgotten even if they seem to be easy to remember. The Buddha explains that it depends on the presence of the five hindrances in the mind (i.e., sensual desire, ill will, sloth and torpor, restlessness and anxiety, and doubt).

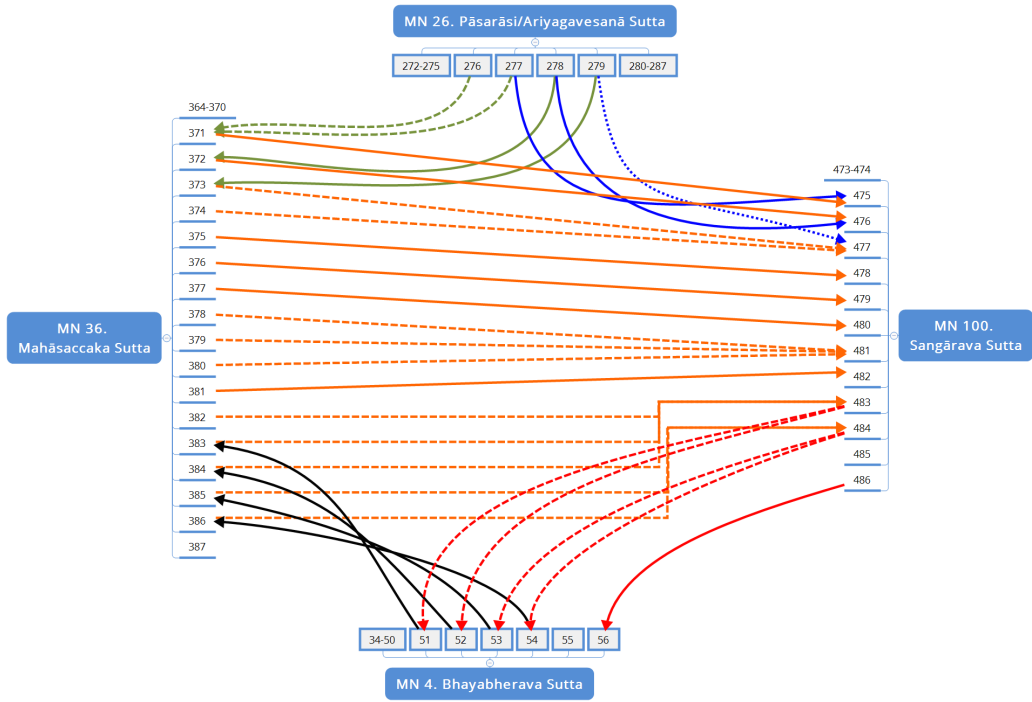
AN 3.2.1.10. Saṅgāraḥva Sutta – Brahmin Saṅgāraḥva approaches the Buddha with the idea that those who practice sacrifice and enjoin others to practice sacrifice benefit many living beings. In contrast, others who become ascetics [such as Buddhist monks] benefit only themselves. The Buddha then explains that He Himself benefits hundreds of thousands by teaching the unsurpassed culmination of the spiritual life. Ven. Ānanda then asks the Brahmin which of the two (sacrificing or ascetic life) seems simpler and less harmful, and the Brahmin refuses to answer. The Buddha then explains to the Brahmin the three psychic powers ((1) self-multiplication, element transformation, (2) telepathy, and (3) teaching virtuous life) and acknowledges that He and many of His disciples have attained them. The Brahmin then becomes the Buddha's lay follower for life. The brahmin Saṅgāraḥva, according to the Pāli Commentary, was a superintendent of construction (building) repairs in the city of Rājagaha.

AN 10.3.2.5. Saṅgārava Sutta – The text here doesn't provide us with any further information about the brahmin Saṅgārava. The Brahmin approaches the Buddha and asks him what is „near shore“ and „far shore.“ The Buddha then explains that the eight factors of the Eight-Fold Noble Path, if practiced wrongly they are the „near shore“, and if they are practiced correctly, they are the „far shore.“ (Here, „far shore“ means transcending all suffering and rebirth, attainment of ultimate Enlightenment.) The discourse ends with the eulogy of the Enlightened beings.

AN 10.4.2.3. Saṅgārava Sutta – The text here also doesn't provide any information about the brahmin Saṅgārava. It seems to be a different version of the previous **Saṅgārava Sutta in AN 10.3.2.5**. The Brahmin here also asks what is „near shore“ and „far shore.“ The Buddha answers that the „near shore“ is breaking the five precepts (i.e., killing, stealing, sexual misconduct, false speech, and drinking alcohol), and the „far shore“ is following the five precepts (i.e., not killing, not stealing, no sexual misconduct, no false speech, no drinking alcohol). The discourse finishes with the same eulogy verses as the **Saṅgārava Sutta of AN 10.3.2.5**.

A complementary version of the **Majjhima Nikāya's Saṅgārava Sutta** appears in **SN 1.7.1.1. Dhanañjānī Sutta**, which describes how the husband of the Brahmin woman Dhanañjānī approached the Buddha with the intention to accuse Him of a mistake, whereas the *Majjhima Nikāya's Saṅgārava Sutta* describes how the youngest brother of her husband, brahmin Saṅgārava, questioned the Buddha's wisdom. After they attempted to test the Buddha, both of them asked to be accepted and ordained as the Buddha's monastic disciples, as monks, and soon after that, became Arahants.

A large part of the Commentary to the *Dhanañjānī Sutta* is supplementary to the introduction of the *Saṅgārava Sutta*; hence that part is included in this translation, inserted at the end of the introductory part. See here a graph of the similarities between the paragraphs of the four discourses: 4. Bhayabherava Sutta, 26. Pāsārāsī/Ariyapariyesanā Sutta, 36. Mahāsaccaka Sutta, and 100. Saṅgārava Sutta. The dashed lines indicate partiality - two dashed lines pointing to one paragraph number indicate that two paragraphs are represented in the other discourse as a single paragraph. Three dashed lines should be understood in the same way. Solid lines do not indicate an exact duplicate, only a relative sameness. The dotted line indicates distant similarity. Notice the similarity between MN 36 and 100, and how MN 26 is similar to the beginning of MN 36 and 100, while their end is similar to MN 4. This translation of Saṅgārava Sutta with its commentaries includes all the relevant Commentaries and Sub-Commentaries.



THE TRANSLATION OF SAṄGĀRAVA SUTTA AND THE RELATED COMMENTARIES

INTRODUCTORY PART

MN 100. Saṅgāraḥa Sutta	MN 100. The Discourse to Saṅgāraḥa
473. <i>Evaṃ me sutam – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhīṃ.</i>	473. Thus was heard by me – on one occasion the Exalted One journeys on a journey in (the kingdom of) Kosala, together with a Community of monks.
<i>Tēna kho pana samayena dhanañjānī¹ nāma brāhmaṇī cañcalikappe² [maṇḍalakappe (sī.), paccalakappe (syā. kaṃ.), caṇḍalakappe (pī.)] paṭivasati abhiṃpasannā buddhe ca dhamme ca saṅgha ca.</i>	At that time, indeed, the brahmin woman named Dhanañjānī ³ dwelled in Cañcalikappa, devoted to the Buddha, the Dhamma, ⁴ and the Saṅgha ⁵ as well.

MNA 100. Saṅgāraḥasuttavaṇṇanā	Commentary to MN 100. Discourse to Saṅgāraḥa
473. <i>Evaṃ me sutanti saṅgāraḥasuttam.</i>	473. “Thus was heard by me” means the Discourse to Saṅgāraḥa.
<i>Tattha cañcalikappeti evaṇṇāmake gāme.</i>	There “Cañcalikappe” means in a village of that name.
<i>Abhiṃpasannāti aveccappasādavasena pasannā.</i>	“Devoted” means she had unshakeable faith (in the Buddha, <i>Dhamma</i> , and <i>Saṅgha</i> .)
<i>Sā kira sotāpannā ariyasāvīkā bhāradvājagottassa brāhmaṇassa bhariyā.</i>	She, indeed, (was) a Stream-Enterer, a Noble Disciple, (and) the wife of the brahmin of Bhāradvāja clan.
<i>So brāhmaṇo pubbe kālena kālam brāhmaṇe nimantetvā tesam sakkāram karoti.</i>	That brahmin (would) formerly every now and then invite brahmins (home) and treat them (by meal).

¹In Sinhalese and PTS versions there is “*dhānañjānī*” (Dhānañjānī).

²In Sinhalese version there is “*maṇḍalakappe*” (in Maṇḍalakappa), in Thai and Cambodian “*paccalakappe*” (in Paccalakappa), and in PTS version there is “*caṇḍalakappe*” (in Caṇḍalakappa).

³The brahmin lady Dhanañjānī, as we learn from the Commentaries, was a Stream-Enterer (*Sotāpanna*), hence she had unshakeable faith in the Buddha, Dhamma, and Saṅgha. She was the wife of a brahmin who was from Bhāradvāja clan.

⁴i.e. the Buddha’s Teachings.

⁵i.e. the Community of the Buddha’s monastic disciples: monks and nuns.

<p><i>Imaṃ pana brāhmaṇiṃ gharaṃ ānetvā abhirūpāya mahākulāya brāhmaṇiṃ cittaṃ koṭetuṃ asakkonto brāhmaṇānaṃ sakkāraṃ kātuṃ nāsakki.</i></p>	<p>However, after (the Brahmin) brought this Brahmin woman home (i.e., married her), (the Brahmin) was unable to turn the mind of the beautiful Brahmin lady of a powerful family (from thoughts about the Buddha), and (therefore) was unable to treat the brahmins (as before).⁶</p>
<p><i>Atha naṃ brāhmaṇā diṭṭhaditṭhatthāne – “nayidāni tvaṃ brāhmaṇaladdhiko, ekāhampi brāhmaṇānaṃ sakkāraṃ na karosī”ti nipplenti.</i></p>	<p>Then, whenever the Brahmins would see him, (they) pestered (him): “Now you are not a Brahmin of gain; you don’t treat Brahmins even a single day.”</p>
<p><i>So gharaṃ āgato brāhmaṇiṃ tamatthaṃ ārocetvā – “sace, bhoti ekadivasaṃ mukhaṃ rakkhituṃ sakkuneyyāsi, brāhmaṇānaṃ ekadivasaṃ bhikkhaṃ dadeyya”nti āha.</i></p>	<p>He came home, told about that issue to the Brahmin woman, and said: “If (you), lady, manage to guard (your) mouth, one day (I) might make a donation for Brahmins.”</p>
<p><i>Tuyhaṃ deyyadhammaṃ rucanakatthāne dehi, kiṃ mayhaṃ etthāti.</i></p>	<p>“Give your donation wherever it pleases (you). What (shall) I do there?”⁷</p>

<p><i>Atha kho dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānaṃ udānesi –</i></p>	<p>Then, indeed, the Brahmin woman Dhanañjānī stumbled and exclaimed an exclamation three times:</p>
<p><i>“namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa”ti.</i></p>	<p>“I bow to Him, the Exalted One, the One Worthy (of offerings), the Rightly and Thoroughly Awakened (to the truth of the world). I bow to Him, the Exalted One, the One Worthy (of offerings), the Rightly and Thoroughly Awakened (to the truth of the world). I bow to Him, the Exalted One, the One Worthy (of offerings), the Rightly and Thoroughly Awakened (to the truth of the world). I bow to Him, the Exalted One, the One Worthy (of offerings), the Rightly and Thoroughly Awakened (to the truth of the world).”</p>

⁶i.e. the brahmin lady was so faithful to the Buddha, Dhamma, and Saṅgha, that it seemed impossible to persuade her to cooperate in invitation of non-Buddhist brahmins.

⁷According to the Sub-Commentary, the brahmin woman – being a Stream-Enterer – was free from the blemish of envy, hence she could be supportive of both the Buddha and the brahmins.