

# SAṄGĀRAVA SUTTA – THE DISCOURSE TO SAṄGĀRAVA

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

**SN 1.7.2.11. Saṅgāraḥa 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. Saṅgāraḥa Sutta & AN 5.4.5.3. Saṅgāraḥa Sutta** – The brahmin Saṅgāraḥa’s background is not explained either in the *SN* or in the *AN* version. Still, it is possible that it is the same brahmin Saṅgāraḥa as in the previous *Saṅgāraḥa Sutta* of *SN*, i.e., **SN 1.7.2.11. Saṅgāraḥa 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. Saṅgāraḥa Sutta** – Brahmin Saṅgāraḥa 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 Saṅgāraḥa, according to the Pāli Commentary, was a superintendent of construction (building) repairs in the city of Rājagaha.

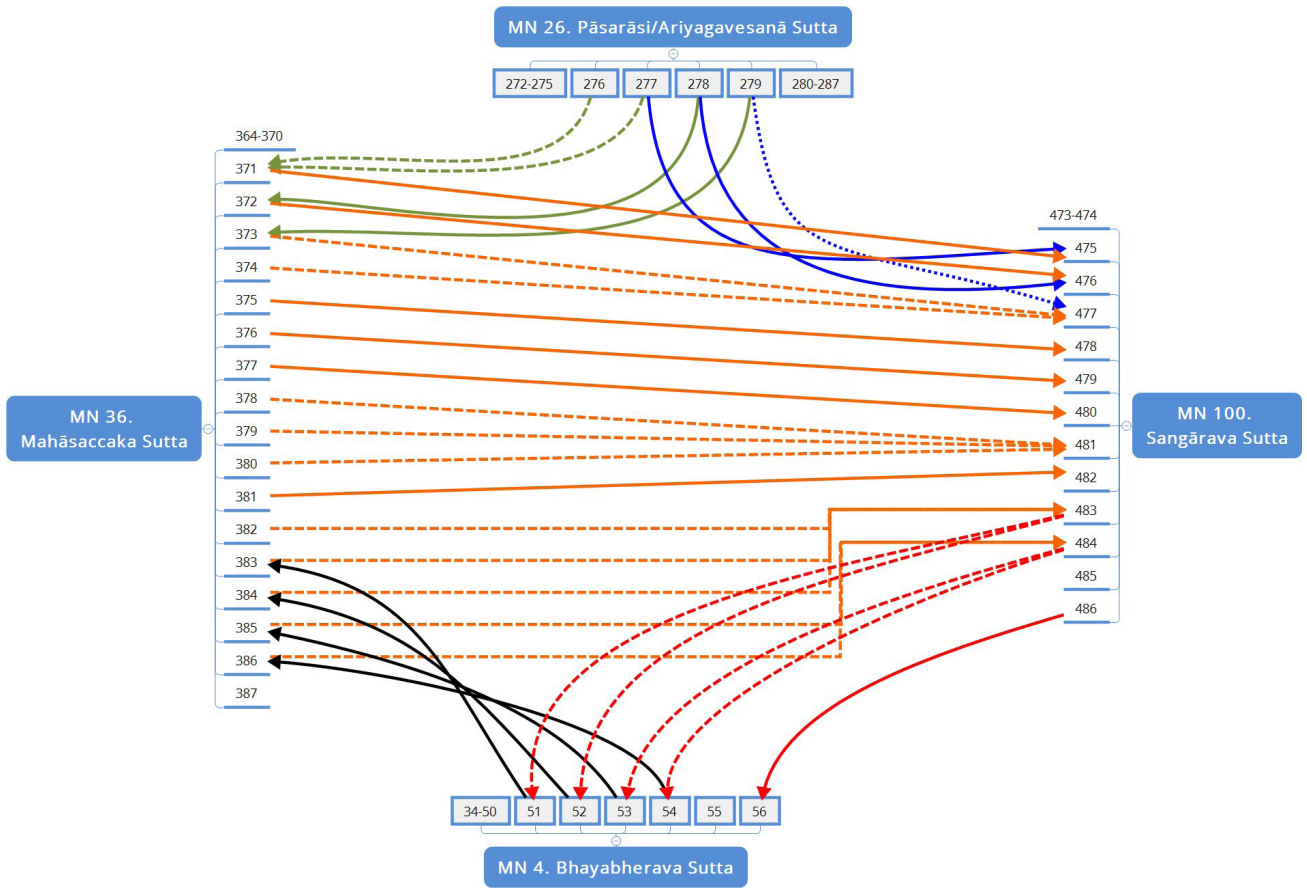
**AN 10.3.2.5. Saṅgāraḥa Sutta** – The text here doesn’t provide us with any further information about the brahmin Saṅgāraḥa. The Brahmin approaches the Buddha and asks him what is “near shore” and “far shore.” The Buddha then explains that the eight factors of the Eight-Fold Noble Path, if practiced 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

<b>MN 100. Saṅgāraḥva Sutta</b>	<b>MN 100. The Discourse to Saṅgāraḥva</b>
<i>473. 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>Tena kho pana samayena dhanañjānī<sup>1</sup> nāma brāhmaṇī cañcalikappe<sup>2</sup> [maṅḍalakappe (sī.), paccalakappe (syā. kam.), caṅḍalakappe (pī.)] paṭivasati abhippasannā buddhe ca dhamme ca saṅghe ca.</i>	At that time, indeed, the brahmin woman named Dhanañjānī <sup>3</sup> dwelled in Cañcalikappa, devoted to the Buddha, the Dhamma, <sup>4</sup> and the Saṅgha <sup>5</sup> as well.

<b>MNA 100. Saṅgāraḥvasuttavaṅṅana</b>	<b>Commentary to MN 100. Discourse to Saṅgāraḥva</b>
<i>473. Evaṃ me sutanti saṅgāraḥvasuttam.</i>	473. “Thus was heard by me” means the Discourse to Saṅgāraḥva.
<i>Tattha cañcalikappeti evaṃnāmake gāme.</i>	There “Cañcalikappe” means in a village of that name.
<i>Abhippasannāti aveccappasādavasena pasannā.</i>	“Devoted” means she had unshakeable faith (in the Buddha, Dhamma, and Saṅgha.)
<i>Sā kira sotāpannā ariyasāvika 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).

<sup>1</sup> In Sinhalese and PTS versions there is “dhanañjānī” (Dhānañjānī).

<sup>2</sup> In Sinhalese version there is “maṅḍalakappe” (in Maṅḍalakappa), in Thai and Cambodian “paccalakappe” (in Paccalakappa), and in PTS version there is “caṅḍalakappe” (in Caṅḍalakappa).

<sup>3</sup> The 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.

<sup>4</sup> i.e. the Buddha’s Teachings.

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

<p><i>Imam pana brāhmaṇiṃ gharam ānetvā abhirūpāya mahākulāya brāhmaṇiyyā cittaṃ kopetum asakkonto brāhmaṇānaṃ sakkāraṃ kātuṃ nāsakkhi.</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).<sup>6</sup></p>
<p><i>Atha nam brāhmaṇā dīṭṭhadīṭṭhatthāne – “nayıdāni tvaṃ brāhmaṇaladdhiko, ekāhaṃpi brāhmaṇānaṃ sakkāraṃ na karosī”ti nippīlenti.</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 gharam āgantvā brāhmaṇiyyā tamatthaṃ ārocetvā – “sace, bhoṭi ekadivasam mukhaṃ rakkhituṃ sakkuṇeyyāsi, brāhmaṇānaṃ ekadivasam 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 ruccanakatthāne dehi, kiṃ māyhaṃ etthāti.</i></p>	<p>“Give your donation wherever it pleases (you). What (shall) I do there?”<sup>7</sup></p>

<p><b><i>Atha kho dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānaṃ udānesi –</i></b></p>	<p><b>Then, indeed, the Brahmin woman Dhanañjānī stumbled and exclaimed an exclamation three times:</b></p>
<p><i>“namo tassa bhagavato arahato sammāsambuddhassa. Namō tassa bhagavato arahato sammāsambuddhassa. Namō 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).”</p>

<p><i>So brāhmaṇe nimantetvā appodakaṃ pāyāsam pacāpetvā gharaṇca sujhāpetvā āsanāni paññāpetvā brāhmaṇe nisīdāpesi.</i></p>	<p>He (i.e., the Brahmin) invited Brahmins, asked (his wife<sup>8</sup>) to cook milk-rice of little water, to clean the house as well, and after (he) asked (his wife) to prepare seats, (he) asked the Brahmins to sit (there).</p>
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<sup>6</sup> i.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.

<sup>7</sup> According 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.

<sup>8</sup> From the later mention in this Commentary to the *Saṅgārava Sutta (MNA 100)* - “*ettakaṃ te khīraṇca taṇḍulādāni ca nāsītāni*”ti = “now (/“this much”) is your milk and rice in vain” - it seems that it was the wife of the brahmin, the brahmin woman Dhanañjānī, who cooked the milk-rice. According to the Commentary to the *Dhanañjānī Sutta (SNA 1.7.1.1.)* it however seems that the brahmin woman Dhanañjānī didn’t cook anything – “*Tayā aññaṃ kiñci kātappaṃ natthi, sabbam pacanaparivesanaṃ aññe karissanti.*” = “There is no other duty to be done by you, other (people) will do all the cooking and serving.”

<p><i>Brāhmaṇī mahāsātakaṃ nivāsetvā kaṭacchuṃ gahetvā parivisanti dussakaṇṇake paḅkhalitvā</i></p>	<p>The Brahmin woman took on a large garment, took a ladle, and as (she) served (the brahmins), (she) stumbled over a corner of the cloth (of her garment),<sup>9</sup></p>
<p><i>“brāhmaṇe parivisāmi”ti saññampi akatvā</i></p>	<p>And not keeping in mind (the thought) “I am serving the Brahmins,”</p>
<p><i>āsevanavasena sahasā satthārameva anussaritvā udānaṃ udānesi.</i></p>	<p>And because of the habit, (she) hurriedly remembered the Master and exclaimed the exclamation.</p>

<sup>9</sup> Note here that according to this Commentary the brahmin woman stumbled over a corner of her garment, whereas according to the Commentary of *SN 1.7.1.1. Dhānañjānīsutta*, the brahmin woman stumbled over a wrongly placed wooden piece of furniture.



<p><i>Tena kho pana samayena saṅgāravo nāma māṇavo cañcalikappe pativasati tinnaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedaṇaṃ itihāsapañcamānaṃ, paḍako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.</i></p>	<p>Indeed, at that time the young man named Saṅgārava dwelled in Cañcalikappa, accomplished in (1) the Three Vedas, (2) vocabulary, (3) literary composition, (4) grammar, and (5) history as the fifth (lore);<sup>10</sup> chanter, grammarian, erudite in the heretic philosophies<sup>11</sup> and the marks of a Great Man.</p>
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<sup>10</sup> The five lores of ancient brahmins were, paraphrasing from the English translation made by the Burmese (in “*Majjhima Nikāya - Medium Length Discourses of the Buddha, A Translation of Majjhimaṇṇāsa Pāli*”, by U Htin Fatt, Department for the Promotion and Propagation of the Sāsana, Yangon, 2008; p.586, PDF p.601) namely - (1) *vedattaya* (Three Vedas), (2) *nighaṇḍu* (vocabulary), (3) *ketubha* (literary composition), (4) *akkharappabheda* (grammar), and (5) *itihāsa* (history). Bhikkhu Bodhi however accepts Bhikkhu Ñāṇamoli’s translation (in “*The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikāya*”, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, Boston, 2009; p.819) as “Three Vedas, with their vocabularies, liturgy, phonology, and etymology, and the histories as the fifth”. The most detailed explanation of the five lores is found in *Vimativinodanī - Bāhiraṇidānakathā - Tatiyasāṅgītikathāvaṇṇanā* (MM vol.1 p.26). The correct understanding of the Pāli grammar is explained thus:

1. The five lores are understood including the Three Vedas, *not* as separate from them: “*taṃ vedā, tesu itihāsapañcamesu*” – “the Three Vedas, by them (it is) with history as the fifth.” The Three Vedas are the first lore of the five, they are not superordinate to the other four (or five in Bhikkhu Bodhi’s translation).

2. *Ketubha* is literary composition, *not* liturgy. “Liturgy” (according to OED on CD-ROM, Oxford University Press, 2009) is “A form of public worship, esp. in the Christian Church; a collection of formularies for the conduct of Divine service.”. The Pāli-Burmese dictionary explains that *ketubha* is the book of poems (ကဏ္ဍဝိသုဒ္ဓိဝိသုဒ္ဓိ၊ အလကတကိရိယ) and the *kiriyaṅkappavikappa* which characterizes the poems is “the composition of poems related to actions of wise men” (ပညာရှိတို့၏ အမှုအရာဟု ဆိုအပ်သော ကဏ္ဍဝိသုဒ္ဓိ၊ အစီအရံ). The explanation of *Vimativinodanī Ṭīkā* goes: “*Keṭubhanti kiṭati gameti kiriyādivibhāganti keṭubham, kiriyāṅkappavikappo kavīnaṃ upakārasattham. Eittha ca kiriyāṅkappavikappoti vacibhedādīlakkaṇā kiriyā kappiyati vikappiyati etenāti kiriyāṅkappo, so pana vaṇṇapadabandhapadaṭṭhādivibhāgato bahuvikappoti “kiriyāṅkappavikappo”ti vuccati. Idañca mūlakiriyāṅkappagantham sandhāya vuttam.*” = “*Keṭubha*” means “the analysis of actions such as arriving (*kiṭati*) (and) going (*gameti*) (of wise men), (hence it is called) *keṭubha*. The thinking and considering the actions (of wise men) is the art instrumental in poetry. Also, there “thinking and considering the actions” (*kiriyaṅkappavikappa*) means that by the work on distinctive characteristics of speech etc. there is thinking (and) considering, hence (it is called) “thinking (about) actions” (*kiriyaṅkappavikappa*). It is in fact called “thinking and considering the actions” (because) of deep (/“much”) pondering over (poetic) elaboration(s) of connecting syllables (and) words (into verses), the meaning of the words, etc. It is also said in connection to the *Mūlakiriyāṅkappagantha* (The Original Book of Ways of Action).” -> Therefore, “liturgy” is not a plausible translation. Correct translation is “literary/poetic composition”, or (as we can see in U Htin Fatt’s translation) “the art of writing”.

3. “*Akkharappabheda*” is to be understood as one word (grammar/“distinction of syllables”), *not* as two words (*akkhara* - phonology and *pabheda* - etymology). Again, according to *Vimativinodanī Ṭīkā* – “*Thānakaraṇādivibhāgato ca nibbacanavibhāgato ca akkharā pabhediyanti etenāti akkharappabhedo, sikkhā ca nirutti ca.*” = “The syllables are divided/sorted by the analysis of the origin place of the sound (*thāna*), the tongue area where the sound is pronounced (*karaṇa*) etc., as well as by the analysis of the definition (of the syllables), hence (it is called) “distinction (/“dividing”) /“sorting”) of syllables”, (both) the training (of it), as well as the application (/“utterance”). Bhikkhu Bodhi’s translation of *akkharappabheda* as “phonology, and etymology” is ultimately correct, but in the context it should not be taken as two brahmanic lores; it is one lore only.

-- Note that the interpretation of Sub-Commentaries is essential for *Theravāda* tradition of Buddhists and especially monks, because it helps to prevent unnecessary misunderstandings. For example, due to the ignorance of Sub-Commentaries the Sinhalese monks few centuries ago had a bitter argument regarding ordination validity, a problem which would never occur in Myanmar. In Myanmar the great masters easily resolved the Sinhalese dispute by providing the Sinhalese monks with a number of quotes from Sub-Commentaries. It is the knowledge of Sub-Commentaries which helped the Burmese to be the most brilliant Buddhist meditators and scholars in the world.

<sup>11</sup> Bhikkhu Bodhi translates *lokāyata* as “natural philosophy”. Natural philosophy of course is included in the Buddha’s teachings as well, if we understand it as “the philosophy of nature”. Therefore such translation makes no sense in the context. The Burmese interpretation says that it is the teachings of other philosophers and religious leaders of that time (တိတီတို့၏ ကိရိယာ, in *Tipiṭaka Pāli-Burmese Dictionary*, vol.18, p.297).



<p><i>Assosi kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā evaṃ vācaṃ bhāsamānāya.</i></p>	<p>Then, the young man Saṅgārava heard that utterance (i.e., the exclamation) told by the Brahmin woman Dhanañjāni.</p>
<p><i>Sutvā dhanañjāniṃ brāhmaṇiṃ etadavoca – “avabhūtāva ayam<sup>12</sup> dhanañjāni brāhmaṇī, parabhūtāva<sup>13</sup> ayam dhanañjāni brāhmaṇī, vijjānānaṃ tevijjānaṃ<sup>14</sup> brāhmaṇānaṃ, atha ca pana tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsissati”<sup>15</sup>.</i></p>	<p>After (the young man) heard (it), (he) told the brahmin woman Dhanañjāni this: “This brahmin woman Dhanañjāni is just retarded, this brahmin woman Dhanañjāni is just ruined for the knowledgeable brahmins of three proficiencies (/“knowledges”),<sup>16</sup> because (she) speaks praise for that bald-headed ascetic.”</p>
<p><i>“Na hi pana tvam, tāta bhadramukha, tassa bhagavato sīlapaññānaṃ jānāsi.”</i></p>	<p>“You, however, dear beautiful-faced one<sup>17</sup>, don’t know the virtue and wisdom of that Exalted One.”</p>
<p><i>Sace tvam, tāta bhadramukha, tassa bhagavato sīlapaññānaṃ jāneyyāsi, na tvam, tāta bhadramukha, taṃ bhagavantaṃ akkositabbaṃ paribhāsitabbaṃ maññeyyāsi”<sup>18</sup>ti.</i></p>	<p>If you, dear beautiful-faced one, knew the virtue and wisdom of the Exalted One, you, dear beautiful-faced one, would not think of blaming (or) censuring the Exalted One.</p>
<p><i>“tena hi, bhoti, yadā samaṇo gotamo cañcalikappaṃ anuppatto hoti atha me āroceyyāsi”<sup>19</sup>ti.</i></p>	<p>“Well then, lady, (you) should inform me when (/“that day”) the ascetic Gotama arrives in Cañcalikappa.”</p>
<p><i>“Evaṃ, bhadramukhā”<sup>20</sup>ti kho dhanañjāni brāhmaṇī saṅgāravassa māṇavassa paccassosi.</i></p>	<p>“Yes<sup>18</sup>, beautiful-faced one,” then replied the Brahmin woman Dhanañjāni to the young man Saṅgārava.</p>

<p><i>Brāhmaṇā udānaṃ sutvā “ubhatopakkhiko esa samaṇassa gotamassa sahāyo, nāssa deyyadhammaṃ ganhiṣṣāmā”<sup>21</sup>ti kupitā bhojanāni chaddētvā nikkhamiṃsu.</i></p>	<p>The Brahmins heard the exclamation, (and saying): “(serving) both sides, (this brahmin is a) friend of that ascetic Gotama, we won’t take a donation from him,” (the Brahmins) were angry, threw away the food, and left.</p>
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<sup>12</sup> Sinhalese, Thai, Cambodian, and PTS versions: “*avabhūtā cayaṃ*” (“this (brahmin woman) is also retarded”).

<sup>13</sup> Sinhalese, Thai, Cambodian, and PTS versions: “*parabhūtā cayaṃ*” (“this (brahmin woman) is also ruined”).

<sup>14</sup> The word “*tevijjānaṃ*” (“of three powers/knowledges”) does not appear in the Sinhalese, Thai, Cambodian, and PTS version.

<sup>15</sup> Sinhalese, Thai, Cambodian, and PTS versions: “*bhāsati*”.

<sup>16</sup> *Tevijjānaṃ* - of three knowledges, of three proficiencies. This word is also used for Buddhist monks, but unlike in brahmins, where the three knowledges mean the Three *Vedas*, in the case of Buddhist monks “Three Knowledges” are the psychic power of remembering their past lives, the vision of other beings born in different worlds according to their *kamma*, and the full comprehension of Four Noble Truths, i.e. complete eradication of all mental defilements. The word *vijjā* therefore may mean “knowledge”, “psychic power”, and “wisdom” as well. I therefore suggest “proficiency” as the word that could carry all the three meanings.

<sup>17</sup> Bhikkhu Bodhi doesn’t translate this word, keeping only “sir”. According to ***SNA – 1.3.1.7. Adḍakaraṇasuttavaṇṇanā*** – “*Bhadramukhoti sundaramukho.*” = “*bhadra mukha*” means ‘beautiful face/mouth.’ Pāli-Burmese dictionary (vol.15, p.524) says: “(၁) ကောင်းသော မ်ကွၢ် (၂) ကောင်းသော မ်ကွၢ် ရှိသောသူ” = “(1) good face; (2) person who has good face.”

<sup>18</sup> “Yes”, according to the Oxford English Dictionary, stands “for the affirmative sentence corresponding to the interrogative one constituting the question: = ‘It is so.’ The Pāli word “*evaṃ*” usually means “thus” or “so”, hence I suppose “yes” is a translation most direct and comprehensible as well.

<p><i>Brāhmaṇo</i><sup>19</sup> – “<i>nanu pathamaṃyeva taṃ avacaṃ ‘ajjekadivasaṃ mukhaṃ rakkheyyāsi’ti, ettakaṃ te khīraṇca taṇḍulādāni ca nāsītāni</i>”<sup>ti</sup></p>	<p>The Brahmin (husband said): “Didn’t (I) tell you already in the beginning, ‘today you should guard (your) mouth for one day, now (/“this much”) is your milk and rice in vain.’”</p>
<p><i>atīvīya kopavasam upagato</i> – “<i>evameva paṇāyaṃ vasalī yasmim vā tasmim vā tassa muṇḍakassa samaṇassa vaṇṇaṃ bhāsati, idāni tyāhaṃ vasalī tassa satthuno vādaṃ āropessāmi</i>”<sup>ti āha.</sup></p>	<p>Getting extremely angry, (the Brahmin then) said: “Thus, indeed, this scoundrel woman speaks praise for that bald-headed ascetic (who lives) somewhere away. Now I will accuse your teacher of a mistake, scoundrel woman!”</p>
<p><i>Atha naṃ brāhmaṇī</i> “<i>gaccha tvaṃ, brāhmaṇa, gantvā vijānissasi</i>”<sup>ti vatvā</sup></p>	<p>Then the Brahmin woman told him: “Go, you Brahmin, when (you) have gone, you will learn,”</p>
<p>“<i>Na khvāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke samāraṇe sabrahmaṇe sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya, yo tassa bhagavato vādaṃ āropeyyā</i>”<sup>tiādīmāha.</sup><sup>20</sup></p>	<p>Adding (/“saying”): “indeed, Brahmin, I don’t see in the world with gods, higher gods, Brahmas, ascetics (and) Brahmins, with those born of gods and men, who could (correctly) accuse that Exalted One of a mistake.”</p>
<p><i>So satthāraṃ upasaṅkamitvā</i> –</p>	<p>He (i.e., the Brahmin woman’s husband) approached the Teacher and asked (this) question:</p>
<p>“<i>Kiṃsu chetvā sukhaṃ seti, kiṃsu chetvā na socati;</i>”</p>	<p>“What (should) be destroyed in order to have a pleasant sleep? What (should) be destroyed in order not to grieve?”</p>
<p>“<i>Kissassu ekadhammassa, vadhaṃ rocesi gotamā</i>”<sup>ti. (saṃ. ni. 1.187) – Pañhaṃ pucchi.</sup></p>	<p>“What would be that one thing that (you) Gotama declare to be slain?” (SN 1.7.1.1. Dhanañjāni Sutta)</p>
<p><i>Satthā āha</i> –</p>	<p>The Teacher said:</p>
<p>“<i>Kodhaṃ chetvā sukhaṃ seti, kodhaṃ chetvā na socati;</i>”</p>	<p>“Having destroyed anger, (one) has a pleasant sleep. Having destroyed anger, (one) doesn’t grieve.”</p>
<p><i>Kodhassa visamūlassa, madhuraggassa brāhmaṇa;</i></p>	<p>Of the anger that has a poisoned root (and) sweet tip, brahmin,</p>
<p>“<i>Vadhaṃ ariyā pasamsanti, tañhi chetvā na socati</i>”<sup>ti. (saṃ. ni. 1.187) –</sup></p>	<p>“Noble Ones praise the slaughter, if that is destroyed, (one) doesn’t grieve.” (SN 1.7.1.1. Dhanañjāni Sutta)</p>

<sup>19</sup> From here onward we learn the story-line of *Dhanañjāni Sutta*. Because this is a faithful rendering of the original, I believe it is sufficient for the present purposes.

<sup>20</sup> I have replaced the abbreviated version consisting of dots with the full version from **SN 1.7.1.1. Dhanañjāni Sutta**.

<i>Pañhaṃ kathesi. So pabbajitvā arahattaṃ patto.</i>	(Thus the Buddha) answered (/“spoke”) the question. He (i.e., the Brahmin) was ordained and attained Arahant hood.
<i>Tasseva kaniṭṭhabhātā akkosakabhāradvājo nāma “bhātā me pabbajito”ti sutvā bhagavantaṃ upasaṅkamitvā akkositvā bhagavatā vinīto pabbajitvā arahattaṃ patto.</i>	Even when his younger brother named Akkosaka Bhāradvāja (/“the blaming Bhāradvāja”) heard “my brother is ordained,” (he) approached the Exalted One, blamed (Him), and admonished by the Exalted One, he (the brahmin) was ordained and attained Arahant hood.
<i>Aparo tassa kaniṭṭho sundarikabhāradvājo nāma.</i>	Another (was) his younger (brother) named Sundarika (i.e., “Beautiful”) Bhāradvāja.
<i>Sopi bhagavantaṃ upasaṅkamitvā pañhaṃ pucchitvā viśajjanaṃ sutvā pabbajitvā arahattaṃ patto.</i>	He also approached the Exalted One, heard the answer, was ordained (as a monk), and attained Arahant hood.
<i>Aparo tassa kaniṭṭho piṅgalabhāradvājo nāma.</i>	Another (was) his younger (brother) named Piṅgala (i.e., “Tawny”).
<i>So pañhaṃ pucchitvā pañhabyākaraṇapariyosāne pabbajitvā arahattaṃ patto.</i>	He asked (the Buddha) a question, and at the end of the answer, he was ordained (as a monk) and attained Arahant hood.
<i>Saṅgāraṃ mānavoti ayaṃ tesāṃ sabbakaniṭṭho tasmim divase brāhmaṇehi saddhiṃ ekabhattage nisīno.</i>	“The young man Saṅgāraṃ” means the youngest (brother) of them, (who) sat on that day (of Dhānañjāni’s exclamation) together with (other) brahmins in one refectory.
<i>Avabhūtāvāti avadḍhibhūtā avamaṅgalabhūtāyeva.</i>	“Retarded” means without progress, simply subject to bad omens.
<i>Parabhūtāvāti vināsaṃ pattāyeva.</i>	“Ruined” means simply fallen into destruction.
<i>Vijjamānānanti vijjamānesu.</i>	“For the knowledgeable (brahmins)” means “in the knowledgeable (brahmins).”
<i>Sīlapaññānanti sīlaṅca ñāṇaṅca na jānāsi.</i>	“Virtue (and) wisdom” means you do not know (the Buddha’s) virtue as well as (His) wisdom.

<b>SNA 1.7.1.1. Dhanañjānīsuttavaṇṇanā<sup>21</sup></b>	<b>Commentary to SN 1.7.1.1. Discourse about Dhanañjānī<sup>22</sup></b>
<i>187. Brāhmaṇasaṃyuttassa paṭhame dhanañjānīti dhanañjānigottā.</i>	187. “Dhanañjānī” of the first (discourse) of Brāhmaṇa Saṃyutta means she is from the Dhanañjānī clan.
<i>Ukkatthagottā kiresā.</i>	Indeed, she is of a glorious clan.
<i>Sesabrāhmaṇā kira brahmuno mukhato jātā, dhanañjānigottā matthakaṃ bhinditvā nikkhantāti tesam laddhi.</i>	Other brahmins are indeed born from the Brahmā’s mouth; those of the Dhanañjānī clan came out from the (Brahma’s) broken head, they believed. <sup>23</sup>
<i>Udānaṃ udānesīti kasmā udānesi?</i>	“Exclaimed an exclamation” why did (she) exclaim (it)?
<i>So kira brāhmaṇo micchādīṭṭhiko “buddho dhammo saṅgho”ti vutte kaṅṅe pidahati, thaddho khadirakhāṇusadiso.</i>	Indeed, that Brahmin was of the wrong view, covering (his) ears when (the Brahmin woman) said “Buddha, Dhamma, Saṅgha,” obdurate, like a stump of an acacia tree.
<i>Brāhmaṇī pana sotāpānā ariyasāvīkā.</i>	The Brahmin woman was, however, a Stream-Enterer, a Noble Disciple.
<i>Brāhmaṇo dānaṃ dento pañcasatānaṃ brāhmaṇānaṃ appodakaṃ pāyāsaṃ deti, brāhmaṇī buddhappamukkhassa saṅghassa nānārasabhojanaṃ.</i>	When the Brahmin gave a donation to the five hundred Brahmins, he gave milk-rice with little water, (whereas) the meal of the Brahmin woman (donated) to the Community of monks headed by the Buddha (consists) of various tastes.
<i>Brāhmaṇassa dānadivase brāhmaṇī tassa vasavattitāya pahīnamaccheratāya ca sahatthā parivisati.</i>	On the day of the Brahmin’s donation, the Brahmin woman serves (the Brahmins) by her hand due to (her) compliance to him (i.e., her husband) as well as due to (her) absence of envy.
<i>Brāhmaṇiyā pana dānadivase brāhmaṇo pātova gharā nikkhamitvā palāyati.</i>	However, on the day of the Brahmin woman’s donation (to the Buddha and Saṅgha), the Brahmin (i.e., her husband) left from the home early in the morning and scampered away.

<sup>21</sup> This Commentary nicely illustrates the qualities of a lay woman as a Stream-Enterer, together with an issue that may arise when she lives with a non-Buddhist husband. I believe that the characteristics of a Stream-Enterer (esp. the unshakeable faith in the Buddha, Dhamma, and Saṅgha; complete devotion to them) possessed by a lay person will be clearly understood from this narrative.

<sup>22</sup> The translation has been done according its Pāli-Burmese verbatim translation in “*Thanyote Atthakathā Nisya*” (သံယုတ္တအက္ခရာဝိသုဒ္ဓိ), vol.2, [author unknown], [publisher unknown], [year of publishing unknown]; pp.84-90.

<sup>23</sup> This is apparently a ridicule on the brahmins’ conceited evolution history. Generally is believed (until today), that brahmins are born of the Brahma’s mouth, whereas others are born of other bodily parts of Brahma. The name “Dhanañjānī” can be translated as “experiencing wealth”.

<i>Athekadivasam brāhmano brāhmaṇiyā saddhiṃ asammantetvā pañcasate brāhmaṇe nimantetvā brāhmaṇiṃ āha –</i>	Then on one day the brahmin, without consulting (that) with the brahmin woman, invited five hundred brahmins and told to the brahmin woman:
<i>‘sve bhoti amhākaṃ ghare pañcasatā brāhmaṇā bhūñjissanti’</i> ti.	“Lady, tomorrow, five hundred brahmins will eat in our house.”
<i>Mayā kiṃ kātabbam brāhmaṇāti?</i>	What should be done by me, brahmin? (Replied his wife.) <sup>24</sup>
<i>Tāyā aññaṃ kiñci kātabbam natthi, sabbam paṇanaparivesanaṃ aññe karissanti.</i>	There is no other duty to be done by you; other (people) will do all the cooking (and) serving.
<i>Yaṃ pana tvam thūṭāpi nisinnāpi khīpitvāpi ukkāsitvāpi “namo buddhassa”</i> ti tassa mundaḥassa samanakkassa namakkāraṃ karosi, taṃ sve ekadivasamattaṃ mā akāsi.	However, how you, either standing or sitting, sneezing, (or) coughing, pay homage to that bald-headed ascetic (saying) “I bow to the Buddha,” don’t do that tomorrow just for a single day.
<i>Taṃ hi sutvā brāhmaṇā anattamaṇā honti, mā maṃ brāhmaṇehi bhindasīti.</i>	Indeed, if the brahmins hear that, they will be displeased; don’t destroy my (reputation) among the brahmins.
<i>Tvaṃ brāhmaṇehi vā bhijja devehi vā, ahaṃ pana satthāraṃ anussarītvā na sakkomi anamassamaṇā saṅghātuntī.</i>	Your (reputation) shall be destroyed among brahmins or among gods, I, however, can’t stay remembering the Teacher and not paying respect (to Him).
<i>Bhoti kulasatike gāme gāmadvārāpi tāva pidahitum vāyamaṇti, tvam dvīhaṅgulehi pidahitabbam mukhaṃ brāhmaṇānaṃ bhōjanakālamattaṃ pidahitum na sakkosīti.</i>	Lady, (people at night) can try to close the village door of the village (where live) hundred families, (however) you can’t close a mouth that could be closed by two fingers (even) just during the time when brahmins eat.
<i>Evam punappunam kathetvāpi so nivāretum asakkonto ussāsake thāpitaṃ maṇḍalaggakhaḅgaṃ gāhetvā –</i>	Even though speaking thus again and again, he (i.e. the brahmin) was unable to conclude (the talk), (hence he) took the dagger of rounded tip kept above (his) head, (and threatened):
<i>“bhoti sace sve brāhmaṇesu nisennesu taṃ mundaṣamaṇakaṃ namassasi”</i>	“Lady, if you pay homage to that bald-headed ascetic tomorrow while the brahmins are sitting”
<i>iminā taṃ khaggena pādatalato patthāya yāva kesamatthakā kalīraṃ viya kōttetvā rāsīṃ karissāmī’</i> ti imaṃ gāthaṃ abhāsi –	“I will chop (your body) from the soles of (your) feet until the hair of (your) head like a top sprout and make a pile (of it).” (Then) he pronounced this verse:

<sup>24</sup> The intention here is to show that unlike the brahmin husband, who couldn’t stand even meeting with the Buddha and Saṅgha, the brahmin woman has no problem meeting with the brahmin’s visitors, and is even open to serve them. It might be also interpreted to show the openness and support of Buddhists toward followers of other faiths.

<p>“<i>Iminā maṇḍalaggena, pādato yāva matthakā; Kaḷīramiva chejjāmi, yaḍi micchaṃ</i><sup>25</sup> <i>na kāhasi.</i>”</p>	<p>“By this (dagger’s) rounded tip, from feet until the head; I will slice (you) like a top sprout if you don’t do (according to) my will.”</p>
<p>“<i>sace buddhoti bhaṇasi, sace dhammoti bhāsasi; Sace saṅghoti kittesi, jīvantī me nivesane</i>”<i>ti.</i></p>	<p>“If you say “Buddho,” if you speak “Dhammo,” If you praise “Saṅgho,” alive in my dwelling place.”</p>
<p><i>Ariyasāvīkā pana pathavī viya duppakampā, sineru viya dupparivattiyā.</i></p>	<p>The Noble Disciples, however, are difficult to shake like the earth, difficult to turn over like (the mountain) Sineru.<sup>26</sup></p>
<p><i>Sā tena naṃ evamāha –</i></p>	<p>Then she spoke to him thus:</p>
<p>“<i>sace me aṅgamaṅgāni, kāmaṃ chejjasi brāhmaṇa; Nevāhaṃ viraṃissāmi, buddhasettḥassa sāsana.</i>”</p>	<p>“If (you) brahmin willingly cut off my limbs, Even (then) I will not refrain from the Teaching of the Supreme Buddha.”</p>
<p>“<i>Nāhaṃ okkā varadharā, sakkā rodhayituṃ jinā; Dhītāhaṃ buddhasettḥassa, chinda vā maṃ vadhassu vā</i>”<i>ti.</i></p>	<p>“I am not accomplished (or) carrying perfection, (I am) able to cry up to the Victor, I am a daughter of the Supreme Buddha, (whether you) cut me or slain me.”</p>
<p><i>Evam dhanañjānigajitaṃ nāma gajjantī pañca gāthāsātāni abhāsi.</i></p>	<p>Thus roaring the so-called “roar of Dhanañjāni”, (she) spoke five hundred verses (in this manner).<sup>27</sup></p>
<p><i>Brāhmaṇo brāhmaṇiṃ parāmasituṃ vā paharituṃ vā asakkonto “bhoti yaṃ te ruccati, taṃ karohī”ti vatvā khaggaṃ sayane khipi.</i></p>	<p>The Brahmin, unable to touch or hit the Brahmin woman, said: “lady, do as you like,” and threw the dagger on the bed.</p>
<p><i>Punadvase gehaṃ haritupalittaṃ kārapetvā lajāpunnaghatamālāgandhādīhi tattha tattha alaṅkārapetvā</i></p>	<p>The next day (the brahmin) asked (the servants) to smear the house with cow dung<sup>28</sup>, adorned (the house) here and there with parched corn, pots filled with water, flowers, etc.,</p>
<p><i>pañcannaṃ brāhmaṇasātānaṃ navasappisakkharamadhuyutitaṃ appodakapāyāsamaṃ patiyādāpetvā kālaṃ ārocāpesi.</i></p>	<p>requested (his servants) to prepare milk-rice of little water combined with new ghee, new molasses, (and) new honey, and informed (the brahmins) that the time (is right to eat).</p>
<p><i>Brāhmaṇīpi pātova gandhodakena sayamaṃ nhāyitvā sahasagghanakaṃ ahatavatthaṃ nivāsetvā</i></p>	<p>The brahmin woman, indeed, early in the morning took bath herself in perfumed water, clothed a new garment worth thousand (pieces of money),</p>

<sup>25</sup> I suppose *micchaṃ* is made of *me* + *icchaṃ*.

<sup>26</sup> Sineru (or also Meru) is a mythical mountain believed to be in the center of the flat-earth world system, as taught by Hindu cosmology. Unfortunately, although the Buddhist masters had the psychic powers of levitation and clair-voyance, in the Pāli scriptures there is no mention of the false perceptions of the Hindus, nor any mention that the “world” may seem to be spherical. All the concept of Hindu cosmology has been entirely accepted by the Buddhist scriptures. The mythical mountain of Sineru (or Meru) is there described being in the very center of the disk-like flat earth, measuring 84 000 *yojanas* (one *yojana* is equivalent to ca. 15 km) above the surface of water, and 84 000 *yojanas* below the surface of water. The mountain Sineru (or Meru) is visible only by psychic powers.

<sup>27</sup> Unfortunately, I am not able to find any more verses of Dhanañjāni’s roar throughout the available Pāli scriptures.

<sup>28</sup> In ancient India cow dung was used as disinfectant, both inside houses and on roads as well.



<i>pañcasatagghanakam ekamsam katvā sabbālaṅkārapatimanditā suvaṇṇakaṭacchum gahetvā</i>	Arranged (/“made”) (another garment) worth five-hundred (pieces of money) over one shoulder, adorned with all adornments (she) took a golden ladle,
<i>bhattagge brāhmaṇe parivisaṁānā tehi saddhiṁ ekapantiyaṁ nisinnassa tassa brāhmaṇassa bhātam upasaṁharantī dunnikkhitte dārubhaṇḍe pakkhalī.</i>	And as she was serving the brahmins in the refectory, she was carrying rice for a brahmin who was sitting with them (i.e., the other brahmins) together in the same row, and stumbled over a wrongly placed wooden piece of furniture.
<i>Pakkhalanaghaṭṭanāya dukkhā vedanā uppajjī.</i>	Because of the crash (caused by) stumbling, unpleasant feelings arose.
<i>Tasmim samaye dasabalaṁ sari.</i>	At that moment (she) remembered the One of Ten Powers <sup>29</sup> .
<i>Satisaṁpannatāya pana pāyāsapātīṁ achaddetvā saṅikam otāretvā bhūmiyaṁ saṅthapetvā</i>	However, because (she) was endowed with mindfulness, (she) Didn’t throw away the (golden) cup of milk-rice, putting (the cup) slowly down, and when (the cup) was well put on the ground,
<i>pañcannaṁ brāhmaṇasatānaṁ majjhe sirasi añjalīṁ ṭhapetvā yena veluvanaṁ, tenañjalīṁ paṇāmetvā imaṁ udānaṁ udānesī.</i>	In the midst of five hundred (non-Buddhist) brahmins, she placed (her erected) fingers on (her) head, directed (her) fingers where there was Bamboo Grove <sup>30</sup> , and exclaimed the exclamation.
<i>Tasmiṅca samaye tesu brāhmaṇesu keci bhuttā honti, keci bhūñjamānā, keci hatthe otāritamattā, kesañci bhojanaṁ purato ṭhapitamattaṁ hoti.</i>	Also, at that moment, some of those brahmins had already eaten, some were (still) eating, some had just put their hand into (their alms-bowls), and some had the meal just placed in front of them.
<i>Te taṁ saddaṁ sutvāva sinerumattena muggarena sīse pahatā viya kaṅṅesu sūlena viddhā viya dukkhadomanassaṁ paṭisaṁvediyamānā</i>	Having heard that sound (of the exclamation), they experienced suffering (and) grief as if they were struck by a club of the size of the (mountain) Sineru, (or) pierced into (their) ears by a skewer,

<sup>29</sup> *Dasabala*, also known as *Tathāgatabala* are ten powers of the Buddha, mentioned and explained in different text throughout the Pāli scriptures. The most famous list is included in **MN 12. Mahāsīhanāda Sutta**. In brief, they are: (1) the understanding of what is possible and what is impossible, (2) understanding of the result of action, (3) understanding the ways leading to all destinations (rebirth), (4) understanding the world with its many and different elements, (5) understanding the different inclinations of beings, (6) understanding the disposition of the faculties of other beings, (7) understanding the path to the attainment of jhānas and Enlightenment, (8) knowledge of His past lives, (9) understanding and vision of beings passing through death and life according to their actions, and (10) the attainment of the taintless deliverance of mind and deliverance by wisdom. (Written with help of *Bhikkhu Bodhi’s “The Middle Length Discourses of the Buddha, A Translation of Majjhima Nikāya”*, Wisdom Publications, Boston, 2005; p.165-166.)

<sup>30</sup> *Veluvana* (Bamboo Grove) is apparently the place near her dwelling place where the Buddha stayed most often.



<p><i>“iminā aññaladdhikena mayam gharam pavesitā”ti kujjhītvā hatthe piṇḍaṃ chaddetvā mukhena gahitaṃ nīṭṭhubhitvā</i></p>	<p>And (saying) angrily: “We have entered a house of this man of different views” (they) threw the lump (of rice they had in their hand) from their hands, spat away what was in (their) mouths,</p>
<p><i>dhanuṃ disvā kākā vīya brāhmaṇaṃ akkosamānā disāvīdisā pakkamīṃsu.</i></p>	<p>Reviled the Brahmin like a crow that saw a bow<sup>31</sup> and left in different directions.</p>
<p><i>Brāhmaṇo evaṃ bhijjītvā gacchante brāhmaṇe disvā brāhmaṇiṃ sīsato paṭṭhāya oloketvā,</i></p>	<p>When the brahmin’s (reputation) was thus destroyed, as (he) saw the brahmins going away, (he) looked at the brahmin lady from her head (down),</p>
<p><i>“idameva bhayaṃ sampassamānā mayam hiyyo paṭṭhāya bhotiṃ yācantā na labhimhā”ti nānappakārehi brāhmaṇiṃ akkositvā,</i></p>	<p>And blaming the brahmin lady in different ways (starting) : “Exactly this danger (I) presumed since yesterday, and (although) requesting the lady (to obey), we Didn’t receive (her obedience),</p>
<p><i>etaṃ “evamevaṃ paṇā”tiādivacanaṃ avoca.</i></p>	<p>(He) said the words (of scolding): “Thus indeed (this scoundrel)” etc.</p>
<p><i>Upasaṅkamāti ‘samaṇo gotamo gāmaṇigamaratthapūjito, na sakkā gantvā yaṃ vā taṃ vā vatvā santajjetuṃ, ekameva naṃ pañhaṃ pucchissāmī’ti</i></p>	<p>“Approached” means (thinking): “the ascetic Gotama is revered by the village, town, (and) the country, it is not possible to go (there) and frighten (him) just by saying something; I will ask him just one question.”</p>
<p><i>gacchantova “kiṃsu chetvā”ti gāthaṃ abhisāṅkharitvā</i></p>	<p>(And) already while going (he) made up the verse: “What (should) be destroyed (etc.)”</p>
<p><i>‘sace ‘asukassa nāma vadhaṃ rocemī’ti vakkhati, atha naṃ ‘ye tuyhaṃ na ruccanti, te māretukāmosi, lokavadhāya uppanno, kiṃ tuyhaṃ samaṇabhāvenā’ti? Niggahessāmi.</i></p>	<p>If he says: “I teach the slaughter of this particular (person),” then I will censure him (saying): “You want to kill those that don’t appreciate you, (you) are (here) in order to kill humans, why would you be an ascetic?”</p>
<p><i>Sace ‘na kassaci vadhaṃ rocemī’ti vakkhati, atha naṃ ,tvam rāgādīnampi vadhaṃ na icchasi. Kasmā samaṇo hutvā āhīṇḍasī’ti? Niggahessāmi.</i></p>	<p>If he says: “I do not teach slaughter of anything,” then I will censure him (saying): “You don’t wish to slaughter (your) lust, etc. Why are (you) then roaming about as an ascetic?”</p>
<p><i>Iti imaṃ ubhatokoṭikaṃ pañhaṃ samaṇo gotamo neva gilītuṃ na ugghilītuṃ sakkhissatī’ti cintetvā upasaṅkami.</i></p>	<p>And thinking: “Thus the ascetic Gotama will be able neither to swallow up nor vomit this two-edged (sword-like) question,” (the Brahmin) approached (the Buddha).</p>

<sup>31</sup> I suppose this reflects the experience of the writer – at that time crows were shot by arrows (from bows), hence the crows learned to be scared of bows. It seems that crows at that time would fiercely cry when they saw a bow.

<p><i>Atha kho bhagavā kosalesu anupubbena cārikam caramāno yena cañcalikappaṃ tadavasari.</i></p>	<p>Then the Exalted One, journeying on a gradual journey in (the city of) Kosala, settled where was Cañcalikappa.</p>
<p><i>Tatra sudam bhagavā cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.</i></p>	<p>There indeed, the Exalted One stays in Cañcalikappa, in the mango grove of the brahmins of Todeyya (clan).</p>
<p><i>Assosi kho dhanañjānī brāhmaṇī – “bhagavā kira cañcalikappaṃ anupatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane”ti.</i></p>	<p>Then the brahmin woman Dhanañjānī heard: “Really, the Exalted One has arrived in Cañcalikappa. He stays in Cañcalikappa, in the mango grove of the brahmins of Todeyya (clan).</p>
<p><i>Atha kho dhanañjānī brāhmaṇī yena saṅgāravo māṇavo tenupasaṅkami; upasaṅkamitvā saṅgāravaṃ māṇavaṃ etadvoca –</i></p>	<p>So, then the brahmin woman Dhanañjānī approached where there was the young man Saṅgārava; (and) having approached (him) (she) told to the young man Saṅgārava:</p>
<p><i>“ayaṃ, tāta bhadramukha, so bhagavā cañcalikappaṃ anupatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.</i></p>	<p>“Now, dear beautiful-mouthed one, the Exalted One has arrived in Cañcalikappa, He stays in Cañcalikappa, in the mango grove of the brahmins of Todeyya (clan).”</p>
<p><i>Yassadāni, tāta bhadramukha, kālaṃ maññasī”ti.</i></p>	<p>Now (you), dear beautiful-mouthed one, know the time of it.</p>

## Part One: The Contemporary Ascetic Traditions

<p>474. <i>“Evam, bho”ti kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā patissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.</i></p>	<p>474. “Yes, friend,” replied indeed the young man Saṅgārava to the brahmin woman Dhanañjāni and approached the Exalted One where He (was). After (he) approached (Him), (they) exchanged courteous talk.<sup>32</sup></p>
<p><i>Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.</i></p>	<p>When the courteous talk on important (matters) was finished, (the brahmin) sat on one side.<sup>33</sup></p>
<p><i>Ekamantaṃ nisinno kho saṅgāravo māṇavo bhagavantam etadavoca –</i></p>	<p>And sitting on one side, the young man Saṅgārava told this to the Exalted One:</p>
<p><i>‘santi kho, bho gotama, eke samaṇabrāhmaṇā ditthadhammābhīṇṇāvosaṇapāramippattā, ādībrahmacariyaṃ patijānanti.</i></p>	<p>“Indeed, friend Gotama, certain ascetics (and) brahmins have attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements, the Enlightenment), (and) proclaim the origin of holy life.</p>
<p><i>Tatra, bho gotama, ye te samaṇabrāhmaṇā ditthadhammābhīṇṇāvosaṇapāramippattā, ādībrahmacariyaṃ patijānanti, tesam bhavaṃ gotamo katamo”ti?</i></p>	<p>There, friend Gotama, those ascetics (and) brahmins who have attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements), (and) proclaim the origin of holy life – who is the Exalted Gotama in comparison to them?</p>
<p><i>“Ditthadhammābhīṇṇāvosaṇapāramippattānaṃ, ādībrahmacariyaṃ patijānantānaṃpi kho ahaṃ, bhāradvāja, vemattaṃ vadāmi.</i></p>	<p>I, Bhāradvāja, proclaim difference among those who have attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements), (and) proclaim the origin of holy life.</p>
<p><i>Santi, bhāradvāja, eke samaṇabrāhmaṇā anussavikā.</i></p>	<p>There are, Bhāradvāja, some ascetics (and) brahmins just following (what they) hear.<sup>34</sup></p>

<sup>32</sup> Literally “(he) rejoiced with (him)”. This is a phrase often used to indicate a meeting of two friendly (or not unfriendly) persons, which starts with questions like “are you healthy?” “Do you have everything you need?” Etc. (See e.g. in *Pārājika Pāli – Caṭṭha Pārājika – Vinīta Vatthu: “kaccāvuso khamanīyaṃ kacci yāpanīyaṃ.”*) It is comparable to today’s “how do you do” in UK. The UK version is however not taken seriously, and instead of a particular answer you’d just answer “how do you do” too. There were many times when a monk met a monk, and asking them “are you healthy?” they would reply they are sick, and then the visitor would make efforts to help that monk.

<sup>33</sup> There are six places that are not appropriate for sitting down, as explained by the Commentary to *Pārājika Pāli – Verañjakaṇḍavanṇanā* : (1) *atidūraṃ* - too far (the teacher will have to shout at the student), (2) *accāsannaṃ* - too close (the teacher’s natural movement is obstructed), (3) *uparivātaṃ* - in the direction of the wind (e.g. if the wind blows on the teacher from front right side, if the student sits in the front right side, the wind will carry the potential smells from the student’s mouth (and other smells) to the teacher), (4) *unnatappadesaṃ* - on a higher seat (the student would show disrespect by assuming a superior position), (5) *atisammukhaṃ* - directly in front (the teacher loses his natural view), (6) and *atipacchā* - behind (the teacher would have to turn his head to see the student).

<sup>34</sup> According to what we learn from the next sentence, they just hear and speak, but do not attain the attainments themselves. Here “hearing” is not just overhearing something, here is meant the ancient way of teaching and learning – the teacher utters a sentence or a verse, and the student repeats in the way they hear it. Then the teacher trains the student by uttering and being repeated again and again, in different ways (e.g. uttering beginning and expecting to hear end, asking to recite beginning and himself ending, etc.) until the student “grasps” all of the sentences, paragraphs, and texts, that have to be immaculately memorized and retained for whole their lives, exactly as they learned from their teacher. The same method of teaching-learning was followed by Buddhist monks for the first three centuries before the scriptures were written down in ca. first century BC., and many more centuries after.

<p><i>Te anussavena ditthadhammābhīññāvosaṇapāramippattā, ādībrahmacariyaṃ paṭijānanti; seyyathāpi brāhmaṇā tevijjā.</i></p>	<p>They, by repeating (what they heard), (say that they have) attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements), (and) proclaim the origin of holy life – such as the brahmins of Three Knowledges (i.e. Three Vedas).</p>
<p><i>Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ saddhāmatkena ditthadhammābhīññāvosaṇapāramippattā, ādībrahmacariyaṃ paṭijānanti; seyyathāpi takkī vīmamsī.</i></p>	<p>However, Bhāradvāja, there are certain ascetics (and) brahmins, (who) (believe they have) attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements), (and) proclaim the origin of holy life – entirely just by faith (that it is so) – such as the thinkers-philosophers.<sup>35</sup></p>
<p><i>Santi, bhāradvāja, eke samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmāmyeva dhammaṃ abhiññāya ditthadhammābhīññāvosaṇapāramippattā, ādībrahmacariyaṃ paṭijānanti.</i></p>	<p>There are, Bhāradvāja, certain ascetics (and) brahmins, who themselves, indeed, attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements) by supernatural knowledge of the Truth, (and) proclaim the origin of holy life.</p>
<p><i>Tatra, bhāradvāja, ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmāmyeva dhammaṃ abhiññāya ditthadhammābhīññāvosaṇapāramippattā, ādībrahmacariyaṃ paṭijānanti, tesāhamasmi.</i></p>	<p>There, Bhāradvāja, out of those ascetics (and) brahmins who themselves, indeed, attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements) by supernatural knowledge of the Truth, (and) proclaim the origin of holy life, I am (One).</p>
<p><i>Tadamināpetam, bhāradvāja, pariyāyena veditabbaṃ, yathā ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmāmyeva dhammaṃ abhiññāya ditthadhammābhīññāvosaṇapāramippattā, ādībrahmacariyaṃ paṭijānanti, tesāhamasmi.</i></p>	<p>It also should be understood (/“known”) in this way: in the way those ascetics (and) brahmins themselves, indeed, attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements) by supernatural knowledge of the Truth, (and) proclaim the origin of holy life, I am (One) out of them (who attained that in the same way).<sup>36</sup></p>

<sup>35</sup> i.e. they just think and ponder over how the reality might work, what is right and what is wrong, but themselves didn’t experience the entire freedom from defilements. For example, those who suppose “perhaps I am now Enlightened because I didn’t break any of the five precepts for a long time” would be included in this category.

<sup>36</sup> According to the verbatim Pāli-Burmese translation here the Buddha spoke about the previous Buddhas, i.e. those that did not live any more, so obviously He did not mean any of the contemporary ascetics. See for example **AN 4.24.10. Samaṇa Sutta**, where the Buddha explained that only in His teachings there were Enlightened beings, nowhere else in the world: “*Idheva bhikkhave samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samanebhi aññehīti.*” = “Only here, monks, is an ascetic (with the first stage of Enlightenment), here is an ascetic with the second (stage of Enlightenment), here is an ascetic with the third (stage of Enlightenment), here is an ascetic with the fourth (stage of Enlightenment); the other teachings of other (teachers) are void of (Enlightened) ascetics.” The same statement occurs also in **MN 11. Cūlasihanāda Sutta** and **DN 16. Mahāparinibbāna Sutta**. There is also a simile explaining the vast difference between the benefit of following other ascetic traditions and that of following the Buddha in **SN 2. Nidānavaggaṃ - 2. Abhisamayasaṃyuttaṃ - 11. Tatiyapabbatasuttaṃ**. There the benefit of a Stream-Enterer (*Sotāpanna*)’s attainment vs. the attainments of ascetics of other sects and teachings are respectively compared to the amount of rock in the huge Mountain Meru/Sineru vs. seven seeds of sesame.

<p>474. <i>Ditthadhammābhīññā vosānapāramippattāti ditthadhamme abhiññāte imasmiññeva attabhāve abhijānitvā vositavosānā hutvā</i></p>	<p>474. “Attained the supernatural knowledge of the present reality, (as well as) the final end (of the defilements)” means that (they) say “we have attained the supernatural understanding of the present reality in this very life, and having supernaturally understood (the reality) (we,) having ended the (defilements that should be) ended”</p>
<p><i>pāramisaṅkhātā sabbadhammānaṃ pārabhūtaṃ nibbānaṃ pattā mayanti vatvā ādibrahmacariyaṃ paṭijānantīti attho.</i></p>	<p>attained the Enlightenment (/Nibbāna), (being) the overcoming of all the phenomena known as (those that should be) overcome,” (and) they proclaim the origin of holy life.</p>
<p><i>Ādibrahmacariyanti brahmacariyassa ādibhūtā uppādakā janakāti evaṃ paṭijānantīti vuttaṃ hoti.</i></p>	<p>“Origin of holy life” is said (meaning) they proclaim that (they) are the originators, the pioneers, the creators of the holy life.</p>
<p><i>Takkīti takkaḡāhī.</i></p>	<p>“Thinkers” (means) (they) attach to assumptions.</p>
<p><i>Vīmaṃsīti vīmaṃsako, paññācāraṃ carāpetvā evaṃvādī.</i></p>	<p>“Philosophers” means a philosopher; he teaches by instructing conduct (in the form of) wise behavior.</p>
<p><i>Tesāhamasmīti tesam sammāsambuddhānaṃ ahamasmī aññataro.</i></p>	<p>“Of them I am (One)” means I am One out of those Rightly and Self Awakened Ones.</p>

<p>475. <i>“Idha me, bhāradvāja, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ,sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.</i></p>	<p>475. Here, Bhāradvāja, before (my) complete Enlightenment, when not supernaturally Enlightened, just when I was a bodhisatta<sup>37</sup>, it occurred to me: “Life in a house is narrow (by the little opportunity for spiritual progress), dusty (by the abundant opportunity for mental defilements), (whereas) going forth is (like) open space.</p>
<p><i>Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum.</i></p>	<p>Dwelling in a house, it is not easy to live the holy life entirely complete, entirely pure, (like) a conch shell.</p>
<p><i>Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti.</i></p>	<p>What if I shaved off (/“removed”) (my) hair (and) beard, covered (myself) in robes (dyed in) tree-bark-dye, and went forth from home to homelessness?</p>

<sup>37</sup> *Bodhisatta* (“being (to be) Awakened”) is the portion of Siddhattha Gotama when he was not yet a Buddha, and it also includes large number of the previous lives since the time he was predicted by Padumuttara Buddha to be a Buddha in future. The 547 *jātakas* available to us today are believed to be accounts of some of those previous lives when the Buddha-To-Be trained in perfecting the Ten Perfections (generosity, morality, renunciation, wisdom, effort/energy, patience, truth/integrity, determination, loving-kindness, and equanimity).

<i>So kho ahaṃ<sup>38</sup>, bhāradvāja, aparena समयेना daharova samāno susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesaṃsamsum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajīṃ.</i>	Hence I, Bhāradvāja, at a later time, being just young, of fresh black hair, endowed with youthful (/“good”) age, in the prime of life, to the unhappy parents <sup>39</sup> weeping tears (over their) face, removed (my) hair (and) beard, covered (myself) in robes (dyed in) tree-bark-dye, and went forth from home to homelessness.
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<b>MN 26. Pāsārāsīsuttavaṇṇanā</b>	<b>Commentary to MN 26. Discourse on The Heap of Fetters</b>
<i>277. Tattha daharova samānoti taruṇova samāno.</i>	277. There “being just young” means “being just youthful.”
<i>Susukālakesoti sutṭhu kālakeso, añjanavaṇṇakesova hutvāti attho.</i>	“Of fresh black hair” means rightly black hair, like the hair (that has) the color of collyrium <sup>40</sup> .
<i>Bhadrenāti bhaddakena.</i>	“Youthful (/“good”)” means favorable.
<i>Paṭhamena vayasāti tiṇṇaṃ vayanāṃ paṭhamavayena.</i>	“In the prime of life” means in the first age of the three ages (/stages of life). <sup>41</sup>
<i>Akāmakānanti anicchamānānaṃ, anādaratthe sāmivacanaṃ.</i>	“Unhappy” means undesiring; the (word) “not appreciative” (anādaratthe) is in the genitive case.
<i>Assūni mukhe etesanti assumukhā; tesam assumukhānaṃ, assukilinnamukhānanti attho.</i>	“Tears in the face” thus they are of tearful faces; to them of tearful faces, to (those) of faces smeared by tears, (that is) the meaning (here).

<sup>38</sup> “So (kho) ahaṃ” is apparently a grammatical expression peculiar to the ancient Pāli language. The Burmese translation says “that me the Lord-to-be” (“ထိုငါဘုရားလောဇဒးသည့်”). The intended meaning here perhaps is “thus”, “me indeed”, “me and noone else” etc.

<sup>39</sup> The mother of the prince Siddhattha passed soon after she gave him birth. However, her sister *Mahāpajāpatī Gotamī* took care of the prince as if he was her own true son.

<sup>40</sup> Collyrium (*añjana*) was commonly used as eyewash, eye-lotion.

<sup>41</sup> The Sub-Commentary explains this was when the *bodhisatta* was 29 years old; the “first age” is until the age of 33.



<p><i>Rudantānanti kanditvā rodamānānaṃ.</i></p>	<p>“(To them,) weeping” means sobbing and weeping.<sup>42</sup></p>
<p><i>So evaṃ pabbajito samāno kiṃkusalaḡavesī anuttaraṃ santivaraḡadaṃ pariyesamāno yena ālāro kālāmo tenupaṣaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadaḡocaṃ –</i></p>	<p>Then thus, having gone forth, (I) was searching what was skillful, the supreme word (/“Enlightenment”) of the ultimate peace. Seeking (that), I approached where there was Alāra Kālāma. Having approached (him), I told this to Alāra Kālāma:</p>

<sup>42</sup>At this point someone may ask: “Well, didn’t the prince Siddhattha escape from the palace at night, not seen by anybody apart from his charioteer Channa, who took him to the river Anomā on the horse Kaṇḡaka/Kaṇḡaka? Didn’t they actually pass through the city-portal opened at night by deities (because otherwise city-portals were always locked at night)? Didn’t the prince cut off his hair famously at the river Anomā and threw them in the air, thinking: “if they don’t fall down (i.e. if they disappear in the air), I will become a Buddha” – whereafter Sakka, the king of gods, took them from the air to build the Cūlāmuni pagoda in his heaven (and so the hair never fell down)?” The most important thing to keep in mind is that the Buddha told to His audience only that what was helpful on their spiritual path. I suppose that narrating the story of His secret escape from palace would not be particularly useful to the audience in their practice of ethics etc., hence the Buddha didn’t mention it. The others of course knew it from the members of the prince’s large Sakyan family. Also note, that the story of the prince Siddhatta’s secret escape from the palace at night is included in sixteen different texts throughout all of the *Tiḡipitaka* Commentaries – in four of the five *Nikāyas*, in *Vinaya Piḡaka*, and *Abhidhamma Piḡaka* as well. To show the importance of the story in the way the Elders presented it I have collected all relevant references to the Commentarial account: **(1)** *MNA 1, (vol.2), 3. Opammavaggo - 6. Pāsarāsisuttavaṇṇanā - para. 53; (2)* *SNA 3.1.8.6. Sihasuttavaṇṇanā - para. 9; (3)* *ANA 1 13. Ekaḡuggalavaggaḡavaṇṇanā - para. 21; (4)* *ANA 1 14.(14)1. Paḡhamaetadaggaḡavaggo - Añṇāsikondañṇattheravatthu - para. 18; (5)* *ANA 4 1.4.3. Sihasuttavaṇṇanā - para. 9; (6)* *KNA Dhammapada (vol.1), 1.8. Sāriputtattheravatthu - para. 11; (7)* *KNA Dhammapada (vol.2), 14.1. Māradhītaravatthu - para. 9; (8)* *KNA Jātaka 1 (vol.1) - Nidānakathā - 2. Avidūrenidānakathā - para. 38; (9)* *KNA Jātaka 1 (vol.4) - 11.[460] 6. Yudhañcayajātakaḡavaṇṇanā - para. 1;*



<i>‘icchāmaḥaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti.</i>	“Friend <sup>43</sup> Kālāma, I want to live a holy life in these teachings and discipline.”
<i>Evam vutte, bhāradvāja, ālāro kālāmo maṃ etadavoca – ‘viharatāyasmā.</i>	Saying so, Bhāradvāja, Ālāra Kālāma told me this: “May the venerable sir stay (here);
<i>Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.</i>	“This is the kind of teachings, where the knowledgeable man might soon attain, enter, and dwell by (his) own supernatural knowledge in the (attainment) of (his) own teacher.”
<i>So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.</i>	Hence I, Bhāradvāja, soon, indeed quickly, mastered that teachings.

<i>Kiṃ kusalagavesiti kiṃ kusalanti gavesamāno.</i>	“(I) was searching what was skillful” means (he was) searching (thinking) “what is skillful?”
<i>Anuttaraṃ santivarapadanti uttamaṃ santisaṅkhātamaṃ varapadam, nibbānaṃ pariyesamānoti attho.</i>	“Supreme word of ultimate peace” means the ultimate word of the highest expression of peace, meaning (he) was searching for the Enlightenment (Nibbāna).
<i>Yena ālāro kālāmoti ettha ālāroti tassa nāmaṃ, dīghapiṅgalo kireso.</i>	“There where (was) Ālāra Kālāma,” there Ālāra is his name, indeed he (was) long and brown. <sup>44</sup>
<i>Tenassa ālāroti nāmaṃ ahoṣi.</i>	Thus his name became (to be) “Ālāra.”
<i>Kālāmoti gottamaṃ.</i>	“Kālāma” is the clan (where he was born).
<i>Viharatāyasmāti viharatu āyasmā.</i>	“May the venerable sir stay” (means) may the venerable sir stay. [The Commentary just separated the conjoined words.]

**(10)** *KNA Vimānavatthu 2.7.7. Kaṇḍakavimānavañṇanā - para. 81; (11)* *KNA Therīgāthā 1.1. Aññatarātherīgāthāvāṇṇanā - para. 5; (12)* *KNA Apadāna 1.2. Avidūrenidānakathā - para. 39; (13)* *KNA Buddhavaṃsa, Nidānakathā - Abbhantaramidānaṃ - 1. Ratanacāṅkamanakaṇḍavāṇṇanā - para. 9; (14)* *VinA 1.2.12. Dubbacasikkhāpadavaṇṇanā - para. 1; (15)* *Vinaya Tikā 1. Verañjakaṇḍavaṇṇanā - para. 32; (16)* *AbhiA Dhammasaṅgani - Nidānakathā - Sumedhakathā - para. 583.*

<sup>43</sup> Āvuso is a word often used among monks in the Pāli scriptures, regardless their monastic seniority. It is translated as „friend“, „brother“, etc. According to the PTS dictionary, it has descended from āyusanto. In the Buddha’s time the word „āyasmā“ was however an address used for a superior person. In *Dīgha Nikāya 16. Parinibbāna Sutta - Tathāgatapacchimavācā* the Buddha is reported to decide that junior monks will address elder monks as „bhante“ („exalted one“) or „āyasmā“ („elder“; „venerable“), whereas the elder monks would address the juniors by their name, clan, or as āvuso. To prevent unnecessary *faux pas* when monks encounter one another and do not know the seniority of the second one, it is traditionally followed that all monks treat one another in the most respectful way, especially in official settings.

<sup>44</sup> The Sub-Commentary explains, that he was “long” in height, and had brown eyes – “*tuṅgasariratāya dīgho, piṅgalacakkhutāya piṅgalo*” – “long because of the height of body, (and) brown because of the brown eyes.” Pāli-Burmese dictionary however explains, that he was “long (with) weird eyes” (“ရွှေညွှန် ဗေဒကောဠော မကုစိရှိသော”), hence he was called “Ālāra”. The dictionary also says that “weird” means “gay and mad” (“ပျော်ရူး”), a Burmese word that I have possibly misunderstood. I suppose that “brown eyes” are “weird” because eyes of Indians are usually black.

<i>Yattha viññū purisoti yasmim dhamme paṇḍito puriso.</i>	“Where the knowledgeable man” means in which teachings a wise man.
<i>Sakaṃ ācariyakanti attano ācariyasamayaṃ.</i>	“Own teacher” means the understanding of (one’s) own teacher.
<i>Upasampajja vihareyyāti paṭilabhitvā vihareyya.</i>	“May (...) enter, and dwell” means having attained, (he) might dwell.
<i>Ettāvātā tena okāso kato hoti.</i>	So much was the opportunity given (/“made”) by him (i.e., Kālāma).
<i>Taṃ dhammanti taṃ tesam samayaṃ tantim.</i>	“That teachings” means (learning) the procedure of that understanding (/attainment) by them (i.e., the student-ascetics).
<i>Pariyāpuṇinti sutvāva uggaṇhiṃ.</i>	“I mastered” means I have memorized (it all) having just heard (it once).

<i>So kho ahaṃ, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñānavādañca vādāmi, theravādañca jānāmi, passāmī’ti ca paṭijānāmi, ahañceva aññe ca.</i>	Thus I, Bhāradvāja, (at that time) claimed: “I speak the teachings on knowledge, know and see the teachings on eternity,” only by the contact of lips (while saying it), only by repeating what (Aḷāra Kālāma) said; both me and others. <sup>45</sup>
<i>Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.</i>	Then, Bhāradvāja, it occurred to me: “Indeed, Aḷāra Kālāma does not claim ‘I have attained, enter, (and) dwell in this teachings by (my) own supernatural knowledge’ entirely just by faith; verily, Aḷāra Kālāma dwells in this teachings knowing (and) seeing (it in reality).”

<sup>45</sup> This seems to refer to Brahmin Saṅgārava’s question in the beginning, and the Buddha here explains he was the first of the three kinds of those who claim enlightenment. Tipiṭakadhara Mingun Sayadaw explains: “Just by repeating what the teacher uttered with slight lip-movements, the Bodhisatta reached the stage of learning at which he could say, “I have understood!” In fact, he did declare, “I have understood! I have seen the course!” and the Sect-leader and his other disciples also agreed to his declaration.” (From “*The Great Chronicle of Buddhas*”, The Most Venerable Mingun Sayadaw Bhaddanta Vicittasārābhivamsa, tr. U Ko Lay & U Tin Lwin, The State Buddha Sāsana Council, Ti=Ni Publishing Center, 2006 [second edition]; vol.2, p.140/PDF p.158.)