0.0.1 To Ambattha

1. Thus was heard by me. At one time the Auspicious One was wandering on tour in Kosala with a large Sangha of bhikkhus, with about five hundred bhikkhus, when they arrived at a brahmin village of the Kosalans named Icchanangala. There the Auspicious One dwelled in the forest thicket of Icchanangala at Icchanangala.

2. At that time the brahmin Pokkharasati was reigning over Ukkattha, [a village] crowded with beings, with grass, food and water, a royal possession with grain, a gift to Brahmins, a royal gift given by king Pasenadi of Kosala. The brahmin Pokkharasati heard: "The good Gotama, son of the Sakyans, having gone forth from the Sakyan clan, while wandering on tour in Kosala with a large Sangha of bhikkhus, with about five hundred bhikkhus, has arrived at Icchanangala and is dwelling in the forest thicket of Icchanangala at Icchanangala. Now a good reputation has been spread about that Auspicious Gotama thus: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious." Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making

0.0.1 ambaṭṭhasuttaṃ

1. evaṃ me1 sutaṃ ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena icchānaṅgalaṃ2 nāma kosalānaṃ brāhmaṇagāmo tadavasari. tatra sudaṃ bhagavā icchānaṅgale3 viharati icchānaṅgalavanasaṇḍe.

2. tena kho pana samayena brāhmaṇo pokkharasāti4 ukkaṭṭhaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā5 kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ. assosi kho brāhmaṇo pokkharasāti: “samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi icchānaṅgalaṃ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe. taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: “itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi6 satthā devamanussānaṃ buddho bhagavā.7 so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ8 kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

known the life of purity that is utterly perfect and pure. Now good is the sight of such arahants."

3. At that time there was the brahmin Pokkharasati's pupil, the brahmin youth Ambattha, a knowledge master of the three vedas, of the vocabularies and the rituals, of the phonology and the etymology with the legends as the fifth, master of the verses and the grammer, well versed in the materialistic phylosophy and the auspicious marks of a great man. He was accepted and acknowledged by his own teacher with regard to the doctrine of the three knowledges: "Of that which I know, that you know, of that which you know, that I know."

4. So then, the brahmin Pokkharasati addressed the brahmin youth Ambattha: "This samana Gotama, O my son Ambattha, son of the Sakyans, having gone forth from the Sakyan clan, while wandering on tour in Kosala with a large Sangha of bhikkhus, with about five hundred bhikkhus, has arrived at Icchanangala and is dwelling in the forest thicket of Icchanangala at Icchanangala. Now a good reputation has been spread about that Auspicious Gotama thus: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious." Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans,

3. tena kho pana samayena brāhmaṇassa pokkharasātissa ambaṭṭho nāma māṇavo9 antevāsī hoti ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo anuññātapaṭiññāto sake ācariyake tevijjake pāvacane yamahaṃ jānāmi taṃ tvaṃ jānāsi, yaṃ tvaṃ jānāsi tamahaṃ jānāmīti.

4. atha kho brāhmaṇo pokkharasāti ambaṭṭhaṃ māṇavaṃ āmantesi: “ayaṃ tāta ambaṭṭha samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi icchānaṅgalaṃ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe. taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: “itipi so bhagavā, arahaṃ sammāsambuddho -pe- brahmacariyaṃ pakāseti. sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti. ehi tvaṃ tāta ambaṭṭha, yena samaṇo gotamo tenupasaṅkama. upasaṅkamitvā samaṇaṃ gotamaṃ jānāhi yadi vā taṃ bhavantaṃ gotamaṃ tathāsantaṃyeva saddo abbhuggato, yadi vā no tathā, yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso, tathā mayaṃ taṃ bhavantaṃ gotamaṃ vedissāmāti.

5. “yathā kathaṃ panāhaṃ bho taṃ bhavantaṃ gotamaṃ jānissāmi yadi vā taṃ bhavantaṃ gotamaṃ tathāsantaṃyeva saddo abbhuggato, yadi vā no tathā, yadi vā so bhavaṃ gotamo tādiso yadi vā na tādiso”ti.

he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. Now good is the sight of such arahants." Come you, my son Ambattha, visit with the samana Gotama. Having approached the samana Gotama, find out whether the good reputation spread about that good Gotama is really true as reported or not true, whether the good Gotama is just so, or whether he is not just so. In this way we will find out about that good Gotama."

5. "But how can I sir, find out whether the good reputation spread about that good Gotama is really true as reported or not true, whether the good Gotama is just so, or whether he is not just so?"

6. "The thirty two auspicious marks of a great man, O my son Ambattha, has come down in our mantras, by which for the person endowed with those auspicious marks, there are only two destinies, no other. If he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic, crushing the armies

6. “āgatāni kho tāta ambaṭṭha, amhākaṃ mantesu dvattiṃsa mahāpurisalakkhaṇāni yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā: sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti. seyyathidaṃ: cakkaratanaṃ, hatthiratanaṃ, assaratanaṃ, maṇiratanaṃ, itthiratanaṃ, gahapatiratanaṃ, parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati. sace kho pana agārasmā anagāriyaṃ pabbajati arahaṃ hoti sammāsambuddho loke vivattacchado1. ahaṃ kho pana tāta ambaṭṭha mantānaṃ dātā tvaṃ mantānaṃ paṭiggahetā”ti. “evaṃ bho’ti kho ambaṭṭho māṇavo brāhmaṇassa pokkharasātissa paṭissutvā uṭṭhāyāsanā brāhmaṇaṃ pokkharasātiṃ abhivādetvā padakkhiṇaṃ katvā vaḷavārathamāruyha sambahulehi māṇevahi1 saddhiṃ yena icchānaṅgalavanasaṇḍo tena pāyāsi. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko’va ārāmaṃ pāvisi.

7. tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho ambaṭṭho māṇavo yena te bhikkhū tenupasaṅkami. upasaṅkamitvā te bhikkhū etadavoca: “kahannu kho bho etarahi so bhavaṃ gotamo viharati? taṃ hi mayaṃ bhavantaṃ gotamaṃ dassanāya idhūpasaṅkantā”ti.

of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword. If however, he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world. But I, O my son Ambattha, am a giver of the mantras, you are the recipient of the mantras." "Yes Master," the brahmin youth Ambattha, having replied to the brahmin Pokkharasati, having risen up from his seat, having bowed down, having circumambulated the brahmin Pokkharasati, having mounted a mare-drawn chariot, set out to the forest thicket of icchanangala with many young brahmins. Having gone as far as the ground was suitable [for vehicles], having descended from the vehicle, he entered the monastery on foot.

7. At that time many bhikkhus were walking up and down in the open air. So then the brahmin youth Ambattha approached those bhikkhus. Having approached, he said this to those bhikkhus: "Where sirs, is the good Gotama dwelling at present? Indeed we have come here to see the good Gotama."

8. Then this occurred to those bhikkhus: "This brahmin youth Ambattha is of a distinguished family and a well-known pupil of the brahmin Pokkharasati, and it is not troublesome for the Auspicious One to hold friendly conversation with such a son of good family." They said this to the brahmin youth Ambattha: It is this dwelling

8. atha kho tesaṃ bhikkhūnaṃ etadahosi: “ayaṃ kho ambaṭṭho māṇavo abhiññātakolaññho ceva abhiññātassa ca brāhmaṇassa pokkharasātissa antevāsī. agaru kho pana bhagavato evarūpehi kulaputtehi saddhiṃ kathāsallāpo hotī”ti. te ambaṭṭhaṃ māṇavaṃ etadavocuṃ: “eso ambaṭṭha vihāro saṃvutadvāro. tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi. vivarissati te bhagavā dvāranti.”

9. atha kho ambaṭṭho māṇavo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. vivari bhagavā dvāraṃ. pāvisi ambaṭṭho māṇavo. māṇavakā’pi pavisitvā bhagavatā saddhiṃ sammodiṃsu. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ambaṭṭho pana māṇavo caṅkamanto’pi nisinnena bhagavatā kañci kañci kathaṃ sārāṇīyaṃ vītisāreti. ṭhito’pi nisinnena bhagavatā kañci kañci kathaṃ sārāṇīyaṃ vītisāreti.

10. atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca: evannu kho te2 ambaṭṭha, brāhmaṇehi vuddhehi mahallakehi ācariyapācariyehi saddhiṃ kathāsallāpo hoti yathayidaṃ caraṃ tiṭṭhaṃ nisinnena mayā kañci kañci kathaṃ sārāṇīyaṃ vītisāretī?”ti “no hidaṃ bho gotama. gacchanto vā hi bho gotama gacchantena brāhmaṇo brāhmaṇena saddhiṃ sallapitumarahati. ṭhito vā hi bho gotama ṭhitena brāhmaṇo brāhmaṇena saddhiṃ sallapitumarahati. nisinno vā hi bho gotama nisinnena brāhmaṇo brāhmaṇena saddhiṃ sallapituma-

with the closed door, O Ambattha. Approach it quietly without rush, and upon arrival, having entered the verandah, having cleared your throat, knock on the cross-bar. The Auspicious One will open the door.

9. So then, the brahmin youth Ambattha, having approach the dwelling with the closed door quietly without rush, having entered the verandah, having cleared his throat, he knocked on the cross-bar. The Auspicious One opened the door. The brahmin youth Ambattha entered. The young brahmins too having entered, they exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, they sat down to one side. However, the brahmin youth Ambattha, while walking back and forth, exchanged some friendly greetings or other with the Auspicious One being seated. While standing too, he exchanged some friendly greetings or other with the Auspicious One being seated.

10. Then the Auspicious One said this to the brahmin youth Ambattha: "Is that how you, O Ambattha, exchanged friendly greetings with brahmins who are aged, old men, teachers of teachers, just as you exchanged some friendly greetings or other with me sitting while you walk or stand?" "No indeed good Gotama. Indeed O good Gotama, it is suitable for a brahmin while walking, to converse with a brahmin who is walking. Indeed O good Gotama, it is suitable for a brahmin while standing, to converse with a brahmin who is standing. Indeed O

rahati. sayāno vā hi bho gotama sayānena brāhmaṇo brāhmaṇena saddhiṃ sallapitumarahati. ye ca kho te bho gotama muṇḍakā samaṇakā ibbhā kaṇhā2 bandhupādāpaccā, tehipi me saddhiṃ evaṃ kathāsallāpo hoti yathariva bhotā gotamenā”ti.

11. “atthikavato kho pana te ambaṭṭha idhāgamanaṃ ahosi. yāyeva kho panatthāya āgaccheyyātho tameva atthaṃ sādhukaṃ manasi kareyyātho1. avusitavā yeva kho pana bho ayaṃ ambaṭṭho māṇavo vusitamānī2 kimaññatra avusitattā”ti.

12. atha kho ambaṭṭho māṇavo bhagavatā avusitavādena vuccamāno kupito anattamano bhagavantaṃyeva khuṃsento bhagavantaṃyeva vambhento bhagavantaṃyeva upavadamāno samaṇo ca me bho gotamo pāpito bhavissatīti bhagavantaṃ etadavoca: “caṇḍā bho gotama sakyajāti, pharusā bho gotama sakyajāti, lahusā bho gotama sakyajāti, rabhasā bho gotama sakyajāti, ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyanti. tayidaṃ bho gotama nacchannaṃ tayidaṃ nappaṭirūpaṃ yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti. itiha ambaṭṭho māṇavo idaṃ paṭhamaṃ sakkesu ibbhavādaṃ nipātesi.

good Gotama, it is suitable for a brahmin while sitting, to converse with a brahmin who is sitting. Indeed O good Gotama, it is suitable for a brahmin while lying down, to converse with a brahmin who is lying down. But with those bald-headed counterfeit samana, O good Gotama, dark out-castes, offsprings of our kinsmen's feet, friendly greeting are exchanged with them by me just as with the good Gotama."

11. "But there was a purpose, O Ambattha, for you coming here. That very purpose for which you could come, it is just that purpose that you should pay close attention to. This brahmin youth Ambattha is immature though he concieves himself to be mature. What else could that be due to apart from immaturity."

12. Then the brahmin youth Ambattha being called by the word, "immature," by the Auspicious One, angry and displeased, really insulting the Auspicious One, really despising the Auspicious One, really criticizing the Auspicious One, [thinking]: "The good samana Gotama will suffer misfortune by me," said this to the Auspicious One: "Wild, O good Gotama, are those of Sakyan birth." "Rough, O good Gotama, are those of Sakyan birth." "Touchy, O good Gotama, are those of Sakyan birth." "Aggressive, O good Gotama, are those of Sakyan birth." "Existing as subordinates, being subordinates, they neither honor the brahmins, nor esteem the brahmins, nor respect the brahmins, nor worship the brahmins, nor

13. “kimpana te ambaṭṭha, sakyā aparaddhunti?” “eka midāhaṃ bho gotama, samayaṃ ācariyassa brāhmaṇassa pokkharasātissa kenacideva karaṇīyena kapilavatthuṃ agamāsiṃ. yena sakyānaṃ santhāgāraṃ tenupasaṅkamiṃ. tena kho pana samayena sambahulā sakyā ceva sakyakumārā ca santhāgāre uccesu āsanesu nisinnā honti aññamaññaṃ aṅgulipatodakehi sañjagghantā saṃkīḷantā aññadatthu mamaññeva maññe anujagghantā. na maṃ koci āsanena’pi nimantesi. tayidaṃ bho gotama nacchannaṃ, tayidaṃ nappaṭirūpaṃ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantī”ti. itiha ambaṭṭho māṇavo idaṃ dutiyaṃ sakkesu ibbhavādaṃ nipātesi.

14. “laṭukikāpi kho ambaṭṭha, sakuṇikā sake kulāvake kāmalāpinī hoti. sakaṃ kho panetaṃ ambaṭṭha sakyānaṃ yadidaṃ kapilavatthu. na arahatāyasmā ambaṭṭho imāya appamattāya abhisajjitunti.”

15. “cattāro’me bho gotama, vaṇṇā: khattiyā brāhmaṇā vessā suddā. imesaṃ hi bho gotama catunnaṃ vaṇṇānaṃ tayo vaṇṇā khattiyā ca vessā ca suddā ca aññadatthu brāhmaṇasseva paricārakā sampajjanti. tayidaṃ bho gotama nacchannaṃ tayidaṃ nappaṭirūpaṃ yadi me sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantī”ti. itiha ambaṭṭho māṇavo idaṃ tatiyaṃ

revere the brahmins. This, O good Gotama, is not pleasing, this is not proper, that these sakyans existing as subordinates, being subordinates, they neither honor the brahmins, nor esteem the brahmins, nor respect the brahmins, nor worship the brahmins, nor revere the brahmins." Thus indeed, this is the first [time] the brahmin youth Ambattha denigraded the Sakyans with the word, "subordinates."

13. "But what, O Ambattha, did those Sakyans do wrong against you?" At this one time, O good Gotama, I arrived at Kapilavatthu just on some business for my teacher, the brahmin Pokkharasati. I approached the council hall of the Sakyans. At that time many Sakyans and Sakyan youths were just sitting on high seats in the council hall poking each other with their fingers, joking, playing together, I think they were most certainly only making fun of me. No one invited me to a seat. This, O good Gotama, is not pleasing, this is not proper, that these sakyans existing as subordinates, being subordinates, they neither honor the brahmins, nor esteem the brahmins, nor respect the brahmins, nor worship the brahmins, nor revere the brahmins." Thus indeed, this is the second [time] the brahmin youth Ambattha denigraded the Sakyans with the word, "subordinates."

14. "Even a quail bird, O Ambattha, says whatever she wants in her own nest. But this, O Ambattha, is the Sakyan's own [home], that is Kapilavatthu. It is not

sakkesu ibbhavādaṃ nipātesi.

16. atha kho bhagavato etadahosi: atibāḷhaṃ kho ayaṃ ambaṭṭho māṇavo sakkesu ibbhavādena nimmāneti1. yannūnāhaṃ gottaṃ puccheyyanti. atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca: 'kathaṃ gottosi ambaṭṭhā?ti'

17. "kaṇhāyano'hamasmi, bho gotamā"ti.

18. "porāṇaṃ kho pana te ambaṭṭha mātāpettikaṃ nāmagottaṃ anussarato ayyaputtā sakyā bhavanti, dāsiputto tvamasi sakyānaṃ. sakyā kho pana ambaṭṭha, rājānaṃ okkākaṃ pitāmahaṃ dahanti. "bhūtapubbaṃ ambaṭṭha, rājā okkāko yā sā mahesī piyā manāpā, tassā puttassa rajjaṃ pariṇāmetukāmo jeṭṭhakumāre raṭṭhasmā pabbājesi ukkāmukhaṃ2 karakaṇḍaṃ3 hatthinikaṃ nipuraṃ4. te raṭṭhasmā pabbājitā himavantapasse pokkharaṇiyā tīre mahāsākasaṇḍo tattha vāsaṃ kappesuṃ. te jātisambhedabhayā sakāhi bhaginīhi saddhiṃ saṃvāsaṃ kappesuṃ. atha kho ambaṭṭha, rājā okkāko amacce pārisajje āmantesi: "kahannu kho bho etarahi kumārā sammantīti"? "atthi deva, himavantapasse pokkharaṇiyā tīre mahāsākasaṇḍo tatthetarahi kumārā sammanti. te jātisambhedabhayā sakāhi bhaginīhi saddhiṃ saṃvāsaṃ kappentī"ti. atha kho ambaṭṭha, rājā okkāko udānaṃ udānesi: "sakyā vata bho kumārā paramasakyā vata bho kumārā"ti. tadagge kho pana ambaṭṭha, sakyā paññāyanti. so'va1

worthy of the venerable Ambattha to abuse [the Sakyans] over such a trifle."

15. There are, O good Gotama, these four castes: the Khattiya, the Brahmin, the Vessa and the Sudda. Of these four caste, O good Gotama, indeed the three castes, the Khattiyas, the Vessas and the Suddas are most certainly simply servants of the Brahmins. This, O good Gotama, is not pleasing, this is not proper, that these sakyans existing as subordinates, being subordinates, they neither honor the brahmins, nor esteem the brahmins, nor respect the brahmins, nor worship the brahmins, nor revere the brahmins." Thus indeed, this is the third [time] the brahmin youth Ambattha denigraded the Sakyans with the word, "subordinates."

16. Then of the Auspicious One this occurred: "This brahmin youth Ambattha denigrades the Sakyans too much with the word, "subordinates." What if I were to ask about his clan?" So then, the Auspicious One said this to the brahmin youth, Ambattha: "What is you clan, O Ambattha?"

17. "I am a Kanhayana, good Gotama."

18. "But O Ambattha, remembering the name and clan of your maternal and paternal ancestory, the Sakyans are the sons of the master, you are the son of a female

nesaṃ pubbapuriso. rañño ca kho pana ambaṭṭha, okkākassa disā nāma dāsī ahosi. sā kaṇhaṃ2 nāma janesi. jāto kaṇho pabyāhāsi: “dhovatha maṃ amma, nahāpetha maṃ amma, imasmā maṃ amma asucismā parimocetha, atthāya vo bhavissāmī’ti. yathā kho pana ambaṭṭha, etarahi manussā pisāce disvā ‘pisācā’ti sañjānanti. evameva kho ambaṭṭha, tena samayena manussā pisāce ‘kaṇhā’ti sañjānanti. te evamāhaṃsu: ayaṃ jāto pabyāhāsi: ‘kaṇho jāto, pisāco jāto’ti. tadagge kho pana ambaṭṭha, kaṇhāyanā paññāyanti. so ca kaṇhāyanānaṃ pubbapuriso. iti kho te ambaṭṭha, porāṇaṃ mātāpettikaṃ nāmagottaṃ anussarato ayyaputtā sakyā bhavanti. dāsiputto tvamasi sakyānanti.

19. evaṃ vutte te māṇavakā bhagavantaṃ etadavocuṃ: “mā bhavaṃ gotamo ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ dāsiputtavādena nimmānesi. sujāto ca bho gotama, ambaṭṭho māṇavo kulaputto ca ambaṭṭho māṇavo bahussuto ca ambaṭṭho māṇavo kalyāṇavākkaraṇo ca ambaṭṭho māṇavo paṇḍito ca ambaṭṭho māṇavo. pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetu”nti.

20. atha kho bhagavā te māṇavake etadavoca: “sace kho tumhākaṃ māṇavakā evaṃ hoti ‘dujjāto ca ambaṭṭho māṇavo, akulaputto ca ambaṭṭho māṇavo, appassuto ca ambaṭṭho māṇavo, akalyāṇavākkaraṇo ca ambaṭṭho māṇavo, duppañño ca ambaṭṭho māṇavo, na ca pahoti ambaṭṭho māṇavo samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti, tiṭṭhatu ambaṭ-

slave of the Sakyans. The Sakyans, O Ambattha, regard king Okkaka as their paternal grandfather. Formally, O Ambattha, king Okkaka wishing to divert the kingdom to the son of his royal consort, dear and beloved, exiled the elder princes, Ukkamukha, Karakanda, Hatthinika and Nipura from the country. Exiled from the country, at the bank of a pond on the slopes of the himalayan mountains, there they made their home in a large teak grove. For fear of contaminating their bloodline, they arranged mating with their own sisters. So then, O Ambattha, king Okkaka addressed a privy councellor of his assembly: “Where, good man, are the princes at present?” There is a bank of a pond on the slopes of the himalayan mountains, O king. There they have made their home in a large teak grove. For fear of contaminating their bloodline, they arranged mating with their own sisters. So then, O Ambattha, king Okkaka uttered and inspired utterance: “Certainly the holding of one’s own [sakya], Sir, hold the princes. Certainly the foremost holding of one’s own [paramasakya], Sir, hold the princes.” Henceforth, O Ambattha, they were known as the Sakyans. Just he was their ancestor. But O ambaṭṭha, king Okkaka’s female slave was named Dasi. She indeed gave birth to a black [baby]. The black baby spoke: “Wash me mother, bathe me mother, set me free from this filth mother, and I will be of benefit to you.” Just as at present, O Ambattha, humans having seen a goblin, they recognize him as “A goblin.” So too, O Ambattha, at that time, humans recognized goblins as “Black.” They spoke thus: this baby speaks: “A black baby, a goblin baby.” Henceforth, O

ṭho māṇavo, tumhe mayā saddhiṃ mantayavho1 asmiṃ vacane. sace pana tumhākaṃ māṇavakā evaṃ hoti: sujāto ca ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti, tiṭṭhatha tumhe, ambaṭṭho māṇavo mayā saddhiṃ paṭimantetū"ti.

21. "sujāto ca bho gotama ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ. tuṇhī mayaṃ bhavissāma. ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetū"ti.

22. atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca: ayaṃ kho pana te ambaṭṭha, sahadhammiko pañho āgacchati. akāmāpi vyākātabbo. sace tvaṃ na vyākarissasi aññena vā aññaṃ paṭicarissasi, tuṇhī vā bhavissasi, pakkamissasi vā ettheva te sattadhā muddhā phalissati. taṃ kiṃ maññasi ambaṭṭha? kinti te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ kutopabhutikā kaṇhāyanā? ko ca kaṇhāyanānaṃ pubbapuriso?ti evaṃ vutte ambaṭṭho māṇavo tuṇhī ahosi. dutiyampi kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca: taṃ kimmaññasi ambaṭṭha? kinti te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ -pe- ko ca kaṇhāyanānaṃ pub-

Ambattha, they were known as the Kanhayanas. And he was the ancestor of the Kanhayanas. Thus, O Ambattha, remembering the name and clan of your maternal and paternal ancestory, the Sakyans are the sons of the master, you are the son of a female slave of the Sakyans."

19. When thus was said, those young brahmins said this to the Auspicious One: "Let not the good Gotamo disgrace the brahmin youth Ambattha too much, with the use of the words: "The son of a female slave." Well-born, O good Gotama, is the brahmin youth Ambattha, and son of a good family is the brahmin youth Ambattha, and of great learning is the brahmin youth Ambattha, and eloquent is the brahmin youth Ambattha, and wise is the brahmin youth Ambattha, and the brahmin youth Ambattha is capable of discussing this matter with the good Gotama."

20. Then the Auspicious One said this to those young brahmins: "If it occurs to you, O young brahmins thus: "Ill-born is the brahmin youth Ambattha, and not son of a good family is the brahmin youth Ambattha, and of little learning is the brahmin youth Ambattha, and ineloquent is the brahmin youth Ambattha, and unwise is the brahmin youth Ambattha, and the brahmin youth Ambattha is not capable of discussing this matter with the good Gotama," then let the brahmin youth Ambattha, stand aside, and you all discuss the matter with me. If however, it occurs to you young brahmins thus: "Well-

bapuriso?ti dutiyampi kho ambaṭṭho māṇavo tuṇhī ahosi. atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca: vyākarohi ‘dāni ambaṭṭha, na’dāni te tuṇhībhāvassa kālo. yo kho ambaṭṭha tathāgatena yāvatatiyakaṃ sahadhammikaṃ pañhaṃ puṭṭho na vyākaroti etthevassa sattadhā muddhā phalissati.

23. tena kho pana samayena vajirapāṇi yakkho mahantaṃ ayokūṭaṃ ādāya āditttaṃ sampajjalitaṃ sajotibhūtaṃ ambaṭṭhassa māṇavassa uparivehāsaṃ ṭhito hoti: sacāyaṃ ambaṭṭho māṇavo bhagavatā yāvatatiyakaṃ sahadhammikaṃ pañhaṃ puṭṭho na vyākarissati, etthevassa sattadhā muddhaṃ phālessāmīti. taṃ kho pana vajirapāṇiṃ yakkhaṃ bhagavā ceva passati ambaṭṭho ca māṇavo.

24. atha kho ambaṭṭho māṇavo bhīto saṃviggo lomahaṭṭhajāto bhagavantaṃyeva tāṇagavesī bhagavantaṃyeva leṇagavesī bhagavantaṃyeva saraṇagavesī upanisīditvā bhagavantaṃ etadavoca: “kiṃ me taṃ bhavaṃ gotamo āha? puna bhavaṃ gotamo bravītū”ti. “taṃ kimmaññasi ambaṭṭha? kinti te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ, kutoppabhutikā kaṇhāyanā? ko ca kaṇhāyanānaṃ pubbapuriso?ti.” “evameva me bho gotama sutaṃ, yatheva bhavaṃ gotamo āha. tatoppabhutikā kaṇhāyanā. so ca kaṇhāyanānaṃ pubbapuriso”ti.

born, O good Gotama, is the brahmin youth Ambattha, and son of a good family is the brahmin youth Ambattha, and of great learning is brahmin youth Ambattha, and eloquent is the brahmin youth Ambattha, and wise is the brahmin youth Ambattha, and the brahmin youth Ambattha is capable of discussing this matter with the good Gotama," then you all stand aside, and let the brahmin youth Ambattha, discuss the matter with me."

21. "Well-born, O good Gotama, is the brahmin youth Ambattha, and son of a good family is the brahmin youth Ambattha, and of great learning is the brahmin youth Ambattha, and eloquent is the brahmin youth Ambattha, and wise is brahmin youth Ambattha, and the brahmin youth Ambattha is capable of discussing this matter with the good Gotama," We will be silent. The brahmin youth Ambattha, is to discuss this matter with the good Gotama."

22. Then the Auspicious One said this to the brahmin youth Ambaṭṭha: "This legitimate question, O Ambattha comes for you. Even if you do not like it, it should be answered. If you do not answer, or respond with a different topic, or will become silent, or go away, your head will split into seven pieces right here. So what do you think, O Ambattha? What have you heard said by brahmins of old, of ancient times, teachers of teachers, speaking about the origin of the Kanhayanas, about who was the ancestor of the Kanhayanas?" When thus was

25. evaṃ vutte te māṇavakā unnādino uccāsaddamahāsaddā ahesuṃ: “dujjāto kira bho ambaṭṭho māṇavo, akulaputto kira bho ambaṭṭho māṇavo, dāsiputto kira bho ambaṭṭho māṇavo sakyānaṃ, ayyaputtā kira bho ambaṭṭhassa māṇavassa sakyā bhavanti. dhammavādiṃ yeva kira mayaṃ samaṇaṃ gotamaṃ apasādetabbaṃ amaññimhā”ti.

26. atha kho bhagavato etadahosi: “atibāḷhaṃ kho ime māṇavakā ambaṭṭhaṃ māṇavaṃ dāsiputtavādena nimmānenti. yannūnāhaṃ parimoceyyanti.” atha kho bhagavā te māṇavake etadavoca: “mā kho tumhe māṇavakā ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ dāsiputtavādena nimmānetha. uḷāro so kaṇho isi ahosi. so dakkhiṇaṃ janapadaṃ gantvā brahme mante adhīyitvā rājānaṃ okkākaṃ upasaṅkamitvā maṭṭharūpiṃ1 dhītaraṃ yāci. tassa rājā okkāko ‘ko neva re ayaṃ mayhaṃ dāsiputto samāno maṭṭharūpiṃ dhītaraṃ yācatī’ti kupito anattamano khurappaṃ sannayhi. so taṃ khurappaṃ neva asakkhi muñcituṃ, no paṭisaṃharituṃ. atha kho māṇavakā amaccā pārisajjā kaṇhaṃ isiṃ upasaṅkamitvā etadavocuṃ: “sotthi bhadante hotu raññō, sotthi bhadante hotu raññō”ti. “sotthi bhavissati raññō, api ca rājā yadi adho khurappaṃ muñcissati yāvatā raññō vijitaṃ ettāvatā paṭhavī udrīyissatī”ti. “sotthi bhadante hotu raññō, sotthi janapadassā”ti. “sotthi bhavissati raññō, sotthi janapadassa. api ca rājā yadi uddhaṃ khurappaṃ muñcissati yāvatā raññō vijitaṃ ettāvatā sattavassāni devo na vassissatī”ti. “sotthi bhadante hotu raññō, sotthi janapadassa, devo ca vas-

said, the brahmin youth Ambattha became silent. Also for a second time, the Auspicious One said this to the brahmin youth Ambattha: "So what do you think, O Ambattha? What have you heard said by brahmins of old, of ancient times, teachers of teachers, speaking about the origin of the Kanhayanas, about who was the ancestor of the Kanhayanas?" Also for a second time, the brahmin youth Ambattha became silent. So then the Auspicious One said this to the brahmin youth Ambattha: "Answer now, O Ambattha. Now is not the appropriate time for your silence. He who does not answer a legitimate question from the Tathagata, O Ambattha, up to the third time [asking], his head will split into seven pieces right here."

23. On that occasion the yakkha Vajirapani taking a huge iron hammer that was in flames, burning, blazing, was standing in the air above the brahmin youth Ambattha [thinking]: "If this brahmin youth Ambattha does not answer a legitimate question from the Auspicious One up to the third time [asking], I will split his head into seven pieces right here." But only the Auspicious One and the brahmin youth Ambattha [could] see the yakkha Vajirapani.

24. Then the brahmin youth Ambattha being frightened, moved by fear, with hairs standing on end, seeking shelter from the Auspicious One, seeking protection from the Auspicious One, seeking refuge from the Auspicious

satū”ti. “sotthi bhavissati rañño, sotthi janapadassa, devo ca vassissati. api ca rājā jeṭṭhakumāre khurappaṃ patiṭṭhāpetu, sotthi kumāro, pallomo bhavissatī”ti. atha kho māṇavakā, amaccā okkākassa ārocesuṃ: “devo jeṭṭhakumāre khurappaṃ patiṭṭhāpetu, sotthi kumāro pallomo bhavissatī”ti. atha kho rājā okkāko jeṭṭhakumāre khurappaṃ patiṭṭhāpesi. sotthi kumāro pallomo bhavi. atha kho tassa rājā okkāko bhīto saṃviggo lomahaṭṭhajāto brahmadaṇḍena tajjito maṭṭharūpiṃ dhītaraṃ adāsi. mā kho tumhe māṇavakā ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ dāsiputtavādena nimmānetha. uḷāro so kaṇho isi ahosi.

One, sitting closer to the Auspicious One said this to the Auspicious One: “What is it that the good Gotama said to me? May the good Gotamo say it again?” “So what do you think, O Ambattha? What have you heard said by brahmins of old, of ancient times, teachers of teachers, speaking about the origin of the Kanhayanas, about who was the ancestor of the Kanhayanas?” “So too has been heard by me, good Gotama, just as the good Gotama has said. that is the origin of the Kanhayanas, and he was the ancestor of the Kanhayanas.”

25. When thus was said those young brahmins became noisy, making a great noise, a loud noise [saying]: “Apparently, Sir, the brahmin youth Ambattha is ill-born. Apparently, Sir, the brahmin youth Ambattha is not a son of a good family. Apparently, Sir, the brahmin youth Ambattha is a son of a female slave of the Sakyans. Apparently, Sir, the Sakyans are the sons of the master of the brahmin youth Ambattha. apparently the samana Gotama speaks just the truth, [yet] we presumed he should be disparaged.”

26. So then of the Auspicious One this occurred: “These young brahmins disgrace the brahmin youth ambattha too much with the use of the words: “The son of a female slave.” What if I were to set him free.” So then the Auspicious One said this to those young brahmins: “Let not you young brahmins disgrace the brahmin youth ambattha too much with the use of the words: “The

son of a female slave." Mighty was Kanha, the seer. He, having gone to the southern country, having learnt by heart the mantra of the brahmins, having approached king Okkaka, he asked for his daughter Mattharupi in marriage. King Okkaka [saying] Unbelievable! Who, being just the son of my female slave, would ask for my daughter Mattharupi in marriage." Being angry and displeased, he drew [a bow with] a razor-tipped arrow. He was just unable to either release that razor-tipped arrow nor withdraw it. So then, O young brahmins, the privy councellors of his assembly, having approached Kanha, the seer, said this: "Let there be safety for the king, O venerable sir. Let there be safety for the king, O venerable sir. " "There will be safety for the king. But if the king were to release the razor-tipped arrow downwards, then the earth will split open as far as his kingdom extends." "Let there be safety for the king, O venerable sir. Let there be safety for the country, O venerable sir." "There will be safety for the king. There will be safety for the country. But if the king were to release the razor-tipped arrow upwards, then the [rain] Deva will not rain for seven years as far as his kingdom extends." "Let there be safety for the king, O venerable sir. Let there be safety for the country, O venerable sir, and let the [rain] Deva rain." "There will be safety for the king. There will be safety for the country, and the [rain] Deva will rain. But if the king were to shoot the razor-tipped arrow at his eldest son, the prince will be safe. The prince will not be harmed." So then, O young brahmins, king Okkaka's privy councellors addressed [him saying]: O king, shoot

the razor-tipped arrow at your eldest son. The prince will be safe. The prince will not be harmed. So king Okkaka shot the razor-tipped arrow at his eldest son. The prince was safe. The prince was not harmed. So then being frightened, moved by fear, with hairs standing on end, fearing the disfavor of the gods, king Okkaka gave his daughter. Let not you young brahmins disgrace the brahmin youth ambattha too much with the use of the words: "The son of a female slave." Mighty was Kanha, the seer."