0.0.1 Vasettha

vāseṭṭhasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Icchanangala in the Icchanangala Forest Grove. At that time many well-known wealthy brahmins were dwelling at Icchānangala, such as: the brahmin Canki, the brahmin Tarukkha, the brahmin Pokkharasati, the brahmin Janussoṇi, the brahmin Todeyya, and many other well-known and wealthy brahmins.

evaṃ mesutaṃ: ekaṃ samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe. tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsāḷā icchānaṅgale paṭivasanti. seyyathīdaṃ: caṅkī brāhmaṇo, tārukkho brāhmaṇo, pokkharasāti brāhmaṇo, jānussoṇi brāhmaṇo, todeyyo brāhmaṇo, añño ca abhiññātā abhiññātā brāhmaṇamahāsāḷā.

2. Then brahmin youths Vasettha and Bharadvaja while walking and wandering about, walking along back and forth, this talk arose between them: “How indeed is one a brahmin?” The brah-

atha kho vāseṭṭhabhāradvājānaṃ māṇavānaṃ jaṅghāvihāraṃ anucaṅkamamānānaṃ anuvicara-

min youth Bharadvaja said thus: “So far as, dear Sir, one is well borne, of pure descent from both the maternal and paternal sides as far back as seven generations, unblemished and irreproachable with regard to ancestory, it is to this extent, dear Sir, that one is a brahmin.” The brahmin youth Vasettha said thus: “So far as, dear Sir, one is virtuous and excells in religious duties, it is to this extent, dear Sir, that one is a brahmin.”. Neither was the brahmin youth Bharadvaja able to convince the brahmin youth Vasettha, nor was the brahmin youth Vasettha able to convince the brahmin youth Bharadvaja.

mānānaṃ[1] ayamantarā kathā udapādi: ' kathambho brāhmaṇo hotī'ti. bhāradvājo māṇavo evamāha: yato kho bho ubhato sujāto hoti mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. ettāvatā kho bho, brāhmaṇo hoti'ti. vāseṭṭho māṇavo evamāha: 'yato kho bho, sīlavā ca hoti vatasampanno[2] ca. ettāvatā kho bho, brāhmaṇo hotī'ti. neva kho asakkhī bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ saññāpetuṃ. na pana asakkhi vāseṭṭho māṇavo bhāra-

[1] anucaṅkamantānaṃ anuvicarantānaṃ - machasaṃ, syā.
[2] vattasampanno - machasaṃ, sīmu, syā.

3. So then, brahmin youth Vasettha address the brahmin youth, Bharadvaja. Master Bharadvaja, there is this samana Gotama, son of the Sakyans who has gone forth from the Sakyan clan, dwelling at Icchanangala in the Icchanangala Forest Grove. 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.” We must visit with the samana Gotama, O Master Bharadvaja. Upon arrival, we must ask the samana Gotama about this matter. In which ever way the samana

dvājaṃ māṇavaṃ saññāpetuṃ.

atha kho vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi: 'ayaṃ kho bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati icchānaṅgalavanasaṇḍe. taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā'ti. āyāma bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma. upasaṅkamitvā samaṇaṃ gotamaṃ

Gotama will answer, in just that way we must bear it in mind." "Yes sir." The brahmin youth Bharadvaja replied to the brahmin youth Vasettha.

etamatthaṃ pucchissāma. yathā no samaṇo gotamo byākarissati. tathā naṃ dhāressāmā'ti. evambhoti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.

4. So then, the brahmin youths Vasettha and Bharadvaja visited with the Auspicious One. Having approached, they exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, they sat down to one side. Having sat down to one side, the brahmin youth Vasettha addressed the Auspicious One in verse:

atha kho vāseṭṭha, bhāradvājā māṇavā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinno kho vāseṭṭho māṇavo bhagavantaṃ gāthāhī ajjhabhāsi:

We are accepted and acknowledged,
as triple knowledge masters;

anuññātapaṭiññātā,
tevijjā mayamassu bho;
ahaṃ pokkharasā-

I am Pokkharasāti's student,
and this is Tārukkha's student.

Of the three knowledges which are declared,
there is perfection [by us];
from its etimology and grammar,
we are equal to our teachers in recitation.

For us in regard to ancestory,
there is a dispute, O Gotama;
one is a brahmin by birth,

Bharadvaja speaks thus;
but I say by kamma,
know thus, O One Endowed with Eyes.

We are both unable,
to convince one another;
we have come to question the Auspicious One,

tissa,
tārukkhassāyaṃ māṇavo.

tevijjānaṃ yadakkhātaṃ,
tattha kevalino'smase;

padakasmā veyyākaraṇā[3],
jappe ācariyasādisā.

tesaṃ no jātivādasmiṃ,
vivādo atthi gotama;
jātiyā brāhmaṇo hoti,
bhāradvajo iti bhāsati;
ahañca kammanā brūmi,

evaṃ jānāhi cakkhuma.

te na sakkoma ñāpetuṃ,
aññamaññaṃ mayaṃ ubho;

[3]no byākaraṇā - sīmu

the Awakened One renowned
as such.

bhagavantaṃ puṭṭumāgamma[4],
sambuddhaṃ iti vissutaṃ.

As the newly formed
waxing moon,
people worship with
hands in anjali;
they paying homage to
the moon,
so in the world is Gotama;
the eye arisen in the
world,
we ask you Gotama.

candaṃ yathā khayātītaṃ,
pecca pañjalikā janā;
candamānā namassanti,
evaṃ lokasmiṃ gotamaṃ;
cakkhuṃ loke samuppannaṃ,
mayaṃ pucchāma gotamaṃ.

Is one a brahmin by
birth,
or by kamma;
tell us, we who do not
know,
how we may know a
brahmin.

jātiyā brāhmaṇo hoti,
udāhu bhavati kammanā;
ajānataṃ no pabrūhi,
yathā jānemu brāhmaṇanti.

For you, I will distinguish,
one and the other because of their species;

tesaṃ vohaṃ vyācik-

[4] puṭṭhumāgamā - machasaṃ; puṭṭhuṃ āgamma - syā

khissaṃ[5] (vāseṭṭhāti bhagavā),
anupubbaṃ yathātathaṃ;
jātivibhaṅgaṃ pāṇānaṃ,
aññamaññā hi jātiyo.

the analysis of birth of living beings,
in sequence as it truly is.

tiṇarukkhepi jānātha,
na cāpi paṭijānare;
liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.

Know that the grass and trees,
even though [their birth] is not acknowledged;
their characteristics are made from birth,
one and the other because of their species.

tato kīṭe paṭaṅge ca,
yāva kunthakipillike;
liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.

Next the moths and grasshoppers,
up to the biting insects and ants;
their characteristics are made from birth,
one and the other because of their species.

catuppadepi jānātha,
khuddake ca mahal-

Know the four footed too,

among the small and the large;

[5] vo ahaṃ byakkhissaṃ - machasaṃ

their characteristics are made from birth,
one and the other because of their species.

Know those that crawl with their stomachs too,
serpents, long backed crawlers;
their characteristics are made from birth,
one and the other because of their species.

Next know from the fishes in water too,
with water as their pasture;
their characteristics are made from birth,
one and the other because of their species.

Next know from the birds too,
with wings as vehicles, going by the sky;
their characteristics are made from birth,

lake;
liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.

pādūdarepi jānātha,
urage dīghapiṭṭhike[6];
liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.

tato macchepi jānātha,
udake vārigocare;
liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hī jātiyo.

tato pakkhīpi jānātha,
pattayāne vihaṅgame;

liṅgaṃ jātimayaṃ tesaṃ,

[6] dighapiṭṭhake - sīma.

one and the other because of their species.

aññamaññā hī jātiyo.

As among these species,
there are various characteristics made from birth;
these various characteristics made from birth,

yathā etāsu jātīsu,
liṅgaṃ jātimayaṃ puthu;
evaṃ natthi manussesu,
liṅgaṃ jātamayaṃ puthu.

do not exist among humans.

Neither by head hairs nor by head,
neither by ear nor by eyes;
neither by face nor by nose,
neither by mouth nor by eyebrows.

na kesehi na sīsehi,
na kaṇṇehi na akkhīhi;

na mukhena na nāsāya,
na oṭṭhehi bhamuhi vā.

Neither by neck nor by shoulder,
neither by stomach nor by back;
neither by waist nor by breast,
neither by genitals nor by mating.

na gīvāya na aṃsehi,
na udarena na piṭṭiyā;
na soṇiyā na urasā,
na sambādhena methune.

Neither by hands nor by feet,
neither by fingers nor by nails;
neither by calf nor by thigh,
neither by color nor by voice;
certainly there are no characteristics made from birth,
as in the case of other species.

na hatthehi na pādehi,
nāṅgulīhi nakhehi vā;
na jaṅghāhi na ūruhi,
na vaṇṇena sarena vā;
liṅgaṃ jātimayaṃ neva,
yathā aññāsu jātisu.

But among the bodies of individuals,
this [difference] among humans is not to be found;
but characteristics among humans,
are for the sake of designation, it is said.

paccattaṃ ca sarīresu,
manussesvetaṃ na vijjati;
vokārañca manussesu,
samaññāya pavuccati.

Indeed, whoever among humans,
lives in dependence on cow-keeping;
know him thus, O Vasettha,

yo hi koci manussesu,
gorakkhaṃ upajīvati;
evaṃ vāseṭṭha jānāhi,
kassako so na brāhmaṇo.

he is a farmer, not a brahmin.

Indeed, whoever among humans,
lives in dependence on the various kind of crafts;
know him thus, O Vasettha,
he is a craftsman, not a brahmin.

yo hi koci manussesu,
puthusippena jīvati;
evaṃ vāseṭṭha jānāhi,
sippiko so na brāhmaṇo.

Indeed, whoever among humans,
lives in dependence on trade;
know him thus, O Vasettha,
he is a merchant, not a brahmin.

yo hi koci manussesu,
vohāraṃ upajīvati;
evaṃ vāseṭṭha jānāhi,
vāṇijo so na brāhmaṇo.

Indeed, whoever among humans,
lives in dependence on serving others;
know him thus, O Vasettha,
he is a servant, not a brahmin.

yo hi koci manussesu,
parapessena jīvati;
evaṃ vāseṭṭha jānāhi
pessiko so na brāhmaṇo.

Indeed, whoever among humans,
lives in dependence on what is not given;
know him thus, O Vasettha,
he is a thief, not a brahmin.

yo hi koci munussesu,
adinnaṃ upajīvati;
evaṃ vāseṭṭha jānāhi,
coro eso na brāhmaṇo.

Indeed, whoever among humans,
lives in dependence on shooting arrows;
know him thus, O Vasettha,
he is a soldier, not a brahmin.

yo hi koci manussesu,
issatthaṃ upajīvati;
evaṃ vāseṭṭha jānāhi,
yodhājivo na brāhmaṇo.

Indeed, whoever among humans,
lives in dependence on the office of chief priest;

know him thus, O Vasettha,
he is a sacrificing priest, not a brahmin.

yo hi koci manussesu,
porohiccena jīvati;
evaṃ vāseṭṭha jānāhi,
yājako so na brāhmaṇo.

Indeed, whoever among humans,

yo hi koci manussesu,
gāmaṃ raṭṭhañca

enjoys [the revenue]
from the nation and
its villages;
know him thus, O Vasettha,
he is a king, not a brahmin.

bhuñjati;
evaṃ vāseṭṭha jānāhi,
rājā eso na brāhmaṇo.

But I do not call him a brahmin,
born of a womb, begotten from a mother;
he is called a sir-sayer,
if he owns something;
owning nothing, a disowner,
it is him I call a brahmin.

na cāhaṃ brāhmaṇaṃ brūmi,
yonijaṃ mattisambhavaṃ;
bhovādi nāma so hoti,
sace hoti sakiñcano;
akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

He who, having cut all fetters,
is truly not perturbed;
who is detached with all bonds surmounted,
it is him I call a brahmin.

sabbasaññojanaṃ chetvā,
yo ve na paritassati;
saṅgātigaṃ visaññuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

He who having cut delight and the thong,

chetvā nandiṃ varattañca,
sandānaṃ sahanukka-

the tether together with
the reins;
the awakened one who
has raised the cross
bar,
it is him I call a brahmin.

He who is not offended
but forbears,
abusive speech, beating
and binding;
the powerful one with
the strength of pa-
tience,
it is him I call a brahmin.

The one endowed with
conduct, not inclined
to anger,
endowed with virtue, not
arrogant;
tamed, bearing his final
body,
it is him I call a brahmin.

Like water on lotus leaf,
like mustard seed on a
needle tip;
who is not smeared in
sensual pleasures,

maṃ;
ukkhittapaḷighaṃ
buddhaṃ,
tamahaṃ brūmi brāh-
maṇaṃ.

akkosaṃ vadhaban-
dhañca,
aduṭṭho yo titikkhati;
khantibalaṃ balāṇi-
kaṃ,
tamahaṃ brūmi brāh-
maṇaṃ.

akkodhanaṃ vatavan-
taṃ,
sīlavantaṃ anussa-
daṃ;
dantaṃ antimasārī-
raṃ,
tamahaṃ brūmi brāh-
maṇaṃ.

vāri pokkharapatteva,
āraggeriva sāsapo;
yo na lippati[7] kāmesu,

[7] limpati - sīmu, machasaṃ, syā

it is him I call a brahmin.

tamahaṃ brūmi brāhmaṇaṃ.

He who wisely understands suffering,
has extincted it right here by himself;
who has put down the burden, detached,
it is him I call a brahmin.

yo dukkhassa pajānāti,
idheva khayamattano;
pannabhāraṃ visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

The wise one with deep wisdom,
the expert of the path and the non-path;
one attained to the supreme goal,
it is him I call a brahmin.

gambhīrapaññaṃ medhāviṃ,
maggāmaggassa kovidaṃ;
uttamatthamanuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

He who mixes neither with householders,
nor homeless ones alike;
roaming without abode, with fewness of wishes,
it is him I call a brahmin.

asaṃsaṭṭhaṃ gahaṭṭhehi,
anāgārehi cubhayaṃ;
anokasāriṃ appicchaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

Having layed aside the

nidhāya daṇḍanaṃ

rod among living beings,
both the frail and the firm;
who neither kills nor cause to kill,
it is him I call a brahmin.

unobstructed among those obstructed,
extinguished in the taking up of sticks;
a disowner among owners,
it is him I call a brahmin.

For whom lust and hate,
conceit and denigration are laid down;
like mustard seed on a needle tip,
it is him I call a brahmin.

He who utters truthful words,
not harsh, conveying the meaning;
who does not abuse anyone,

bhūtesu,
tasesu thāvaresu ca;
yo na hanti na ghāteti,
tamahaṃ brūmi brāhmaṇaṃ.

aviruddhaṃ viruddhesu,
attadaṇḍesu nibbutaṃ;
sādānesu anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

yassa rāgo ca doso ca,

māno makkho ca ohito;

sāsaporiva āraggā,
tamahaṃ brūmi brāhmaṇaṃ.

akakkasaṃ viññapaniṃ[8],
giraṃ saccaṃ udīraye;

[8] viññāpaniṃ - sīmu, machasaṃ, syā

it is him I call a brahmin.

yāya nābhisaje[9] kiñci,
tamahaṃ brūmi brāhmaṇaṃ.

He who does not take what is not given in the world,
whether long or short;
small or big, beautiful or ugly;
it is him I call a brahmin.

yo ca dīghaṃ ca rassaṃ vā,
aṇuṃ thūlaṃ subhāsubhaṃ;
loke adinnaṃ nādiyati[10],
tamahaṃ brūmi brāhmaṇaṃ.

For whom hope is not to be found,
in this world and in the other;
hopeless and detached,
it is him I call a brahmin.

āsā yassa na vijjanti,
asmiṃ loke paramhi ca;
nirāsayaṃ[11] visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

For whom reliance is not to be found,
having known, without perplexity;
attained to firm footing in the deathless,
it is him I call a brahmin.

yassālayā navijjanti,
aññāya akathaṅkathī [12];
amatogadhaṃ anuppattaṃ,
tamahaṃ brūmi brāh-

[9] nābhisajje - machasaṃ, syā
[10] nādeti - machasaṃ, syā
[11] nirāsāsaṃ - machasaṃ, syā
[12] akataṅkathī - sīmu.

He who here merit and
demerit,
attachment to both he
has overcome;
sorrowless, stainless,
pure,
it is him I call a brahmin.

maṇaṃ.

yodha puññañca pā-
pañca,
ubhosaṅgaṃ upac-
cagā;
asokaṃ virajaṃ sud-
dhaṃ,
tamahaṃ brūmi brāh-
maṇaṃ.

Like the moon unblem-
ished, pure,
clear and lucid;
with delight for being
wholly extincted,
it is him I call a brahmin.

candaṃva vimalaṃ
suddhaṃ,
vippasannamanāvi-
laṃ;
nandībhavaparikkhī-
ṇaṃ,
tamahaṃ brūmi brāh-
maṇaṃ.

He who has transcended
this wandering on in
delusion,
an obstruction so hard to
penetrate;
the meditator who has
crossed and gone be-
yond,
unperturbed without per-
plexity;

yo imaṃ paḷipathaṃ
duggaṃ,
saṃsāraṃ mohamac-
cagā;
tiṇṇo pāragato jhāyī,
anejo akathaṅkathī;
anupādāya nibbuto,
tamahaṃ brūmi brāh-
maṇaṃ.

without undertakings,
fully quenched,
it is him I call a brahmin.

He who having abandoned sensual pleasures here,
wanders about homeless;
with delight for sensual pleasures wholly extincted,
it is him I call a brahmin.

He who having abandoned thirsting here,

wanders about homeless;
thirsting in being wholly extincted,
it is him I call a brahmin.

Having abandoned the human bondage,
he has overcome the celestial bondage;
detached from all bondages,

it is him I call a brahmin.

yodha kāme pahatvāna,
anāgāro paribbaje;
kāmabhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

yodha taṇhaṃ pahatvāna,
anāgāro paribbaje;
taṇhā bhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

hitvā mānusakaṃ yogaṃ,
dibbaṃ yogaṃ upaccagā;
sabbayogavisaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

Having abandoned delight and discontent,

he has become cool, without ownership;
the hero who has conquered all the worlds,

it is him I call a brahmin.

hitvā ratiñca aratiṃ,
sītībhūtaṃ nirūpadhiṃ;
sabbālokābhibhūṃ vīraṃ,
tamahaṃ brūmi brāhmaṇaṃ.

He who knows death of beings,
and all their arisings;
unattached, well-fared, awakened,
it is him I call a brahmin.

cutiṃ yo vedi sattānaṃ,
upapattiñca sabbaso;
asattaṃ sugataṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

For he who devas, ghandhabbas and human beings,
cannot understand his destiny;
The asava-free, the arahant,
it is him I call a brahmin.

yassa gatiṃ na jānanti,
devā gandhabbamānusā;
khīṇāsavaṃ arahantaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

For he who after and before,
and in-between there is

yassa pure ca pacchā ca,
majjhe ca natthi kiñ-

not something;
owning nothing, a disowner,
it is him I call a brahmin.

The chief bull, the most excellent hero,
the great seer, victorious;
the Buddha unperturbed, fully cleansed [with the inner] bathing,
it is him I call a brahmin.

He who knows his former abodes,
and sees the heavens and the lower worlds;
then attained to the extinction of birth,
it is him I call a brahmin.

Truly this is a designation in the world,
the assignment of name and clan;
arisen according to common usage,
it is assigned as so and

canaṃ;
akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

usabhaṃ pavaraṃ vīraṃ,
mahesiṃ vijitāvinaṃ;
anejaṃ nahātakaṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.

pubbenivāsaṃ yo vedi,

saggāpāyañca passati;
atho jātikkhayaṃ patto,

tamahaṃ brūmi brāhmaṇaṃ.

samaññā'hesā lokasmiṃ,
nāmagottaṃ pakappitaṃ;
samucca[13] samudāgataṃ,

[13] sammuccā - sīmu.

so.

tattha tattha pakappitaṃ.

For a long time it has persisted,
those entrenched in views, not understanding;
from not understanding they declare to us,
one is a brahmin by birth.

dīgharattamanusayitaṃ,
diṭṭhigatamajānataṃ;
ajānantā[14] no pabruvanti[15],
jātiyā hoti brāhmaṇo.

Neither by birth is one a brahmin,
nor by birth is one not a brahmin;
by kamma is one a brahmin,
by kamma is one not a brahmin.

na jaccā brāhmaṇo[16] hoti,
na jaccā hoti abrāhmaṇo[17];
kammanā brāhmaṇo[18] hoti,
kammanā hoti abrāhmaṇo

By kamma is one a farmer,

by kamma is one a craftsman;
by kamma is one a merchant,
by kamma is one a servant.

kassako kammanā hoti,
sippiko hoti kammanā;

[14] jānantā - sīmu.
[15] pabrunti - machasaṃ
[16] vasalo - syā
[17] pabrunti - machasaṃ
[18] vasalo - syā

vāṇijo kammanā hoti,
pessiko hoti kammanā.

A thief too, one comes to be by kamma,
by kamma is one also a soldier;

coropi kammanā hoti,
yodhājīvopi kammanā;

by kamma is one a sacrificing priest,
a king too, one comes to be by kamma.

yājako kammanā hoti,
rājāpi hoti kammanā.

The wise ones see kamma,

evametaṃ yathābhūtaṃ,
kammaṃ passanti paṇḍitā;

in just this way as it has come to be;
the seers of dependent origination,

paṭiccasamuppādadasā,
kammavipākakovidā.

experts in the results of kamma.

By kamma the world keeps rolling,

kammanā vattati loko,

by kamma the generations turn;

kammanā vattati pajā;

beings are bound by kamma,

kammanibandhanā sattā,
rathassāṇīva yāyato.

like the linchpin of a travelling chariot.

By ardency in the life of purity,
by self-control and taming;
by this one is a brahmin,
this is the brahmin unsurpassed.

tapena brahmacariyena,
saṃyamena damena ca;
etena brāhmaṇo hoti,
etaṃ brāhmaṇamuttamaṃ.

Endowed with the triple knowledges,
the peaceful one with renewal of being extincted;
know him thus, O Vasettha,
as Brahma, the capable one who understands discriminately.

tīhi vijjāhi sampanno,
santo khīṇapunabbhavo;
evaṃ vāseṭṭha jānāhi,
brahmā sakko vijānatanti.

5. When thus was said, the young brahmins Vasettha and Bharadvaja said this to the Auspicious One: “Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is

evaṃ vutte vāseṭṭhabhāradvājā māṇavā bhagavantaṃ etadavocuṃ: abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā

lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the venerable Gotama in countless ways. We go, O Bhante, to the Auspicious Gotama, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May Master Gotama bear it in mind, that we are lay disciples who have gone for refuge from today for as long as life lasts."

maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhintī'ti. evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito, ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma, dhammañca bhikkhusaṅghañca. upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gateti.