

## Aggañña Sutta

The Discourse on the Foremost | D 27/3:80-97

Chinese Āgama DĀ 5 = T1.36; T10 = T1.216; MĀ 154 = T1.673; EĀ 40.1 = T 2.735

Skt Waldschmidt 1970b

Theme: On the origin or evolution of the world, society and basic values

Translated by Piya Tan ©2003; rev 2010

### 1 Mythology

In the **Pāṭika Sutta** (D 24), the Buddha declares, “I know the beginning of things (*aggañña*), and not only that, but what is higher than this.”<sup>1</sup> This statement is very significant when we consider the fact that a central concern of the Upaniṣadic thinkers of the Buddha’s time concerns the beginnings, so that the creation stories beginning with “in the beginning” (*agre*) are common. Stories try to explain things or sell ideas, but do not always solve problems, especially those of sentient pain. Understandably, the Buddha declares that he not only knows the beginning of things, but also what is beyond that, that is, the way out of suffering (and more).<sup>2</sup>

The Aggañña Sutta gives in detail what this “higher” knowledge or “the foremost knowledge” (*aggañña*) is, inclusive of the “beginning of things.” However, it is clear that the Aggañña narrative is Buddhist mythology, a common didactic tool in ancient societies. It is important to look at the nature of mythology as used here, and Sujato’s insights are helpful:

How true are these stories? Or, better, what kind of truth should we seek in them? They certainly do not agree in all details with the record of the past as interpreted by scientists. Leaving aside fantastical elements, Buddhist stories typically think of very remote ages as being pretty similar to the Buddha’s time. This is one of the classic functions of myth: to explain and authorize present day customs by connecting them to archetypal events that happened ‘once upon a time’. But archaeology, the story of the stones, tells us that India was a very different place in the long past. Given that the most important teaching of Buddhism is impermanence, the archaeological account is therefore more Buddhist than the Buddhist account!

So there is some history in myth; and inevitably, there is some myth in history. Everyone who writes about history – myself included – has some point of view, some agenda to push. Fact & fable, science & superstition, do not exist in two entirely separate domains. They are complementary ways of seeing the world, and have much to learn from each other. However, it is obvious that the main purpose of myth is not to preserve historical facts. As religious stories, myths deal with moral and spiritual truths, and, importantly, how these truths are lived out in a community. In this essay, then, we should look at the way these stories fulfill classic functions of myth, such as:

- 1) authorizing customs and rituals;
- 2) providing ethical guidelines;
- 3) describing a just society;
- 4) defining a religion in its religious and cultural context;
- 5) reflecting principles of psychology and philosophy.

(Sujato, “Beginnings,” B:14, digital ed)

### 2 The meaning of *agga*

One of the difficulties in translating this sutta is that of the polysemous word *agga*<sup>3</sup> [§7], central to this sutta. The sutta opens with a discussion on what constitutes “the best” (*settha* = *agga*) in the world [§§1-9], followed by a didactic mythical account of the origin of life and the world, that is, our “primeval” (*agga*) history [§§10-17] and the origin of society [§§18-26], and concluding with what or who is

<sup>1</sup> D 24.2.14/3:30.

<sup>2</sup> See eg **Simsapā S** (S 56.31/5:437 f) = SD 21.7 & also P Olivelle (tr), *Upaniṣads*, 1996:xlviii.

<sup>3</sup> The term *agga* (foremost, highest) is also the keyword in (*Agga*) Kosala S (A 10.29/5:59-65).

“primary” (*agga*) [§§27-32]. Following Gombrich, **Steven Collins** takes *aggañña* (*agga* + *ñña*) as an adjective,<sup>4</sup> and calls the sutta “The discourse on what is primary.”<sup>5</sup> Although Collins’ title is technically accurate, I have chosen a title that is more colloquial as it serves my purpose: for these notes are for public study by the non-expert and the faithful.

### 3 Related discourses

Like all other suttas, the Aggañña Sutta does not stand alone, that is to say, it is part of a fascinating network of connected teachings. The Aggañña, for the most part—from the re-evolution of the universe [§10] to the election of the first king [§21] (Mvst 1:52, 338-48)—is also found in **Mahāvastu**, a Sanskrit work of the Lokōttara, vāda<sup>6</sup> (a Mahāsaṅghika school). The Aggañña Sutta, as a socio-cosmic aetiology or “parable of origins” (Collins 1993a:314, 318), has parallels in the first two suttas here and related passages in the others:

**Brahma, jāla Sutta** (D 1.2.2-14/1:17): The cosmogony of how theistic ideas arose.

**Cakkavatti Sīhanāda Sutta** (D 26.14-26): Poverty, social problems, Metteyya Buddha’s advent.<sup>7</sup>

**Pāṭika Sutta** (D 24.1.5/3:4, 2.14-21/3:28): It is not the Buddha’s purpose to explain the origin of the world.

**(Agga) Kosala Sutta** (A 10.29/5:59-65): On the vastness and composition of the universe.

**(Puñña) Mettā Sutta** (A 7.59a/4:88-91): How lovingkindness helps one choose one’s future rebirth.

**Mahāvastu** (Mvst 1:52, 338-48): Sanskrit version of the Aggañña Sutta cosmogony.

**Abhidharmakośa** (Abhdk 3:97cd-98ab): Vasubandhu’s version of the Aggañña Sutta cosmogony.

An important theme of the Aggañña Sutta is that true social status is not a matter of class, nor is spirituality a matter of birth. One’s class and goodness are the result of one’s conduct. In this connection, the Sutta should be studied with such texts as:

**Ambaṭṭha Sutta** (D 3): On the Buddha’s 32 physical marks of the Great Man.

**Tevijja Sutta** (D 13): On the falsity of the God-idea.

**Madhurā Sutta** (M 84): Mahā Kaccāna explains that the four classes are all equally pure.

**Assalāyana Sutta** (M 93): The Buddha explains to Assalāyana why brahmins are not the highest class, and shows that social status was achieved (not hereditary).

**Vāsetṭha Sutta** (M 98 = Sn no 9/p115-123): On the natural equality of the classes.

**Brāhmaṇa, dhammika Sutta** (Sn no 7/p50-55): On how brahmins of the Buddha’s days have fallen from the ideal.

**Vasala Sutta** (Sn 1.7). On the true meaning of being “twice-born” or “reborn”

Buddhaghosa’s **Visuddhi, magga** also contains passages relating to Buddhist cosmogony, that is, the re-arranging of the universe (Vism 414-422), twice quotes the Aggañña Sutta (Vism 417, 419) and even fills in a hiatus in the sutta [§16].

### 4 Vāsetṭha and Bhāra, dvāja

However, since the Aggañña Sutta’s main interlocutors are the two young brahmin students, Vāsetṭha and Bhāra, dvāja, it forms a historical set with the Vāsetṭha Sutta<sup>8</sup> and the Tevijja Sutta (D 13) (Collins 1993a:319). In fact, the Commentaries to both the Aggañña Sutta and the Tevijja Sutta connect the three stories of the two youths into a continuous narrative (DA 406, 860): after the event of the Vāsetṭha Sutta, they take refuge, which they do again after the Tevijja Sutta, and after the Tevijja Sutta (MA 406), join

<sup>4</sup> Gombrich 1992a:169-70.

<sup>5</sup> Collins 1993a:317, 331-334.

<sup>6</sup> Also spelt Lok’uttara, vāda.

<sup>7</sup> This sutta precedes the Aggañña S.

<sup>8</sup> M98 = Sn no 9/p1 15-123.

the Order as novices. At the start of the Aggañña Sutta, they are presented as aspiring to be ordained as monks. After the Aggañña Sutta, they are ordained and attain nirvana (MA 406, cf 872).

## 5 Buddhist humour

Like the Aggañña Sutta, most of the suttas mentioned above [3] belong to the genre of religious humour.<sup>9</sup> The humorous language and imagery of such suttas is understandable as they deal with well-established ideas and norms, taken seriously especially by those who used them to legitimize their affluence and position in society. Like **the Brāhmaṇa, dhammika Sutta**, the Aggañña Sutta criticizes the brahmins saying that they have forgotten their past, resulting in their degeneration from an ideal way of life.

The two narratives are, on the surface level of a temporal sequence of actual events, quite different; but when read as parables using stories of the past to make a contemporary moral point, they complement each other perfectly well. (Collins 1993a:320)

**Richard Gombrich**, in his *Theravāda Buddhism: A social history from Benares to Colombo*, remarks that the Aggañña Sutta is “an extended satire on brahminical ideas, full of parody and puns... As a debunking job I think the sermon is serious: its main aim is to show that the class system is nothing but a human invention”; however, “I cannot go here into all the reasons why I think that the positive statements in the myth are satirical and not meant to be taken literally.” (1988:85). In his book, “The Buddha’s Book of Genesis” (1992a), Gombrich goes on to elaborate on the significance of the Buddha’s humour in presenting a parody and pastiche of brahmanical claims, teachings and practices.

## 6 Why and how did the brahmins forget their past?

For an answer, we have to look at the sociohistorical developments of ancient northern central India. According to **G Erdosi**, a specialist in early Indian archaeology and history, by the 6<sup>th</sup>-4<sup>th</sup> century BCE, “the technological base of the economy in this period [had] already reached a level not to be significantly exceeded until the 20<sup>th</sup> century” (1988: 112), that is, until the advent of industrialization.

The most likely time for the Buddha and early Buddhism, it now seems, is **the 5<sup>th</sup>-4<sup>th</sup> centuries BC[E]**. There are three main points in what follows: first, during this period Brahmanism was more strongly established in the countryside [more so in the west than the east] than in the rising urban centres, where a competing plurality of ideologies was emerging; second, these urban centres, which arose from and encouraged a food surplus, were the market, military and administrative centres of small-scale polities, not metropolitan capitals of large empires; third, these polities were ruled, in the earlier part of the period, by oligarchies, and only gradually turned to monarchy, at the time of the Buddha himself and immediately thereafter. The society apparently presupposed by the [Aggañña Sutta] fits just this picture.

(Collins 1993a:306 f; emphases added)<sup>10</sup>

With urbanization comes *specialization of work* that not only creates surplus goods and wealth, but also surplus time for leisure and pleasure—and *philosophizing*, that is, questioning about values and the purpose of life, mostly due to the alienation that attends urban life, and challenging old beliefs due to the availability of new ideas through broader political and commercial contacts.<sup>11</sup> Since religion meditates on its belly, the established religious situation—the brahminical system—was apparently spoiled by the new surplus of wealth, and so forgetting their roots and ideals. This is not a new scenario if we consider how

<sup>9</sup> See O’Flaherty 1976:33, cf 25, & Piya Tan, “The Buddha’s Smile: A study in Buddhist humour” (NUS lecture, 2001).

<sup>10</sup> See esp Gombrich 1988:49-59 & also “Buddhism in India” §§2-4 in my *A History of Buddhism*, 2002a ch 1.

<sup>11</sup> See Collins 1993a:309 & also “The Thundering Silence” in my *The Buddha and His Disciples*, 200b ch 8.

easily an affluent urban environment becomes a great magnet attracting and maintaining religious and quasi-religious groups even today.

## 7 Scholars on the Aggañña Sutta

**7.1 STEVE COLLINS.** In his instructive paper, “**The Discourse on What is Primary**” (which includes a new translation of the Aggañña Sutta), Collins (1993a) sets out to do three things:

1. to prove, by means of close linguistic analysis, that what I shall call the “parable of origins” in [the Aggañña Sutta] is permeated by references to the Monastic Code, **the Vinaya...**;<sup>12</sup> [pp 326-331]
2. to provide in this General Introduction a context for reading and interpreting [the Sutta] on three levels: in relation to world history, to ancient Indian society, and to other early Buddhist texts;
3. to illustrate by this one case what I think is a more general desideratum in Buddhist Studies: that the familiar and standard translations of early Pali texts issued by the Pali Text Society, mostly issued at the beginning of the [20<sup>th</sup>] century, should be treated not as definitive guides to the original...but as they were intended—pioneering attempts in need of constant revision as knowledge progresses. (Collins 1993a:302, emphases added)

**7.2 THE AGGAÑÑA SUTTA AND THE VINAYA.** After showing various allusions that the Aggañña Sutta makes to the Vinaya, Collins (1993a:327 f) goes on to say that such allusions are “proven, I think, by the semantic and lexical parallels between [the Sutta], the Vinaya Code, and a list of ascetic ideals found in a number of texts,” known as the five “impossible things” (*pañca abhabba-ṭṭhānāni*), five things that an arhat is incapable of doing (*so abhabbo pañca ṭṭhānāni ajjhācaritum*, D 3:235). The lists differ slightly, but the one from **the Sandaka Sutta** (M 76) is a characteristic one:

1. A monk whose mental influxes are destroyed is incapable of intentionally depriving a living being of life (*sañcicca pāṇam jīvītā voropetum*). [Same as Pācittiya 61; almost identical to Pārājika 3.]
2. A monk whose mental influxes are destroyed is incapable of taking the not-given, intending to steal it (*adinnam theyya, saṅkhatam ādātum*). [Same as Pārājika 2. See V 1:46; Kkhv 26 f.]
3. A monk whose mental influxes are destroyed is incapable of indulging in sexual intercourse (*methunam dhammam paṭisevitum*). [Pārājika 1.]
4. A monk whose mental influxes are destroyed is incapable of telling a conscious lie (*sampajāna, musā bhāsītum*). [Pācittiya 1; cf Pārājika 4.]
5. A monk whose mental influxes are destroyed is incapable of enjoying sensual pleasures by storing them up as he did formerly when living in a house (*sannidhi, kārakam kāme paribhuñjitum seyyathā pi pubbe agāriya, bhūto*). [Cf Nissaggiya Pācittiya 23 & 38.]  
(D 3:235; A 3:438-440; cf D 3:133; M 1:523; A 4:370; Sn 231)

In short, a careful study of the Aggañña Sutta will show that it ultimately attempts to point towards the higher ideals of moral virtue as embodied in these five virtues of the arhat, or at least to their lay equivalent of the five precepts.

**7.3 PETER HARVEY.** In his book, *Selfless Mind* (1995), Peter Harvey discuss the connection between “**the radiant mind**” (*pabhassara citta*) and the Ābhassara devas whose brightness gradually dimmed and they became more gross in form. “As the world-process proceeds, beings then decline in morality and their lightly defiled radiant *cittas* get progressively obscured by increasing defilements” (1995:177 f = §10.38).<sup>13</sup>

<sup>12</sup> Such references are marked below in [parenthesized italics] with the Vinaya references: see eg §12a.

<sup>13</sup> On *pabhassara*, see **The Radiant Mind** = SD 8.3.

**7.4 SUJATO BHIKKHU.** Sujato has composed a witty contemporary paraphrase in verse entitled “Beginnings” (nd),<sup>14</sup> whose overall movement comes from dovetailing the Aggañña Sutta (D 27) and the **Cakka,vatti Sihanāda Sutta** (D 26).<sup>15</sup> He has also written a very insightful, yet humorously colloquial, interpretation of the Aggañña Sutta, which to my knowledge, is unprecedented:

The world starts as watery, dark, and featureless as the womb. The Radiant Gods arrive like the bright spark of consciousness at the moment of conception. The “tasty earth” is like the mother’s milk, for the earth was of old always the mother; the description is suitably milky. The beings suck the stuff off their fingers like babies suckling their mother’s breast. Since the little one has now come out of the womb, the days and nights appear. Gradually, the food gets coarser, just as a growing child tries out a variety of coarser foods. But food still appears without work as if by magic (thanks to the unappreciated efforts of Mum & Dad!). Their bodies get bigger and tougher; they lose their baby cuteness and look more and more different from each other. With adolescence their sexual characteristics become more prominent. They play around with sex; and so they have to move into their own private dwellings like newlyweds. But now their food doesn’t just appear; they must work for it. They take to farming, become land owners, and take an active role in politics. The exaggerated lifespan of the ancients, emphasized in the Cakkavatti Sihanada Sutta, also reflects a child’s perspective, where Mum & Dad are giants, all-knowing and almighty, and apparently living forever. When such correlations are pointed out, those with a one-sided scientific mind-set are wont to chortle with glee: ‘See! It’s all just a rehash of childhood memories!’ This response trivializes [a] vital dimension of myth. It is not *just* a rehash of childhood memories; it is *even* a rehash of childhood memories. This is a most intriguing fact. The growth of each one of us as conscious, moral, rational individuals parallels the evolution of society as a whole. This reminds me of an obscure but precise saying I dimly remember from biology class: ontogenesis recapitulates phylogenesis. Got that? What this means is that the growth of the embryo in the womb goes through stages similar to a bacteria, a worm, a fish, a reptile, etc, thus retracing the evolutionary history of humanity as a whole. But not even the most absurd reductionist would say that the evolution of a species was nothing more than the growth of one individual! Appreciation of such patterns reinforces a core insight: what is truly good for oneself must also be good for all beings; and what leads to the good for all beings must also be good for oneself.

(Sujato, “Beginnings,” B:13 digital ed)

— — —

---

<sup>14</sup> “It should hardly need saying that it is not a translation, not even a loose one. It is simply inspired by the ideas and the scope of these grand old stories. As well as purely whimsical and fanciful elements, I have freely included mythic motifs from other sources—even a couple of lines from an Aussie folk song! I have downplayed cultural themes that are not so relevant for most Buddhists today, such as the class system. Instead, I have tried to bring out connections with modern ideas. In particular, I wish to highlight some points of agreement and disagreement between the Buddhist world-story and those of science and Christianity. In making such changes, I hope to remain true to the Buddha’s method: to creatively engage with his times, showing how the Dhamma is a vital force moving through history” (Sujato B:13, digital). <http://www.santiforestmonastery.com/writing/>

<sup>15</sup> D 27 & DĀ 5. Both these suttas are found in Maurice Walshe’s D:W. “The reader should beware, however, of some translations errors. At D 26.5 [Cakka,vatti Sihanāda S], for example, the translation says that a righteous king should give advice to ascetics and sages; in fact, the king should listen to advice from them” (Sujato’s fn, B:28 digital ed).

## The Discourse on the Foremost

D 27/3:80-97

1<sup>16</sup> Thus have I heard.

At one time the Blessed One was staying at the Mansion of Migāra’s Mother in the Eastern Park [Pubb’ārāma] near Sāvattihī. At that time, Vāseṭṭha and Bhāra,dvāja, aspiring for monkhood, were living as probationary monks.<sup>17</sup>

One evening, the Blessed One emerged from his solitary meditation, went outside the mansion and was walking up and down<sup>18</sup> in the mansion’s shade in the open air.

### The brahmins have forgotten their past

2 Vāseṭṭha saw that the Blessed One, having emerged from his solitary meditation, was walking up and down in the mansion’s shade in the open. Seeing Bhāra,dvāja, he addressed him:

“Avuso Bhāra,dvāja, the Blessed One, having emerged from his solitary meditation, is walking up and down in the mansion’s shade in the open.

Come, avuso, let us go to him. Perhaps we may get a chance to hear a Dharma talk from the Blessed One himself.”

“All right, avuso,” Bhāra,dvāja replied in assent to Vāseṭṭha.

So Vāseṭṭha and Bhāra,dvāja went up to the Blessed One. And having greeted him, they walked back and forth together with him.

3 Then the Blessed One addressed Vāseṭṭha and Bhāra,dvāja:<sup>19</sup> [81]

“Vāseṭṭha and Bhāra,dvāja, you were brahmins, from brahmin families, but you have gone forth from brahmin families, from the household into homelessness. Surely, brahmins must have reviled and abused you.”<sup>20</sup>

“Indeed, bhante, brahmins revile and abuse us fully, completely, with the kind of abuse one would expect of them.”

“How, Vāseṭṭha and Bhāra,dvāja, do the brahmins revile and abuse you fully, completely, with the kind of abuse one would expect of them?”

“Bhante, the brahmins say, ‘The brahmin is the best class;<sup>21</sup> any other class is inferior. The brahmin is the fair class; any other class is dark. Only brahmins are pure, not the non-brahmins. Brahmins are Brah-

<sup>16</sup> On the problem of paragraph-numbering, see Collins 1993a:338.

<sup>17</sup> “Probationary...monks,” *bhikkhūsu parivāsanti*, ie, they are undergoing the 4-month probation period for outside sectarians (they are brahmins) seeking admission into the order. Such aspirants would first have their heads shaven, and don the monk’s robes. Then they recite the refuges, recite the formula expressing their desire for ordination and the probation, and at the end of the four months, if their conduct is becoming of a monk, they are formally ordained as monks (Mv 1.38/1:69-71). Cf *parivāsam vasati* (V 3:186, 4:30; S 2:21); *parivāsam deti* (V 1:49, 2:7, 4:30, 127); *parivāsam yācati* (V 4:30, 127).

<sup>18</sup> “Walking up and down,” *caṅkamati*; as at D 1:39. This means that the Buddha was doing walking meditation usually on an ambulatory path between two predetermined points. In this case, the Buddha was probably mindfully stretching his leg after the sitting meditation. Another common stock phrase is “walking about on a stroll,” *jaṅghā,-vihāram anucaṅkamāno anuvicaramāno*, lit “wandering to and fro on foot and walking up and down” (K R Norman, *Group of Discourses II*, 1992: 63). See D 1:235; M 1:108, 227, 2:118, 3:128; A 1:138, 3:76; Sn p105, pl 15.

<sup>19</sup> Be Ee read *Vāseṭṭha*, but Ce Ke Se read *Vāseṭṭhā* (pl voc), referring to both of them. Moreover, the pronouns and verbs are all in the plural, esp §9 (“you...are from various classes”) onwards. Another example is *sariputtā* (2 voc pl), which tr as “Sāriputta and Moggallāna,” often found in the Se. This is an example of what might be called a dual (or multiple) vocative. When the Buddha teaches an assembly, he sometimes addresses a particular person, usu the questioner, a sangha member or leading layperson: **Sekha S** (M 53.5-6/1:354) = SD 21.14 (where Ānanda addresses the “Mahānāma” before the Sakya assembly). See Gombrich 1992a; Collins 1993a: 349 n3.1.

<sup>20</sup> *Tumhe khv-attha, vāseṭṭha, brāhmaṇa,jaccā brāhmaṇa,kulīnā brāhmaṇa,kulā agārasmā anagāriyam pabbajitā, kacci vo, vāseṭṭha, brāhmaṇā na akkosanti na paribhāsanti ti?*

<sup>21</sup> *Seṭṭho vaṇṇo*, ie, the highest class. See D 3.1.14; M 84.4, 93.

mā's own sons, the offspring from his mouth,<sup>22</sup> born of Brahmā, created by Brahmā, the heirs of Brahmā. You have here left the best class and gone over to an inferior class, since you have become wretched baldheads, false ascetics, dark menial,<sup>23</sup> born of the feet of our Kinsman [Brahmā]!<sup>24</sup>

It is no good, unseemly, that you have left the best class and gone over to an inferior class, since you have become wretched baldheads, false ascetics, dark menials, born of the feet of our Kinsman [Brahmā]!<sup>25</sup> That is how they revile us fully, completely, with the kind of abuse one would expect of them”

4 “Surely, Vāseṭṭha and Bhāra,dvāja, the brahmins have forgotten the past<sup>26</sup> [have forgotten the ancients] when they say,

“The brahmin is the best class; any other class is inferior. The brahmin is the fair class; any other class is dark. Only brahmins are pure, not the non-brahmins. Brahmins are Brahmā's own sons, the offspring from his mouth, born of Brahmā, created by Brahmā, the heirs of Brahmā. You have here left the best class and gone over to an inferior class, since you have become wretched baldheads, false ascetics, dark menial, born of the feet of our Kinsman [Brahmā]!

It is no good, unseemly, that you have left the best class and gone over to an inferior class, since you have become wretched baldheads, false ascetics, dark menials, born of the feet of our Kinsman [Brahmā]!”

Indeed, we can see the brahminees, the wives of the brahmins, who have seasons and bear children [82] and give suck. And yet these yoni-born<sup>27</sup> [womb-born] brahmins say thus:

“The brahmin is the best class ... Brahmins are Brahmā's own sons, the offspring from his mouth, born of Brahmā, created by Brahmā, the heirs of Brahmā.”

These brahmins misrepresent Brahmā, tell lies, and earn much demerit.<sup>28</sup>

<sup>22</sup> See Ṛg,veda 10.90; DAṬ 3:46; also Gombrich 1992a:163 f, cf 167. The phrase *orasā mukhato jatā*, lit “the breast-born ones born from the mouth” which is ironic as it suggests two different and incompatible places of origins.

<sup>23</sup> “Menials,” *ibbha* (Ved/Skt *ibhya*) (D 1:90, 91; M 1:334; J 6:214), an obscure word: “menial, retainer” (PED); “exact meaning(s) uncertain, designation of persons standing below the *brāhmaṇa* and *khattiya* classes, perhaps (almost) the same as *vessa*: a householder, merchant or farmer, layman (as opposed to *brāhmaṇa*) (CPD); “a member of a king's entourage; a vassal; dependent; wealthy” (DP).

<sup>24</sup> “Wretched baldheads...etc, *muṇḍake samaṇake ibbhe kaṇhe bandhu,pād'āpacce*. “Born of our Kinsman's [Ancestor's] feet,” *bandhu,pād'āpacce* (D 1:90; M 1:334; S 4:117). MA on this phrase in Māra Tajjanīya S (M 50.-13/1:334) says that the brahmins believed that they themselves were born from Brahma's mouth, the kshatriyas from his breast, the vaishyas from his belly, the shudra from his legs, and recluses (*samaṇa*) from the soles of his feet (MA 2:418). The *locus classicus* however is the Puruṣa,śūkta, “Hymn of the (Primeval) Man” (Ṛg,veda 10.90), written probably after 1000 BCE. It tells of a mythical cosmic man larger even as the universe as we know it, and who was at first the only being in existence. In his loneliness, he divided himself and produced Virāj (Shining Forth), a feminine entity. They begot a second Puruṣa, and then the gods. The gods later decided to make sacrifice to the first Puruṣa, and chose the second Puruṣa as victim. He was slain and dismembered, and from the parts of his body the universe and humans were created. Brahmins came from his mouth; kshatriyas from his arms; the vaishyas from his thighs; and the shudras from his feet. See Basham 1989:24-27.

<sup>25</sup> *Muṇḍake samaṇake ibbhe kaṇhe bandhu,pād'āpacce. Ibbha* (D 1:90, 91; M 1:334; J 6:214), an obscure word: “a member of a king's entourage; a vassal; dependent; wealthy” (DP).

<sup>26</sup> “Have forgotten the past,” *porāṇam assarantā*. The usual word for “past” is *atīta*; *porāṇa* here literally means “ancient.” This is a pun referring to the brahmins' immediate (“historic”) past, that is, their birth, and the distant (“narrative”) past, that is, their origins, in this case in terms of the scriptures and cosmogony. See Collins 1993a:350 n4.1. See also Intro (6) above.

<sup>27</sup> Yoni is us u tr as “womb,” but here its *literal* sense is clearly played upon to highlight the fact that the brahmins, despite claiming “high birth” are really *biologically* (ie sexually) just like every other human!

<sup>28</sup> “These brahmins misrepresent Brahmā,” because Brahmā has neither physical nor human characteristics. Secondly, as Comy points out, if what they say is true, then Brahmā's mouth must be a brahminee's yoni! (MA 862). They “tell lies” because all this is untrue in the first place; as such they “earn much demerit,” that is, by misrepresenting Brahmā and lying about him. In theistic theology, this is tantamount to blasphemy. We have here an example of black humour.

### The tenfold unwholesome course of action

5 There are, Vāseṭṭha and Bhāradvāja, these **four classes** (*vaṇṇa*): the kshatriyas [warriors], the brahmins [priests], the vaishyas [merchants], and the shudras [workers].<sup>29</sup>

(1) Vāseṭṭha and Bhāradvāja, here a certain **kshatriya** [member of the warrior class] harms life, takes the not-given, commits sexual misconduct, speaks false speech, speaks divisive speech, utters harsh speech, speaks useless talk, is covetous, is malevolent, holds false views.

Thus, Vāseṭṭha and Bhāradvāja, such states that are unwholesome and regarded so, blameworthy and regarded so, to be avoided and regarded so, ways unbecoming of a noble one and regarded so, black with black result,<sup>30</sup> and blamed by the wise, are sometimes found among the kshatriyas.

(2) Vāseṭṭha and Bhāradvāja, here a certain **brahmin** [member of the priestly class] harms life, takes the not-given, commits sexual misconduct, speaks false speech, speaks divisive speech, utters harsh speech, speaks useless talk, is covetous, is malevolent, holds false views.

Thus, Vāseṭṭha and Bhāradvāja, such states that are unwholesome and regarded so, blameworthy and regarded so, to be avoided and regarded so, ways unbecoming of a noble one and regarded so, black with black result, and blamed by the wise, are sometimes found among the brahmins.

(3) Vāseṭṭha and Bhāradvāja, here a certain **vaishya** [member of the business class] harms life, takes the not-given, commits sexual misconduct, speaks false speech, speaks divisive speech, utters harsh speech, speaks useless talk, is covetous, is malevolent, holds false views.

Thus, Vāseṭṭha and Bhāradvāja, such states that are unwholesome and regarded so, blameworthy and regarded so, to be avoided and regarded so, ways unbecoming of a noble one and regarded so, black with black result, and blamed by the wise, are sometimes found among the vaishyas.

(4) Vāseṭṭha and Bhāradvāja, here a certain **shudra** [member of the working class] harms life, takes the not-given, commits sexual misconduct, speaks false speech, speaks divisive speech, utters harsh speech, speaks useless talk, is covetous, is malevolent, holds false views.

Thus, Vāseṭṭha and Bhāradvāja, such states that are unwholesome and regarded so, blameworthy and regarded so, to be avoided and regarded so, ways unbecoming of a noble one and regarded so, black with black result, and blamed by the wise, are sometimes found among the shudras.

- 6 (1) Vāseṭṭha and Bhāradvāja, here a certain kshatriya [member of the warrior class]  
 refrains from harming life,  
 refrains from taking the not-given,  
 refrains from incelibacy,  
 refrains from false speech,  
 refrains from divisive speech,  
 refrains from harsh speech,  
 refrains from useless talk,  
 refrains from covetousness,  
 refrains from malevolence,  
 refrains from false views.

As such, Vāseṭṭha and Bhāradvāja, such states that are wholesome and regarded so, praiseworthy and regarded so, to be practised and regarded so, ways becoming of a noble one and regarded so, bright with bright result and praised by the wise, are sometimes found among the kshatriyas. [83]

- (2) Vāseṭṭha and Bhāradvāja, here a certain brahmin [member of the priestly class]

<sup>29</sup> The Buddhist texts invariably place the kshatriyas first since they were predominant in the region where the Buddha lived and taught. I have only transliterated the terms since they are all found in Webster's 3<sup>rd</sup> New International Dictionary. "Leaving the terms untranslated [or transliterated] will also recall to mind that they do not denote 'priests,' 'warriors' or 'farmers' in any and every context, but only to people with those occupations as defined and represented by Brahmanical ideology." (Collins 1993a:352 n5.1). See §32. On the 4 classes, see **Kaṇṇaka-t-thala S** (M 90) = SD 10.8, esp Intro (6).

<sup>30</sup> "Black with black result." See D 33.1.11(29)/3:229 (four kinds of karma); explained at Kukkura.vatika Sutta, M 57.7-11/1:389-391 = SD 23.11.

refrains from harming life,  
 refrains from taking the not-given,  
 refrains from incelibacy,  
 refrains from false speech,  
 refrains from divisive speech,  
 refrains from harsh speech,  
 refrains from useless talk,  
 refrains from covetousness,  
 refrains from malevolence,  
 refrains from false views.

As such, Vāseṭṭha and Bhāra,dvāja, such states that are wholesome and regarded so, praiseworthy and regarded so, to be practised and regarded so, ways becoming of a noble one and regarded so, bright with bright result<sup>31</sup> and praised by the wise, are sometimes found among the brahmins.

(3) Vāseṭṭha and Bhāra,dvāja, here a certain vaishya [member of the business class]

refrains from harming life,  
 refrains from taking the not-given,  
 refrains from incelibacy,  
 refrains from false speech,  
 refrains from divisive speech,  
 refrains from harsh speech,  
 refrains from useless talk,  
 refrains from covetousness,  
 refrains from malevolence,  
 refrains from false views.

As such, Vāseṭṭha and Bhāra,dvāja, such states that are wholesome and regarded so, praiseworthy and regarded so, to be practised and regarded so, ways becoming of a noble one and regarded so, bright with bright result and praised by the wise, are sometimes found among the vaishyas.

(4) Vāseṭṭha and Bhāra,dvāja, here a certain shudra [member of the working class] refrains from harming life,

refrains from taking the not-given,  
 refrains from incelibacy,  
 refrains from false speech,  
 refrains from divisive speech,  
 refrains from harsh speech,  
 refrains from useless talk,  
 refrains from covetousness,  
 refrains from malevolence,  
 refrains from false views.

As such, Vāseṭṭha and Bhāra,dvāja, such states that are wholesome and regarded so, praiseworthy and regarded so, to be practised and regarded so, ways becoming of a noble one and regarded so, bright with bright result and praised by the wise, are sometimes found among the shudras.

### The foremost and best

7 Now, Vāseṭṭha and Bhāra,dvāja, since both these dark and bright qualities, that are blamed and praised by the wise, are found mixed up amongst these four classes, the wise do not accept the claim by the brahmin class that ‘The brahmin is the best class... Brahmins are Brahmā’s own sons, the offspring from his mouth, born of Brahmā, created by Brahmā, the heirs of Brahmā.’

Why is that?

---

<sup>31</sup> “Bright with bright result,” Refer to prec n.

Because, Vāseṭṭha and Bhāra,dvāja, anyone from any of the four classes who becomes a monk, an arhat, with mental influxes destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge—he is justly, not unjustly, proclaimed “foremost” (*agga*).<sup>32</sup>

For, Vāseṭṭha and Bhāra,dvāja, dharmā<sup>33</sup> is the best (*seṭṭha*) for the people in this life and in the next.<sup>34</sup>

8 Vāseṭṭha and Bhāra,dvāja, this illustration will make clear to you how dharma is the best in this world and in the next. Rajah Pasenadi of Kosala knows: ‘The recluse Gotama, the unsurpassed,<sup>35</sup> has gone forth from the Sakya clan.’ Now, the Sakyas are vassals of king Pasenadi of Kosala. The Sakyas, Vāseṭṭha and Bhāra,dvāja, offer him humble service, salute him, rise (from their seats) before him, pay him homage with palms together, offer him fitting service.

And, Vāseṭṭha and Bhāra,dvāja, just as the Sakyas offer him humble service, salute him, rise (from their seats) before him, pay him homage with palms together, offer him fitting service,<sup>36</sup> [84] in the same way does king Pasenadi of Kosala offer humble service...offer fitting service to the Tathagata,<sup>37</sup> thinking, ‘If the recluse Gotama is well-born, I am ill-born; if the recluse Gotama is strong, I am weak; if the recluse Gotama is pleasant,<sup>38</sup> I am ugly,<sup>39</sup> if the recluse Gotama is great influence, I am of little influence.’

Now it is because of honouring dharma, respecting dharma, revering dharma, worshipping dharma, that king Pasenadi of Kosala offers humble service, salute him, rise (from their seats) before him, pay him homage with palms together, offers fitting service to the Tathagata.

By this exposition,<sup>40</sup> Vāseṭṭha and Bhāra,dvāja, it should be understood that dharma is the best for the people in this life and in the next.

9 Vāseṭṭha and Bhāra,dvāja, (both of) you, though of various births, various names, various clans, various families, have gone forth from the household into homelessness. If you are asked who you are, you should reply: ‘We are recluses, sons of the Sakya.’<sup>41</sup>

<sup>32</sup> *Agga*. For a discussion on this word, see Collins 1993a:352 n 72.

<sup>33</sup> In Pali, which has no articles, *dhamma* is the word used throughout. In English tr, “the Dharma” refers to the Buddha’s teaching or true reality that he directly realized. A lower-case “dharma” here refers to the universal social sense of “norm, truth, justice, duty, etc,” which the Buddha’s audience was familiar with. In this Sutta, we see the Buddha readily shifting between the two senses, then overlapping them. This is to impress on the audience that the Buddha’s Dharma is in harmony with the social dharma, and yet is superior to it in its liberating power. This liberating power, as clearly evident in this Sutta, is both social and spiritual.

<sup>34</sup> Here the Buddha explains why the wise reject the brahmins’ claim to be the foremost and best class by stating that it is the arhat who is truly *agga* and that the Dharma that is truly *seṭṭha*.

<sup>35</sup> “The unsurpassed,” *anuttaro*, vl *antarā*, “interval, distance.” Comy reads *anantarā*, agreeing with *sakya-kulā*, and glosses it as *antara,virahitā attano kulena sādīsā*, ‘without (social) distance, like his own family’; that is, from the same social level (Collins 1993a:353 n8.1). It is also possible that Pasenadi was referring to a “near neighbour,” the Buddha being a Sakya who neighboured Kosala. Otherwise, it is still not out of Pasenadi’s character to accord the Buddha hyperbolic praises. See next n.

<sup>36</sup> The text states twice the words of respect to Pasenadi. Collins thinks that this attempts to set “the tone of the Buddha’s insistence on the physical realities of subordination. The Sakyans had only recently been conquered by Pasenadi; perhaps the emphasis here is meant to suggest that their obeisance is not freely given.” (1993a:353 n8.2). Considering Pasenadi’s personality and devotion to the Buddha, the former’s words do not sound affected, see for example Dhamma, cetiya S (M 89.9/2:119 f).

<sup>37</sup> Cf Sāmañña,phala S (D 2) where Ajātasattu accords similar respect to recluses (D 2.17b, 20,23,26,29,32 + 35-38).

<sup>38</sup> “Pleasant,” *pāsādika*. Collins, who renders it as “charismatic,” explains that the word suggests “a wide range of possible qualities, many of which do concern religious values and virtues: included in its connotations are the ideas of brightness, clarity, pleasantness, joy, serenity and faith. To describe one as *pāsādika* is to say both that he or she has these qualities and that he or she inspires them in others.” (1993a:354 n8.3). On its rendition as “pious” by K R Norman for Tha 432, 927, 949, see Norman (tr) *Elders’ Verses* I, 1969:45, 87, 89.

<sup>39</sup> “Ugly,” *dubbaṇṇa*, lit “ill coloured, bad complexioned,” alt tr “unpleasant.”

<sup>40</sup> *Tad-aminā p’etaṃ vāseṭṭhā pariyāyena. Tadaminā = taṃ iminā.*

He whose faith<sup>42</sup> in the Tathagata is firm, well-rooted, established, steadfast, unshakeable<sup>43</sup> by any recluse or brahmin, any deva or Māra or Brahmā or anyone in the world, can truly say: ‘I am a son of the Blessed One, an offspring born from his mouth, born of the Dharma, created by the Dharma, heir to the Dharma.’

Why is that?

Because, Vāseṭṭha and Bhāra,dvāja, this designates the Tathagata: ‘The Body of the Dharma’<sup>44</sup> or ‘the Body of Brahmā’<sup>45</sup> or ‘One Who is Dharma’ or ‘One Who is Brahmā’.<sup>46</sup>

### The re-evolution of the universe

**10a** There comes a time, Vāseṭṭha and Bhāra,dvāja, sooner or later, after a long period of time, when this world contracts [dissolves].<sup>47</sup> When the world is contracting [dissolving], beings mostly<sup>48</sup> arise in the

<sup>41</sup> “Sons of the Sakya,” *sakya,puttiyā*, that is, not in the biological sense, but the spiritual, as “heirs of the Dharma” (*dhamma,dāyāda*): see Dhamma,dāyāda S (M 3.2-3/1:12 f).

<sup>42</sup> “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlika,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8, 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2). *Amūlika* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:207; my emphases).

<sup>43</sup> “Firm, ...unshakeable, *niviṭṭhā mūla,jātā patiṭṭhitā dalhā asamhāriyā*.”

<sup>44</sup> ‘The Body of the Dharma,’ *dhamma,kāya*, or “The One Whose Body is the Dharma,” a term that reflects such statements as “He who sees the Dharma sees me; he who sees me sees the Dharma” (S 3:120) and “seeing the recluses...this is the highest blessing” (Sn 16). The Buddha made the first statement to Vakkali who had joined the sangha because he was physically attracted to the Buddha. Vakkali was “seeing” merely the external conditioned form of the Buddha. The true “seeing” is the understanding of the true nature of the first seeing, ie the vision of the 4 noble truths or the 3 characteristics. Comy explains that the Buddha, having conceived the Dharma, expresses it through speech; hence, his body is the Dharma (MA 865). See S:B 1081 n168; Gombrich 1992a:165; Harrison 1992; Collins 1993a:356 n9.2.

<sup>45</sup> “The Body of Brahmā,” *brahma,kāya* (D 3:84; J 1:95). Comy explains that the Buddha embodies the Dharma which is “perfect” (*brahma*) (MA 865). Here *brahma* is an adjective commonly found in the early Suttas to mean “divine, perfect, excellent, supreme, holy,” as in *brahma,cakka*, “the divine wheel” (M 1:70; A 2:9); *brahma,cariya*, “the holy life” (D 1:84; sv PED); *brahma,jāla*, “the perfect net” (D 1); *brahma,danda*, “the supreme penalty” (V 2:290; D 2:154); *brahma,yāna*, “the way to the highest good; the best vehicle” (S 5:5; J 6:57); *brahma,vihāra*, “the divine abode” (D 2:196, 3:220; Tha 649; Dha 262; Vism 295 ff). See also P Harrison, “Is the Dharma-kāya the real ‘Phantom-body’ of the Buddha?” 1992.

<sup>46</sup> “One Who is Brahmā,” *brahma,bhūta*. See for example Sn 1065a.

<sup>47</sup> “Contracts,” *samvattati*, lit “rolls back” or devolves. See Appendix (2). For parallel of this passage, see **Brahmajāla S** (D 1.2.2). At this point, it is interesting to look at (**Agga Kosala S** (A 10.29/ 5:59-65) where the Buddha applies *agga* on two contrasting levels—the worldly and the spiritual—by declaring that is Kāsī-Kosala “Pasenadi is *agga*, but even Pasenadi changes; in the ten-thousand-world-system, Brahmā is *agga*, but even Brahmā changes; when the world contracts, Ābhassara is *agga*, but the Ābhassara gods change—a monk who sees this, turns away from what is *agga*, and is disinterested in it”—and each time with the refrain “how much more so in what is lesser” (*page’va hīnasmiṃ*) (cf **Alagaddūpa mā S**: “Bhikshus, having known the parable of the raft, you should abandon even the Dharma, how much more that which is not Dharma.” (M 22.14/1:135).) **The (Agga) Kosala S** concludes with the Buddha declaring that the foremost (*etad-agga*) of all these things (mentioned earlier) is “nirvana here and now” (*ditṭh’eva dhamme...nibbuto*).

<sup>48</sup> “Mostly” (*yebhuyyena*). Here, **Buddhaghosa** says that “‘mostly’ is used because the other beings are born either in higher Brahmā realms or in the formless realms” (DA 1:110). **Dhammapāla**, in his subcommentary on Buddhaghosa’s texts, adds: “‘or in world-systems other than those in the process of contracting’ [ie parallel universes] is the

Ābhassara [streaming radiance] Brahmā world.<sup>49</sup> There they dwell, mind-made, feeding on zest,<sup>50</sup> self-luminous,<sup>51</sup> moving about through the air, glorious—and they stay like that for a very long time.

**10b** There comes a time, sooner or later, after a long period of time, when this world expands [re-evolves].<sup>52</sup> When the world is expanding,<sup>53</sup> beings, having fallen [85] from the Ābhassara world, come to this world. And there they dwell mind-made, feeding on zest, self-luminous, moving about through the air, glorious—and they stay like that for a very long time.

**11a** During that period of time, Vāsetṭha and Bhāra,dvāja, there was nothing but just one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared; neither constellations nor stars appeared; there was neither night nor day; neither months nor fortnights; neither years nor seasons; neither male nor female. Beings were reckoned only as beings.<sup>54</sup>

**11b** And sooner or later, after a very long period of time, sweet earth<sup>55</sup> spread<sup>56</sup> itself over the waters where those beings were. It looked just like the skim of cream that forms over hot milk<sup>57</sup> as it cools. It was colourful, fragrant, tasty like ghee,<sup>58</sup> of a colour like that of butter, and tasting like pure wild honey. [V 3:251]<sup>59</sup>

**12a** Then, Vāsetṭha and Bhāra,dvāja, a certain being of a greedy nature said, ‘I say, what can this be?’ and tasted the sweet earth with his finger [V 4:198].<sup>60</sup> Having tasted the sweet earth on his finger, craving came over him. Then, Vāsetṭha and Bhāra,dvāja, other beings, following him, set upon the sweet earth and tasted it with their fingers covered with it, too. Having tasted the sweet earth on their fingers,

---

alternative to be understood by the word *or*. For it is not possible to consider that all beings in the descents at that time are born in the form or formless existence, since it is impossible for those beings in the descents with the longest life span to be reborn in the human realm” (DAT 1:201, qu by Gethin, 1997:198 f). Thus Dhammapāla deals with Buddhaghosa’s failure to take into account the karma of those beings who have committed one of the 5 karmas “with immediate result [arising in this life or the following birth]” (*ānantariya,kamma*, ie matricide, parricide, killing an arhat, wounding the Buddha, splitting the Sangha) when the aeon (*kappa*) end. If the karmas of such beings have not run out, then surely, concludes Dhammapāla, they must be reborn in the hells of other world systems. Cf Kvu 13.1/476.

<sup>49</sup> *Samvattamāne loke yebhuyyena sattā ābhassara,samvattanikā honti*. Here, *samvattanika* (cf *samvattanika*) refers to one whose rebirth process is incapable of realizing arhathood (cf M 106.3/2:262; MA 4:61): see SD 17.8a (11.1). “Ābhassarā,” a celestial world, one of the form worlds of the 2<sup>nd</sup> dhyana, is populated by luminescent beings who live on zest (*pīti*) and emanate lightning-like radiance. When the physical universe devolves or “contracts” (*samvattati*) due to “fire,” it reaches up to Ābhassara (CpA 11; Vism 13.41/416 f).

<sup>50</sup> “Zest,” *pīti*, alt tr “rapture, joy”; this term refers to a factor of the first 2 dhyanas of meditation. It is not a sensation and hence does not belong to the Feeling Aggregate (*vedanā-k,khandha*) but a mental factor (*cetasika*) belonging to the Formation Aggregate (*saṅkhāra-k,khandha*), and it may be described as “joyful interest.”

<sup>51</sup> On the Abhassara devas’ self-luminosity and *pabhassara*, see Intro (7.3) above.

<sup>52</sup> “Expands,” *vivattati*, lit “rolls open” or evolves.

<sup>53</sup> From here on, **Brahma,jāla S** (D 1), taking a different tack, describes how the empty Brahmā-mansion arises, followed by Brahmā, and in due course how he thinks he has created the other gods as they arise after him (D 1.40/-1:17 = SD 25.2).

<sup>54</sup> As devas from the Brahmā world, they are of refined “astral” form and as such sexless. This section echoes Rg,veda 10.129 and Bṛhad,āraṇyaka Upaniṣad 1.2. See Gombrich 1992a:166 f.

<sup>55</sup> Note that here and §§14-16 the various forms of food that arose for the beings are all *vegetarian*.

<sup>56</sup> Collins here notes the shift from narrative present tense, a general tone, to a specific one in the past tense (1993: 357). On such tenses in the Pali suttas, see **The Buddha discovers dhyana** = SD 33.1b (6.2.2.1).

<sup>57</sup> “Milk,” *payaso* = *paya* (milk, J 1:204, 6:572) + *so*. Some translators misread it as *pāyāso* (only Ee), “rice-milk.”

<sup>58</sup> “Ghee,” *sappi*, clarified butter made usually from cow’s milk.

<sup>59</sup> On ghee (*sappi*), butter (*navanīta*) and honey (*madhu*), which forms a conflated imagery, but see **Nis Pāc 23** (V 3:251,14-18), where they are referred to separately as 3 of the 5 “medicines” allowable to monastics.

<sup>60</sup> “Tasting the sweet earth with his finger”: contravenes **Sekh 52, 53**. See Collins 1993a:359 n 12.2.

craving overcame them, too. Then, Vāseṭṭha and Bhāra,dvāja, those beings, making lumps of the sweet earth with their hands, began to eat them (in large mouthfuls).<sup>61</sup> [V 4:194-196]

**12b** And [86], Vāseṭṭha and Bhāra,dvāja, having eaten those lumps of sweet earth with their hands, they lost their self-luminance. With the loss of their self-luminance, the moon and the sun appeared.

With the appearance of the moon and sun, the stars and constellations appeared.

With the appearance of the stars and constellations, night and day appeared.

With the appearance of night and day, months and fortnights appeared.

With the appearance of months and fortnights, the year and its seasons appeared.

To that extent, Vāseṭṭha and Bhāra,dvāja, the world evolved [expanded].<sup>62</sup>

### The expanded steady state universe

**13a** And, Vāseṭṭha and Bhāra,dvāja, those beings continued for a very long time feeding on this sweet earth as their food and nourishment. And, Vāseṭṭha and Bhāra,dvāja, as they did so, their bodies became coarser<sup>63</sup> and among themselves they noticed differences in their looks. Some beings were good-looking, others ugly. Then the good-looking ones despised the ugly ones, saying: ‘We are better looking than they are; they are uglier than we are!’

**13b** And through their being proud and arrogant by nature due to their beauty, the sweet earth disappeared. When the sweet earth disappeared, they came together and lamented: ‘Oh, what a taste! Oh, what a taste!’<sup>64</sup> Nowadays when people get a taste of something good, they say, ‘Oh, the taste! Oh, the taste!’ they are merely recalling an ancient primordial<sup>65</sup> word<sup>66</sup> without knowing its meaning.

### The origin of vegetation

**14a** And then, Vāseṭṭha and Bhāra,dvāja, when the sweet earth had disappeared, [87] [dry] fragrant earth<sup>67</sup> arose. It grew like mushroom. It was colourful, fragrant, tasty like ghee, of a colour like that of butter, and tasting like pure wild honey. Then, Vāseṭṭha and Bhāra,dvāja, the beings set upon the fragrant earth and ate it.

**14b** And, Vāseṭṭha and Bhāra,dvāja, those beings continued for a very long time feeding on this fragrant earth as their food and nourishment. And, Vāseṭṭha and Bhāra,dvāja, as they did so, their bodies became coarser and among themselves they noticed differences in their looks. Some beings were good-

<sup>61</sup> *Rasa,paṭhavīm hatthehi ālumpa,kāraṇam upakkamimsu paribhuñjitum*, which contravenes **Sekh** (training-rules) **39** (V 4:194,15 f), **40** (V 4:194,25 f), poss **42** (V 4:195,10 f) & **46** (V 4:195,27 f). See Collins 1993a: 359 n-12.3. Technically, taking the rare form, “making lumps,” *ālumpa,kāraṇam*, as an adverb, we can render this as “began to eat the sweet earth, making lumps of them.” Here, we have a *ṇamul* noun used in the accusative as an adverb: see **Whitney**, *Sanskrit Grammar*, 1889 §995, which is in agreement with KR Norman (Collins 1993:328, 337 n44); also Tha:N 126 n22; Thī:N 65 f n26; Sn:N 299 n773. See §17c n on *sannidhi,kāraṇam*.

<sup>62</sup> The expansion [“rolling out”] of the universe stops here and the stabilization or expanded “steady state” begins, along with biological evolution and human development on a young planet like earth, as it were. For notes and diagram of Buddhist cosmology, see Appendix below.

<sup>63</sup> “Coarse,” *khara* from *kharatta*, “coarseness, solidity, hardness, strength, ferocity” (PED, DP). The **Mahāvastu**, in its chapter on the world’s re-evolution, says that when the world re-arose, the beings began to eat whole mouthfuls of the earth-essence and their bodies came to possess the characteristics of heaviness (*gurutva*), roughness (*kharatva*) and hardness (*kakkhaṭatva*) (Mvst 1:339). “The implication,” notes Karunadasa, “is given that *gurutva*, *kharatva* and *kakkhaṭatva* represent the essential nature of *paṭhavi-dhātu*” (1967:17 f).

<sup>64</sup> *Aho rasam aho rasam*, or “Tasty, tasty!”

<sup>65</sup> “Primordial,” *agga*. For other usages see §7 & n.

<sup>66</sup> “Word,” *akkhara*, also “imperishable” Walshe renders it as “observance.” See §16a & n on “Norm” there.

<sup>67</sup> “Fragrant earth,” *bhūmi,pappaṭaka*. This is an obscure word: Monier-Williams’ *Sanskrit-English Dictionary* defines *parpaṭa(ka)* as “medicinal plants” and (from lexicographers) “fragrant earth.” Since I have rendered *rasa,-paṭhavi* as “sweet earth” [§11], it makes good sense to take the second definition of *pappaṭaka* here, ie “fragrant earth.” This is in keeping with the “vegetative evolution” that is evident here: (wet) sweet earth [§11], (dry) fragrant earth [§14], creeper [§14], rice [§16].

looking, others ugly. Then the good-looking ones despised the ugly ones, saying: ‘We are better looking than they are; they are uglier than we are!’

Through **their being arrogant about their complexion, being conceited and arrogant by nature**<sup>68</sup> due to their beauty, the fragrant earth disappeared.

When the fragrant earth disappeared, a (kind of) creeper<sup>69</sup> appeared. They grew like convolvulus.<sup>70</sup> It was colourful, fragrant, tasty like ghee, of a colour like that of butter, and tasting like pure wild honey.

**15a** Then, Vāsetṭha and Bhāra,dvāja, the beings set upon the creeper and ate it.

And, Vāsetṭha and Bhāra,dvāja, those beings continued for a very long time feeding on this creeper as their food and nourishment. And, Vāsetṭha and Bhāra,dvāja, as they did so, their bodies became coarser and among themselves they noticed differences in their looks. Some beings were good-looking, others ugly. **[88]** Then the good-looking ones despised the ugly ones, saying: ‘We are better looking than they are; they are uglier than we!’

**15b** And through their being proud and arrogant by nature due to their beauty, the creeper disappeared. When the creeper disappeared, they came together and lamented: ‘Alas! What was ours! Alas! Our creeper (*badālatā*) is lost!’ Nowadays when people are touched by some hardship, they say, ‘Alas! What was ours! Alas! Lost is what was ours!’<sup>71</sup> they are merely resorting to a primordial expression of the ancients<sup>72</sup> without knowing its meaning.

**16a** APPEARANCE OF RICE. Then, Vāsetṭha and Bhāra,dvāja, when the creeper had disappeared, **rice** appeared, uncultivated, in the open spaces.<sup>73</sup> It was without powder,<sup>74</sup> without husk, fragrant and clean-grained [ready as food].<sup>75</sup> Whatever they gathered in the evening for their dinner, in the morning had grown back ripe again. Whatever they gathered in the morning for their breakfast, in the evening had grown back ripe again—they knew no harvesting!

**[50** *Then vessels appeared.*<sup>76</sup> *They put the rice into the vessels, which they placed on the tops of stones. A flame appeared spontaneously and cooked it. The cooked rice resembled jasmine flowers. It had need of neither sauces nor curries, since it would taste as whatever flavour they desired.*<sup>77</sup>

**51** *As soon as they ate this gross food, urine and excrement appeared in them. Then wound openings broke open in them to let out (the urine and excrement).*]<sup>78</sup> (Vism 13.50 f/418)

### The origin of sexuality

**16b** And, Vāsetṭha and Bhāra,dvāja, those beings continued for a very long time feeding on this rice as their food and nourishment.

<sup>68</sup> *Vañṇātimāna, paccayā mānātimānam, jāṭikanam*. See **Dhamma, dāyāda S** (M 3), where the negative qualities are amongst those that a monastic should avoid (M 3.14-15/1:15 f) = SD 2.18.

<sup>69</sup> “Creeper,” *badā, latā*, vll *bhadda, latā*, “fortunate creeper,” *pada, latā*. VismṬ glosses it as *pūti, latā*, “stinking creeper,” ie the Gaḷocī creeper. The Skt eds read *vana, latā*, “forest creeper,” which actually makes good sense here. See Collins 1993a:363 n14.2.

<sup>70</sup> “Convolvulus,” *kalambukā*, perhaps *Ipomoea reptans*, locally called in Malay “kangkung,” that grows easily whether in water or on dry land. See Collins 1993a:363 n14.3.

<sup>71</sup> *Ahu vata no, ahāyi vata no ti*.

<sup>72</sup> “Primordial expression of the ancients” (*porānena aggaññena akkharena*), ie, an ancient saying from time immemorial. Collins tr it as “the original, primary word(s)” (1990:630); Gething: “the ancient original expression” (2008:122, 125),

<sup>73</sup> DA: Areas free of the jungle.

<sup>74</sup> Ie a fine red powder under the husk.

<sup>75</sup> “Rice [ready as food],” *taṇḍula*. PED: “husked & ready for boiling”; but here (in this prelapsarian paradise) I think it is rice that is naturally ready for consumption (like a fruit). Anyway, there is not a hint of cooking in our story thus far; but see foll §.

<sup>76</sup> This narrative shortcut could be taken to mean that the beings fashioned out these utensils.

<sup>77</sup> This in fact is how the divine beings in the lower heavens (in the sense worlds) partake of their food. These earthbound beings apparently retained some of their celestial characteristics.

<sup>78</sup> This episode, as much of the rest of this myth here, is a highly compressed narrative. Perhaps, we need to think in terms of long evolutionary periods for the various events mentioned here.

And, Vāseṭṭha and Bhāra,dvāja, as they continued for a very long time feeding on this rice as their food and nourishment, their bodies became coarser still and among themselves they noticed even greater differences in their looks.

Then the female developed female organs,<sup>79</sup> and the male developed male organs. And the women became excessively preoccupied with the men, and the men with the women. Owing to this excessive preoccupation with each other, lust was aroused, and their bodies burned [with passion]. Because of this burning, they indulged in **sexual activity**.<sup>80</sup> [V 3:23]

**16c** But, Vāseṭṭha and Bhāra,dvāja, when (other) beings saw them coupling, some threw dust, some threw ashes [dregs],<sup>81</sup> [89] some threw cow-dung at them, crying: ‘**Away with (this) filth! Away with (this) filth!**’<sup>82</sup> How can one being do such a thing to another!’ Nowadays, in some districts, when a daughter-in-law is led out, some people throw dust, some throw ashes [dregs], some throw cow-dung at her,<sup>83</sup> they are merely resorting to a primordial expression of the ancients<sup>84</sup> without knowing its meaning.

**17a** Vāseṭṭha and Bhāra,dvāja, what was considered improper then is nowadays considered proper!<sup>85</sup> Vāseṭṭha and Bhāra,dvāja, in those days those beings who indulged in sex were not allowed into a village or town<sup>86</sup> for a month or two. Since those beings *fell into excessive [uncontrollable] intoxication*<sup>87</sup> with this immorality, they resorted to **building houses**<sup>88</sup> just to hide this immorality.<sup>89</sup>

<sup>79</sup> DA: That is, those who were women in previous lives. Conversely, the others were men in their past lives.

<sup>80</sup> Note the use of *āpajjati* [§16b]. For a more extensive exposition of this episode and its spiritual solution, see **Saññoga S** (A 7.48/4:57-59) = SD 8.7; also A:ÑB 185 f Cf **Pār 1** (V 3:23,33-36).

<sup>81</sup> *Seṭṭhi* (n) (D 3:88,30 = 89,5). Not in PED. Comy glosses it as “ashes” (*seṭṭhin ti chārikam*, DA 869,24). According to K R Norman, it is derived < Skt \**śiṣṭi* < *śis*, “to remain,” and means “remainder, dregs,” and adds, “We might argue that Buddhaghosa’s gloss is justifiable, as ashes are the remains from a fire, but the usage in New Indo-Aryan [CDIAL 12480: <http://dsal.uchicago.edu/cgi-bin/philologic/contextualize.pl?p.4.soas.27503>] suggests that it is liquid dregs which are intended. If this is so, then Buddhaghosa was merely guessing the meaning from the context, perhaps with the knowledge of a marriage ceremony where ashes were thrown.” (JPTS 18 1993:163 f).

<sup>82</sup> “Away with (this) filth!...” (*nassa asuci*). This is reminiscent of the use of *nāseti* as a tt for the expulsion from monkhood (V 1:85 f, 89, 173, 3:33, 40, etc; see V:H 1:xxvii). It is interesting to note that the *Viṣṇu,dharmōt-tara Pūrāna* 3.100.1 mentions that such substances as earth, cow-dung or ash were used for purification. See Collins 1993a:366 n16.5.

<sup>83</sup> This is an interesting Buddhist aetiology of the custom of throwing confetti at weddings!

<sup>84</sup> “Word,” *akkhara*, here used of actions, which Gombrich feels is out of place, an example of “the leveling process typical of oral transmission” (1988:171) “and/or as having ousted some other word” (Collins 1993a:367 n 16.6). This quaint custom here might well be the true origin of confetti-throwing in western weddings!

<sup>85</sup> Walshe transposes this sentence to §16, but see Collins 1993a:367 n17.1, where he suggests, “[p]erhaps best, both sections [§16 & §17] could be coalesced into one.”

<sup>86</sup> Since houses have not yet been invented, these “village and town” should be regarded as “settlements” without buildings and townification.

<sup>87</sup> “Fell into excessive [uncontrollable] intoxication with,” *pātavyātāṃ āpajjimsu*. *Āpajjimsu* is past tense of *āpajjati*, “he commits (an offence)”: cf allusion to **Pār 1** [§16 para 3].

<sup>88</sup> “Building houses” contradicts the essence of monastic life, ie, of “going from the household into homelessness” (*agārasmā anagāriyam pabbajjā*, D 1.5/1:88; M 1:161, 451, 2:55; Tha 46; Sn 274; cf M 14.4/1:91). See foll n.

<sup>89</sup> This interesting statement echoes the common phrase in the Suttas, “The household life is stifling, a dusty path. The life of renunciation is like the open air. It is not easy living in a house to practise the holy life completely, in all its purity, like a polished conch-shell. What if I were to shave off my hair and beard, put on the saffron robes, and go forth from the household life into homelessness?” (D 2.41/1:63; Sn 406). Walshe think that these houses were built for shelter. On the other hand, Collins, agreeing with Rhys Davids (D:R 3:85), “take this point to be this: at the moment when the beings are under the intoxication of sex (*tasmim samaye* here refers to that particular time; the more usual narrative-historical ‘at that time’ is *tena samayena*, as at the beginning of the previous sentence), they cannot control themselves; thus in order to stop repeated exile from the settlements, they build houses. Note that the first ‘offence’ in §16, is committed by one couple; given the reference to houses (plural) here, one must assume that in §17, again by narrative ellipsis, the practice has spread to others.” (Collins 1993:368 n17.4).

## The origin of crime

**17b** STORING FOOD. (1) Then, Vāsetṭha and Bhāra,dvāja, it occurred to a being, lazy by nature, ‘Now, why should I trouble myself gathering rice for my dinner and for my breakfast in the morning? Why shouldn’t I gather it all at once for both my meals?’ And so he gathered it all at once *for both his meals*.

(2) Then, Vāsetṭha and Bhāra,dvāja, another being [90] came up to him and said, ‘Come, good being, let’s go to gather some rice for our meal!’

‘There’s no need to! I’ve gathered rice just once for both my evening and morning meals.’

Then, Vāsetṭha and Bhāra,dvāja, that (second) being followed his example in gathering rice for his meals only *once every two days*, saying, ‘That, sirs, I think, should be enough.’

(3) Then, Vāsetṭha and Bhāra,dvāja, another being came up to him, and said, ‘Come, good being, let’s go to gather some rice for our meal!’

‘I’ve gathered rice for my meals just once for two days.’

(4) Then, Vāsetṭha and Bhāra,dvāja, that (third) being followed him by gathering rice for his meals only once *every four days*.

Then, Vāsetṭha and Bhāra,dvāja, another being came up to him and said, ‘Come, good being, let’s go to gather some rice for our meal!’

‘There’s no need to! I’ve gathered rice for my meals just once for four days.’

‘That, my friend, seems to be a good idea!’ and the (fourth) being followed him by gathering rice for his meals only once **every eight days**.<sup>90</sup>

**17c** HARVESTING. Now, Vāsetṭha and Bhāra,dvāja, because these beings resorted to eating rice **that had been stored up**<sup>91</sup> powder and husk then covered the grain. When it was reaped, it grew not again.

Harvesting came to be known, and the rice stood in clumps.<sup>92</sup>

**18a** Then, Vāsetṭha and Bhāra,dvāja, the beings came together and lamented, ‘Evil things<sup>93</sup> have appeared amongst us beings. We were formerly mind-made, feeding on zest, self-luminous, moving about through the air, glorious—and we stayed like that for a very long time.’<sup>94</sup> [91]

And sooner or later, after a very long period of time, *sweet earth* spread itself over the waters where those beings were. It looked just like the skim of cream that forms over hot milk<sup>95</sup> as it cools. It was colourful, fragrant, tasty like *ghee*, *of a colour like that of butter*, and *tasting like pure wild honey*.

**18b** And, Vāsetṭha and Bhāra,dvāja, having eaten those lumps of sweet earth with their hands, they lost their self-luminance. With the loss of their self-luminance, the moon and the sun appeared.

With the appearance of the moon and sun, the stars and constellations appeared.

With the appearance of the stars and constellations, night and day appeared.

With the appearance of night and day, months and fortnights appeared.

With the appearance of months and fortnights, the year and its seasons appeared.

**18c** We continued for a very long time, feeding on this sweet earth as food and nourishment.<sup>96</sup>

<sup>90</sup> Storing food for 8 days contravenes **Nis Pāc 23** (V 3:251,14-18) & **28** (V 3:261,20-24). See Collins 1993a: 328-330.

<sup>91</sup> *Sannidhi,karakam*, a rare, a gerund (or absolutive), found in related Comys (VA 710, Kkhv 76; DA 913): Edgerton, in his BSHD Grammar §§22.5, 35.5, describes what he calls “quasi-gerunds” in *-akam*, and that some are found in the Pāṭimokkha, eg **Nis Pāc 23** (V 3:251,14-18), **Pāc 38** (V 4:87,1 f), **Sekh 18-28** (V 4:188,17-190,14). See §12a n on *ālumpa,karakam*. The narrative here is about the symbolic beginning of a settled lifestyle, economic specialization and leisure. This para repeated at §18f. Cf **Brahmajāla S** (D 1.12/1:6; DA 81-84) on the Buddha’s superiority to other religious by not storing up food and goods.

<sup>92</sup> Walshe: “and the cut place showed, and the rice grew in separate clusters.” Here I follow Collins: “I take the point to be that rice-cultivation is now necessary, and so the rice, which previously grew wild, now stands in planted groups or lines.” (1993a:369 n17.7).

<sup>93</sup> “Evil things,” *pāpaka...dhammā*, that is, states of mind, phenomena, actions.

<sup>94</sup> On this recollection, see §10.

<sup>95</sup> “Milk,” *payaso* = *paya* (“milk,” J 1:204, 6:572) + *so*. Some translators misread it as *pāyāso*, “rice-milk.”

<sup>96</sup> *Te mayam rasa,pathaviṃ paribhuñjantā tam-bhakkhā tad-āhārā ciram dīgham addhānam aṭṭhamhā*.

**18d** Because of the appearance of evil and unwholesome things amongst us, the fragrant earth disappeared.

When the fragrant earth disappeared, a (kind of) creeper appeared. They grew like convolvulus. It was colourful, fragrant, tasty like ghee, of a colour like that of butter, and tasting like pure wild honey.<sup>97</sup>

We fed on this creeper. And we continued for a very long time feeding on it as our food and nourishment.

**18e** Because of the appearance of evil and unwholesome things amongst us, the creeper disappeared.

APPEARANCE OF RICE. When the creeper had disappeared, rice appeared, uncultivated, in the open spaces. It was without powder, without husk, fragrant and clean-grained [ready as food]. Whatever we gathered in the evening for our dinner, in the morning had grown back ripe again. Whatever we gathered in the morning for our breakfast, in the evening had grown back ripe again—we knew no harvesting!

We continued for a very long time feeding on it as our food and nourishment.

**18f** Because of the appearance of evil and unwholesome things amongst us, powder and husk covered the grain. When it was reaped, it grew again. Harvesting came to be known,<sup>98</sup> and [92] now the rice stands in clumps.

PRIVATE PROPERTY. What now if we divide up the rice and **set up boundaries?**<sup>99</sup> [V 3:50]

And so, Vāseṭṭha and Bhāra,dvāja, they divided up the rice and set up boundaries.

**19a** STEALING. (1) Then, Vāseṭṭha and Bhāra,dvāja, a certain being, greedy by nature, while watching over his own portion, **stole** another's portion,<sup>100</sup> and having stolen it, consumed it. [V3:46]

So they seized him and said,

‘Good being, what an evil deed you have done, stealing another’s portion like that! And having stolen it, you consumed it. Good being, do not do this sort of thing again.’

‘Yes, sir,’ Vāseṭṭha and Bhāra,dvāja, the being answered to the beings.

(2) But a second time, Vāseṭṭha and Bhāra,dvāja, that being, while watching over his own portion, stole another's portion, and having stolen it, consumed it.

So they seized him and said,

‘Good being, what an evil deed you have done, stealing another’s portion like that! And having stolen it, you consumed it. Good being, do not do this sort of thing again.’

‘Yes, sir,’ Vāseṭṭha and Bhāra,dvāja, the being answered to the beings.

(3) But a third time, Vāseṭṭha and Bhāra,dvāja, that being, while watching over his own portion, stole another's portion, and having stolen it, consumed it.

They seized him. Having seized him, they said this to him:

‘Good being, what an evil deed you have done, stealing another’s portion like that! And having stolen it, you consumed it. Good being, do not do this sort of thing again.’

**19b** Some hit him with their hands, some with clods of earth, some with sticks.

And so, thenceforth, Vāseṭṭha and Bhāra,dvāja, **stealing** came into being, **reproach** came into being, **lying**<sup>101</sup> came into being, **the taking up of a rod [physical violence]**<sup>102</sup> came into being.<sup>103</sup>

<sup>97</sup> This section recalls events recorded in §14a.

<sup>98</sup> As at §17c.

<sup>99</sup> “**Boundaries**,” *mariyāda*, which Comy glosses as *sīmā*, monastic boundary (V 3:50; A 4:237 f). The word *mariyāda* is used in two senses in the Suttas: as boundary of a field (as mentioned) and as rules for marriage, etc (A 3:227, Vism 1.41/15). **Mahāvastu** is clearer here: “Boundaries were marked around the ricefields, meaning, ‘This is your ricefield, sir; this is mine!’” (Mvst 346). See *Mūla Sarvāstivādin Vinaya*, ed R Gnoli, 1977:14. This is the symbolic origin of the privatization of property.

<sup>100</sup> Notice here, unlike the narrative in **Cakka,vatti Sīha,nāda S** (D 26. 10b/3:65) = SD 36.10, the thief is not poor or deprived (“while watching over his own portion,” steals from another; ie he is motivated by greed. Stealing (taking the not-given “like a thief”) is **Pār 2** (V 3:46,16-20).

<sup>101</sup> It is not mentioned here *how lying* arose, but understandably, some of the thieves who are caught (or not caught) deny any of their wrong-doing. Deliberate lying contravenes **Pāc 1** (V 4:2,14).

<sup>102</sup> **Daṇḍ’ādāna** = *daṇḍa* (lit “the rod”) + *ādāna* (“taking (up)”); *daṇḍa*, “the rod,” can have a *figurative* sense of “corporal or violent punishment” (eg Dh 126a), or can refer to punishment from the authorities (usu the king).

### The first king

20 Then, Vāseṭṭha and Bhāra,dvāja, the beings came together and lamented,

‘Evil things have appeared amongst us beings, that is to say: stealing has appeared, censure has appeared, lying has appeared, punishment has appeared.

What now if we were to appoint a certain being who would reprimand<sup>104</sup> [V 1:153 etc] those who deserve reprimand, censure those who deserve censure, and banish those who deserve banishment! Then (in return),<sup>105</sup> we would provide him with a portion of rice.’ [93]

So, Vāseṭṭha and Bhāra,dvāja, they went to the one amongst them who was the handsomest, the best-looking, the most pleasant, the most capable, and said to him:

‘Come now, good being, reprimand those who deserve reprimand, censure those who deserve censure, and banish those who deserve banishment. Then (in return), we would provide you with a portion of rice.’

And, Vāseṭṭha and Bhāra,dvāja, he agreed. He reprimanded those who deserve reprimand, censured those who deserve censure, and banished those who deserve banishment. Then (in return), they provided him with a portion of rice.

### The kshatriyas [the nobles]

21 **‘He is appointed [agreed to] by the people** (*mahā.janena sammato*),<sup>106</sup> Vāseṭṭha and Bhāra,-dvāja; therefore, he is called “the great elect” (*mahā sammata*).<sup>107</sup> [V 1:94 etc] And so ‘great elect’ was the first name [word]<sup>108</sup> that arose (for the kshatriyas).

‘**They are lords of the fields**’ (*khettānaṃ patī*);<sup>109</sup> therefore, they are called ‘**kshatriya**’ (*khattiya*). And so ‘kshatriya’ was the second name that arose.

Here (D 27.19b/3:92,26, 22/93,26), however, the sense of is *literal*, as in the phrase, “taking up the rod, taking up a weapon” (*daṇḍ’ādāna saṭṭh’ādāna*), ie “violence and killing,” or more fully, “taking up of the rod and of the sword, quarrels, disputes, mayhem [strife], slandering and lying” (~, *viggaha, vivāda, tuvantuva, pesuñña, musāvādānaṃ*): **D 34.2.2(4)/3:289,6; M 18.8/1:110,3, 19/1:113,24, 60.31/1:410,29; A 9.23.2/4:400,28; DA 500; MA 2:75; SA 3:64,5; AA 4:190; Vism 10.1/326.**

<sup>103</sup> “Thenceforth,” *tad-agge*, lit “from this beginning,” alt tr “from this moment on.”

<sup>104</sup> “Would reprimand,” *khīyeyya*, from pres ind *khīyati*, “he reprimands, becomes angry”; alt tr “becomes angry with, criticizes,” often used when the Buddha, the public, etc, criticizes regarding what is inappropriate for the monks (V 1:153, 3:44, 4:38, 5:42).

<sup>105</sup> “In return,” appears twice in this passage, implied by *pana*. While Peter Harvey thinks this is sufficient to take the arrangement as a “social contract” (email 4/10/95 replying Peter Junger), Damien Keown thinks that “a decision is not a contract” (email 4/10/95 in reply to P Junger). The appointment of the Mahā Sammata here, however, could be accepted in terms of Lessnoff’s models (1986:4 f) as a “bilateral contract” between people as a collectivity and their ruler. See Collins’ instructive discussion on Mahā Sammata, 1993a:379-386.

<sup>106</sup> Gethin says that “this method of unpacking the true, original significance of words (known as *nirutti/nirukti*) often involves a kind of word-play that has nothing to do with etymology of words, but is related to Indian theories of the primacy of sounds and spoken words.” (2008:284 n125)

<sup>107</sup> “Mahā Sammata.” This notion is modelled on monastic appointments (or removal of the appointments) to a task, etc. (V 1:94, 106 ff, 109, 2:95, 133 f, 238, 283 ff, 3:150, 158, 199, 228, 4:50, 319, 320, 330). See Collins 1993a: 379 ff (Appendix 1). Mahā Sammata is evidently this is a *title* here. The Pāli Commentaries and chronicles, however, mention it as the *name* of the first king of the Solar Race, ancestors (among others) of the Sakya rulers, hence of Siddhattha Gotama (the Buddha) (J 2:311, 3:454; Mahv 2:1 ff; Dīpv 3:1 ff; MAT 122 ff).

<sup>108</sup> “Name,” *akkhara* (Skt *akṣara*), lit “imperishable” (epithet for nirvana, Abhp 7, 1063); a letter, vowel, phoneme (NA 1:264; Abhp 348; Sadd 604, 857); sound, syllable (V 4:15; S 1:38; Dh 352; Ap 43); a written character (J 2:90, 4:7; Miln 79; VA 867; Abhp 1063); expression, word (D 3:86, 93). See §§13, 16 etc where it is rendered as “norm.”

<sup>109</sup> “Lords of the fields.” Uma Chakravarti however says that *ṣatriya* (P *khattiya*) is derived from *ṣatra*, “which [AB] Keith translated as sovereignty, and which [AM] Hocart renders as the Roman imperium... [R] Fick [too]... implied that the *khattiyas* were associated with the actual exercise of power” (1987:15 f). The term “satrap” (a governor of the Greek territories in Persia (modern Iran) and NW India, following Alexander the Great’s cam-

‘Through dharma [justice], he brings joy to others’; therefore, Vāseṭṭha and Bhāra,dvāja, he is called ‘rajah’ [king].<sup>110</sup> And so ‘rajah’ was the third name that arose.

So this, Vāseṭṭha and Bhāra,dvāja, was the origin of the kshatriya circle,<sup>111</sup> in accordance with an primordial expression of the ancients,<sup>112</sup> and comprising only those beings, of those like them and not otherwise, in accordance with dharma [the norm] and not otherwise.<sup>113</sup>

For, Vāseṭṭha and Bhāra,dvāja, dharma is the best for the people in this life and in the next.

### The Brahmins [the priestly class]

22 Then, Vāseṭṭha and Bhāra,dvāja, some of the beings thought,

‘Evil things have appeared amongst us beings, that is to say, stealing will appear, censure will appear, lying will appear, punishment [taking up the rod] will appear, banishment will appear. Let us keep away from evil and unwholesome things!’ And they kept away from evil and unwholesome things. [94]

‘They keep away (*bāhenti*) from evil and unwholesome things’; therefore, Vāseṭṭha and Bhāra,dvāja, they are called ‘brahmin’ (*brāhmaṇa*). And so ‘brahmin’ was the first name that arose (for them).

They made leaf-huts in the forest-abodes and meditated in them. With neither coal nor smoke (from a cooking fire), with pestle (and mortar)<sup>114</sup> set aside,<sup>115</sup> they went into villages, towns or capitals to look for food,<sup>116</sup> in the evening for their evening meal, in the morning for their morning meal. When they had found their food, they returned to the leaf-huts in the forest-abodes to meditate.

People saw this and said, ‘Having built leaf-huts in the forest-abodes, they meditate in them. With neither coal nor smoke (from a cooking fire), with pestle (and mortar) set aside, they go into villages, towns or capitals to look for food, in the evening for their evening meal, in the morning for their morning meal. When they have found their food, they return to the leaf-huts in the forest-abodes to meditate.’

‘They meditate (*jhāyanti*)’; therefore, Vāseṭṭha and Bhāra,dvāja, they are called ‘meditator’ (*jhāyaka*).<sup>117</sup> And so ‘meditator’ was the second name that arose (for them).

paigṇas) probably has the same etymological roots as *kṣatriya*. However, the Pali etymology probably reflects that the kshatriyas were owners of large tracts of land at a time when agriculture and mining were reaching a high point in ancient India. See Charkavarti, 1987:16-20.

<sup>110</sup> *Dhammena pare rañjeṭi ti kho, vāseṭṭha, “rājā, rājā.”* Rāja is cognate of the Latin *rex, reg-*, “king,” where it is probably also linked to the root of *rāga*, “desire, lust.”

<sup>111</sup> “Kshatriya circle.” *khattiya maṇḍala*, ie a “mandala” or circle of nobles or aristocrats. Here, *maṇḍala* refers to one of the four occupation-based communities, which later degenerated into a class or “caste” system. The point here is that it is what people “do” (willful actions, occupations), not their birth or status in life, that makes them what they “are”: see Vāseṭṭha S (M 98.10 = Sn 612-620/p119 f). By the Commentarial period, the mandala notion had developed into a “church and state”-like dichotomy between “religious authority” (*dhamma,cakka*) and “political authority” (*ānā,cakka*) (VA 1:10).

<sup>112</sup> “Primordial expression of the ancients” (*porāṇena aggaññena akkharena*): see §15b n.

<sup>113</sup> *Iti kho, vāseṭṭha, evam-etassa khattiya,mandalassa porāṇena aggaññena akkharena abhinibbatti ahoṣi tesam y’eva sattānaṃ, anaññesaṃ.* Here *dhamma* has a broad social sense (norm, justice, etc), not strictly a Buddhist notion of “truth, teaching.”

<sup>114</sup> “Pestle,” *musala*; “mortar” is *udukkhalā*.

<sup>115</sup> “With neither coal...with pestle (and mortar) set aside,” *vīt’āṅgārā vīta,dhūmā sanna,musalā*. There is an allusion to the Brāhmāṇḍa Purāṇa 1.7.177 here. However, while the Sutta applies these descriptions to those who received the alms, the Purāṇa (including corresponding passages in the Vāyu Purāṇa) apply them to those household that gave the alms. See Collins 1993a:372 n22.3.

<sup>116</sup> “Food,” *ghāsa*, a Vedic word that orig meant “grass for fodder; pasturing” (J 1:511); *ghasaṃ esanā* (D 27.22), *ghās’esanā*, “search for food” (S 1:141; Sn 711).

<sup>117</sup> Here, *jhāyaka* puns of either “meditator” (Buddhist sense) and “fire-maker or fire-worshipper” (brahminic-al). The noun from the verb *jhāyati* is *jhāna*, originally meaning simply “meditation” from the Pali root √JHE, to burn (ie burn away mental defilements); but the Skt cognate *dhyāna* is derived from √DHYA, to think (Whitney), or √dhī, to think (PED: *jhāyati*<sup>1</sup>). PED offers both forms: *jhāyati*<sup>1</sup> (Skt *dhyāyati*), “to meditate”; *jhāyati*<sup>2</sup> (Skt *kṣāyati*), “to burn.” While the first term applies to their “fire-forsaking and meditating” predecessors, the second applies to the later “fire-worshipping” brahmins, “those who tend a sacrificial fire” (*jhāyaka*). It is on this that our Sutta puns.

23 However, Vāseṭṭha and Bhāra,dvāja, some of the beings, unable to meditate in leaf-huts, settled around towns and villages and compiled texts.<sup>118</sup>

People saw them and said: ‘These beings (who are) unable to meditate in leaf-huts, settled around towns and villages and compiled texts.’

‘**They do not meditate** (*na...jñāyanti*),’ Vāseṭṭha and Bhāra,dvāja; therefore, they are called ‘**reciters, non-meditators**’ (*ajjhāyaka*).<sup>119</sup> And so ‘reciter’ [‘non-meditator’]<sup>120</sup> was the third name that arose (for them).

At that time, Vāseṭṭha and Bhāra,dvāja, it was considered a lowly designation; nowadays, it is considered the best.

So this, Vāseṭṭha and Bhāra,dvāja, was the origin of the brahmin circle (*brāhmaṇa maṇḍala*), in accordance with a primordial expression of the ancients, [95] and comprising only those beings, of those like them and not otherwise, in accordance with dharma [the norm] and not otherwise.

For, Vāseṭṭha and Bhāra,dvāja, dharma is the best for the people in this life and in the next.

### The vaishyas [the business class]

24 Then, Vāseṭṭha and Bhāra,dvāja, some of the beings, indulged in sexual intercourse and took up domestic occupations.<sup>121</sup>

‘They indulge in sexual intercourse and **take up occupations that are prestigious** (*viṣṣuta*),’; therefore, they are called ‘**vaishya**’ (*vessa*). And so the name ‘vaishya’ arose.

So this, Vāseṭṭha and Bhāra,dvāja, was the origin of the vaishya circle (*vessa maṇḍala*), in accordance with a primordial expression of the ancients, and comprising only those beings, of those like them and not otherwise, in accordance with dharma [the norm] and not otherwise.

For, Vāseṭṭha and Bhāra,dvāja, dharma is the best for the people in this life and in the next.

### The shudras [the menial workers]

25 Then, Vāseṭṭha and Bhāra,dvāja, the remaining beings led cruel, mean lives.<sup>122</sup>

For another view, see Collins 1993a:373 & n22.6.

<sup>118</sup> “Texts,” *gantha*. Books (as we know them) were non-existent then. Comy on *ganthe karontā* explains thus: “just compiling the three Vedas and teaching others to repeat them” (*tayo vede abhisāṅkharontā c’eva vācentā*) (DA 3:870). While the textual *karontā* (“doing”) is more general, the commentarial *abhisāṅkharontā* clearly connotes “creating.” Either way, there is a broad hint of the human hand in all “texts” whether “heard” (Skt *śruti*), ie inspired directly from a deity, or “remembered” (Skt *smṛti*) (see Basham 1989:69 f). The Pali cognates are *suta* and *sati* respectively. *Suta* has the general sense of “learning (esp sacred knowledge)” in the Suttas (M 120.3/3:99; S 4:250; A 1:210 f, 2:6 f); as such, *bahu-s,suta*, “heard much” refers to one who is “learned” (in an oral tradition). *Sati*, on the other hand, had a more profound meaning in the Suttas, referring to “mindfulness” (D 22; M 10, 118). The Sutta allusion can also include the rishis and teachers of the early Upaniṣads. See U Chakravarti 1987:98-100.

<sup>119</sup> The humorous wordplay on *ajjhāyaka* is obvious. “Reciters” (*ajjhāyaka*), ie brahmins engaged in learning the Vedas (D 1:88,4; M 2:154,4; A 1:163,10, 166,18, 3:223,17; Tha 1171; B 2:6); also as *mant’ajjhāyaka*, “mantra reciters” (J 6:209; SnA 192). Interestingly, in later Buddhist literature, *adhyayaka* comes to mean “teacher” (eg Rasa,vahīni 19).

<sup>120</sup> *Ajjhāyaka*, Skt *ādhyāyika* (one employed or occupied in reading or studying), *adhyāyin* (one engaged in reading, a student) (SED).

<sup>121</sup> “Domestic occupations,” *viṣṣuta kammante*, vl *viṣṣu-kammkante* (lemma). The word *viṣṣuta* (Skt *viśruta*) is def in PED as “famous, celebrated,” which prob inspired Collins’ interesting interpretation that “It is well-known that early Buddhism...was closely connected to cities and trade. Thus one might interpret [the Aggañña S] here as calling vaiśya occupations ‘of high repute’ in relation to this context, as a deliberate rejection of contemporary Brahmanical attitudes.” (Collins 1993a:375 n24.1). **K R Norman** has given a detailed analysis, concluding that *viṣṣu-kammante* means “domestic tasks,” taking *viṣṣa* < \**vessa* I< Skt *veśman* or Skt *viśma*, “domestic” (*viṣṣa* is found in Dh 266, glossed as *visama*, DhA 3:393,3; see also Thā 257,20-22): see 1976:52-58 & Dh:N 2000125 n266.

<sup>122</sup> “Mean lives,” *ludd’ācāra*, vl *khudd’ācāra* (“inferior lives”). Collins points to “the opposition between the nature of vaiśya activities, ‘of high repute,’ and the ‘mean’ nature of śūdra lifestyle.” (1993a:376 n25.1)

‘They lead cruel, mean lives (*ludd’ācāra, khudd’ācāra*),’ therefore, Vāseṭṭha and Bhāra,dvāja, they are called ‘shudra’ (*sudda*). And so the name ‘shudra’ arose.

So this, Vāseṭṭha and Bhāra,dvāja, was the origin of the shudra circle (*sudda maṇḍala*), in accordance with a primordial expression of the ancients, and comprising only those beings, of those like them and not otherwise, in accordance with dharma [the norm] and not otherwise.

For, Vāseṭṭha and Bhāra,dvāja, dharma is the best for the people in this life and in the next.

### The universality of moral virtue

**26** THE RECLUSE CIRCLE. There came a time, Vāseṭṭha and Bhāra,dvāja, when a kshatriya disapproved of his own way of life (*dhamma*) and left the household for homelessness, thinking, ‘I will become a recluse.’

Then, a brahmin, too, disapproved of his own way of life and left the household for homelessness, thinking, ‘I will become a recluse.’

Then, a vaishya, too, disapproved [96] of his own way of life and left the household for homelessness, thinking, ‘I will become a recluse.’

Then, a shudra, too, disapproved of his own way of life and left the household for homelessness, thinking, ‘I will become a recluse.’

This, Vāseṭṭha and Bhāra,dvāja, was the origin of the recluse circle (*samaṇa maṇḍala*),<sup>123</sup> in accordance with a primordial expression of the ancients, and comprising of just those beings, of those like them and not otherwise, in accordance with dharma and not otherwise.

For, Vāseṭṭha and Bhāra,dvāja, dharma is the best for the people in this life and in the next.

**27** BAD KARMIC FRUITS ARE UNIVERSAL. Indeed, Vāseṭṭha and Bhāra,dvāja, a kshatriya who does evil deeds through body, speech or mind, and who holds wrong views would, because of acquiring those wrong views and accruing karma, as a result of those wrong views and accruing karma, with the body’s breaking up, after death, reappears in a plane of misery, an evil destination, a lower realm, in hell.<sup>124</sup>

Indeed, Vāseṭṭha and Bhāra,dvāja, a brahmin who does evil deeds through body, speech or mind, and who holds wrong views would, because of acquiring those wrong views and accruing karma, as a result of those wrong views and accruing karma, with the body’s breaking up, after death, reappears in a plane of misery, an evil destination, a lower realm, in hell.

Indeed, Vāseṭṭha and Bhāra,dvāja, a vaishya who does evil deeds through body, speech or mind, and who holds wrong views would, because of acquiring those wrong views and accruing karma, as a result of those wrong views and accruing karma, with the body’s breaking up, after death, reappears in a plane of misery, an evil destination, a lower realm, in hell.

Indeed, Vāseṭṭha and Bhāra,dvāja, a shudra who does evil deeds through body, speech or mind, and who holds wrong views would, because of acquiring those wrong views and accruing karma, as a result of those wrong views and accruing karma, with the body’s breaking up, after death, reappears in a plane of misery, an evil destination, a lower realm, in hell.

<sup>123</sup> This interesting remark suggests that the śramaṇa movement is a very ancient (pre-Buddhist) one. See B Jain, “The Antiquity of the Śramaṇa Movement,” 1990.

<sup>124</sup> *apāyam duggatim vinipātam nirayam*. **Lohicca S** (D 12) declares that those with wrong views have two destinies: hell or the animal kingdom (D 12.10/1228; see Walshe’s important note M:W 602 n801). I do not think these four words are synonyms for “hell,” which is itself, I think, a collective term for ‘suffering states’. In other words, all these four words are synonymous of the subhuman realms, sometimes including the asuras or “fallen gods” (titans, demons, etc). See Sn 231 (*cātuhi apāyehi*), explained as: *cattāro apāyā nāma niraya, tiracchāna, petti-visaya, asurakāyā*, “the four states of misery are hell, the animal womb, the ghost realm, the demon world” (KhA 189); cf Sn 377::SnA368. See also D 3:234, 264; M 1:73; A 4:459; Nc 550; cf S 5:474-77; Vism 552. Also Pañca-gati,dīpana (ed L Feer, JPTS, 1884:152 ff; tr Feer, *Annales du Musée Guimet* 5:514-28). It is tempting to collate the four states of misery with the four subhuman realms as follows: *apāya* with ghosts; *duggati* with the animal realm; *vinipāta* with asuras (titans, “fallen” gods); *niraya* = hell; but closer textual study is needed for this. See also D:W 40 f.

Indeed, Vāsetṭha and Bhāra,dvāja, a recluse who does evil deeds through body, speech or mind, and who holds wrong views would, because of acquiring those wrong views and accruing karma, as a result of those wrong views and accruing karma, with the body's breaking up, after death, reappears in a plane of misery, an evil destination, a lower realm, in hell.

**28** GOOD KARMIC FRUITS ARE UNIVERSAL. Indeed, Vāsetṭha and Bhāra,dvāja, a kshatriya who does good deeds through body, speech or mind, and who holds right views would, because of acquiring those right views and accruing karma, with the body's breaking up, after death, reappears in a state of joy, a happy destination, in heaven.

Indeed, Vāsetṭha and Bhāra,dvāja, a brahmin who does good deeds through body, speech or mind, and who holds right views would, because of acquiring those right views and accruing karma, with the body's breaking up, after death, reappears in a state of joy, a happy destination, in heaven.

Indeed, Vāsetṭha and Bhāra,dvāja, a vaishya who does good deeds through body, speech or mind, and who holds right views would, because of acquiring those right views and accruing karma, with the body's breaking up, after death, reappears in a state of joy, a happy destination, in heaven.

Indeed, Vāsetṭha and Bhāra,dvāja, a shudra who does good deeds through body, speech or mind, and who holds right views would, because of acquiring those right views and accruing karma, with the body's breaking up, after death, reappears in a state of joy, a happy destination, in heaven.

Indeed, Vāsetṭha and Bhāra,dvāja, a recluse who does good deeds through body, speech or mind, and who holds right views would, because of acquiring those right views and accruing karma, with the body's breaking up, after death, reappears in a state of joy, a happy destination, in heaven.

**29** MIXED KARMIC FRUITS ARE UNIVERSAL. Indeed, a kshatriya, Vāsetṭha and Bhāra,dvāja, who does both (good and evil) through body, speech and mind, and whose views are mixed (with both good and evil), with the body's breaking up, after death, experiences both happiness and suffering.

A brahmin, [97] Vāsetṭha and Bhāra,dvāja, who does both (good and evil) through body, speech and mind, and whose views are mixed (with both good and evil), with the body's breaking up, after death, experiences both happiness and suffering.

A vaishya, Vāsetṭha and Bhāra,dvāja, who does both (good and evil) through body, speech and mind, and whose views are mixed (with both good and evil), with the body's breaking up, after death, experiences both happiness and suffering.

A shudra, Vāsetṭha and Bhāra,dvāja, who does both (good and evil) through body, speech and mind, and whose views are mixed (with both good and evil), with the body's breaking up, after death, experiences both happiness and suffering.

A recluse, Vāsetṭha and Bhāra,dvāja, who does both (good and evil) through body, speech and mind, and whose views are mixed (with both good and evil), with the body's breaking up, after death, experiences both happiness and suffering.

### The seven limbs of awakening

**30** A kshatriya, Vāsetṭha and Bhāra,dvāja, who is restrained in body, speech and mind by means of cultivating the seven limbs of awakening<sup>125</sup> attains nirvana in this life.

A brahmin, Vāsetṭha and Bhāra,dvāja, who is restrained in body, speech and mind by means of cultivating the seven limbs of awakening attains nirvana in this life.

A vaishya Vāsetṭha and Bhāra,dvāja, who is restrained in body, speech and mind by means of cultivating the seven limbs of awakening attains nirvana in this life.

A shudra, Vāsetṭha and Bhāra,dvāja, who is restrained in body, speech and mind by means of cultivating the seven limbs of awakening attains nirvana in this life.

**31** And, Vāsetṭha and Bhāra,dvāja, of these four classes, whoever is a monk [bhikshu],<sup>126</sup> an arhat, with mental influxes destroyed, who has lived the holy life, done what needs to be done, laid down the

<sup>125</sup> *bodhi, pakkhīya, dhamma* here refers to the factors of awakening (*sambojjhaṅga*): mindfulness, dharma-investigation, effort, zest, tranquillity, concentration, equanimity. See **Satipaṭṭhāna S** (D 22.16/2:303 f) = SD 13.2 §16. Usually there are 37 of them (eg M 77.15-21 = SD 6.18, though not so called).

burden, reached his own goal, destroyed the fetters of being, liberated through his own direct knowledge, he is justly, not unjustly, called “foremost” (*agga*) amongst them.

For, Vāseṭṭha and Bhāra,dvāja, dharma is the best for the people in this life and in the next.

**32** Vāseṭṭha and Bhāra,dvāja, the Brahmā Sanañ,kumāra<sup>127</sup> spoke this verse:

<i>Khattiyo seṭṭho jane tasmim</i>	The kshatriya is the best in this generation
<i>ye gotta,paṭisārino</i>	of those who look up to clan.
<i>vijjā,carāṇa,sampanno</i>	The one endowed with knowledge and conduct <sup>128</sup>
<i>so seṭṭho deva,mānuse.</i>	is the best amongst gods and humans.

This verse, Vāseṭṭha and Bhāra,dvāja, is well-sung, not ill-sung, by the Brahma Sanañkumāra, well-spoken, not ill-spoken, endowed with meaning, not without meaning—I approve of it. I too, Vāseṭṭha and Bhāra,dvāja, say thus:

For those people who value clan, the kshatriya is the best in this generation;  
But the one endowed with knowledge and conduct is the best amongst gods and humans.

The Blessed One said this. Vāseṭṭha and Bhāradvāja joyfully approved of the Blessed One’s word.

— evaṃ —

<sup>126</sup> “Monk,” *bhikkhu*. I see no issue here of “the levelling process typical of oral transmission” (Gombrich 1992a: 171) since the whole purpose of the Sutta is to show the place of the spiritual life in society and the individual. It is significant that this statement acts as the climax of a discourse based on *agga*. The closing section [§32] seems to have been added later: it is unlikely for two young brahmins, albeit converts, to play up to the kshatriyas, esp when these two are at the centre of **Vāseṭṭha S** that teaches equality of all the classes (M 98 = Sn no 9/p115-123). See Collins 1993a:376 n31.1.

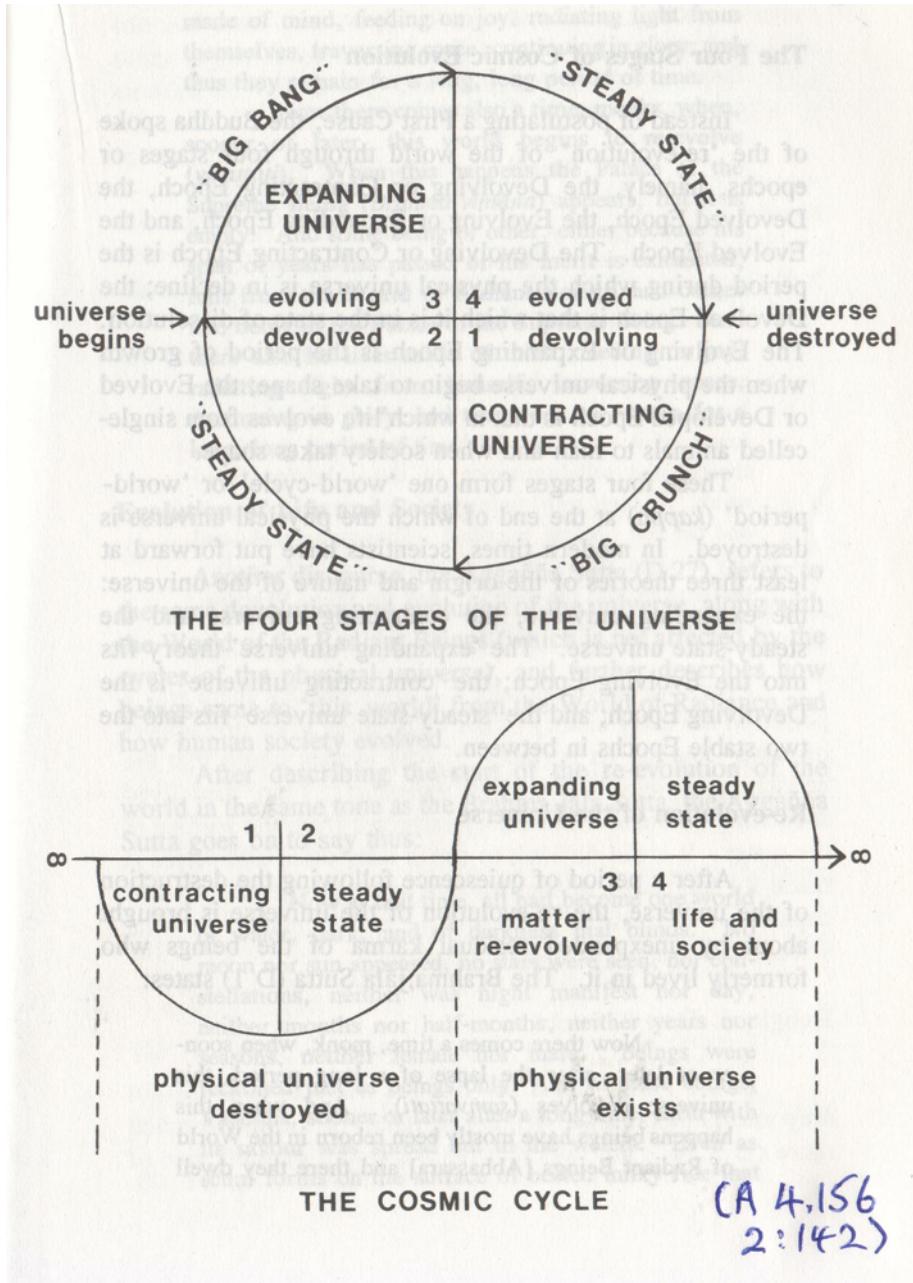
<sup>127</sup> Sanañ,kumāra’s verse is well known. Lines cd are explained in **Ambaṭṭha S** (D 3.1.28/3:99) in terms of the *sāmañña,phala*. **Sekha S** (M 53.25/1:358, spoken by Ānanda), **Sanañ,kumāra S** (S 6.11/1:153, verse only), **Mahā Kappina S** (S 21.11/2:284, with Dh 387); **Mora,nivāpa S** (A 11.11/5:327 f); cf **Soṇa,daṇḍa S** (D 4.13-16/1:121, on the true brahmin), **Jana,vasabha S** (D 18.17-29/2:210-218, on Sanañ,kumāra). (At S 2:284, where it appears with Dh 387, it is attributed to the Buddha, giving it even greater endorsement). The name **Sanañ,kumāra** means or “Ever Young” or “Eternal Virgin.” Like the true brahmins of old, he practised “the celibate divine life” (*komāra,-brahma,cariya*, A 3:224 ff), a term I think that is better rendered as “living the celibate ever since he was just a boy,” since *brahma,cariya* itself connotes celibacy. Buddhaghosa says that in a former birth, Sanañ,kumāra practised dhyana while yet a boy (*kumāra*) at the stage where his hair was tied in five top-knots and was reborn in the brahma world. Even as a brahma he often retained his youthful looks, hence his name (MA 3:33; SA 1:219). The oldest mention of Sanañ,kumāra is in the Chāndogya Upaniṣad (ch 7). In the Mahābharata (3: 185, Bombay ed), he expresses a sentiment very similar to that of his verse here. Rhys Davids (D:RD 2:292 n3, cf 1:121 n1) sees the Sanañkumāra story as the Indian counterpart of the Arthurian legend of Galahad. It is possible that the closing section [32], with the well-known verse, had been conveniently added later: it is unlikely for two young brahmins, albeit converts, to play up to the kshatriyas, esp when these two have been at the centre of **Vāseṭṭha S** that teaches equality of all the classes (M 98 = Sn no 9/p115-123). Cf Collins 1993a: 376 n31.1.

<sup>128</sup> “Knowledge and conduct” (*vijjā,carāṇa*), which are elaborated in **Ambaṭṭha S** (D 3.2.1-2/1:99 f) = SD 21.3.

Appendix

### Buddhist Cosmology

#### (1) Stages of cosmic evolution



Source: Piyasilo, *The Buddha's Teaching*, 1991:161.

## (2) Cycle of cosmic evolution

The **Kappa Sutta** (A 4:156) mentions the four cycles of the pulsating universe thus:

<i>saṁvaṭṭa</i> (“involution,” devolution, contracting):	the collapsing (“black hole”) universe;
<i>saṁvaṭṭa tiṭṭhati</i> (contracted, stable):	the “big crunch”;
<i>vivaṭṭa</i> (evolution, expanding):	the “big bang”;
<i>vivaṭṭa tiṭṭhati</i> (expanded, stable)	the expanded steady state universe.

(A 4.156/2:142; Vism 13.28-30/414-422; cf D 1:14, 3:109; It 15, 99; Pug 60; Kvu 11.5/455 f; Miln 232)

The whole process is called a “great cycle” (*mahā kappā*) or “great aeon” or simply “aeon.” Each of these four stages is called an “incalculable” (*asaṅkheyya*).<sup>129</sup>

According to the Aggañña Sutta, the radiant beings from Ābhassara appears in the physical universe in the “expanding” (*vivaṭṭa* or *vivaṭṭamāna*) phase [§10b], that is, what might be conjectured as after “the big bang” of modern science. This expansion stops when the radiant beings began tasting the “sweet earth” at the end of §12: “To that extent...the world expanded” [§12]. This marks the beginning of the “expanded stable” (*vivaṭṭa tiṭṭhati*) phase of the universe, that is, in the same phase or quadrant (in cosmic time) as we are living now, as it were.

## (3) The length of an aeon

The **Pabbata Sutta** (S 15.5) describes the astronomical length of an aeon in this manner:

Suppose, O bhikshu, there were a great mountain of rock a fathom (*yojana*)<sup>130</sup> long, a fathom wide, a fathom high, without holes or crevices, one solid mass of rock. At the end of every hundred years, a man were to stroke it once with a piece of Kāsī cloth. That great mountain of rock might by this effort be worn away and eliminated but the aeon, O bhikshu, would still not have ended. So long is an aeon, O bhikshu.

And through such long aeons, we have wandered through so many of them, so many hundreds of aeons, so many thousands of aeons, so many hundreds of thousands of aeons.

What is the reason for this? Because, bhikshu, this cycle of lives (*samsāra*) is without discoverable beginning... It is enough to be liberated from them. (S 15.5/2:181 f)<sup>131</sup>

## (4) The intergalactic void

The **Andha, kāra Sutta** (S 56.46) opens with the words:

Bhikshus, there are world-interspaces (*lok'antarika*, “intermundia”), unsupported (*agha*), fathomless (*asaṁvuta*), regions of blinding darkness and gloom, where the light of the sun and the moon, so powerful and mighty, reach not... *But darker than this is the ignorance of the four noble truths!* (S 56.46/5:454; D 14.1.17/2:12; M 123.7/3:120; A 4.127/2:130)

The Comys (DA, MA, AA) consistently give the following futuristic explanation of “world-interspaces” that is reminiscent of what scientists today call the “intergalactic void”:

<sup>129</sup> The PED definitions under “saṁvaṭṭa” of *saṁvaṭṭa-vivaṭṭa* should be reversed (D:W 539 n46).

<sup>130</sup> A “fathom” (*yojana*) is the distance travelled by a yoke of oxen, ie about 7 miles (11.3 km), and is divided into 3 *gāvutā* (DhA 2:13; cf DhA 1:108). See also Dh 60, J 5:37.

<sup>131</sup> Cf Grimm’s fairy-tale of the little shepherd-boy: “In Farther Pommerania there is a diamond mountain, one hour high, one hour wide, one hour deep. There, every hundred years a little bird comes out and whets its little beak on it. And when the whole mountain is ground off, then the first second of eternity has passed.” (Quoted by BDict: Kappa)

Between every three spiral world-spheres (*cakka, vāḷa*) there is one world-interspace, like the space between three cart-wheels (or almsbowls, MA) set down so that they touch. This is an “interworld hell,” measuring 8,000 fathoms (*yojana*) [c900,000 km?]. It is unsupported, that is always open (*nicca, vivaṭa*), and fathomless, that is without an underlying support, and so dark that even eye-consciousness cannot arise. (DA 2:433; MA 4:177; AA 3:126; BA 29)

The Majjhima Commentary adds:

Beings are reborn there because of their having committed some heavy, heinous offence against their parents or righteous recluses and brahmins, or because of some habitual evil deed like killing animals, etc. (MA 4:178)

According to the Param’attha Mañjusā (Vism Commentary), “world-spheres” or galaxies “lie adjacent to each other in contact like bowls, leaving a triangular unlighted space between every three” (VismMṬ 199) which is called a “world-interspace” (*lok’antara*, MA 4:178; cf Vism 16.43). Their number extend thus in all directions to infinity on the supporting water’s surface. (The world-sphere is said to rest on “water,” which rests on “wind,” which rests on “space.”)<sup>132</sup>

The three canonical passages on the dark fathomless world-interspaces are all in connection with the conception of the Bodhisattva:

When the Bodhisattva passed away from Tusita heaven and descended into his mother’s womb, a great immeasurable light surpassing the splendour of the gods appeared... And even in those unsupported, fathomless world-interspace, regions of blinding darkness and gloom, where the light of the sun and the moon, so powerful and mighty, reach not—there, too, a great immeasurable light surpassing the splendour of the gods appeared.

(D 14.1.17/2:12; M 123.7/3:120; A 4.127/2:130)

— — —

## Bibliography

### Abhidhāna-p, padīpikā

1900 [Abhp] (Ed) W. Subhūti, Colombo, 1900.

Basham, A[rthur] L[ewellyn] (1914-86)

1989 *The Origins and Development of Classical Hinduism*. Ed & annotated by Kenneth G. Zysk. Boston: Beacon Press, 1989. hb photos. A classic study of Brahmanism.

Chakravarti, Uma

1987 *The Social Dimensions of Early Buddhism*. Delhi & Oxford: Oxford University Press, 1987.

Collins, Steve

1993a “The Discourse on What is Primary.” *Journal of Indian Philosophy* 21 1993:301-393.

1993b *Nirvana and Other Felicities*. Cambridge: Cambridge University Press, 1993: Appendix.

### Dīgha Nikāya

1899-1921 [D:RD] **Dialogues of the Buddha**, tr TW & CAF Rhys Davids, London: PTS, 1899-1921.

<sup>132</sup> See VismÑ 218 n14.

- 1995 [D:W] **The Long Discourses of the Buddha**, tr Maurice Walshe. Boston: Wisdom & Kandy: Buddhist Publication Soc, 1995.
- Erdosi, G  
1988 *Urbanisation in Early Historic India*. Oxford: BAR International Series 430, 1988.
- Fenn, Mavis  
1996 “Two Notions of Poverty in the Pāli Canon.” *Journal of Buddhist Ethics* 3 1996:98-125. [Esp p114]
- Gethin, Rupert  
1997 “Cosmology and Meditation: From the Aggañña Sutta to the Mahāyāna.” *History of Religions* 36,3 Feb 1997:183-217.  
2008 (tr) *Sayings of the Buddha*. Oxford, Oxford Univ Press, 2008.
- Gombrich, Richard F  
1988 *Theravāda Buddhism: A social history from Benares to Colombo*. London: Routledge & Kegan Paul, 1988.  
1992a “The Buddha’s Book of Genesis?” *Indo-Iranian Journal* 35 1992:159-178.  
1992b “Why is a *Khattiya* called a *Khattiya*? The *Aggañña Sutta* revisited.” *Journal of the Pali Text Society* 17 1992:213 f.
- Green, Ronald M  
1992 “Buddhist Economic Ethics: A theoretical approach.” In *Ethics, Wealth, and Salvation: A study in Buddhist Social Ethics*, ed by R F Sizemore & D K Swearer, Columbia, SC: University of South Carolina Press, 1992. Ch 10. “The Aggañña Suttanta” pp227-234.
- Harvey, Peter (1951- )  
1995 *The Selfless Mind: Personality, consciousness and Nirvana in early Buddhism*. Richmond: Curzon Press, 1995.  
2001 (ed) *Buddhism*. London & NY: Continuum, 2001.
- Harrison, Paul  
1992 “Is the *Dharma-kāya* the Real ‘Phantom-Body’ of the Buddha?” *Journal of the International Association of Buddhist Studies* 15 1992:44-94.
- Jain, Bhagchandran  
1990 “The Antiquity of the Śramaṇa Movement.” In *Ānanda: Papers on Buddhism and Indology: A felicitation volume presented to Ananda Weihena Palliya Guruge on his sixtieth birthday*, ed Y. Karunadasa. Colombo, 1990:343-358.
- Karunadasa, Y  
1967 *Buddhist Analysis of Matter*. Colombo: Dept of Cultural Affairs, 1967.
- Lamb, Christopher  
2001 “Cosmology, myth and symbolism.” In Harvey 2001:257-289 (ch 9).
- Lesnoff, M  
1986 *Social Contract*. Hampshire: Macmillan, 1986.
- Mahāvastu**  
1949 *The Mahāvastu*. vol 1 (Tr) J.J. Jones. Sacred Books of the East vol 16. London: Luzac, 1949.
- Meisig, Konrad  
1988 (Ed & tr) *Das Sūtra von den vier Ständen: Das Aggañña-Sutta im Licht seiner chinesischen Parallelen*. Wiesbaden: O. Harrassowitz, 1988.
- Morison, Ian [Jodrell Bank Observatory, University of Manchester, Macclesfield, Cheshire, UK]  
2003 “Dark energy.” *Physics Education* 38,3 2003:205-210.
- Norman, K R  
1976 “Pāli and the language of the heretics.” [Labialisation of vowels in Middle Indo-Aryans.] *Acta Orientalia* 37, 1976:117-126 (§5). Repr in *Collected Papers* vol 1, Oxford: Oxford Univ Press, 1990:238-261.

- 1993 “Pāli lexicographical studies XI: Six Pāli etymologies.” *Journal of the Pali Text Society* 18 1993:149-164.

O’Flaherty, W Doniger

- 1976 *The Origins of Evil in Hindu Mythology*. Berkeley: University of California Press, 1976.

**Pañca.gati,dīpana**

- 1884 (ed) L Feer, JPTS, 1884. Tr Feer, *Annales du Musée Guimet* 5.

**Param’attha Mañjusā** (Vism Mahā Ṭīkā)

- 1909 [VismMT] [Dhammapāla/Dāṭha,nāga]. Sinh ed 1-3 1925-27; Burmese ed 1-2 1909; 1-17 Sinh Vidyodaya ed; 18-23 Burmese ed.

Piyasilo [Tan Beng Sin, Piya]

- 1991 *The Buddha’s Teachings*. PJ: Dharmafarer Enterprises, 1991b: ch 20.

Sadakata, Akira

- 1997 *Buddhist Cosmology: Philosophy and Origin*. Tr Gaynor Sekimori. Foreword by Hajime Nakamura. Tokyo: Kosei, 1997.

**Sadda,nīti**

- 1928-54 [Sadd] (ed) H Smith. Lund, 1928-54.

Schneider, Ulrich

- 2003 ‘Acht Etymologien aus dem Aggañña Sutta.’ [*Asiatica: Festschrift Friedrich Weller*. Leipzig: O Harrassowitz, 1954.] In *Opera minora*: Herausgegeben von Marion Meisig (Beiträge zur Indologie 39) 2002. XII,273 Seiten, br Wiesbaden: O Harrassowitz, ©2003.  
1954 →2003

Sizemore, Russell F & Donald K Swearer

- 1990 (ed) *Ethics, Wealth, and Salvation: A study in Buddhist social ethics*. Columbia, SC: Univ of South Carolina Press, 1990:227-234.

Smith, Quentin

- 1991 “Atheism. Theism and big bang cosmology.” *Australasian Journal of Philosophy* 69,1 Mar 1991:48-66.

Sujata Bhikkhu [Ajahn Sujato]

- B “Beginnings.” [Aggañña Sutta exposition.] Bundanoon, NSW: Santi Forest Monastery, nd. <http://www.santiforestmonastery.com/writings/>

Tan, Piya [Tan Beng Sin, ordination name: Piyasilo]

- 2001a “The Buddha’s Smile: A study of Buddhist humour.” National University of Singapore Buddhist Society (8/6/2001).

- 2002a *A History of Buddhism: A strategic study of Buddhism in society*. [10 papers & slides] The National University of Singapore Buddhist Society & the Graduate School of Buddhism.

- 2002b *The Buddha and His Disciples: Profiles and perspectives in self-discovery*. [10 papers & slides] The Buddhist Fellowship & the Singapore Buddhist Federation.

Wijesekera, OH de A

- 1979 “The etymology of the Pali *gotrabhū*.” In *Studies in Pali and Buddhism*, ed A K Narain, Delhi: BR, 1979:381 ff.