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Doṇa Brāhmaṇa Sutta

The Discourse to Doṇa on Brahmins, or The Discourse to the Brahmin Doṇa
A 5.192/3:223-230; Chinese: MĀ 158 = T1.680 (near-parallel)

Theme: Five types of brahmins & five types of monastics

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1 Sutta analysis**1.1 BRAHMIN IDEOLOGY AND THE REFORM MOVEMENT**

1.1.1 Who is a brahmin? In Buddhist terminology, the term “brahmin” (*brāhmaṇa*) has these two senses: (1) a member of the brahmin class, and (2) one leading a truly virtuous life, especially an arhat. The Buddha strongly rejects the first, and proclaims that anyone who is morally virtuous, especially with some level of spiritual peace is truly a brahmin. The early Buddhists, as such, reject the class and hereditary connotations of being a brahmin, and used it to refer to any spiritually liberated person.

The Buddha and the early saints unrelentingly reject the abuse of power and deluded notions of self-importance of the brahmins and their class system. Some important examples of special teachings that counter brahminical wrong views and malpractices include the following:¹

<u>Pāli</u>	<u>Sanskrit</u>	<u>Brahminical</u>	<u>Buddhist</u>	<u>Teaching (S = Sutta)</u>	<u>Reference</u>
<i>brāhmaṇa</i>	<i>brāhmaṇa</i>	mouth-born	abstains from evil	Aggañña Sutta	D 27.22-23/3:94
<i>brahmā</i>	<i>brahmā</i>	High God	divine qualities	Te,vijja Sutta	D 13/1:235-252
<i>dhamma</i>	<i>dharma</i>	social duties	truth, justice	Brāhmaṇa Dhammika S	Sn pp50-55
<i>kamma</i>	<i>karma</i>	ritual action	proper work	Aggañña Sutta	D 27.21-25/3:94 f
<i>kamma</i>	<i>karma</i>	ritual purity	self accountability	Vāseṭṭha Sutta	M 98 = Sn 3.9
<i>jāti</i>	<i>jāti</i>	birth class	spiritual rebirth	Vasala Sutta	Sn 142
<i>nahātaka</i>	<i>snātaka</i>	baptism	inner washing	Vatthūpama Sutta	M 7.20/1:39
<i>aggi</i>	<i>agni</i>	the Fire God	the 3 fires (roots)	Uggata,sarīra Aggi S	A 7.44/4:41-46

By the Buddha’s time, the brahmins had, especially in the west of the central Gangetic plain, become a wealthy and powerful class of religious professionals. They were, in sociological terms, virtuosi or specialist experts in religious ritual and lore, and worked out a religious and social ideology which placed them at the top of the class system (*vaṇṇa*, Skt *varṇa*) (born from God’s or primal man’s mouth), the kshatriyas or nobles to protect them, the vaishyas or merchants to fund them, the shudras or menial workers who work as servants and labourers, and the “outcastes,” whose duties were to perform the lowest of tasks and keep a strict social distance from these four classes, especially the brahmins.²

1.1.2 The reform movement. Religious history is not only the study of the rise of religions, but also of what makes this rise possible, and how certain religions or aspects of religions succeed and grew, how they are constructed and recorded as history. Religious history, if we examine it with care and curiosity, is also a record of the struggles of individuals or classes to attract and accumulate, even reserve, for themselves, power, wealth and resources.³

¹ See **K R Norman**, “Theravāda Buddhism and Brahmanical Hinduism: Brahmanical terms in a Buddhist guise,” Oxford: PTS, 1991, which deals with the Buddha’s usage of brahminical terms in three categories: (1) terms and structures taken over by the Buddha, such as *deva*, and the brahminical myths and fables (see above); (2) terms taken over by the Buddha but used with new senses, such as *aggi*, *amata*, *jhāna*, etc; (3) terms referred to but rejected, such as *atta* (Skt *ātman*). For a summary, see Piya Tan, *The Buddha and His Disciples*, ch 4 “The secret of the Buddha’s success,” 2004.

² See **Aggañña S** (D 27/3:80-97) = SD 2.19; see also Uma Chakravarti, *The Social Dimensions of Early Buddhism*, Delhi, 1987:94-121.

³ A socioeconomic study of Buddhism in Singapore in the late 20th-early 21st centuries shows such clear trends, esp in the early 2000s, we see a greater atomization of the mainstream Buddhists into ethnic groupings, viz the Chinese Mahāyāna (the largest group), and the various foreign Buddhist missions. Understandably, in such a situation, financial and other ethical scandals are not uncommon: see eg **The Three Roots Inc** = SD 31.12 (3.4.4).

The Buddha's time (6th century BCE) marked a mature peak of the Iron Age in India (1200-180 BCE).⁴ Iron provided the raw material for sophisticated agricultural tools and military weapons. Double cropping of rice⁵ provided more food for the population, which increased significantly, and supported powerful armies of the powerful kings who conquered the old republics, and laid the foundations for the Indian empire.⁶

By the Buddha's time, the brahmins were in the thick of asserting themselves as the dominant class in Indian society by way of social status and religious ideology. At this time, too, in the face of political changes and the rise of urbanization, which entailed greater individualization, a growing number of thinkers and teachers began to reject the brahmins' claim to supremacy and the religious ideology. While the brahmins affirmed (*astika*) the Vedas,⁷ the sacred texts of their ideology, the reform movements rejected (*nāstika*) them.⁸

An important thread in the Buddha's fabric of teachings is his unrelenting and unequivocal rejection of the brahmins' claim to superiority and their class ideology. One of the vital thrusts of the Buddha's teachings against them is that the brahmins have become corrupted and degraded by forgetting their spirituality, as exemplified by their own ancestors, the great ancient seers (*isi*, Skt *ṛṣī*). The brahmins of the times, in short, have forgotten their past, lost their roots⁹ [1.2.2.1]. This is a powerful undercurrent in the Doṇa Brāhmaṇa Sutta.

1.2 THE 5 KINDS OF BRAHMINS

1.2.1 Sutta summary. The Doṇa Brāhmaṇa Sutta opens with the the brahmin Doṇa approaching the Buddha, complaining that he does not respect the brahmins, as he should, especially as they are venerable old members of the priest class [§§1-2.1]. Other brahmins have made the same complaints of the Buddha, as recorded in the following suttas:

	<u>complainants</u>	
Uruveḷa Sutta 2	some elderly brahmins	(A 4.22/2:22)
Doṇa Brāhmaṇa Sutta	the brahmin Doṇa	(A 5.192.2/3:223)
Verañja Sutta	the brahmin Verañja	(A 8.11/4:173 = Pār 1.1.2/V 3:2)

The Buddha first ascertains that the complainant is himself a brahmin [§2.2], which commits the latter to his word, as this is vital for the argumentation that follows. Doṇa declares himself as defined in those terms, or rather as the early Buddhists define a brahmin [§§2.2-2.3]

The Buddha then alludes to the five famous ancient brahmins, saying that they spoke of five kinds of brahmins [§2.4]. Doṇa, however, admits that he has not heard of them [§2.5], and on his request, the Buddha explains further [§2.6].

⁴ See Romila Thapar, *The Penguin History of Early India*. 2002:139-173; Rakesh Tewari, "The origins of iron-working in India: New evidence from the Central Ganga Plain and the Eastern Vindhya," Uttar Pradesh State Archaeological Dept, India: <http://www.archaeologyonline.net/artifacts/iron-ore.htm>. For other refs, see http://en.wikipedia.org/wiki/Iron_Age_India

⁵ Rice as *vīhi* (Skt *vṛīhi*) or broadcast rice (*Oryza sativa*) had its origins in India around 3000 BCE and was certainly known to later Vedic people. It was a rainy season crop ripening in autumn but whose yield was limited. This form of rice when cooked is called *odana* (ts), ie boiled rice. The change came when the people learned and used the art of paddy transplantation or wet paddy production, which was grown as a winter crop. This better quality rice was known as *sāli* (Skt *sāli*) (R S Sharma, *Material Culture and Social Formations in Ancient India*, 1983:96, 161f). This is the surplus that created the institutions of kings (S Collins, "The Discourse on What is Primary (*Aggañña Sutta*)," 1993:309). For other socioeconomic factors of the Ganges Plain during the Buddha's time, see **Mahā,parinibbāna S** (D 16) = SD 9 (7).

⁶ The Indian kingdoms of the Iron Age were the "great countries" (*mahā janapada*, 700-300 BCE), the Magadha (684-424 BCE), the Nanda (424-321 BCE) and the Maurya (321-272 BCE). See Romila Thapar, *The Penguin History of Early India*. 2002:139-173.

⁷ On the Vedas, see **Te,vijja S** (D 13) @ SD 1.8 (2).

⁸ See **Kuṇḍaliya S** (S 46.6/5:73-75) = SD 35.3(1.2): types of wanderers.

⁹ See **Aggañña S** (D 27) = SD 2.19 (6).

The first kind of person is a **brahma-like brahmin** (*brahma,sama brāhmaṇa*), who lives for 48 years as a celibate brahmin or bachelor student [§3.1], and in due course teaches, supports himself by teaching [§3.2]. He does not engage in any other means of living, but support himself through the charity of others [§3.3].

In the next stage of his life, he renounces the world (like a monk) [§3.4], and practises *the four divine abodes* [§3.5]. When he dies, he is reborn in a brahma world [§3.6]

The second kind of person is a **deva-like brahmin** (*deva,sama brāhmaṇa*) [§4.1], who lives for 48 years as a celibate brahmin or bachelor student, and in due course, supports himself by teaching [§4.2], but (like the first) does not engage in any other means of living, except through the charity of others [§4.3].

In the next stage of his life, he looks for a suitable wife [§4.4], that is, only a brahminee, none other [§4.5]. This is to ensure he begets a healthy and pure child [§§4.6-4.7], and not for sexual pleasure, but only for having a child [§4.8].

Once, he has a child (a son), he renounces the world (like a monk) [§4.9] and practises *the four dhyanas* [§4.10]. As a result, at death, he is reborn in a deva world [§4.11].

The third kind of person is a **bounded brahmin** (*mariyāda brāhmaṇa*) [§5.1], who lives for 48 years as a celibate brahmin, and in due course, supports himself by teaching [§5.2].

In the next stage of his life, he looks for a suitable wife [§5.3], that is, only a brahminee, none other. This is to ensure he begets a healthy and pure child [§§5.4-5.8], and being attached to his family, he does not renounce family life [§5.9], and also does not meditate. However, since he has not seriously transgressed the brahminical code, he is called a bounded brahmin [§5.10].

The fourth kind of person is a **bound-breaking brahmin** (*mariyāda sambhinna brāhmaṇa*) [§6.1], who lives for 48 years as a celibate brahmin, and in due course, supports himself by teaching [§6.2], but (like the first) does not engage in any other means of living, but *supports himself only through the charity of others* [§6.3].

In the next stage of his life, however, he looks for a wife *without* bothering about the rules [§6.4], that is, he marries any kind of woman, including a minor [§6.5], and seeks pleasure in the woman, as well as for having a child [§6.6]. However, he continues enjoying family life and does not meditate. Since he has transgressed the brahminical code in a small way (that is, in not meditating), he is called a bound-breaking brahmin. [§6.7]

The fifth kind of person is an **outcaste brahmin** (*brāhmaṇa caṇḍāla*) [§7.1] who lives for 48 years as a celibate brahmin, and in due course, supports himself *not* by teaching, but by any kind of trade, without regard for the brahminical code [§7.2], but continues to live on the charity of others [§7.3].

In the next stage of his life, he looks for a wife [§7.4], that is, any kind of woman, including a minor [§§7.4-7.5], and he marries for sake of sexual pleasure, as well as for having a child [§7.6].

When other brahmins question him regarding his *latitude*, he replies that since he is a brahmin, his purity is unaffected by his actions [§7.7]. However, since he engages in any kind of work, he has seriously transgressed the brahminical code, and as such is called an outcaste brahmin [§7.8].

The Buddha then reminds Doṇa that the brahmins of his time are living descendents of the teachings of the ancient seers, the true brahmins [§8.1]. When the Buddha asks Doṇa what kind of brahmin he is, he replies that he is all of them except the last [§8.2]. Doṇa, impressed by the Buddha's wisdom, takes refuge [§8.3].

1.2.2 Sutta analysis

1.2.2.1 WHAT HAVE THE BRAHMINS FORGOTTEN? What is the Buddha saying here? Since Doṇa has complained that the Buddha does not respect even elderly brahmins (and Doṇa is not the only complainant), the Buddha surely is not here endorsing the brahminical code and tradition. In fact, we can take the Doṇa Brāhmaṇa Sutta as a sort of Aggañña Sutta (D 27)¹⁰ in essence. Like the Aggañña Sutta, the Doṇa Brāhmaṇa Sutta, too, is a statement on the true "original" nature of the ancient brahmins [§2.5].

¹⁰ D 27/3:80-97 = SD 2.19.

What have the brahmins forgotten here? From the Buddha's teachings in the Aggañña Sutta (D 27), the Doṇa Brāhmaṇa Sutta (A 5.192), and such discourses, it is clear that the brahmins of the Buddha's times have forgotten that it is not their birth that makes their brahmins, but their conduct. The Buddha quotes the ancient seers, the founding fathers of the brahminical system of his own time, who speak of the five kinds of brahmins. The first two—the brahma-like brahmin and the deva-like brahmin—are the exemplary brahmins, each of whose life is described as follows:

3.2 For forty-eight years, he lives as a celibate youth,¹¹ reciting the mantras.¹²

Having lived for forty-eight years as a celibate youth, reciting the mantras, he goes in quest of a teacher's fees from teaching only in keeping with the Dharma, not against the Dharma.

3.3 And therein, Doṇa, what is the Dharma? [225]

He does not earn a living by way of farming [as a plowman], nor by trading, nor by cow-herding, nor by bowmanship, nor in the king's service, nor in the arts, or in any other way, except by going about for alms, not despising the beggar's bowl.¹³

3.4 After handing over the teacher's fees for teaching,¹⁴ he shaves off his hair and beard, and donning the saffron cloth, goes forth from the house into homelessness. (A 5.192.3.2-3.5/3:224 f)

1.2.2.2 THE TRUE BRAHMINS. Of the five types of brahmins, strictly speaking, *only the first two*—the brahma-like brahmin and the deva-like brahmin—are spiritually true brahmins. The key reason for this is that they both are *serious meditators* in the later part of their lives.

The first part of a true brahmin's life (lasting 48 years) is spent in tutelage, that is, learning the Vedas [§3.2]. The Dharma here refers to the social code of conduct (which the Buddha uses pregnantly as having the Buddhist sense, too). In the second stage of his life, at 49 years old, the true brahmin becomes a teacher, supported by the teacher's fee (*dakkhina*; Skt *dakṣiṇa*), avoiding any other gainful livelihood, and fully relies on public charity [§3.3].

In the third and last stage, the true brahmin renounces even the teacher's fee, living a monk-like anchorite's life [§3.4], spending his time meditating. The brahma-like brahmin cultivates the divine abodes (*brahma, vihāra*) [§§3.5], and are reborn in the brahma world [§3.6], while the deva-like brahmin cultivates dhyana [§4.10], and is reborn in the deva world [§4.11].

The only difference between the two kinds of true brahmins is that while the former remains celibate through his life, the latter marries, according to the brahminical code, and once he has fulfilled his familial duty of producing offspring, renounces the world just like the former. Another interesting difference is the kind of meditation they do: the former cultivates the divine abodes, while the latter does *dhyana*-based meditation.¹⁵

1.2.2.3 WHY THE BUDDHA DOES NOT RESPECT THE OLD BRAHMINS. While only the first two kinds of brahmins—the brahma-like and the deva-like—are spiritually true brahmins [1.2.2.2], the third and fourth types of brahmins—the bounded [§5] and the bound-breaking [§6]—are *socially acceptable* brahmins, as they have not seriously transgressed the brahminical code. The bounded brahmin still keeps to the brahminical rules regarding textual study and teaching, marriage and livelihood, except that he does not medi-

¹¹ (Sāriputta) Niddasa, vatthu S (A 7.39) says that one who “has lived the holy life perfectly pure for 48 rains” (*aṭṭha, cattārisaṅ ce pi vassāni paripuṇṇaṃ parisuddhaṃ brahma, cariyāṃ carati*) is said to be a “commendable monk” (*niddasa bhikkhu*) (A 7.39.5/4:37) = SD 19.10. See also **Brāhmaṇa Dhammika S** (Sn 289) & SnA 316-325, where **Doṇa Brāhmaṇa S** (A 5.192) is alluded. Cf Āpastamba 2:12 f (Sacred Books of the East 2:7; incl *Manu*).

¹² Ie learning the Vedas (AA 3:308).

¹³ See §3.3 n.

¹⁴ Teacher's fee (or honorarium), *dakkhinā*, Skt *dakṣiṇā* (VvA 229 f).

¹⁵ Technically, both the divine abodes (of the brahma-like brahmin) and “dhyana” meditation (of the deva-like brahmin) lead to dhyana. However, while the former meditation is based on *feeling*, ie the positive emotions of lovingkindness, compassion, gladness and equanimity, the latter is based on an internal mental object such as the breath. Furthermore, this also attests that dhyana meditation was done before the Buddha's time: see **The Buddha discovered dhyana** = SD 33.1 (4.4.1).

tate. The bound-breaking brahmin, too, keeps to the rules regarding learning and teaching, but flouts the rules regarding marriage and livelihood; hence, he is said to have broken the bounds (the rules). And despite his not meditating, too, he is still socially accepted as a brahmin.

The outcaste brahmin only completes his training and teaching, but flouts all the other rules. He marries anyone he likes and for the sake of sexual pleasure, and does any kind of work to support himself, without any consideration for the dignity of his being a teacher and moral exemplar of society.

From Doṇa's answer at the sutta's close [§8.2], we can deduce that the acceptable definition of a brahmin, at least around the Buddha's time, includes the first four kinds of brahmins. This means that a brahmin, like a Buddhist monk, is expected to renounce the world (in old age), and live a contemplative life.

Nothing is said in the Sutta as to exactly why the Buddha does not show his respect even to the old brahmins. However, from Doṇa's own admission at the Sutta's close—"Such being the case, master Gotama, we do not even fulfill the outcaste brahmin!" [§8.2]—we can obliquely conclude that most, if not all, the brahmins of the time *have forgotten their religious roots*, and as such have forfeited their religiosity, leading luxurious, even immoral, lives, and as such, do not deserve any respect. [1.2.2.1]

1.2.3 The four-part brahminical religious life. Another very interesting point about the Doṇa Brāhmaṇa Sutta is that in the Buddha's definition of the basic religious lives of the five kinds of brahmins (quoting the teachings of the ancient seers), we can deduce three stages of religious life, that is, (1) the celibate student, (2) the family man and teacher, and (3) the anchorite [1.2.2.1]. These are, in fact, the first three stages of what became the well known four stages or aspects of Hindu religious life (Skt *aśrama*) after the Buddha's time.

Most scholars cite this passage from the Chāndogya Upaniṣad, a pre-Buddhist brahminical work, as evidence of a primitive system of the three-part brahminical religious life:

There are three divisions of *dharma*. Sacrifice, study, and giving are the first. Austerity indeed is the second. A vedic student living in his teacher's house is the third—he settles himself permanently in his teacher's house. All these will take possession of worlds earned by merit. He who is steadfast in Brahman attains immortality. (Chāndogya Upaniṣad 2.23.1; Olivelle's tr)¹⁶

Around the 5th century BCE, that is around the Buddha's time, or soon after him, the four-part religious life or *aśrama* system arose. By the 4th century BCE, the system was recorded in Dharma Śāstra literature.¹⁷ The *aśrama, dharma*, as it traditionally known, may be translated as "stages of the religious life," if the practitioner kept to it fully.

The first stage of the four-part brahminical religious life (5-24) was that of the student (*brahma, cāri*), a term cognate with the English "bachelor," that is, the stage of the "celibate student." The next stage was that of the "householder" (Skt *gṛhastya*) (25-49), when the youth takes a wife, and lives a family life.¹⁸ The third stage was that of the "forest dweller" (Skr *vana, pashtha*) (50-74), a life of solitude. The fourth and last stage, that of the "mendicant" (Skt *samnyāsin*) (75-100), is a life of renunciation and religious practices leading to release (Skt *mokṣa*).

Some scholars have speculated that this four-part *aśrama* system, especially the last two stages, was probably introduced to counter the rise of Buddhist monasticism.¹⁹ However, as attested by the Doṇa Brāhmaṇa Sutta, the system was already well known in the Buddha's time. Moreover, it is not a rigid system, as the practitioner may opt out at any time. In fact, as suggested by Olivelle, the *aśrama* system was

¹⁶ For a history of its interpretation, see Sprockhoff 1981:80-82. Cf Bṛhad-āraṇyaka Upaniṣad: "It is he [*ātman*] that Brahmins seek to know by means of vedic recitation, sacrifice, gift-giving, austerity, and fasting...that wandering ascetics undertake the ascetic life of wandering" (4.4.22, tr Olivelle 1998:125), a passage quoted by Deussen 1906: 60, 368), but see P Olivelle 1993:106-111 & n100.

¹⁷ Olivelle 1993:102.

¹⁸ Crawford, 1982:61-70.

¹⁹ Cf P Olivelle 1993:7 & passim.

introduced, not so much as a reactionary strategy, but rather as “a scheme within which the pivotal category of *dharma* could be extended to include religious modes of life different from that of the Brāhmaṇical householder.” In short, it was an effort to *liberalize* the brahminical religious life.²⁰

2 Who is Doṇa?

From whatever internal evidence we have, it is difficult to establish exactly who the Doṇa of the Doṇa Brāhmaṇa Sutta is. To facilitate discussion, we shall dub him Doṇa III. Here is a list of appearances of the name Doṇa in the suttas:

Doṇa I	(Pāda) Doṇa Sutta	(A 4.36/2:37 f)	High-road between Ukkaṭṭhā and Setavyā
Doṇa II	Mahā.parinibbāna Sutta	(D 16.6.25/2:166)	Kusinārā
Doṇa III	Doṇa Brāhmaṇa Sutta	(A 5.192/3:223-230)	(unknown location, probably in the west)

We have a better idea that Doṇa I, the footprint reader and protagonist of **the (Pāda) Doṇa Sutta** (A 4.36), and Dōṇa II, the Buddha-relic distributor (D 16),²¹ are probably the same person.²²

Doṇa III could not have been Doṇa I because the latter meets the Buddha for the first time in the footprint reading story, as recorded as the (Pāda) Doṇa Sutta. It is unlikely that Doṇa III would complain to the Buddha that he is disrespectful to the old brahmins, not even at a later time, because it is said that Doṇa I becomes a non-returner as a result of the Buddha’s instruction (DA 2:607).

Since we have established that Doṇa I and Doṇa II are the same person, we must conclude that Doṇa III is a different person altogether. Moreover, Doṇa (Skt Droṇa) is a common name: the SED records at least four well-known namesakes.

3 Buddhist brahmins?

3.1 THE DHARMA AS A TOOL. The Buddha Word is timeless.²³ On a simple level, especially for the purposes of personal development and Buddhist work, we can say that the Dharma was good and true in *the past*, is good and true *now*, and will be good and true in *the future*. Let us reflect on the Doṇa Brāhmaṇa Sutta in this light.

As a historical record, a Dharma of the past, the Sutta records how the Buddha clears the brahmin Doṇa’s mind of a misconception that he “disrespects old brahmins” [§2.1], and patiently guides him to understand the nature of higher things, that is, the true spiritual life. The Sutta addresses us in the present, too, in reminding us not to fail in our spiritual training. If we take this training seriously, then the future of the Buddha Dharma, the Buddhist community and society at large would be bright.

Indian society of the Buddha’s time and Singapore society of our times share some important characteristics. Both societies have reached a high level of urbanization and social progress. In both cases, there is a wide range of religious and other groups that thrive in the midst. We will here address the “brahmin” problem in the monastic situation in early 21st-century Singapore that seems to have echoes from the Sutta. It is meaningful to discuss some prevalent Buddhist realities here in terms of the typology of “the five pieces of cloth,” that is, the buddha-like monastic [3.2], the deva-like monastic [3.3], the bounded monastic [3.4], the bound-breaking priest [3.5], and the outcaste priest [3.6].

3.2 THE BUDDHA-LIKE MONASTICS. The first of the five kinds of brahmins mentioned by the Buddha in the Doṇa Brāhmaṇa Sutta is *the brahma-like brahmin* [§3]. He is a celibate brahmin who keeps strictly to his training, completing which he becomes a teacher without engaging in any other kind of livelihood. In due course, he renounces the world and leads a meditative life, cultivating the divine abodes, so that at death he is reborn in the brahma world.

²⁰ Olivelle1993:100 f.

²¹ **Mahā.parinibbāna S** (D 16.6.25/2:166) = SD 9.

²² See **(Pāda) Doṇa S** (A 4.36) @ SD 36.13 (2).

²³ See **Dhammānussati** = SD 15.9 (2.3); cf S 729*/1:189 = Sn 453 = Tha 1229; Uv 8.14.

We have today monastics—monks and nuns—who keep strictly to the Dharma training as laid down in the early Buddhist forest tradition. Their monastic life is founded on a full **tutelage** (*nissaya*), living in a truly monastic environment with other spiritual friends, so that they imbibe the true spirit of renunciation. This is a vital period when the novices or novice monastics learn to renounce their old selves, to be completely empty, as it were, of their self, so that they can fill themselves up with the monastic spirit of the Dharma.

During the tutelage, they imbibe both the Vinaya and the Dharma. **The Vinaya** or monastic discipline prescribes their daily routines and monastic life, and provides the ideal physical and social environment for their *monastic training*. **The Dharma**, on its part, inspires them to keep to the timeless teaching, and prepares them for *mental training*.

Having well understood the moral ethics of monastic life and the Buddha's teachings on the mind and mental development, they go on to learn and master *the breath meditation* and *the cultivation of loving-kindness*, and other suitable meditations from experienced and wise teachers. These monastics keep up a regular practice of personal meditation and fellowship with their Dharma and meditation teachers, so that they truly grow spiritually over the years.

These monastics relentlessly keep up their Dharma training. As the occasions arise, they might be invited by the laity to give teachings, or run centres or retreats, and they do so with great mindfulness and with Vinaya-centred and Dharma-moved *fellowship* with the laity managing the worldly aspects of such projects (such as handling property and money). The monastics own nothing except their robes and bowl, which are with them wherever they go.

Even their silent presence is an inspiration to others to emulate their stillness. Such monastics have neither ambitions nor plans to set up temples, centres or retreats, but are singlemindedly set on their quest for arhathood in this life itself, if not at least streamwinning. They are truly the Buddha-like monastics.

*Paṃsukūla, dharam̐ jantum̐
kisaṃ dhamani, santhataṃ²⁴
ekam̐ vanasmim̐ jhāyantam̐
tam̐ aham̐ brūmi brāhmaṇam̐*

A person in a dust-heap robe,
lean, with veins showing all over,
who meditates alone in the forest—
him, I call a brahmin.

(Dh 395)

3.3 THE DEVA-LIKE MONASTICS. The second of the five kinds of brahmins mentioned in the Doṇa Brāhmaṇa Sutta is *the deva-like brahmin* [§4]. He is comparable to the brahma-like brahmin who is celibate, but lives a morally virtuous *married* life. Once he has a child, he renounces the world and lives a contemplative life, so that at death, he is reborn in a deva world.

We have today monastics who keep to the Dharma training as prescribed in early Buddhist forest tradition. Having properly completed their tutelage under experienced and wise teachers, like the Buddha-like monastics [3.2], they dutifully take up Dharma and meditation trainings, so that they have an excellent spiritual foundation.

Some of them may go on to specialize in Vinaya or Dharma studies, and become experts in their fields. Some of them might even venture to study in a secular environment, but they carefully preserve their monastic body and mind, so that they are not swept away by worldliness. Although they may earn titles for their learning, they are humble in giving their monastic status the foremost priority. They remain simple monastics with great learning, wisely and energetically devoted to teaching and inspiring others to the Dharma.

Like the Buddha-like monastic, their silent presence, too, can be an inspiration to others to emulate their stillness. Such monastics usually have neither ambitions nor plans to set up temples, centres or retreats. If their academic role or status does not overwhelm them, then they are truly good Dharma teachers, so that they are able to set their minds on the quest for arhathood in this life itself, if not at least for streamwinning. They are the deva-like monastics.

²⁴ See M Hara 1995:381 f.

*Bāhita, pāpo 'ti brāhmaṇo
sama, cariyā samaṇo 'ti vuccati
pabbājay' attano malaṃ
tasmā pabbajito 'ti vuccati*

He is far away from evil, hence he is a brahmin,
he is called a recluse because he lives in peace,
he has given up his own impurities,
therefore, he is called a renunciant. (Dh 388)²⁵

3.4 THE BOUNDED MONASTICS. The third of the five kinds of brahmins mentioned in the Doṇa Brāhmaṇa Sutta is *the bounded brahmin* [§5]. He finishes his basic student training, goes on to teach, and then set up a family, but he neither renounces the world nor meditates. Although he seems to be somewhat lax, he keeps to the brahminical code, so that he is still bound by it.

A number of monastics today, after completing their tutelage, like the deva-like monastics [3.3], take up secular learning, mainly for academic proficiency and status. Unlike the first two monastics, the bounded monastics do not have strong faith in the Dharma-Vinaya, and so look to the scholarly status to cultivate charisma to attract followers and funds.

Unlike the deva-like monastics, they are not always naturally calm. In fact, they tend to attract a lay following that look up to their status, success and “social engagement,” so that it is difficult, even unnatural, for them to maintain the calm demeanour of even the deva-like monastic. They feel a need to be sociable to the laity to win their assistance and support for their own Buddhist works and plans.

Although they may have some training in meditation, they are not inclined to meditating. However, when invited by the faithful, they would oblige in teaching them whatever they know. They might even skillfully craft together some workable methods of meditation taught by others, and use them as their own. They may or may not have any desire for awakening in this life, but if they were to be inspired by truly Dharma-moved teachers, they might in time, upgrade themselves to a deva-like level, or even higher.

*Yamhā dhammaṃ vijāneyya
sammā, sambuddha, desitaṃ
sakkaccaṃ taṃ namasseyya
aggi, huttaṃ va brāhmaṇo*

From whomever one may understand the Dharma
taught by the fully self-awakened one,
one should honour him with respect,
as a brahmin worship his sacrificial fire. (Dh 392)

3.5 THE BOUND-BREAKING PRIESTS. The fourth of the five kinds of brahmins mentioned in the Doṇa Brāhmaṇa Sutta is *the bound-breaking brahmin* [§6]. After his training, he becomes a teacher but supports himself with any kind of gainful occupation, marries for both sexual pleasure and procreation, and does not bother about the rules, so that he also does not meditate. In the parable of the seven kinds of shiprecked persons, given in **the Udakūpama Sutta** (A 7.15), he is “the one, having emerged, then submerges.”²⁶

In the current Buddhist scene, we have Buddhist *priests*, who, like the bounded monastics, are painfully aware of the efficacy of appearances, status, and wealth. As such, they are driven to secular learning, social work and other public activities that would promote respectability for themselves in the eyes of society. The idea is to project a public omnipresence for the sake of personal success in the name of Buddhism.

Since their tutelage is often weak or non-existent, they usually lack Vinaya training. As such, they are comfortable when the laity speak of “modernizing” the monastic system (whatever this means). Since they have only a superficial knowledge of the Dharma, even with some command of a helpful Dharma word list, they would often be drawn to worldly management methods or scientific wisdom.

As they are often driven by their intellect and personal success, they strive to throw their weight as widely as possible. As such, they are capable of exchanging their traditional cloth for any outfit, including civvies, if it serves their purpose.²⁷ They tend to be sensitive of their status, so that they do not tolerate

²⁵ On a philological analysis of this verse, see Dh:N 155 n388.

²⁶ A 7.15/4:11-13 = SD 28.6.

²⁷ See eg “Why monastic wear robes,” in Piya Tan, *Revisioning Buddhism*, Singapore, 2011:97-101.

any dissent or criticism from the laity, whom they view should dutifully obey and serve them as good followers.

They are usually skillful enough to put up some semblance of dignity so as not to publicly show their disdain or anger, but may, especially if they lack Dharma depth, surreptitiously work against those they perceive as being in their way. Their notion of enlightenment is that they are a friend and teacher to the world.²⁸

<i>Na cāhaṃ brāhmaṇam brūmi yonijaṃ matti,sambhavaṃ bho,vādi nāma so hoti sa ce hoti sakiñcano akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ</i>	I do not call him a brahmin because he is born of a (brahmin) mother's womb: he is but a "sir"-caller if he is has things. One with nothing, without attachments— him I call a brahmin.	(Dh 396)
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3.6 THE OUTCASTE PRIESTS. The last of the five kinds of brahmins mentioned in the Doṇa Brāhmaṇa Sutta is *the outcaste brahmin* [§7]. After his training, he does *not* teach, and does whatever work he likes, marries anyone he chooses for the sake of both sexual pleasure and procreation, and meditation is never on his mind. Indeed, he does not even deserve the name of brahmin.

In the current Buddhist scene, we have priests, who, like the bound-breaking priests, are painfully aware of the power of appearances, status, and wealth. These outcaste priests often come from traditional and ethnic Buddhist background, so that they are familiar with political correctness, and hold the delusion that they are above the law. They wear the robe merely for appearances, as it commands the *respect* and *fear* of those who look up to uniforms or symbols of power.

The outcaste priests are careful to avoid the presence of informed Buddhists and bona fide monastics, as they would stand out like a dead stump amongst lotuses. However, once they have won the confidence of a temple or centre, these Tartuffes²⁹ will use every wile to worm their way into nothing less than taking over the set-up themselves. They freely promise to collect funds for noble purposes, but once the money is in their hands, they do what they like with it.

They usually drive around in their own vehicle, but might not always be recognizable by their cloth because they might be in civvies and wearing a wig! They are known to visit casinos and other dens of vice. Those foolish enough to be close to them would invariably be molested or manipulated by them. Hence, it is best to always keep a safe distance from them.

The outcaste priests are often pathological individuals who have fallen into the subhuman states, almost bereft of any sense of good and evil (they tend to be amoral), ever eyeing for opportunities to be exploited. They are not easily identified, unless we understand how the Buddhism of greed, hate and delusion works.³⁰ The outcaste priests thrive because of *our silence*, a silence due to ignorance, fear or inaction.³¹

<i>Kāsāva,kaṇṭhā bahavo pāpa,dhammā asaññatā pāpā pāpehi kammehi nirayaṃ te upapajjare</i>	Many yellow-necks [with a saffron robe around their necks], evil by nature, unrestrained. Being evil, on account of their evil deeds, they are reborn in hell.
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(V 3:90,25-26; Dh 307; It 43,3-6)³²

<i>Anikkasāvo kāsāvam yo vatthaṃ paridahessati</i>	Whose stains are still unremoved were to wear a saffron cloth,
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²⁸ See further **Wanderers of today** = SD 24.6b.

²⁹ See **Me: The nature of conceit** = SD 19.2a (2.3.2).

³⁰ See **Bad friendship** = SD 64.17.

³¹ See further **The Three Roots Inc** = SD 31.12 (3.4.4).

³² For a discussion on the fact that a piece of saffron cloth on the neck does not make a monk, see Oskar von Hinüber 1994:92 f.

<i>apeto dama, saccena na no kāśāvam arahati</i>	without self-control, without truthfulness— he is unworthy of the saffron cloth.	(Dh 9)
<i>Sūjīvaṃ ahirīkena kāka, sūrena dhamsinā³³ pakkhandinā pagabbhena saṃkiliṭṭhena jīvitam</i>	Easy is a life for one without shame, bold as a crow, insolent, boastful, impudent, living in defilement.	(Dh 244)
<i>Na muṇḍakena samaṇo abbato alikam bhaṇam icchā, lobha, samāpanno samaṇo kiṃ bhavissati</i>	Not by a bald head is one a recluse, not keeping to vows, speaking falsehood, filled with desire and greed, how can one be a recluse?	(Dh 264)

3.7 NOTE ON THE TYPOLOGY. This typology of the five types of monastics based on the five types of brahmins as explained by the Buddha in the *Doṇa Brāhmaṇa Sutta* (A 5.192), is an attempt at self-profiling or identifying negative tendencies in a monastic. This typology is not exhaustive, but only serves as a guide so that the laity does not become a party to the weakness or failure of a monastic.

This is a typology of *ideal* types; in others words, it is highly unlikely we would ever meet a monastic who is exactly (100 percent) as described here. At best, there might be a high coincidence of characteristics in a monastic as those described, which is, of course, enough to suggest that such a person could be labelled so.

However, this is not an exercise in labelling, but at teasing out negative symptoms, and to do so early so that the monastic can himself resolve them with self-counselling or spiritual friendship. Of course, an intrepid and compassionate lay person could properly point out such characteristics to the monastic in question, so that the monastic is inspired to be strengthened in his Dharma priorities and living.

Such a spiritual interaction is in the spirit of early Buddhism, when the laity often gave feedback negative and positive, indirectly and directly, to the Buddha. The Buddha, and later the Sangha, would introduce rules and rulings to resolve the problem, so that the monastic is in good standing with both the sangha and the laity.

3.8 STEPS TO A LIBERATING BUDDHISM. Buddhism can be seriously incapacitated, even destroyed, in two ways: when it is *institutionalized* or when it is *externalized*. A classic case of institutionalized Buddhism is where it became the tool of royalty and the powerful, when kings and high priests defined Buddhism. It is then merely a means of crowd control and fund-raising.³⁴

Externalized Buddhism is where we take it as a magical means of solving worldly problems and becoming successful without even trying. Here we compulsively look for answers to our lives' issues by turning to other people—this is like when we are painfully hungry ourselves, we hand over our meal ticket to another hungry person to get our food for us! This is when we turn to strange prayers and rituals to solve our problems or work miracles for us, without our ever understanding their real nature and roots. In short, we have turned Buddhism into superstition.³⁵

We often deserve the kind of Buddhism we get. This is likely to keep us going in circles.³⁶ If our minds are narrow, then our view of Buddhism is narrow, too. If our hearts are small then we have a small-hearted Buddhism. If we have no heart, then we have no Buddhism at all.

For, true Buddhism is not something out there, but it is about learning the nature of our minds and self-understanding. It is the effort we make in truly appreciating our body and speech, training and restraining them to be the support for mental cultivation. Through cultivating our mind, we enjoy inner

³³ Dh:P 164 *dhamsinā*; cf Uv 37.3 *dhvāṅkṣiṇā*; Dh:G 221 *dhakṣiṇa*, see Brough 1962:244; also Dh:N 121 n244.

³⁴ See eg **How Buddhism became Chinese** = SD 40b5.5.

³⁵ On the Buddha's criticism of selfish prayer, see **Itṭha S** (A 5.43/3:47-49); cf **Thāna S** (A 5.48/3:54). See also **Superstition** = SD 79.1.

³⁶ Here, it is worthwhile reflecting on the samsaric myth of Sisyphus: see **Myth in Buddhism** = SD 36.1 (6.2.1).

bliss, true peace and liberating wisdom. Then, we have immunized ourselves from religion and empowered ourselves to exorcize the ghosts, demons and shape-shifters amongst us in the guise of buddhas, gods, and gurus.

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The Discourse to Doṇa on Brahmins

A 5.192/3:223-230

Dona's complaint

1 Then the brahmin Doṇa approached the Blessed One, and exchanged greetings with him. When this courteous and friendly exchange was concluded, the brahmin Doṇa sat down at one side.

Sitting thus at one side, the brahmin Doṇa said this to the Blessed One:³⁷

2.1 “Master Gotama, I have heard that the ascetic Gotama does not greet brahmins who are old, elderly, full of years, advanced in age, accomplished in years; nor does he rise for them; nor does he offer them a seat.³⁸

2.2 This very thing, master Gotama, is indeed so.³⁹ For, the master Gotama does not greet brahmins who are old, elderly, full of years, advanced in age, accomplished in years; nor does he rise for them; nor does he offer them a seat.

This very thing, master Gotama, is simply improper.”⁴⁰

Dona's claim to brahminhood

2.3 “Doṇa, do you not declare yourself a brahmin, too?”

“Master Gotama, anyone saying so, would be speaking rightly, that the brahmin is well born on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth.⁴¹

He is a mantra-reciter,⁴² a mantra-expert, a master of the three Vedas, along with their invocations and rituals, phonology and etymology, and the Iti,hāsa Purāṇas⁴³ as the fifth; learned in the vedic padas,⁴⁴ a grammarian,⁴⁵ and well versed in nature lore⁴⁶ and the marks of the great man.⁴⁷

³⁷ The Chinese version (MĀ 158) here has a different opening: Doṇa (頭那梵志 *tóunà fānzhi*) is on his afternoon walk, goes to the Buddha's dwelling and greets him. He has no complaint. The Buddha at once asks Doṇa whether he calls himself a brahmin: “頭那! 若有問汝是梵志耶? 汝梵志汝自稱說?” (T1.26.680b24-25). The sutta then proceeds with §2.3 onwards.

³⁸ *Na samaṇo gotamo brāhmaṇe jinṇe vuddhe mahallake addha, gate vayo, anuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti ti: Uruveḷa S 2* (A 4.22/2:22: some elderly brahmins); **Doṇa Brāhmaṇa S** (A 5.192.2/3:223: the brahmin Doṇa); **Verañja S** (A 8.11/4:173: the brahmin Verañja = Pār 1.1.2/V 3:2). The “old age” stock as at V 2:188, M 1:82; Sn 50, 92.

³⁹ *Tay-idaṃ, bho gotama, tath'eva.*

⁴⁰ *Na sampannam eva.* As at **Verañja S** (A 8.11/4:173) = Pār 1.1.2/V 3:2 (the brahmin Verañja). Comys gloss this as “improper” (*na yuttam*, AA 2:140; *ayuttam*, VA 130), “unsuitable” (*na anucchavikam*, AA 2:140); cf VA 1:130; AA 3:27, 4:76.

⁴¹ *Brāhmaṇo ubhato sujāto mātito ca pitito ca saṃsuddha, gahaṇiko, yāva sattamā pitāmaha, yugā akkhitto anupakkuṭṭho jāti, vādena:* this is stock: V 4:160; **Soṇa, daṇḍa S** (D 4/1:113 (×2), 120 (×2), 121, 123); **Kūṭa, danta S** (D 5/1:130 (×2), 131 (×2), 137, 138, 139 (×2), 140, 141); **Caṅkī S** (M 95/2:165 (×2), 166 (×2)), **Vāseṭṭha S** (M 98/2:-196 = Sn p115); **Ti, kaṇṇa S** (A 3.58/1:163); **Jāṇussoṇi S** (A 3.59/1:166); **Yassaṃ Disaṃ S** (A 5.134/3:151); **Patthanā S 1** (A 5.135/3:152 f); **Patthanā S 2** (A 5.136/3:154); **Doṇa Brāhmaṇa S** (A 5.192/3:223 (×2), 224, 225, 227, 228 (×2)).

⁴² “A mantra-reciter... the marks of the great man”: *ajjhāyako manta, dharo tiṇṇaṃ vedānaṃ pāragū sa, niḥgaṇḍu, keṭubhānaṃ sākkhara-p, pabhedānaṃ iti, hāsa, pañcamānaṃ padako veyyākaraṇo lokāyata, mahā, purisa, lakkhaṇesu*

Master Gotama, one saying this would indeed be speaking rightly of me.

2.4 For, I, master Gotama, am well born on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth.

I'm a mantra-reciter, a mantra-expert, a master of the three Vedas, along with their invocations and rituals, phonology and etymology, and the Iti,hāsa Purāṇas as the fifth; learned in the vedic padas, grammarian, and well versed in nature lore and the marks of the great man."

The Buddha's speaks of the ancient brahmins

2.5 "Even so, Doṇa, those ancient rishis [sages] of the brahmins, [224] mantra makers, mantra preachers—

that is to say, Aṣṭaka, Vāmaka, Vāma,deva, Viśvā,mitra, Jamad-agni, Aṅgi,rasa, Bhāra,dvāja, Vasiṣṭha, Kaśyapa, and Bhagu⁴⁸—

they have declared these five kinds of brahmins, that is to say, the brahma-like, the deva-like, the bounded, the bound-breaker, and the outcaste brahmin as the fifth.

Which of them, Doṇa, are you?"

2.6 "We, master Gotama, know nothing of these five kinds of brahmins, but we do know that we are truly brahmins.

If would be good if master Gotama would so teach the Dharma that I might know these five kinds of brahmins."

2.7 "In that case, brahmin, listen, pay close attention: I will speak."

"Yes, sir," the brahmin Doṇa answered to the Blessed One.

The Blessed One said this:

anavayo; this is stock: **Ambaṭṭha S** (D 3.3/1:88), **Soṇa,daṇḍa S** (D 4.14/1:121), **Kūṭa,danta S** (D 5.6(7)/1:130); **Assalāyana S** (M 93.3/2:147); **Ti,kaṇṇa S** (A 3.58.1/1:163), (**Tevijja**) **Jāṇussoṇi S** (A 3.59.1/1:166), **Doṇa S** (A 5.192.2/3:223); **Sela S** (Sn p105); Miln 10; cf Tha 1171 ("expert in the Three Vedas," *tiṇṇaṃ vedāna pāragu*); also Miln 10, Divy 619.20, 620.19. Here *mantra* refers to a particular vedic hymn or sacrificial formula. *Ajjhāyaka* (Skt *ādhyāyika*, *adhyāyin*) is a vedic student or scholar, one skilled in reciting the Vedas, a brahminical teacher. **Aggañña S** (D 27) plays a humorous pun on its etym: *na... jhāyanti*, "they do not meditate," hence they are called *ajjhāyaka*, ie non-meditators. See D 27.23/3:94 = SD 2.19.

⁴³ Iti,hāsa Purāṇas are the oral tradition of brahminical legends of kings and sages.

⁴⁴ *Padako veyyākaraṇo*, ie, well versed in the *pada,pāṭha* of Sanskrit grammar. Technically, this refers to the *pada* (or literal, word for word) method of reciting (or writing) Veda sentences, ie, "a method of arranging each word of a Vedic text separately in its original form [cf *pada*] without regard to the rules of [sandhi]; cf *krama-* and *samhitā-pāṭha*." (SED). By itself, *pada* can here be translated as "word or word structure."

⁴⁵ On *veyyākaraṇa*, see BHSD: sv *vyākaraṇa*, = *vaiyākaraṇa* (p517).

⁴⁶ *Lokāyata*. This seems to be the early meaning of the term. Its reference of the materialistic philosophy of Cārvāka is apparently later: see Rhys Davids, D:RD 1:166-172. See **Lokāyatikā Brāhmaṇā S** (A 9.38/4:428-432) = SD 35.2. See also Jayatilleke 1963:48-58 (§§55-67).

⁴⁷ For details on the 32 marks, see **Buddhānussati** = SD 15.7(4.1) n & **Lakkhaṇa S** (D 30/3:142-179) = SD 36.9.

⁴⁸ This passage on the ten ancient brahmins is stock: **Ambaṭṭha S** (D 3/1:104 ×2); **Te,vijja S** (D 13/1:238, 239, 241-243); **Caṅkī S** (M 95/2:169, 170); **Subha S** (M 99/2:200 ×2); **Doṇa Brāhmaṇa S** (A 5.192/3:224, 229); **Dāna Maha-p-phala S** (V 1:245,20; A 7.49.7/4:61); DA 1:273; VvA 265,15). Comy here repeats DA 1:273. See **Tevijja S** (D 13/1:235-252) = SD 1.8 Intro (2.1). Skt cognates: **Aṣṭaka** (son of Viśvā,mitra & author of Rg,veda 10.104), **Vāmaka** (cf RV 10.99), **Vāma,deva** (author of RV 4.1-41, 45-48), **Viśvā,mitra** (RV 3.33; author of most of RV 3 & 9.67.13-15, 10.137.5, 167), **Jamad-agni** (descendent of Bhṛgu, son of Bhārgava, and father of Paraśu,rāma; often named with Viśvā,mitra as adversary of Vasiṣṭha; RV 3.62.18, 8.101.8, 9.62.24, 62.25), **Aṅgī,rasa** (one of the 7 great rishis, author of RV 9), **Bhāra,dvāja** (a son of Bṛhaspati), **Vasiṣṭha** (one of the 7 great rishis, author of RV 7, adversary of Viśvā,mitra), **Kaśyapa** (one of the 7 great rishis and priest of Paraśu,rāma and Rāma,candra; cf RV 9.-114.2), and **Bhṛgu** (one of the 7 great rishis). See *Vinaya Texts* (tr Rhys Davids & Oldenberg) 2:130 n3 & V:H 4:337 nn5-9.

(1) The brahma-like brahmin (celibate)

3.1 “And how, Doṇa, is a brahmin **brahma-like** (*brahma,sama*)?”

Here, Doṇa, a brahmin is well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth.

3.2 For forty-eight years,⁴⁹ he lives as a celibate youth,⁵⁰ reciting the mantras.⁵¹

Having lived for forty-eight years as a celibate youth, reciting the mantras, he goes in quest of a teacher’s fees from teaching only in keeping with the Dharma, not against the Dharma.⁵²

3.3 And therein, Doṇa, what is the Dharma? [225]

He does not earn a living by way of farming [as a plowman], nor by trading, nor by cow-herding, nor by bowmanship, nor in the king’s service, nor in the arts, or in any other way, except by going about for alms, not despising the beggar’s bowl.⁵³

3.4 After handing over the teacher’s fees for teaching,⁵⁴ he shaves off his hair and beard, and donning the saffron cloth, goes forth from the house into homelessness.

3.5 THE FOUR DIVINE ABODES. Thus gone forth,⁵⁵

(1) with a heart of **lovingkindness**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with lovingkindness that is vast, exalted, boundless, without enmity, without ill will.⁵⁶

(2) Then with a heart of **compassion**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with compassion that is vast, exalted, boundless, without enmity, without ill will.

⁴⁹ Cf MA 2:162,21-28. According to **Āpastamba** (a work of the Taittiriya brahmins, its Dharma,sūtra section compiled, 450-350 BCE), the minimum tutelage duration is 12 years, or he could train for 24 years, or for 36 years, and 48 years are the maximum period, ie for learning “all the Vedas” (Āpastamba 2:12 f, [Sacred Books of the East 2:7](#); incl *Manu*). Understandably, if the student is to marry, he would clearly do so at a young age, perhaps at 24 years.

⁵⁰ (**Sāriputta**) **Niddasa,vatthu S** (A 7.39) says that one who “has lived the holy life perfectly pure for 48 rains” (*aṭṭha,cattārisaṅ ce pi vassāni paripuṇṇaṃ parisuddhaṃ brahma,cariyaṃ carati*) is said to be a “commendable monk” (*niddasa bhikkhu*) (A 7.39.5/4:37) = SD 19.10. See also **Brāhmaṇa Dhammika S** (Sn 289) & SnA 316-325, where **Doṇa Brāhmaṇa S** (A 5.192) is alluded. Cf Āpastamba 2:12 f ([Sacred Books of the East 2:7](#); incl *Manu*).

⁵¹ *So aṭṭha,cattālīsa,vassāni komāra,brahmacariyaṃ carati mante adhīyamāno*. “Reciting the mantras,” ie learning the Vedas (AA 3:308).

⁵² *Aṭṭha,cattālīsa,vassāni komāra,brahma,cariyaṃ caritvā mante adhīyitvā ācariyassa ācariya,dhanaṃ pariyesati dhammen’eva, no adhammena*.

⁵³ *N’eva kasiyā na vaṇijjāya na go,rakkhena na issatthena na rāja,porisena na sipp’aññatarena, kevalaṃ bhikkhā,cariyāya kapālaṃ anatimaññamāno*. This passage repeats for the next section (the 2nd kind of brahmin). Comy explains that at the completion of his tutelage as a *brahmacārī*, he stands at the door of his family (*kula*), announces his this and asks for alms (AA 3:308). Comy glosses “the beggar’s bowl” (*kapāla*) as “alms vessel” (*bhikkhā,bhājāna*. id). These forms of livelihood are listed (positively), *yadi kasiyā yadi vaṇijjāya yadi go,rakkhena yadi issatthena yadi rāja,porisena yadi sipp’aññatarena*, at M 1:85 = Nc §199/121 (preceded by “if he is a finger-counter, or an accountant, or a calculator,” *yadi muddāya yadi gaṇanāya yadi saṅkhānena*); A 4:281, 286, 322; Nm 2:267).

⁵⁴ Teacher’s fee (or honorarium), *dakkhinā*, Skt *dakṣiṇā* (VvA 229 f).

⁵⁵ This whole section henceforth is stock: **Cakka,vatti Sīha.nāda S** (D 26.28a(4)/3:48) = SD 36.10 (said to be “in the wealth for a monk (*bhikkhuno bhogasmim*),” **Saṅgīti S** (D 33.1.11(6)/3:223); **Mahā Vedalla S** (M 43.31/1:297) = SD 35.1, **Aṭṭhaka,nāgara S** (M 52.8-11/1:351 f) = SD 41.2 (leading to either arhathood or non-return), **Jīvaka S** (M 55.6/1:369) = SD 43.4, **Dhānañjāni S** (M 97.32-33/2:195) = SD 4.9, **Subha S** (M 99.24-27/2:207 f) = SD 38.6, **Anuruddha S** (M 127.7/3:146) = SD 54.10; **Go,datta S** (S 41.7/4:296); (**Saṅgha**) **Uposatha S** (A 4.190.4/2:184) = SD 15.10b, **Dasama Gaha,pati S** (A 11.17.5-6/5:344) = SD 41.2; **Pm** 2:39; **Vbh** 13.1-2/272, 699/282, see 272-284 for comy.

⁵⁶ For similes of this diviner abode, and the other three below, see **Te,vijja S** (D 13.76-79/1:251) = SD 1.8; see also: **D** 2:185, 250, 3:49, 78, 223; **M** 1:38, 283, 297, 335×2, 351, 369, 2:76, 77, 78, 81, 195, 207, 3:146; **S** 4:296, 322, 351, 352×2, 5:115, 116, 117, 118; **A** 1:183, 192, 2:172, 175, 184, 3:225, 4:390, 5:299, 343, 344.

(3) Then with a heart of **appreciative joy**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with gladness that is vast, exalted, boundless, without enmity, without ill will.

(4) Then with a heart of **equanimity**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with equanimity that is vast, exalted, boundless, without enmity, without ill will.

3.6 Having cultivated these four divine abodes, after death, with the body's breaking up, he is reborn in a brahma world.⁵⁷

Thus, indeed, Doṇa, is a 'brahma-like brahmin.'

(2) The deva-like brahmin (married)

4.1 And how, Doṇa, is a brahmin **deva-like** (*deva, sama*)?

Here, Doṇa, a brahmin is well born on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth.

4.2 For forty-eight years, he lives as a celibate youth, reciting the mantras.

Having lived for forty-eight years as a celibate youth, reciting the mantras, he goes in quest of a teacher's fees from teaching only in keeping with the Dharma, not against the Dharma.

4.3 And therein, Doṇa, what is the Dharma?

He does not earn a living by way of farming [as a plowman], nor by trading, nor by cow-herding, nor by bowmanship, nor in the king's service, nor in the arts, or in any other way, but fully by going about for alms, [226] not despising the beggar's bowl.

4.4 After handing over the teacher's fees for teaching, he seeks a maiden [a wife] in accordance with the Dharma, nor against the Dharma.

4.5 And therein, Doṇa, what is the Dharma?

Neither through buying nor selling, only with a brahminee handed over with water.⁵⁸ He goes only to a brahminee.

He goes not to a kshatriya woman nor a vaisya nor a shudra;⁵⁹ nor to an outcaste woman nor a hunter nor a bamboo-worker nor a cart-maker nor a refuse-clearer.⁶⁰

He goes not to a woman with child, nor to one giving suck, nor to one not yet with season.⁶¹

⁵⁷ *So ime cattāro brahma, vihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā sugatim brahma, lokam upapajjati.*

⁵⁸ *N'eva kayena na vikkayena, brāhmaṇim yeva udakūpassaṭṭham.* Comy glosses *udakūpassaṭṭha* as *pariccattam*, "given away," explaining that after pouring water on her hands, they hand her over to him (AA 3:309). In other words, he does not obtain a wife by purchasing one himself, nor by having another purchase one for him. The pouring of water on the recipient's hands to signify giving is called *dakkhiṇ'odaka*, "water of giving" (J 3:20, 4:370; DA 133; VvA 221).

⁵⁹ These 3, along with the brahmins (*brāhmaṇa*) are to the "4 classes" (*cattāro varṇā*, M 2:183), ie, those who have various religious privileges, esp religious services from the brahmins: see **Kaṇṇakaṭṭhala S** (M 90/2:125-133) = SD 10.8 (6); cf **Esukāri S** (M 96.14-15/2:182 f) = SD 37.9. The others (see foll) are "outcastes." On the Buddha's criticism of this class system, see eg **Aggañña S** (D 27/3:80-97) = SD 2.19. Here, the import is that the ancient brahmins were *endogamous*, marrying only within their own class. The general idea is that they kept to a strict social and ethical code of a religious lay practitioner.

⁶⁰ *Na caṇḍālīm na nesādim na venīm na rathakāriṃ na pukkusiṃ* (V 4:6; M 3:169; S 1:94; A 2:85; Pug 51; cf PvA 176). This phrase lists the outcastes (*caṇḍāla*, *nesāda*, *veṇī*, *ratha*, *kāra*, and *pukkusa*), ie those outside the "4 classes" (see prec n).

⁶¹ *Na gabbhinim gacchati, na pāyamānam gacchati, na anutunim gacchati.* These clearly refer to the sexual mores of the ancient (pre-Buddhist) brahmins, who abstaining from marrying or having sexual relations with a pregnant woman, a woman nursing an infant, or a pre-adolescent woman. **Gabbhinī** (adj f) comes from *gabbha*, "womb," ie referring to "one with child" (V 2:267; S 3:202; J 1:151, 290, 4:37; Pv 16.6; PvA 31, 82; VvA 110). **Pāyamana** (pp of *pāyati*, caus of *pibati*, "he drinks"): D 1:166; M 1:77; A 1:205, 2:206, 2:227; Pug 55; DhA 1:49. **Anutunī** (A 2:-221, 226) is *na* ("not") + *utuni* ("in season, menstruating"): *utunī*, a menstruating woman, ie a woman in season (V 3:18, 4:303; Miln 127), or one who has reached adolescence (S 4:239; cf A 2:221, 226). Cf *gabbhinī pāyamanā pur-*

4.6 And why, Doṇa, does he not go to a woman with child?

If, Doṇa, a brahmin goes to a woman with child, the boy child or the girl child would surely be most foul.⁶²

Therefore, Doṇa, a brahmin does not go to one with child.

4.7 And why, Doṇa, does he not go to a woman giving suck?

If, Doṇa, a brahmin goes to a woman giving suck, the boy child or the girl child would surely be unclean.⁶³

Therefore, Doṇa, a brahmin does not go to a woman giving suck.

4.8 And why, Doṇa, does he not go to a girl not yet with season?

If, Doṇa, a brahmin goes to a brahminee [girl] who is with season,⁶⁴ she is for him not for the sake of lust, nor for sport, nor for pleasure, but only for the sake of offspring.⁶⁵

4.9 When the coupling [wedlock] has borne fruit,⁶⁶ he shaves off his hair and beard, and donning the saffron cloth, goes forth from the house into homelessness.

4.10 THE FOUR DHYANAS. Thus gone forth,⁶⁷

(1) quite secluded from sensual pleasures, secluded from unwholesome mental states, he attains and dwells in the **first dhyana**, accompanied by initial application and sustained application, and with zest and joy born of solitude.

(2) And, furthermore, Doṇa, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in **the second dhyana**, free from initial application and sustained application, with zest and joy born of concentration.

(3) And furthermore, Doṇa, with the fading away of zest, he remains equanimous, mindful and clearly knowing, and feels joy with the body. He attains and dwells in **the third dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

(4) And furthermore, Doṇa, with the abandoning of joy and abandoning of pain, and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the fourth dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.

4.11 Having cultivated these four dhyanas, [227] after death, with the body’s breaking up, he is reborn in a heavenly world.⁶⁸

Thus, indeed, Doṇa, is a ‘deva-like brahmin.’

(3) The bounded brahmin**5.1** And how, Doṇa, is a brahmin **bounded** (*mariyāda*)?⁶⁹

is’antara.gatā (women with child, milking an infant, and those having sexual relations with men) (M 1:77 = A 1:-295; M 1:238, 307, 342 = 2:162 = Pug 55; A 2:206). On *puris’antara.gata*, see **Mahā Sīha,nāda S** (M 12.45/1:77) = SD 49.1.

⁶² *Sace, doṇa, brāhmaṇo gabbhinim gacchati, atimīlhajo nāma so hoti māṇavako vā māṇavikā vā.*

⁶³ *Sace, doṇa, brāhmaṇo pāyamānaṃ gacchati, asuci,paṭipīlito* nāma so hoti māṇavako vā māṇavikā vā. Be asuci,paṭipīlito; Ce Ee Se asuci,paṭipīto.*

⁶⁴ This italicized section [§4.8] up to here, omitted in Be Se; treated as *pe* in Ee. Ce Ee *Sace doṇa brāhmaṇo anutunim** (wr) *gacchati*: surely here *anutunim* is a wr, and should read *utunim* (“who is with season”), which makes better sense. The context clearly refers to a woman who is able to bear children.

⁶⁵ *Tassa sā hoti brāhmaṇī n’eva kām’atthā na dav’atthā na rat’atthā, paj’atthā’va brāhmaṇassa brāhmaṇī hoti.*

⁶⁶ *So methunaṃ uppādetvā.* PED omits this sense of *methuna* (vl *mithuna*), but see DPL; SED: *mithuna*, *maithuna*.

⁶⁷ This whole section on the 4 dhyanas—we can call this “the short dhyana formula”—is stock: D 3.2/1:100; D 22.21(viii)/2:313; M 25.12-15/1:159; S 16.9/2:211; A 3.88/1:235. This is in fact the stock def of “right concentration” (*sammā,samādhi*); D 2:313; S 5:10; Pm 1:42. More commonly, this dhyana formula appears in some context, eg **Mahā Dukkha-k,khandha S** (M 13, they do not bring affliction to anyone) (M 13.33-35/1:89 f) = SD 6.9. For a full list of the 4 dhyanas with parables, see **Sāmañña,phala S** (D 2.77-84/1:74-76) = SD 8.10. For detailed study, see **Dhyana** = SD 8.4(5).

⁶⁸ *So ime cattāro jhāne bhāvetvā kāyassa bhedā paraṃ maraṇā sugatim saggam lokam upapajjati.*

Here, Doṇa, a brahmin is well born on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth.

5.2 For forty-eight years, he lives as a celibate youth, reciting the mantras.

Having lived for forty-eight years as a celibate youth, reciting the mantras, he goes in quest of a teacher's fees from teaching only in keeping with the Dharma, not against the Dharma.

5.3 And therein, Doṇa, what is the Dharma?

He does not earn a living by way of farming [as a plowman], nor by trading, nor by cow-herding, nor by bowmanship, nor in the king's service, nor in the arts, or in any other way, but fully by going about for alms, not despising the beggar's bowl.

5.4 After handing over the teacher's fees for teaching, he seeks a maiden [a wife] in accordance with the Dharma, nor against the Dharma.

5.5 And therein, Doṇa, what is the Dharma?

Neither through buying nor selling, only with a brahminee handed over with water.⁷⁰ He goes only to a brahminee.

He goes not a kshatriya woman nor a vaisya nor a shudra; nor an outcaste woman nor a hunter nor a bamboo-worker nor a cart-maker nor a refuse-clearer.⁷¹

He goes not to a woman with child, nor to one giving suck, nor to one not yet with season.⁷²

5.6 And why, Doṇa, does he not go to a woman with child?

If, Doṇa, a brahmin goes to a woman with child, the boy or the girl would surely be most foul.⁷³

Therefore, Doṇa, a brahmin does not go to one with child.

5.7 And why, Doṇa, does he not go to a woman giving suck?

If, Doṇa, a brahmin goes to a woman giving suck, the boy or the girl would surely be unclean.⁷⁴

Therefore, Doṇa, a brahmin does not go to a woman giving suck.

5.8⁷⁵ And why, Doṇa, does he not go to a girl not yet with season?

If, Doṇa, a brahmin goes to a girl is with season,⁷⁶ the brahminee is for him not for the purpose of lust, nor for sport, nor for pleasure, but only for the sake of offspring.

5.9 When the coupling [wedlock] has borne fruit, being caught up is his fondness of his children, he continues to live a family life, and does *not* go forth from the house into homelessness.⁷⁷

5.10 He keeps to the bounds of the brahmins of old; he does not transgress them.

⁶⁹ *Mariyādā* (f) (cf Ved *maryādā*): (1) boundary, limit, shore, embankment (V 3:50; D 3:92 = Vism 419; A 3:227; J 5:325, 6:536; Miln 416. (2) a strictly defined relation, rule, control (J 2:215; Vism 15). Here as *mariyādo* (adj m) keeping to the boundaries or limits, observin struct rules (A 3:227, qu SnA 318, 325); cf ~*bandha*, "keeping within limits" (V 1:287). Opp *vimariyād,kata* (*vi* + *mariyādā* + *kata*, lit made without bounds) unrestricted, liberated, set free (S 2:173, 3:31 *vippamutto vimariyādi,katena cetasā viharati*, "he lives with a mind liberated, free of limits," 6:11; A 5:151 f); cf Tha 184 (vl for *vipariyādi,kata*).

⁷⁰ See §4.5 ad loc.

⁷¹ See §4.5 ad loc.

⁷² See §4.5 ad loc.

⁷³ *Sace, doṇa, brāhmaṇo gabbhiniṃ gacchati, atimīlhajo nāma so hoti māṇavako vā māṇavikā vā.*

⁷⁴ *Sace, doṇa, brāhmaṇo pāyamānaṃ gacchati, asuci,paṭipīlito* nāma so hoti māṇavako vā māṇavikā vā. Ee asuci,paṭipīlito; Ce asuci,paṭipīto.*

⁷⁵ This whole §5.8 is reconstructed as *Kasmā ca doṇa brāhmaṇo na anutuniṃ gacchati, sace doṇa brāhmaṇo anutuniṃ gacchati, tassa sā hoti brāhmaṇī n'eva kāmattā na davattā na ratattā pajattā 'va brāhmaṇassa brāhmaṇī hoti.* Se faulty here; Be Ce Ee omit up to *anutuniṃ*, but this is essential as *peyyāla*. Ee has *pe* right up to *na rat'attā*:

⁷⁶ Like §4.8, this section [§5.6] up here, omitted in Be. Ce Ee *Sace doṇa brāhmaṇo anutuniṃ* gacchati*: surely here *anutuniṃ* is a wr, and should read *utuniṃ* ("who is with season"), which makes better sense. The context clearly refers to a woman who is able to bear children. Cf §6.4.

⁷⁷ Be Ce Se: *So methunaṃ uppādetvā tam eva putt'assādaṃ nikāmayamāno kuṭumbaṃ [Ee kuṭumbiṃ] ajjhāvasati, na agārasmā anagāriyaṃ pabbajati.* The reading *kuṭumbaṃ*, foll most MSS & Comy (AA 3:310).

Doṇa, since he keeps to the bounds of the brahmins of old and does not transgress them, therefore he is said to be a ‘bounded brahmin.’

(4) The bound-breaking brahmin

6.1 And how, Doṇa, is a brahmin **one with broken bounds** (*sambhinna mariyāda*)?

Here, Doṇa, a brahmin is well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth.

6.2 For forty-eight years, he⁷⁸ lives as a celibate youth, reciting the mantras.

Having lived for forty-eight years as a celibate youth, reciting the mantras, he goes in quest of a teacher’s fees from teaching in keeping with the Dharma, or not in keeping with the Dharma.

6.3 And therein, Doṇa, what is the Dharma?⁷⁹

He does not earn a living by way of farming [as a plowman], nor by trading, nor by cow-herding, nor by bowmanship, nor in the king’s service, nor in the arts, or in any other way, but only by going about for alms, not despising the beggar’s bowl.

6.4 After handing over the teacher’s fees for teaching, he seeks a maiden [a wife] in accordance with the Dharma, or not in keeping with the Dharma, by buying or by selling, or with a brahminee handed over with water.⁸⁰

6.5 The brahmin goes to a kshatriya woman or a vaisya or a shudra; or an outcaste woman or a hunter or a bamboo-worker or a cart-maker or a refuse-clearer.⁸¹

He goes to a woman with child, or to one giving suck, or to a woman with season, or a girl not yet with season.⁸²

6.6 To him, that brahminee is a brahmin’s brahminee for the purpose of lust, or for sport, or for pleasure, or for the sake of offspring.⁸³

6.7 He keeps not to the bounds of the brahmins of old; he transgresses them.

Doṇa, since he keeps not to the bounds of the brahmins of old and transgresses them, therefore he is said to be a ‘bound-breaking brahmin.’

(5) The outcaste brahmin

7.1 And how, Doṇa, is a brahmin **an outcaste brahmin** (*brāhmaṇa caṇḍāla*)?

Here, Doṇa, a brahmin is well born on both the mother’s and the father’s sides for seven generations, with neither reproach nor defect in terms of birth.

7.2 For forty-eight years, [229] he lives as a celibate youth, reciting the mantras.

Having lived for forty-eight years as a celibate youth, reciting the mantras, he goes in quest of a teacher’s fees from teaching in keeping with the Dharma, or not in keeping with the Dharma.

7.3 He earns a living by way of farming [as a plowman], or by trading, or by cow-herding, or by bowmanship, or in the king’s service, or in the arts, or in some other way, or by going about for alms, not despising the beggar’s bowl.

7.4 After handing over the teacher’s fees for teaching, he seeks a maiden [a wife] in keeping with the Dharma, or not in keeping with it, by buying or by selling, or with a brahminee handed over with water.⁸⁴

7.5 The brahmin goes to a kshatriya woman or a vaisya or a shudra; or an outcaste woman or a hunter or a bamboo-worker or a cart-maker or a refuse-clearer.⁸⁵

⁷⁸ Be Ce Ee so, but Se omits.

⁷⁹ Cf §4.5.

⁸⁰ *Brāhmaṇim pi udakāpassatṭham*, so Be Ce Ee, but Se omits *brāhmaṇim pi*.

⁸¹ Cf §4.5.

⁸² *Gabbhinim pi gacchati pāyamānam pi gacchati utunim pi gacchati anutunim pi gacchati*. Cf §4.5.

⁸³ *Tassa sā hoti brāhmaṇī kāmattāpi davatthāpi ratatthāpi pajatthāpi brāhmaṇassa brāhmaṇī hoti*.

⁸⁴ Cf §6.4.

⁸⁵ Cf §4.5.

He goes to a woman with child, or to one giving suck, or to a woman with season, or a girl not yet with season.⁸⁶

7.6 To him, that brahminee is a brahmin's brahminee for the purpose of lust, or for sport, or for pleasure, or for the sake of offspring.⁸⁷

7.7 He earns a living⁸⁸ by all kinds of work.

The brahmins said this to him,

‘Why, sir, do you, declaring yourself a brahmin, earn a living by all kinds of work?’

He says thus:

‘Sirs, just as fire burns what is clean or what is foul, but the fire is not defiled,⁸⁹ even so, sirs, as a brahmin, I earn a living by all kinds of work, but a brahmin is not defiled by that.’

7.8 Doṇa, since he earns a living by all kinds of work, therefore the brahmin is said to be an ‘outcaste brahmin.’

Doṇa goes for refuge

8.1 Even so, Doṇa, those ancient rishis [sages] of the brahmins, mantra makers, mantra preachers, whose these⁹⁰ ancient mantras [verses] and hymns that are uttered and compiled even today—they are sung after, recited after, what is to be chanted is chanted, what is to be repeated is repeated⁹¹—

that is to say, Aṣṭaka, Vāmaka, Vāma,deva, Viśvā,mitra, Jamad-agni, Aṅgi,rasa, Bhāra,dvāja, [230] Vāsiṣṭha, Kaśyapa, and Bhagu⁹²—

they have declared these five kinds of brahmins, that is, the brahma-like, the deva-like, the bounded, the bound-breaker, and the outcaste brahmin as the fifth.

8.2 Which of them, Doṇa, are you?⁹³

“Such being the case, master Gotama, we do not even fulfill the outcaste brahmin!⁹⁴

8.3 Excellent, Master Gotama! Excellent! Master Gotama!

Just as if one were to place upright what had been overturned,

or were to reveal what was hidden,

or were to show the way to one who was lost,

or were to hold up a lamp in the dark so that those with eyes could see forms,

in the same way, in numerous ways, has the Dharma been made clear by the Blessed Gotama.

I go to the Blessed Gotama for refuge, to the Dharma, and to the community of monks. May the Blessed Gotama remember me as a lay follower who has gone for refuge, from this day forth, for life.”

— evaṃ —

⁸⁶ *Gabbhinim pi gacchati pāyamānam pi gacchati utunim pi gacchati anutunim pi gacchati.* Cf §4.5.

⁸⁷ *Tassa sā hoti brāhmaṇī kāmattāpi davatthāpi ratatthāpi pajatthāpi brāhmaṇassa brāhmaṇī hoti.*

⁸⁸ *Se Ee jīvitaṃ;* Be Ce *jīvikam.* The latter is preferred.

⁸⁹ *Seyyathā’pi, bho, aggi sucim pi dahati asucim pi dahati, na ca tena aggi upalippati.* For a similar but more detailed parable, see **Mahā Rāhul’ovāda S** (M 62.13-17/1:423 f) = SD 3.11. Cf Sn 547, 812; J 5:485.

⁹⁰ “And whose are these,” Be *Se yesam idam;* Ce *Ee yesaṃ c’idam.*

⁹¹ *Etarahi brāhmaṇā porāṇaṃ manta, padam gītaṃ pavuttaṃ samīhitaṃ, tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti sajjhāyitaṃ anusajjhāyanti* vācitaṃ anuvācenti.* Be Ce only: *sajjhāyitaṃ anusajjhāyanti.*

⁹² On these seers, see §2.4.

⁹³ Here, the Buddha completes his instruction which begins at §2.4, and so he questions Doṇa.

⁹⁴ *Evaṃ sante mayam, bho gotama, brāhmaṇa, caṇḍālam pi na pūrema.* The Chinese Madhy’āgama version similarly says: 瞿曇！說此最後梵志旃茶羅者，我尚不及，況復餘耶？*Qútán, shuō cǐ zuìhòu fànzhì zhāncháluó zhě, wǒ shàng bùjǐ, kuàng fù yú yē,* “Gautama, speaking of these, I’m not even as good as the outcaste brahmin, not to speak of the rest!” (MĀ 158 = T1.26.681c18-19). See Intro (1.2.2.3).

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