

## Exploring the ancient path in the Buddha's own words – Lesson 1.3.1

### Saṅgārasuttam

Atha kho saṅgāro<sup>1</sup> brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā<sup>2</sup> bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā<sup>3</sup> ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāro brāhmaṇo bhagavantaṃ etadavoca– “kiṃ nu kho, bho<sup>4</sup> gotama, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ”ti? “Micchādīṭṭhi kho, brāhmaṇa,

<sup>1</sup> The brāhmin *Saṅgāro* is mentioned in the *Aṅguttaranikāyo* repeatedly when visiting the Buddha. In another sutta in the *Dasakanipātapāli*, *Jāṇussoṇivaggo*, the Buddha explains the above mentioned ten states of *kaṇhaṃ dhamma* as the hither and further shore “*Kiṃ nu kho, bho gotama, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ*”ti? “*Pāṇātipāto kho, brāhmaṇa, orimaṃ tīraṃ, pāṇātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ kho, brāhmaṇa, orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesumicchācāro orimaṃ tīraṃ, kāmesumicchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisuṇā vācā orimaṃ tīraṃ, pisuṇāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhijjhā orimaṃ tīraṃ, abhijjhā pārimaṃ tīraṃ. Byāpādo orimaṃ tīraṃ, abyāpādo pārimaṃ tīraṃ. Micchādīṭṭhi orimaṃ tīraṃ, sammādīṭṭhi pārimaṃ tīraṃ. Idaṃ kho, brāhmaṇa, orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ*.” This sutta as well as the following ones are added as they offer a good opportunity to practise pronunciation and are fun to recite aloud.

<sup>2</sup> *atha kho yena bhagavā tenupasaṅkami; upasaṅkamitvā*.... Is a fixed phrase, describing the incidents how and where someone approaches and addresses the Bhagavā, indicated by the rel. and dem. pronouns: *yene –tene*: by what—by that. Comm. explains: Where the—*yena*—Bhagavā was, there- *tene*-he approached...

<sup>3</sup> *sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā*—lit.: after the exchange of friendly greetings and the pleasing exchange of remembrance of past experiences, reminiscent tales.

<sup>4</sup> This term: *bho*—friend, my dear- is in general used as an address to equals, friends or inferiors. The Brāhmins, who felt themselves the highest caste used to imply their own superiority by this address. Buddha always refuted the superiority of one caste over the other completely. Whoever may belong to a Khattiyā—a Brāhmaṇā — a Vessā—a Suddā—or a Caṇḍālā cast, whether one was superior or not was decided only by one’s wholesome or unwholesome actions of body, speech and mind. Whoever was to destroy the defilements and become an Arahant from any of these casts was made superior purely by their practice and the supreme virtue of Dhamma: *Taṃ tesam viññū nānujānanti. Taṃ kissa hetu? Imesañhi, vāseṭṭha, catunnaṃ vaṇṇānaṃ yo hoti bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, so nesam aggamakkhāyati dhammeneva, no adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ, diṭṭhe cevadhamme abhisamparāyaṇa.*

See *Dīghanikāyo, Pāthikavaggapāli, Aggaññasuttam*:

.....*Cattārome, vāseṭṭha, vaṇṇā- khattiyā, brāhmaṇā, vessā, suddā. Khattiyopi kho, vāseṭṭha, idhekacco pāṇātipātī hoti adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhī. Iti kho, vāseṭṭha, yeme dhammā akusalā*

orimaṃ tīraṃ, sammādiṭṭhi<sup>5</sup> pārimaṃ tīraṃ; micchāsaṅkappo orimaṃ tīraṃ, sammāsaṅkappo pārimaṃ tīraṃ; micchāvācā orimaṃ tīraṃ, sammāvācā pārimaṃ tīraṃ; micchākammanto orimaṃ tīraṃ, sammākammanto pārimaṃ tīraṃ; micchā-ājīvo orimaṃ tīraṃ, sammā-ājīvo pārimaṃ tīraṃ; micchāvāyāmo orimaṃ tīraṃ, sammāvāyāmo pārimaṃ tīraṃ; micchāsati orimaṃ tīraṃ, sammāsati pārimaṃ tīraṃ; micchāsamādhi orimaṃ tīraṃ, sammāsamādhi pārimaṃ tīraṃ; micchāñāṇaṃ orimaṃ tīraṃ, sammāñāṇaṃ pārimaṃ tīraṃ; micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīraṃ. Idaṃ kho, brāhmaṇa, orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ.

Appakā te manussesu, ye janā pāragāmino;

...pe...

Khīṇāsavā jutimanto , te loke parinibbutā”ti.

### ***Aṅguttaranikāyo, Dasakanipātapāḷi, Paccorohaṇivaggo***

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ekamantaṃ	eka+ m+ antaṃ	one + end, side
etadavoca	eta+ d+ avoca	thus + spoke
kathaṃ	interrog.	what?
miccha		wrong
ājīvo		livelyhood
diṭṭhi		view
kammanto		action
ñāṇaṃ		wisdom
saṅkappo		thought
samādhi		concentration
sati		awareness

*akusalasaṅkhātā sāvajjā sāvajjasāṅkhātā asevitabbā asevitabbasaṅkhātā na-alamariyā na-alamariyasaṅkhātā kaṇhā kaṇhavipākā viññugarahitā, khattiyepi te idhekacce sandissanti. Brāhmaṇopi kho, vāseṭṭha ...pe... vessopi kho, vāseṭṭha ...pe... suddopi kho, vāseṭṭha, idhekacco pānātipātī hoti adinnādāyī kāmesumicchācārī musāvādī piṣuṇa vāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhī. Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā ...pe... kaṇhā kaṇhavipākā viññugarahitā; suddepi te idhekacce sandissanti.*

*“Khattiyopi kho, vāseṭṭha, idhekacco pānātipātā paṭivirato hoti, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto, sammādiṭṭhī. Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasāṅkhātā sevittabbā sevittabbasaṅkhātā alamariyā alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā, khattiyepi te idhekacce sandissanti. Brāhmaṇopi kho, vāseṭṭha ...pe... vessopi kho, vāseṭṭha ...pe... suddopi kho, vāseṭṭha, idhekacco pānātipātā paṭivirato hoti ...pe... anabhijjhālu, abyāpannacitto, sammādiṭṭhī. Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasāṅkhātā sevittabbā sevittabbasaṅkhātā alamariyā alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā; suddepi te idhekacce sandissanti... ..*

Buddha also gives an historical account of the development of these casts in this sutta.

<sup>5</sup> This and the following constituents of the noble eight fold path will be examined in greater detail in later chapters( see 2.3).



vācā		speech
vāyāmo		effort
vimutti		liberation
nisīdi	aor.	sat down
nisinno	pp.	having sat down
orima		the lowest, on this side
pārimaṃ		the further, on the other side
sāraṇīya	adj.	courteous, friendly
saddhīṃ		together with
samma		right
sammodanīyaṃ	sa+m+modanīyaṃ	to be pleasant
sammodi	aor. of sammodati	to rejoice, delight
tenupasaṅkama	tene+ upasaṅkama	there + he approached
upasaṅkamtivā	upasaṅkamat (ger.)	having approached
vītisāretvā	vītisārett (ger.)	having addressed, made pass between