Ud 1.5 — Ud 1:5 Brahmans | Brāhmaṇa Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/Ud/ud1_5.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Ud 1:5 Brahmans (Brāhmaṇa Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapiṇḍika’s monastery. And on that occasion Ven. Sāriputta, Ven. Mahā Moggalāna, Ven. Mahā Kassapa, Ven. Mahā Kaccāna, Ven. Mahā Koṭṭhita, Ven. Mahā Kappina, Ven. Mahā Cunda, Ven. Anuruddha, Ven. Revata, and Ven. Nanda1 went to the Blessed One. The Blessed One saw them coming from afar and, on seeing them, addressed the monks, “Monks, those are brahmans who are coming. Monks, those are brahmans who are coming.”

When this was said, a certain monk who was a brahman by birth said to the Blessed One, “To what extent, lord, is one a brahman? And which are the qualities that make one a brahman?”

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Having banished evil qualities,2

those who go about ever mindful,

awakened, their fetters ended:

They, in the world,

are truly brahmans.

Notes

1. This translation follows the Thai and Burmese versions of this passage. The Sri Lankan version replaces Ven. Nanda in this list with Ven. Ānanda; the PTS version replaces him with Ven. Devadatta and Ven. Ānanda. These latter two readings would appear to be mistaken, as the Buddha in this sutta defines “brahman” as one whose fetters are ended–i.e., an arahant–whereas Ven. Ānanda became an arahant only after the Buddha’s passing; Devadatta, after having caused a split in the Saṅgha toward the end of the Buddha’s life, fell into hell.

2. This line contains a wordplay on the words brāhmaṇa and bāhita (banished)–the same wordplay used in Dhp 388 and Ud 1:4.