

VASALA SUTTA

The Discourse on The Outcastes

(from "The Chapter of the Serpent", Sutta Nipāta)

Evaṃ me sutam,

Ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho, Bhagavā pubbanhasamayam, nivāsetvā pattacīvaramādāya Sāvattiyam piṇḍāya pāvisi. Tena kho pana samayena, Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggahitā. Atha kho, Bhagavā, Sāvattiyam sapadānam piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanam, ten'upasaṅkami.

Thus it has been heard by me:

Once upon a time the Lord was sojourning in Sāvatti at Jeta's Grove in Anāthapiṇḍika park. Then indeed, the Lord, in the forenoon, having dressed and taking his bowl and robe entered Sāvatti for his meals. And at that time, indeed, in the abode of the brāhmaṇa Aggikabhāradvāja fire has been kindled (and) the oblation started. Then indeed the Lord, while walking in Sāvatti for his meals from house to house approached where the abode of the brāhmaṇa Aggikabhāradvāja was.

Addasā kho Aggikabhāradvājo brāhmaṇo Bhagavantam dūrato va āgacchantam. Divāna Bhagavantam etadavoca. "Tatr'eva muṇḍaka, tatr'eva samaṇaka, tatr'eva vasalaka, tiṭṭhāhī"ti. Evaṃ vutte, Bhagavā Aggikabhāradvājam brāhmaṇam etadavoca: "Jānāsi pana tvam brāhmaṇa vasalam vā vasalakaraṇe vā dhamme?" ti. "Na khvāham bho Gotama jānāmi, vasalam vā vasalakaraṇe vā dhamme. Sādhu me bhavam Gotamo tathā dhammam desetu yathāham jāneyyam vasalam vā vasalakaraṇe vā dhamme"ti.

Indeed, the brāhmaṇa Aggikabhāradvāja saw the Lord coming from afar.

Having seen (he) spoke to the Lord thus: "Baldhead, stay there, recluse, (stay) there, outcase, (stay) there."

When it was said thus, the Lord spoke to the brāhmaṇa Aggikabhāradvāja thus: "O brāhmaṇa do you know who an outcaste is or what qualities make an outcaste?"

"I indeed do not know, venerable Gotama, who an outcaste is or the qualities that make an outcaste. It is good that the venerable Gotama preach to me so that I could know who an outcaste is or what qualities make an outcaste."

"Tena hi brāhmaṇa suṇāhi Sādhukam manasikarohi Bhāsissāmī"ti. "Evambho"ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

"Then indeed, O brāhmaṇa listen (and) keep well in mind. I shall say."

"Yes Sir," replied the brāhmaṇa Aggikabhāradvāja to the Lord. The Lord spoke thus:



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- 1. Kodhano upanāhī ca
Pāpamakkhī ca yo naro
Vipannadiṭṭhi māyāvi
Taṃ jaññā vasalo iti**

Angry and hostile, evil and hypocritical in nature, if a man is failing in (right) vision, deceitful – know him as an outcaste.

- 2. Ekajaṃ vā dvijaṃ vāpi
Yodha pāṇāni hiṃsati
Yassa pāṇe dayā natthi
Taṃ jaññā vasalo iti**

Once born or twice born, here, living beings, (if) one hurts, in whom there is no love for living beings – know him as an outcaste.

- 3. Yo hanti parirundhati
Gāmāni nigamāni ca
Niggāhako samaññāto
Taṃ jaññā vasalo iti**

He who destroys and besieges villages and suburbs, is known as an agitator – know him as an outcaste.

- 4. Gāme vā yadi vāraññe
Yaṃ paresaṃ mamāyitaṃ
Theyyā adinnaṃ ādiyati
Taṃ jaññā vasalo iti**

In the village or in the jungle, whatever belongs to others, through theft (one) takes what is not given – know him as an outcaste.

- 5. Yo have iṇa mādāya
Cujjamāno palāyati
Na hi te iṇamatthiti
Taṃ jaññā vasalo iti**

Who indeed, taking a loan, being blamed runs away, saying, "There is no loan (due) to you" know him as an outcaste.



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- 6. Yo ve kiñcikkhakamyatā
Panthasmim vajataṃ janaṃ
Hantvā kiñcikkhamādeti
Taṃ jaññā vasalo iti**

He indeed, desirous of taking something (by force) on the road frequented by people, having killed (people) takes whatever – know him as an outcaste.

- 7. Yo attahetu parahetu
Dhanahetu ca yo naro
Sakkhīpuṭṭho musā brūti
Taṃ jaññā vasalo iti**

Who, for one's gain or the gain of others or for the acquisition of wealth, that man, when called to bear witness speaks untruth – know him as an outcaste.

- 8. Yo ñātinam sakhānam vā
Dāresu patidissati
Sahasā sampiyena vā
Taṃ jaññā vasalo iti**

Who, either of relatives or of friends, among wives is seen (i.e. commits adultery), either by force or by agreement of each other – know him as an outcaste.

- 9. Yo mātaraṃ vā pītaraṃ vā
Jiṇṇakaṃ gatayobbanam
Pahu santo na bharati
Taṃ jaññā vasalo iti**

Who, mother or father, old, youth-gone, having much (wealth) does not maintain – know him as an outcaste.

- 10. Yo mātaraṃ vā pītaraṃ vā
Bhātaraṃ bhaginiṃ sasum
Hanti roseti vācāya
Taṃ jaññā vasalo iti**

Who, mother or father, brother, sister, (mother or father)-in-law, afflicts (or) scolds by word (of mouth) – know him as an outcaste.



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11. Yo atthaṃ pucchito santo

Anattha manusāsati

Paṭicchannena manteti

Taṃ jaññā vasalo iti

Who, when questioned about (moral) good, advises on what is harmful, gives obscure advice – know him as an outcaste.

12. Yo katvā pāpakaṃ kammaṃ

Mā maṃ jaññāti icchati

Yo paṭicchannakammanto

Taṃ jaññā vasalo iti

Who, having done an evil deed desires 'Let me be not known', who is of concealed action – know him as an outcaste.

13. Yo ve parakulaṃ gantvā

Bhutvāna sucībhōjanaṃ

Āgataṃ na paṭipūjeti

Taṃ jaññā vasalo iti

Who, having gone to another's house and eaten clean food, does not return the favour to his host – know him as an outcaste.

14. Yo brāhmaṇaṃ vā samaṇaṃ vā

Aññaṃ vāpi vaṇibbakaṃ

Musāvādena vañceti

Taṃ jaññā vasalo iti

Who, a brahmana or a recluse, or any other wayfarer, deceives with falsehood – know him as an outcaste.

15. Yo brāhmaṇaṃ vā samaṇaṃ vā

Bhatakāle upaṭṭhite

Roseti vācā na ca deti

Taṃ jaññā vasalo iti

Who, a brahmana or a recluse when mealtime is at hand, scolds in (bad) language and does not give (food) – know him as an outcaste.



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**16. Asataṃ yodha pabrūti
Mohena paḷiguṇṭito
Kiñcikkhaṃ nijigimsāno
Taṃ jaññā vasalo iti**

Who, speaks what is not genuine, encircled with infatuation, covets (even) a small thing – know him as an outcaste.

**17. Yo cattānaṃ Samukkaṃse
Paraṃ ca mavajānati
Nihīno sena mānena
Taṃ jaññā vasalo iti**

Who praises his own self, despises others, and degraded because of his pride – know him as an outcaste.

**18. Rosako kadariyo ca
Pāpiccho maccharī saṭho
Ahiriko anottāpi
Taṃ jaññā vasalo iti**

Angry and stingy, desirous of evil, avaricious, crafty, shameless, unscrupulous – know him as an outcaste.

**19. Yo Buddhaṃ paribhāsati
Atha vā tassa sāvakaṃ
Paribbājaṃ gahaṭṭhaṃ vā
Taṃ jaññā vasalo iti**

Who reviles the Buddha or else his disciple, a wanderer or a householder – know him as an outcaste.

**20. Yo ve anarahā santo
Arahaṃ paṭijānati
Coro sabrahmake loke
Esa kho vasalādhamo
Ete kho vasalā vuttā
Mayā vo ye pakāsītā**

Who indeed, without being a worthy one (i.e. an Arahant) professes to be a Worthy One, he is the thief in the world including the brahmas, he indeed, is the worst of outcastes. These indeed have been spoken as outcastes; By me have they been declared to you.



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**21. Na jaccā vasalo hoti
Na jaccā hoti brāhmaṇo
Kammanā vasalo hoti
Kammanā hoti brāhmaṇo**

By birth is one not an outcaste, by birth is one not a brahmana, by action is one an outcaste, by action is one a brahmana.

**22. Tadaminā pi vijānātha
Yathā medaṃ nidassanaṃ
Caṇḍālaputto Sopāko
Mātaṅgo iti vissuto**

Know that by this, just as this example (is given) by me – Sopaka the son of an outcaste was well known as Matanga.

**23. So yasaṃ paramaṃ patto
Mātaṅgo yaṃ sudullabhaṃ
Āgañchumaṃ tassupaṭṭānaṃ
Khattiyā brāhmaṇā bahū**

He reached the highest fame, this Matanga, (that fame) which was very rare. Came to him, for attention, the Khattiyas (i.e. royalty) and brahmanas many.

**24. So devayāna māruyha
Virajaṃ so mahāpathaṃ
Kāmarāgaṃ virājetvā
Brahmalokūpago ahu**

He, ascending the divine chariot, He, (ascending that) which is free from passion, the great path, giving up desire and passion, went to the world of the brahmas.

**25. Na naṃ jāti nivāresi
Brahmalokūpapattiyā
Ajjhāyaka kule jātā
Brāhmaṇā mantabandhuno**



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**26. Te ca pāpesu kammesu
Abhiṇha mupadissare
Diṭṭheva dhamme gārayhā
Samparāye ca duggatiṃ
Na te jāti nivāreti
Duggaccā garahāya vā**

Although born into a family of scholars (of the brahmanic texts) Brahmanas, the relatives of mantras (i.e. incantations), they, in evil action, are constantly seen. In this world itself (as) blameworthy; beyond this world (they attain) a suffering state. Birth does not hinder them from going to a suffering state or blame.

**27. Na jaccā vasalo hoti
Na jaccā hoti brāhmaṇo
Kammanā vasalo hoti
Kammanā hoti brāhmaṇo**

By birth is one not an outcaste, by birth is one not a brahmana, by action is one an outcaste, by action is one a brahmana.

Evaṃ vutte Aggikabhāradvājo brāhmaṇo Bhagavantaṃ etadavoca: “Abhikkantaṃ bho Gotama, Abhikkantaṃ bho Gotama, Seyyathāpi bho Gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, Cakkhumanto rūpāni dakkhiṇṭīti, Evamevaṃ bhotā Gotamena anekapariyāyena, dhammo pakāsito, Esāhaṃ bhavantaṃ Gotamaṃ Saraṇaṃ gacchāmi, Dhammaṅca Bhikkhusaṅghaṅca, upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ Saraṇaṃ gatanti.

When it was said thus the brāhmaṇa Aggikabhāradvāja spoke to the Lord thus: “Excellent, O Venerable Gotama, Excellent O Venerable Gotama. Just as O Venerable Gotama, just as a (vessel) turned upside down is turned up, or what is closed is made to open, or just as showing the way to one who has lost his way, or as one who holds an oil lamp in the dark with the thought, ‘Let those who have eyes see forms,’ in similar manner, by the Venerable Gotama, in various ways, the Dhamma has been declared. That I, take refuge in the Venerable Gotama, the Dhamma and the multitude of monks. May the Venerable Gotama accept me (i.e. admit) as a lay devotee who has taken refuge from today til the end of my life.

**Etena sacca vajjena sotthi te (me) hotu sabbadā!
Etena sacca vajjena sabba rogo vinassatu!
Etena sacca vajjena hotu te (me) jayamangalaṃ!**



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By the firm determination of this truth, may you (I) be well!

By the firm determination of this truth, may you (I) be healthy!

By the firm determination of this truth, may joyous victory be yours (mine)!