

VASALA SUTTA

The Discourse on The Outcastes
(Sutta Nipāta)

Evaṃ me sutam,

Ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho, Bhagavā pubbanhasamayaṃ, nivāsetvā pattacīvaramādāya Sāvattiyam piṇḍāya pāvisi. Tena kho pana samayena, Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggaḥitā. Atha kho, Bhagavā, Sāvattiyam sapadānaṃ piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanaṃ, 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. Disvāna Bhagavantam etadavoca. “Tatr’eva muṇḍaka, tatr’eva samaṇaka, tatr’eva vasalaka, tiṭṭhāhi”ti. Evaṃ vutte, Bhagavā Aggikabhāradvājāṃ brāhmaṇaṃ etadavoca: “Jānāsi pana tvam brāhmaṇa vasalam vā vasalakaraṇe vā dhamme?” ti. “Na khvāhaṃ bho Gotama jānāmi, vasalam vā vasalakaraṇe vā dhamme. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu yathāhaṃ jāneyyaṃ 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 Sādhukaṃ manasikarohi Bhāsissāmi”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:

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

Having anger and grumbling, evil and hypocritical 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.

6. **Yo ve kiñcikkhakamyatā
Panthasmiṃ 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
Sakkhīputṭho 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 ñātināṃ sakhānaṃ 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 gatayobbanāṃ
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 sasūṃ
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.

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 concealed counsel – 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
Bhūtvāna sucībhōjanaṃ
Āgataṃ na paṭipūjeti
Taṃ jaññā vasalo iti**

Who, having gone to another's house and eaten clean food, does not look after him when he comes (to his house) – 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
Rōseti 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.

- 16. Asataṃ yodha pabrūti
Mohena paḷiguṇṭṭito
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 mavaajānati
Nihīno sena mānena
Taṃ jaññā vasalo iti**

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

- 18. Rosako kadariyo ca
Pāpiccho maccharī saṭṭho**

**Ahiriko anottāpi
Taṃ jaññā vasalo iti**

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

**19. Yo Buddhamaṃ paribhāsati
Atha vā tassa sāvakamaṃ
Paribbājamaṃ gahaṭṭhamaṃ 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 vasalādhama
Ete kho vasalā vuttā
Mayā vo ye pakāsita**

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.

**21. Na jaccā vasalo hoti
Na jaccā hoti brāhmaṇo
Kammaṇā vasalo hoti
Kammaṇā 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 medamaṃ 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 tassupaṭṭhānaṃ
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 mārūya
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 jāta
Brāhmaṇā mantabandhuno**

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

Birth did not hinder the birth in the brahma world. Born in the 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.

Evam vutte Aggikabhāradvājo brāhmano Bhagavantaṃ etadavoca: “Abhikkantaṃ bho Gotama, Abhikkantaṃ bho Gotama, Seyyathāpi bho Gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, Cakkhumanto rūpāni dakkhiṇṭīti, Evamevaṃ bhotā Gotamena anekapariyāyena, dhammo pakāsito, Esāhaṃ bhavantaṃ Gotamaṃ Saraṇaṃ gacchāmi, Dhammaṇca Bhikkhusaṅghaṇca, upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ 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) jayamangalam!

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)!