

KASIBHĀRADVĀJA SUTTA

The Discourse on Kasibhāradvāja
(Sutta Nipāta)

Evaṃ me sutam,

Ekaṃ samayaṃ Bhagavā Magadhesu viharati Dakkhiṇāgirismiṃ Ekanālāyaṃ brāhmaṇagāme. Tena kho pana samayena, Kasibhāradvājassa brāhmaṇassa pañcamattāni naṅgalasatāni payuttāni honti vappakāle. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena Kasibhāradvājassa brāhmaṇassa kammanto tenupasaṅkami. Tena kho pana samayena Kasibhāradvājassa brāhmaṇassa parivesanā vattati.

Thus it has been heard by me:

Once upon a time the Lord was sojourning in Magadha at the Dakkhiṇāgiri (monastery) in the Brāhmaṇa village Ekanālā. And at that time, indeed, about five hundred ploughs of the brahmana Kasibhāradvāja were engaged during sowing time. Then indeed, the Lord, in the forenoon, dressing himself and taking his bowl and robe approached where the work (site) of the brahmana Kasibhāradvāja was. And at that time, indeed, the distribution of food by the brahmana Kasibhāradvāja was being carried on.

Atha kho Bhagavā yena parivesanā tenupasaṅkami, Upasaṅkamitvā ekamantaṃ aṭṭhāsi. Addasā kho Kasibhāradvājo brāhmaṇo Bhagavantam piṇḍāya ṭhitam, disvāna Bhagavantam etadavoca: “Ahaṃ kho samaṇa kasāmi ca vapāmi ca kasitvā ca vāpitvā ca bhuñjāmi, tvampi Samaṇa kasassu ca vapassu ca kasitvā ca vāpitvā ca bhuñjassū” ti. “Ahampi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vāpitvā ca bhuñjāmi” ti. “Na kho pana mayaṃ passāma bhoto Gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā pācanaṃ vā balivaddevā,” Atha ca pana bhavaṃ Gotamo evamāha: “Ahampi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vāpitvā ca bhuñjāmi” ti. Atha kho Kasibhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsi.

Then indeed, the Lord approached where the distribution of food was. Having approached he stood on a side. The brahmana Kasibhāradvāja saw the Lord standing for alms. Having seen he spoke thus to the Lord: “Indeed, O recluse, I plough and sow. Having ploughed and sown I eat. You O recluse, also plough and sow. Having ploughed and sown eat.” (The Lord said:) “O brahmana, I indeed also plough and sow. Having ploughed and sown I eat.” (Then the brahmana Kasibhāradvāja said:) “We indeed do not see either a yoke or a plough or a ploughshare or a goat or bulls belonging to the honourable Gotama.” Then further the venerable Gotama said thus: “I also indeed, O brahmana, plough and sow. Having ploughed and sown I eat.” Then indeed, the brahmin Kasibhāradvāja spoke to the Lord in a stanza:

1. **Kassako paṭijānāsi,
Na ca passāma te kasiṃ,
Kasiṃ no pucchito brūhi,
Yathā jānemu te kasiṃ.**

You acknowledge you are a plougher, but we do not see your ploughing. (You) have been questioned by us (regarding your) ploughing. Speak (about your) ploughing so that we shall know.

2. **Saddhā bijaṃ tapo vuṭṭhi,
Paññā me yuganaṅgalaṃ,
Hiri īsā mano yottaṃ,
Sati me phālapācanaṃ.**

(The Lord said:)

Faith is the seed, mental devotion the rain, wisdom my yoke and plough, shame (for sin) the ploughpole, mind the yoke-tie, mindfulness the ploughshare and goad.

3. **Kāyagutto vacīgutto,
Āhāre udare yato,
Saccaṃ karomi niddānaṃ,
Soraccaṃ me pamocanaṃ.**

(My) body is guarded, words guarded, in food (I am) controlled according to (the capacity of) the stomach, I make truth (my) mower, restraint my emancipation.

4. **Viriyaṃ me dhuradhorayaṃ,
Yogakkhemādhivāhanaṃ,
Gacchati anivattantaṃ,
Yattha gantvā na socati.**

That effort of mine able to be yoked by the yoke, (or Effort, my yoked ox) the carrier to the peace from bondage, [or peace from bondage the carrier (of corn)] goes without a halt, to where one goes and does not lament.

5. **Evamesā kasī kaṭṭhā,
Sā hoti amatapphalā,
Etaṃ kasiṃ kasitvāna,
Sabbadukkā pamuccatī” ti.**

Thus the ploughing has been ploughed by me; That (ploughing) brings the fruits of immortality. Having ploughed this ploughing, One is released from all suffering.

Atha kho Kasībhāradvājo brāhmaṇo Mahatiyā kaṃsapātiyā pāyāsaṃ Vaḍḍhetvā Bhagavato upanāmesi, “Bhuñjatu bhavaṃ Gotamo pāyāsaṃ Kassako bhavaṃ yaṃ hi bhavaṃ Gotamo amataphalaṃ kasiṃ kasatī” ti.

Then indeed, the brahmana Kasībhāradvāja having arranged milk rice in a large golden bowl offered to the Lord (saying): “May the respectable Gotama partake of the milk rice, the respectable plougher, the respectable Gotama who ploughs the ploughing which produces immortal fruit.”

6. **Gāthābhigītaṃ me abhojaneyyaṃ,
Sampassataṃ brāhmaṇa nesa dhammo,
Gāthābhigītaṃ panudanti Buddhā,
Dhamme satī brāhmaṇa vuttiressā.**

(The Lord spoke:)

That which is gained by chanting verses should not be eaten by me; O brahmana, such is not the nature of those who see clearly. The Buddhas fully dispel which is gained by chanting. When there is good conduct, O brahmana, this is the (right) livelihood.

7. **Aññena ca kevalinaṃ mahesiṃ,
Khīṇāsavaṃ kukkucca vūpasantaṃ,
Annena pānena upaṭṭhahassu,
Khettaṃ hi taṃ puñña pekhasa hotī’ ti.**

Another great sage who is fully accomplished, intoxicants-destroyed, worry calmed, attend with food and drink; That is a field for one who expects merit.”

“Atha kassa cāhaṃ bho Gotama imaṃ pāyasaṃ dammī” ti. “Nakhvāhaṃ, taṃ brāhmaṇa passāmi sadevake loke, samārake, sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa so pāyāso bhutto sammā pariṇāmaṃ gaccheyya aññatra Tathāgatassa vā, Tathāgata sāvakassa vā, tena hi tvaṃ brāhmaṇa taṃ pāyasaṃ appaharite vā chaḍḍehi appāṇake vā udaye opilāpehi” ti. Atha kho Kasībhāradvāja brāhmaṇo taṃ pāyasaṃ appāṇake udaye opilāpesi.

(Then the brahmana Kasībhāradvāja spoke:) “Then to whom shall I, respectable Gotama, give this milk rice?” (The Lord answered:) “Indeed, O brahmana I do not see in the world together with the devas, together with the maras, together with the brahmas, among beings together with the recluses and brahmanas with its devas and human beings, anybody who has eaten this milk-rice could well digest (it) except the Wayfarer or a disciple of the Wayfarer. Therefore, indeed you, O brahmana, drop that milk rice in a waste spot with no green (grass) or in water without living beings.” Then indeed the brahmana Kasībhāradvāja dropped that milk rice into water without living beings.

Atha kho so pāyāso udaye pakkhitto, ciccīṭāyati, cīṭīcīṭāyati, sandhūpāyati, sampadhūpāyati. Seyyathāpi nāma phālo divasasantatto udaye pakkhitto, ciccīṭāyati, cīṭīcīṭāyati, sandhūpāyati, sampadhūpāyati, evameva so pāyāso udaye pakkhitto, ciccīṭāyati, cīṭīcīṭāyati, sandhūpāyati, sampadhūpāyati.

Then indeed, that milk rice when inserted into the water began to sizzle, fizz, cause thick smoke, (and) sent forth thick smoke. Just as a ploughshare heated during the day, inserted into the water, begins to sizzle, fizz, cause thick smoke, (and) send forth thick smoke, in similar manner that milk rice when inserted into the water began to sizzle, fizz, cause thick smoke, (and) sent forth thick smoke.

Atha kho Kasībhāradvājo brahmaṇo saṃviggo, lomahaṭṭhajāto, yena Bhagavā tenupasaṅkami, Upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā, Bhagavantam etadavoca: “Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, Seyyathāpi bho Gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mulhassa vā maggaṃ ācikkheyya, andhakare vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhintī” ti, evamevaṃ Bhotā Gotamena anekapariyāyena dhammo pakāsito, esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi

Dhammañca Bhikkhusaṅghañca, Labheyyāmahaṃ bhoto Gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan” ti.

Then indeed, the brahmana Kasībhāradvāja, agitated, with hairs of the body standing on end, approached where the Lord was. Having approached, falling down with his head at the feet of the Lord, spoke thus to the Lord: “It is extremely wonderful, O respectable Gotama, it is extremely wonderful, O respectable Gotama. Just as, O respectable Gotama, an overturned (vessel) is turned up or what is closed is opened or (just as) one would show the road to one who has lost his way or (just as) one would hold an oil lamp in the dark (wishing) ‘May those who have eyes see forms,’ in similar manner the Dhamma has been declared by the respectable Gotama in many ways, (and) that I take refuge in the respectable Gotama and the Dhamma and the multitude of monks. May I receive the ordination in the presence of the respectable Gotama, may I receive the higher ordination.”

Alattha kho Kasībhāradvājo brāhmaṇo, Bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho panāyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, “Khīnā jāti vūsi taṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyati abbhaññāsi. Aññataro ca kho panāyasmā Bhāradvājo Arahattaṃ ahoṣi ti.”

The brahmana Kasībhāradvāja indeed did received the ordination in the presence of the Lord, he did received the higher ordination. Indeed not long after the higher ordination the venerable Bhāradvāja, living by himself, secluded, diligent, zealous; of resolute will, before long, in this very life, himself, having realized through insight, that state which has the holy life as its goal, which is unsurpassed for the purpose of which young men of good families rightly leave the home and get ordained in homelessness, attained (the same) and lived. He was

aware that birth extinguished, the holy life has been lived, duty has been done, there is nothing beyond this state of becoming. Indeed the venerable Bhāradvāja became one of the arahants.

Etena sacca vajjena sotthi te (me) hotu sabbadā!

Etena sacca vajjena sabba rogo vinassatu!

Etena sacca vajjena hotu te (me) jayamangalaṃ!

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)!