

## Vatthūpama Sutta

### The Discourse on the Parable of the Cloth

[We are purified internally by the mind]

(Majjhima Nikāya 7/1:36-40)

Translated by Piya Tan ©2003

#### 1 The Sutta and its title

**1.1 THE SUTTA TITLE.** The **Vatthūpama Sutta** (M 7) records the brahmin Sundarika Bhāra,dvāja’s meeting with the Buddha at Jeta,vana. This discourse has two main parts: in the first, the Buddha instructs on the nature of self-purity, and in the second, he addresses Sundarika Bhāra,dvāja on the latter’s view on external purification. Evidently, Sundarika is present (“sitting not far from the Blessed One”) throughout the whole discourse addressed to the monks, and when he questions the Buddha in the second half of the discourse, the Buddha answers him.

The second half of the Vatthūpama Sutta is about the Buddha’s teaching Sundarika Bhāra,dvāja and his awakening as an arhat. Sundarika presents us with an identity problem because the Sutta Nipāta, too, has a description of his awakening as an arhat, that is, in **the (Pūraḷāsa) Sundarika Bhāra,dvāja Sutta** (Sn 3.4/-79 f, 86).<sup>1</sup> It is likely, however, that the two discourses are about two different Bhāra,dvājas, so that their accounts are separately recorded by the Khuddaka Reciters (or those who compiled the Sutta Nipāta) and by the Majjhima Reciters.

It is possible that the “Sundarika Bhāradvāja” of **the Vatthūpama Sutta**—we shall call him Sundarika I—is a different person from his namesake, Sundarika II of the Sutta Nipāta. Sundarika I (Vatthūpama Sutta) is given his epithet on account of his habit of “washing away evil deeds” in the river Sundarikā.<sup>2</sup> Sundarika II, on the other hand, is so called because of his habitually offering sacrifices by the river Sundarikā.<sup>3</sup> It is of course possible that they are the one and same Bhāra,dvāja who have performed both the rituals. In either case, the import of those teachings remains the same.

**1.2 THE SUTTA SUMMARY.** The Vatthūpama Sutta has two connected parts: the parable of the cloth [§§1-18] and the conversion of Sundarika Bhāra,dvāja [§§19-22]. It opens with the Buddha giving a parable of a cloth to be dyed. A cloth that is stained or soiled would not be well dyed [§2]. Similarly, when the mind has certain imperfections [§3], they need to be abandoned [§4], so that we can mentally progress [§5a].

When all these mental imperfections are removed, we gain wise faith in the Three Jewels [5b-7]. Practising the recollections of the Three Jewels, which are inspiring meditations, we are inspired with spiritual joy (*veda*), which leads to gladness, to zest, to tranquility, happiness and then to concentration [§§8-11]. This is like a clean cloth that properly takes dye [§12].

The Buddha speaks on the cultivation of the four divine abodes [§13-16]. The idea here evidently is to reach some level of dhyana. The still and clear mind then can easily regard all formations as impermanent, suffering and not self, so that in due course, arhathood is attained [§§17-18]. The first part of the discourse ends here.

The reason for the Buddha’s instruction on the divine abodes becomes obvious when we meet with the brahmin Sundarika Bhāra,dvāja, who is a believer in ritual purity [§19]. In response to Sundarika’s comments, the Buddha utters five beautiful verses on inner purity [§§21]. Sundarika is convinced [§21], joins the order and in due course becomes an arhat [§22].

#### 2 Parables

**2.1 TYPES OF PARABLES.** The title Vatthūpama Sutta translates as “the discourse on the parable on the cloth.” It is a parable-centred discourses, like many others. Parables and similes (a comparison or very suc-

<sup>1</sup> Comy calls it **Pūraḷāsa S** (SnA 400).

<sup>2</sup> MA 1:177.

<sup>3</sup> SnA 401; S 1:167 & Comy.

cinctly stated parable) are very common and important in the Buddha's teachings. They not only add colour and interest to the teaching, but actually elucidate it.

Unlike in Jainism, where a parable or comparison (*upama*) is considered a separate source of knowledge, the Buddhist texts only regard it as an aid to understanding.<sup>4</sup> The early Pāli discourses often says "I have made up this parable [simile] for the sake of instructing" (*upamā kho me ayam, ...katā atthassa viññāpanāya*),<sup>5</sup> or that "here, some wise people understand the meaning of what is said through a simile" (*upamāyam m' idh' ekacce [or p' idh' ekacce] viññū purisā bhāsītassa attham ājānanti*),<sup>6</sup> in either case, followed by its explanation.

The Commentary to the Vatthūpama Sutta opens by stating that there are two kinds of parables, namely,

(1) those based on individual disposition (*puggal' ajjhāsaya*), and

(2) those that embellish the teaching (*desanā, vilāsa*).<sup>7</sup>

(MA 1:166; SA 2:306, 4:141; AA 4:118, 140; SA 2:306, 3:133; DhsA 179, 225; VbhA 37)

The Commentaries do not give any specific discourses as examples, because this duad describes the ways in which the Buddha teaches. Very often, the Buddha either teaches in response to the special needs of an individual (*puggal' ajjhāsaya*),<sup>8</sup> such as Yasa,<sup>9</sup> Aṅgulimāla,<sup>10</sup> Vakkali,<sup>11</sup> the youth Sigāla,<sup>12</sup> and we can also include the group of five monks.<sup>13</sup>

Otherwise, the Buddha would teach *unprompted*, either addressing some matter that has arisen,<sup>14</sup> inspired by a special event,<sup>15</sup> reflecting on some doctrinal or disciplinary point,<sup>16</sup> giving an "object" lesson (using a parable or simile),<sup>17</sup> relating to a commonly known process or activity,<sup>18</sup> or telling a story,<sup>19</sup> that is, by way of embellishing a teaching (*desanā, vilāsa*)<sup>20</sup>

<sup>4</sup> Buddhism regard only sensory perception (normal and paranormal) (Skt *pratyakṣa*) and inference (based on perception) (*anumāna*) as valid sources of knowledge. See: **Jayatilleke** 1963: 167, 424, 431; **P Harvey**, "The approach to knowledge and truth in the Theravāda record of the discourses of the Buddha," in Edelglass & Garfield (eds) 2009: 171-185; **R Hayes**, "Sensation, inference, and language: Dignāga's *Pramāṇasamuccaya*," in Edelglass & Garfield (eds) 2009: 103-170.

<sup>5</sup> **M 19.26/1:118**, **25.7/1:155**, **105.27/2:260**, **146.12/3:275**, **21/3:277**; **S 3.83/3:108 f**, **35.238/4:174 f**, **194**, **47.20-5/1:170**; It **4.1.10/114**; cf ThaA 3:36; J 1:394.

<sup>6</sup> **D 23.9/2:324**, **13/2:330**, **17/2:334**, **19/2:337**, **21/2:339**, **23/2:342**, **25/347**, **27/2:348**, **29/2:349**; **M 24.14/1:148**, **43.22/1:295**, **56.26/1:384**, **76.52/1:523**, (cf **M 99.24/2:207**), **127.16/3:151**; **S 12.67/2:114**, **41.1/4:282**; **A 8.8.6/4:163**, **10.95.4/5:194**; **Soṇaka J**: "Listen, Arindama, I will give you a parable. Some wise men here understand me by means of a parable" (*upamāṃ te karissāmi | taṃ suṇohi arindama | upamāya m' idh' ekacce | attham jānanti paṇḍitā* (J 529.24/5:255\*).

<sup>7</sup> Cf another division of teaching: for embellishing the teaching (*desanā, vilāsa*) and the accumulating of merit (*puññ' ussaya*) (AA 1:110; BA 17; NmA 1:183; NcA 68; PmA 1:212).

<sup>8</sup> DA 3:804; MA 1:158, 5:25; SA 2:262, 3:2, 6, 127, 133; A 5:50; PmA 1:194; DhsA 179, 227, 230, 237, 274; VbhA 120, 123.

<sup>9</sup> See Mv 1.7.1-14 = V 1:15-18; **The Great Commission** = SD 11.2.

<sup>10</sup> See **Aṅgulimāla S** (M 86/2:97-105) = SD 5.11.

<sup>11</sup> See **Vakkali S** (S 22.87/3:119-124) = SD 8.8.

<sup>12</sup> See **Sigāl'ovāda S** (D 31/3:180-193.) = SD 4.1.

<sup>13</sup> See **Dhamma.cakka-p, pavattana S** (S 56.11/5:420-424) = SD 1.1.

<sup>14</sup> Eg **Aputtaka S 1** (S 3.19/1:89-91) = SD 22.4.

<sup>15</sup> Eg **Dāru-k, khandha S 1** (S 35.24/4:179-181 = SD 28.5); **Phena, piṇḍa S** (S 22.95/3:140-143) = SD 17.12.

<sup>16</sup> Eg **Asīvisōpama S** (S 35.238/4:172-175) = SD 28.1, on the 4 elements & 5 aggregates; **Cha, pāṇā S** (S 35.-247/4:198-201) = SD 19.15, on mindfulness; **Khaluṅka S** (A 8.14/4:190-195) = SD 7.9, on a matter of discipline.

<sup>17</sup> Eg **Amba, laṭṭhika Rāhul'ovāda S** (M 61/1:414-420) = SD 3.10.

<sup>18</sup> Eg **Paṃsu, dhovaka S** (A 3.100a/1:253-256) = SD 19.11; **Udakūpama S** (A 7.15/4:11-13) = SD 28.6.

<sup>19</sup> Eg **Velāma S** (A 9.20/4:392-396) = SD 16.6; **Āṇi S** (S 20.7/2:266 f) = SD 11.13.

<sup>20</sup> DA 1:67; MA 1:51, 166, 2:110; AA 1:28, 72, 4:78, 83, 5:25; KhpA 79, 85; UA 59, 132, 333; ItA 1:56, 120, 2:192; ThaA 1:36, 194, 2:2; VbhA 132; DhsA 185; VbhA 37; VA 1:132, 136.

**2.2 THE PARABLE OF THE CLOTH.** The “parable of the cloth “ (*vatthūpama*, that is, *vattha* + *upama*) takes centre-stage in the first half of the Vatthūpama Sutta. The Buddha says that, even as a soiled piece of cloth takes dyes badly, so in an impure mind, there is no real joy. He then lists the impurities of the mind and shows how they can be removed.

Sundarika Bhāradvāja, who is sitting nearby, invites the Buddha to wash in the Bāhukā, commonly considered holy. The Buddha then gives a list of places whose waters are considered holy, and declares that the real cleansing is the cleansing of the heart, that is, “To love all that lives, speak truth, slay not nor steal, no niggard be but dwell in faith.”

The topic of discussion there is spiritual purification. Sundarika asks the Buddha if he (the Buddha) has, for the benefit of auspicious purification, washed himself in the holy river Bāhukā before. The Buddha explains that rivers do not wash away one’s evil deeds, and famously declares

For the pure, it is always a holy day!  
For the pure, it is always a precept day!  
The pure, whose deeds are pure,  
always fully succeeds in his vow.

Wash right here, brahmin!  
Towards all being give safety.  
If you speak no falsehood,  
if you harm no life,

If you do not take the not-given,  
Faithful, free from selfishness—  
What need is there to go to Gayā?  
Any well is Gayā to you!

(M 7.20/1:39; DA 1:139)

The Buddha exhorts the brahmin to “wash right here,” that is, the purity of our deeds (*suci,kamma*).<sup>21</sup> Sundarika is converted, joins the order, and becomes an arhat.

### 3 Sutta delivery

**3.1 THE 4 WAYS OF SUTTA DELIVERIES.** The Commentaries generally refer to the Vatthūpama Sutta as **the Vattha Sutta** (DA 1:50; MA 1:15, 3:37; AA 1:19; BA 64). However, it should be noted, too, that there is a separate Saṃyutta discourse called Vattha Sutta (S 46.4.5:70-72) which deals with the seven awakening factors. The Buddha gives the Vatthūpama Sutta, based on a parable of the cloth, for the sake of embellishing his teaching [2.1].

All the major Commentaries speak of the four ways of discourse (or sutta delivery) (*sutta nikkhepa*), that is,

- (1) according to self-disposition (*att’ajjhāsaya*), that is, on the Buddha or teacher’s own initiative;
- (2) according to the other-disposition (*par’ajjhāsaya*), that is, in response to the listener or audience;
- (3) in response to a question (*pucchā,vasika*), that is, in answer to a question; and
- (4) on account of a matter arisen (*aṭṭh’uppattika*), that is, in response to an event.<sup>22</sup>

**3.1.1 Suttas based on self-disposition (*att’ajjhāsaya*).** The Buddha has not only realized the Dharma (nature of true reality) in its totality, but also has the acumen through mind-reading to be able to know his audience’s mental state and spiritual disposition. The Buddha is often said to have “the diverse dis-

<sup>21</sup> id; cf Dh 24; MA 1:179, where the phrase refers to the Buddha’s Teaching.

<sup>22</sup> DA 1:50; MA 1:15 f; SA 2:3, 11; AA 1:19; UA 29-31; ItA 1:34-36, 37; BA 13, 30, 64.

inctions in faculties” of an individual.<sup>23</sup> As such, he is able to give just the right teaching or meditation instruction to a person.

The term *att’ajjhāsaya*, however, refers to the Buddha’s own inclination in giving a teaching, especially in the selection of the teaching that is given. The Dīgha Commentary says that this includes “discourses that “convey right striving”<sup>24</sup> or “discourses conveying the path of spiritual power, the spiritual faculties, the powers, the awakening-factors, and the path-factors.”<sup>25</sup> Such self-disposed discourses include the following:<sup>26</sup>

• Ākaṅkheyya Sutta	M 6/1:33-36	the importance of moral virtue;
• Vattha [ie Vatthūpama] Sutta	M 7/1:36-40	spiritual is self-effort here and now;
• Mahā Satipaṭṭhāna Sutta	D 22/2:290-315	on the focuses on mindfulness;
• (Mahā) <sup>27</sup> Saḷāyatana,vibhaṅga Sutta	M 137/3:215-222	on the sixfold sense-base;
• Ariya,vaṁsa Sutta	A 4.28/2:27-29	on the 4 qualities of a saint;
• Tuvaṭṭaka Sutta	Sn 4.14/915-934	on mental proliferation. <sup>28</sup>

The Udāna Commentary (UA 1:31) lists the following discourses as example of those showing “self-disposed teachings”:

• Bodhi Sutta 1	U 1.1/1	the 7 <sup>th</sup> awakening day, first watch;
• Bodhi Sutta 2	U 1.2/2	the 7 <sup>th</sup> awakening day, middle watch;
• Bodhi Sutta 3	U 1.3/2 f	the 7 <sup>th</sup> awakening day, last watch;
• Mucalinda Sutta	U 2.1/10	Mucalinda shelters the Buddha; <sup>29</sup>
• Āyu,saṅkhār’osajjana [Āyu,sama] Sutta	U 6.1/62-64	the Buddha prepares to pass away; <sup>30</sup>
• Paccavekkhaṇa Sutta	U 6.3/66	the Buddha reviews his past karma;
• Papañca,saññā Sutta	U 7.7/77	on the destruction of <i>papañca</i> .

**3.1.2 Suttas based on the disposition of others (*par’ajjhāsaya*).** In this category of discourses, the teaching is initiated by the audience, as it were. That is to say, there is a specific listener or audience who is the recipient of the teaching, and it is specially formulated for him as it were. The Commentaries on the Dīgha (DA 1:51), Majjhima (MA 1:16) and Iti,vuttaka (ItA 1:35) list these famous examples:

• Cūḷa Rāhul’ovāda Sutta	M 147/3:277-280	Rāhula is ready for awakening;
• Mahā Rāhul’ovāda Sutta	M 62/1:420-426	to remove lust from Rāhula’s mind; <sup>31</sup>

<sup>23</sup> “Diverse distinction in faculties” (*indriya,vemattatā*) or “differences in individuals (*puggala,vemattatā*). **Saṅkhitṭa S 2** (S 48.13) explains *indriya,vemattatā* as the “difference in individuals” (*puggala,vemattatā*), which is due to one’s level in cultivating the 5 spiritual faculties (*indriya*)—faith, effort, mindfulness, concentration, wisdom—“Thus, monks, due to a difference in the faculties there is a difference in the fruits; due to a difference in the fruits, there is a difference among individuals” (S 48.13/5:200). See **Mahāparinibbāna S** (D 16.5.28b/2:152) n = SD 9 & **Acela Kassapa S** (S 12.17) = SD 18.5 Intro (4). See also Lily de Silva, *Pali Buddhist Review* 3,3 1978: 134-136.

<sup>24</sup> *Samma-p, padhāna, suttanta, hārako* (DA 1:51), which could also refer to **Samma-p, padhāna Saṃyutta** (S 49/5:244-248).

<sup>25</sup> *Iddhi, pāda, indriya, bala, bojjhaṅga, magg’āṅga, suttanta, hārako* (DA 1:51).

<sup>26</sup> Listed at DA 1:51; MA 1:16; BA 64.

<sup>27</sup> This epithet is given by Comy (D 1:51).

<sup>28</sup> ItA 1:35. **Tuvaṭṭaka S** is also a question-based discourse, as it opens with a question posed to the Buddha.

<sup>29</sup> Traditionally said to have occurred during the 6<sup>th</sup> week of the Awakening (V 1:2). See **Dhamma & Abhi-Dhamma** = SD 26.1 (5).

<sup>30</sup> See also **Mahā, parinibbāna S** (D 16.3.3-10/2:102-107); **Cetiya S** (S 51.10/5:258-263); **Bhūmi, cāla S** (A 8.70/4:308-313).

<sup>31</sup> This background is given only in Comy, which says that when the 18-year-old Rāhula was following the Buddha on alms-round, he harboured carnal thoughts through being fascinated by the physical beauty of the Buddha

- Dhamma.cakka-p,pavattana Sutta S 56.11/5:420-424 the five monks are ready audience;
- Dhātu Vibhaṅga Sutta M 140/3:237-247 Pukkusāti is ready for the Dharma.

**3.1.3 Suttas based on a question (*pucchā,vasika*).** Both the Dīgha and Majjhima Commentaries say that various humans, celestial beings, and non-humans often approach the Buddha questioning him on such topics as the awakening-factors (eg S 5:72),<sup>32</sup> the mental hindrance,<sup>33</sup> the five aggregates (eg S 3:100), personal excellence (Sn 181), and so on. Well known examples of question-based discourses (DA 1:52; MA 1:16) are:

- Sakka,pañha Sutta D 21/2:263-289 Sakra asks about fetters that bind the gods;
- Cūḷa Vedalla Sutta M 44/1:299-305 The nun Dhamma,dinnā answers Visākha;
- Mahā Vedalla Sutta M 43/1:292-289 Sāriputta answers Mahā Koṭṭhita;
- Sāmañña,phala Sutta D 2/1:47-86 Ajāta,sattu asks about fruits of recluseship;
- Āḷavaka Sutta Sn p31/181-206 Āḷavaka questions the Buddha;
- Sūci,loma Sutta Sn p47/270-272 on Sūci,loma and Khara,loma.

The Udāna Commentary lists the following well known examples of question-based discourses:

- Huhumka Sutta U 1.4/3 A brahmin asks the Buddha the first question;
- Brāhmaṇa Jātika Sutta U 1.5/3 f Who is a true brahmin?
- Bāhiya Sutta U 1.10/6-9 Bāhiya becomes a layman arhat.

**3.1.4 Suttas based on the occasion (*atth'uppattika*).** The Dīgha Commentary on **the Brahma,jāla Sutta** (D 1) understandably states that it is taught in response to the occasion, which is “praise and blame” (*vaṇṇāvanna*), that is, the two students of a wanderer, one praising the Buddha and the other dispraising him (DA 1:51: UA 30). Both Commentaries add that such discourse can be occasioned the “arising of material things” (*āmīs'uppāda*), that is, concerning what is the true heritage of a Dharma practitioner, such as expounded in **the Dhamma,dāyāda Sutta** (M 3) (ib). Examples of other discourses arising from *the occasion* given by the Dīgha Commentary are:

- Cūḷa Sīha,nāda Sutta M 11/1:63-68 the claim of other sectarians to wisdom;
- Candūpama Sutta S 16.1/2:197-199 how monastics should approach families;
- Putta,maṇisūpama Sutta S 12.63/2:97-100 the nature of food;
- Dāru-k,khandhūpama Sutta S 35.241/4:179-181 on seeing a log floating midstream;
- Aggi-k,khandhūpama Sutta A 7.68/4:128-135 on seeing a huge blaze;
- Pheṇa,piṇḍūpama Sutta S 22.95/3:140-143 on seeing lumps of froth on a river;
- Pāricchattakūpama Sutta A 7.65/4:117-120 on the celestial coral tree.

The Udāna Commentary lists the following discourses in the Udāna as examples of those arising from the occasion:

- Rāja Sutta U 2.2/10 f on who is the greater king;
- Sakkāra Sutta U 2.4/12 on the respect given to the Buddha;

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and noting that he was of similar appearance. At once the Buddha decided to admonish him to regard the non-ownership of the body by way of reflecting, “This is not mine, this I am not, this is not my self.” (MA 3:132).

<sup>32</sup> **Bojjhaṅga Saṃyutta** (S 46/5:63-140) contains many such discourses. Questions by devas, brahmas, even Māra, and the Buddha’s answers are recorded in **Devatā Saṃyutta** (S 1/1:1-45), **Brahma Saṃyutta** (S 6/1:136-159), and **Māra Saṃyutta** (S 4/1:103-127). (DA 1:51; MA 1:16; A 1:19; ItA 1:36).

<sup>33</sup> DA 1:51; MA 1:16; SA 2:2; ItA 1:36.

• Uccḥādāna Sutta <sup>34</sup>	[7.10/79?]	[on the occasion of Sāmāvati’s death];
• Piṇḍapātika Sutta	U 3.8/30 f	on alms-collecting; <sup>35</sup>
• Sippa Sutta	U 3.9/31 f	on the highest craftsmanship;
• Gopalaka Sutta	U 4.3/38 f	a cowherd offers alms but is later slain;
• Sundarikā Sutta	U 4.8/43-45	the Buddha is accused of impropriety;
• Mātu Sutta	U 5.2/47 f	on the Bodhisattva’s short-lived mother;
• Saṅgha,bheda Sutta	U 5.8/60 f	on Devadatta keeping separate <i>uposatha</i> ; <sup>36</sup>
• Udaṇā Sutta	U 7.9/78 f	on a dry well that welled up;
• Tathāgat’uppāda Sutta	[untraced] <sup>37</sup>	[on the arising of the Tathāgata];
• Moneyya Sutta	[U 4.7/43?]	on seeing Sāriputta deep in meditation;
• Pāṭali,gāma Sutta	U 8.6/85-90	on the activities at Pāṭali,gāma;
• Dabba Sutta 1	U 8.9/92 f	on Dabba’s leave to pass away;
• Dabba Sutta 2	U 8.10/93	on Dabba’s passing away,

**3.1.5 Multi-occasioned discourses.** There are many discourses that arise from more than just a single factor. The Udāna Commentary, for example, these discourses which arises on account of both the Buddha’s own disposition (such he himself asking a question) and the disposition of the audience:

• Pārileyya Sutta	U 4.5/41 f	quarrelsome monks arte taught a lesson;
• Piya Sutta	U 5.1/47	on who is the most important person;
• Nāga,samala Sutta	U 8.7/90 f	on a indisciplined attendant;
• Visākhā Sutta	U 2.9/18 <sup>38</sup>	Visākhā’s unfinished business;
• (Visākhā Sutta)	U 8.8/91 f	Visākhā loses a grand-daughter.

**3.2 THE 3 SEQUENCES OF MEANING.** Both the Dīgha and Majjhima Commentaries, the former in greater detail, speak of the three sequences of meaning (*ti anusandhi*),<sup>39</sup> as follows:

- (1) a question-based meaning-sequence (*pucchā’nusandhi*);
- (2) a disposition-based meaning-sequence (*ajjhāsayānusandhi*); and
- (3) a natural meaning-sequence (*yathā’nusandhi*).

Here I shall give a paraphrase of Buddhaghosa’s explanation of the three meaning-sequences as found in the Dīgha Commentary.

The Buddha’s teaching has come down to us by way of a sequence of meaning (or meaning-sequence) dictated by the natural structure of the Dharma. For, the discourses have three kinds of meaning-sequence, namely, a sequence based on a question, a sequence based on a personal disposition (or inclination), and a meaning-sequence based on the natural structure of the teaching.

Herein, **(1) the question-based meaning-sequence** (*pucchā’nusandhi*) is found in those discourses of the Buddha given in response to those who questioned him, such as the following passage from **the Dāru-k,khandha Sutta** (S 35.241):

<sup>34</sup> *Uccḥādāna* means “:rubbing and anointing (the body) with oils or perfumes.” The word is not found in the U or UA scholium. The editor of Se suggests that it could be the Udena S (U 7.10).

<sup>35</sup> Cf **Piṇḍolya S** (S22.80/3:91-94) = SD 28.9a.

<sup>36</sup> To observe the Uposatha (ie recite the Pāṭimokkha in conclave) separately within the same boundary (*sīmā*) amounts to initiating a schism (V 2:198).

<sup>37</sup> UA:M identifies this as “VII.10,” but this is the Udena S, with no mention of “the arising of the Tathāgata.” See n on “Uccḥādāna Sutta,” above.

<sup>38</sup> There are 2 discourses of this title: U 2.9 & U 8.8, both occasioned by the lady Visākhā.

<sup>39</sup> DA 1:122; MA 1:175 f, UA 4;also MA 1:2; SA :307.

When this was said, a certain monk said this to the Blessed One:

“What now, bhante, is ‘this shore,’  
 what is ‘the far shore,’  
 what is ‘sinking midstream,’  
 what is ‘caught on a sandbank,’  
 what is ‘seized by humans,’  
 what is ‘seized by non-humans,’  
 what is ‘seized by a whirlpool,’  
 what is ‘rotting internally?’” (S 35.241.4/4:180) = SD 28.5

(2) **The disposition-based meaning-sequence** (*ajjhāsayānusandhi*) can be understood through the discourses given by the Buddha after he has understood the personal dispositions of others, as the following passage from **the Puṇṇama Sutta** (M 109 = S 22.82) shows:

Then this thought arose in the mind of a certain monk:

“So it seems, sir, that form is not self, feelings are not self, perception is not self, formations are not self, consciousness is not self. <104> What self, then, will deeds done by the not-self touch [affect]?”

Then the Blessed One, knowing with his own mind, the reflection in the mind of that monk, addressed the monks:

“Bhikshus, it is possible that some empty person here, unknowing, ignorant, with a mind dominated by craving, thinks that he might go beyond<sup>40</sup> the Teacher’s Teaching thus:

‘So it seems, sir, that form is not self, feelings are not self, perception is not self, formations are not self, consciousness is not self. What self, then, will deeds done by what is not self touch [affect]?’

Now, bhikshus, you have been trained by me through questioning here and there concerning various things

<sup>41</sup>What do you think, bhikshus? Is form permanent or impermanent?”...etc.

(M 109.14-15/3:9 = S 22.82.14-15/3:104) = SD 17.11

(3) **The natural meaning-sequence** (*yathā’nusandhi*) can be understood through the discourses in which the teaching progresses from its initial subject to its culmination by way of its counterpart (*anurūpa,-dhamma*) or by way of the opposites (*paṭipakkha*) of the initial subject.

For example, in **the Ākaṅkheyya Sutta** (M 6), the teaching is set up at the beginning by way of moral virtue, and culminates in the six superknowledges (*abhiññā*).

In **the Vattha [or Vatthūpama] Sutta** (M 7), the teaching is set up by way of the defilements, and culminates in the divine abodes (*brahma, vihāra*).

In **the Kosambiya Sutta** (M 48), the teaching is set up by way of schism, and culminates in the principle of conciliation (or fraternal harmony) (*sāraṇīya, dhamma*).

In **the Parable of the Saw** (M 21), the teaching is set up by way of impatience, and culminates in the parable.

And in **the Brahma, jāla Sutta** (D 1), the teaching is set up by way of views, and culminates in the clarification on emptiness.<sup>42</sup>

<sup>40</sup> “He might go beyond,” *atidhāvitabbam* (M 3:19,17 = S 3:103,32), grd of *atidhāvati* (*ati*, beyond, + *dhāvati*, he runs), “he runs past, transgresses, deviates, goes too far” (M 3:230; S 3:103, 4:230; It 43; U 64; expl at UA 352).

<sup>41</sup> What follows [§§15-18] as at **Alagaddūpama S** (M 22.26-29/1:138 f) = SD 3.13.

<sup>42</sup> For the full tr with sub-comy, see Bhikkhu Bodhi (tr), *The Discourse on the All-embracing Net of Views*, Kandy: Buddhist Publication Soc, 1978: 202-204.

#### 4 Attha,veda dhamma,veda

**4.1 BUDDHIST PRACTICE IS BASED ON JOY.** The turning-point of the Buddha's search for awakening is when he realizes the middle way between self-indulgence and self-mortification. Self-indulgence is the abandoning of ourselves to sense-pleasures, so that our senses are all but distracted from personal development. Self-mortification, in an effort to counter self-indulgence, goes in the diametrically opposite direction by regarding the body as wholly impure and evil, to the extent of inflicting strenuous rituals to free ourselves from the body.

The beginning of the middle way is when the Buddha realizes that *not all* pleasures are bad. Indeed, there are certain kinds of pleasure that actually conduced to mental and spiritual development. He recounts this realization in **the Mahā Saccaka Sutta** (M 36), thus:

I thought thus, 'In the past, recluses and brahmins have experienced painful, racking, piercing pains; in the future, recluses and brahmins will experience painful, racking, piercing pains; at present, recluses and brahmins are experiencing painful, racking, piercing pains—but this is the utmost extreme, there is none beyond this. But by these painful austerities, I did not attain any superhuman state, any distinction in knowledge and vision worthy of the noble ones. Could there be another path to awakening?'

I thought thus, 'I recall<sup>43</sup> that when my father the Sakyan was occupied, while I was sitting in the cool shade of a rose-apple tree, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first dhyana that is accompanied by applied thought and sustained thought, zest and joy born of seclusion. Could that be the path to awakening?'

Then following on that memory,<sup>44</sup> I realized, 'That *is* the path to awakening!'

I thought thus, 'Why [247] do I fear the pleasure that has nothing to do with sensual pleasures and unwholesome states?' I thought thus, '**I do not fear the pleasure that has nothing to do with sensual pleasures and unwholesome states!**'<sup>45</sup> (M 36.30-32/:246 f) = SD 1.12, 49.4

Making us of breath meditation, the Buddha attains to high dhyana, the calm and clarity of which give him the tools for awakening. In **the Laṭukikôpama Sutta** (M 66), the Buddha, after describing the four dhyanas, declares:

This [dhyana] is called the joy of renunciation,<sup>46</sup> the joy of solitude, the joy of peace, the joy of self-awakening, to be engaged in, to be cultivated, to be developed—I say of this happiness that it is *not* to be feared.<sup>47</sup> (M 66.21/1:454) = SD 28.11

<sup>43</sup> Ploughing festival, that is, the ritual sowing, *vappa,maṅgala* (MA 2:290; J 1:57). On this First Dhyana episode (M 26.31 f/1:246 f) cf Chinese version, T1428.781a4-11.

<sup>44</sup> During the ploughing festival (*maṅgala vappa*), when he turned to the mindfulness of the breath (MA 2:291).

<sup>45</sup> On the two kinds of pleasures—sensual pleasure and the pleasure of enlightenment—see **Arāṇa,vibhaṅga S** (M 139.9/3:233) = SD 7.8. On pleasure experience by the awakened mind, see **(Kosambī) Uṇṇābha S** (S 51.15) = SD 10.10.

<sup>46</sup> Comy explains the dhyanas as "the joy of renunciation" (*nekkhamma,sukha*) it turns us from sense-pleasures (*kāmato nikkhanta,sukha*); as "the joy of solitude" (*paviveka,sukha*) because it is the bliss of being away from the group and from defilements (*gaṇato pi kilesato pi vivitta,sukham*); as "the joy of peace" (*upasama,sukha*) because it is the bliss for the sake of stilling lust, etc (*rāg'ādi,vūpasamatthāya sukham*); and as "the joy of self-awakening" (*sambodha,sukha*) because it is the bliss for the sake of bringing about the path to awakening (*magga,sankhātassa sambodhassa nibbattan'atthāya sukham*) (MA 3:171). These 4 joys (*sukha*) also occurs as **Yasa S** (A 8.86/4:341-342).

<sup>47</sup> *Idam vuccati nekkhamma,sukham paviveka,sukham upasama,sukham sambodha,sukham, āsevitabbaṃ, bhāvetabbaṃ, bahulī,kātabbaṃ, "na bhāyitabbaṃ etassa sukhassā'ti vadāmi.*

**4.2 JOY IS THE FIRST STEP TO REALIZATION.** An important term in early Buddhism referring to “joy” is *veda*, from the √VID, “to know,” whence such verbs as *vedeti* (“he knows”), *vediyati* (“he feels”), and *paṭisaṃvedeti* (“he experiences”). The brahmins use *veda* to mean “sacred knowledge,” and which in due course comes to mean “text, scripture.” The early Buddhists have an important new meaning for *veda*, that is, “spiritual joy,” or the feeling that we get from the sacred teachings.

Such a usage of *veda* as “joy” is especially well known in the twin terms, *attha,veda dhamma,veda*, which is attested in the following discourses:

- Vatthūpama Sutta (M 7) (M 7.8/1:37,30): see M:ÑB n91
- Mahā Gopālaka Sutta (M 33/1:220-224) (M 33.10/1:221,30)
- Kosambiya Sutta (M 48/1:320-325) (M 48.14/1:325,18)
- Subha Sutta (M 99/2:196-210) (M 99.21/2:206,3)
- (Agata,phala) Mahānāma Sutta (A 6.10/3:284-288) (A 6.10.2-7/3:285-288) = SD 15.1
- (Anussati) Mahānāma Sutta (A 11.12/5:328-332) (A 11.12.3-7/5:329-332)
- (Vihātabba) Mahānāma Sutta<sup>48</sup> (A 11.13/5:332-334) (A 11.13.3-4/5:332-334)
- Gopāla Sutta (A 11.18/5:347-353) (A 11.18.11/5:350 f)
- Visuddhi,magga (Vism 7.119/226)

*Attha,veda* refers to the clear understanding of the *attha*—the purpose and the benefit—of the spiritual life, an understanding resulting from a “straight mind” (*uju,gata,citta*), that is, one that is easily directed to the meditation object and a mindfulness focussed on the path to liberation. The Commentary gives three senses of *veda*: (1) text or scripture (*gantha*), (2) knowledge (*ñāna*), and (3) mental joy (*somanassa*) (MA 1:173).

Here, in the **Vatthūpama Sutta**, mental joy and knowledge are meant.<sup>49</sup> All this generates an unshakable faith rooted in some level of direct seeing of reality and, as such, describes the main quality of a **faith-follower** (*saddhā'nusārī*) streamwinner. A faith follower is one who is filled with resolution (*adhimokkha*) and who, in considering all formations (*saṅkhāra*) as *impermanent*, gains the faculty of faith, at the path-moment of streamwinning.<sup>50</sup>

*Dhamma,veda* refers to a deep understanding of the Dharma as wisdom, that is, seeing the true nature of existence. While *attha* here refers to a faithful's vision and discovery of the path towards liberation, feeling quite content just to begin journeying on it, *dhamma* refers to the careful examining and analysis of the terrain and structure of this path, even mapping it. Hence, *dhamma,veda* refers to the main quality of a **truth follower** (*dhammānusārī*) streamwinner, that is, one who is filled with wisdom (*paññā*) and, in considering the formations as *not self*, gains the faculty of wisdom, at the moment of streamwinning.<sup>51</sup>

The Commentary on the Vatthūpama Sutta give this useful explanation of the terms *attha,veda dhamma,veda*, thus:

*Labhati attha,vedanī labhati dhamma,vedanī ti ettha buddh'ādīsū avecca-p,pasādo yeva araṇīyato attho, upagantabbato ti vuttam hoti. Dhāraṇato dhammo, vinipatitum appadānato ti vuttam hoti. Vedo ti gantho pi ñāṇam pi somanassam pi. “Tiṇṇam vedānam pārāgū” ti-ādīsū [ ]<sup>52</sup> hi gantho “vedo” ti vuccati.*

*Yam brāhmaṇam vedagum ābhijaññā,  
akiñcanam kāmabhāve asattan” ti-ādīsū [Sn 1059]*

<sup>48</sup> The Discourse to Mahānāma (on how it should be lived).

<sup>49</sup> Cf M 1:221, 325; A 3:285, 5:349.

<sup>50</sup> Vism 21.74-78/659 f. For details, see (Agata,phala) Mahānāma S (A 6.10) = SD 15.3 Intro (4).

<sup>51</sup> Vism 21.74-78/659 f. For details, see (Agata,phala) Mahānāma S (A 6.10) = SD 15.3 Intro (4).

<sup>52</sup> D 1.1.3/1:88 = M 91.2/2:133.

*ñāṇam. “Ye vedajātā vicaranti loka” ti-ādīsu [ ]<sup>53</sup> somanassaṃ.*

*Idha pana somanassaṃ ca somanassa,sampayutta,ñāṇaṃ ca adhippetam, tasmā “labhati attha,vedam labhati dhamma,vedan” ti avecca-p,pasādārammaṇa,somanassaṃ ca somanassa,-maya,ñāṇaṃ ca labhati” ti evam ettha attho veditabbo.*

*Atha vā atthavedan ti avecca-p,pasādāṃ paccavekkhato uppannam vutta-p,pakāram eva vedam. Dhamma,vedan ti avecca-p,pasādassa hetum odhiso kilesa-p,pahānam paccavekkhato uppannam vutta-p,pakāram eva vedan ti evam pi ettha attho veditabbo. Vuttaṃ hetam “hetumhi ñāṇam dhamma,paṭisambhidā, hetu,phale ñāṇam attha,paṭisambhidā” ti [Vbh §720/293].*

(MA 1:173 f)

Here, “**he gains inspired knowledge in the goal, | he gains inspired knowledge in the truth**” means wise faith in the Buddha and so on, on account of approaching, that is, going up to, them. *Veda* is text (*gantha*) or knowledge (*ñāṇa*) or mental joy (*somanassa*).

In the passage, “accomplished in the three Vedas...” and so on,<sup>54</sup> *veda* is said to be “text.”

In the passage:

The brahmin is one who has attained to true knowledge,  
having nothing, unattached to the sense-world....etc (Sn 1059),

it means “knowledge” (*ñāṇa*).

In the passage, “Those who fare in the world with joy arisen...” and so on,<sup>55</sup> it means “mental joy” (*somanassa*).

But here both “mental joy” (*somanassa*) and “joy-associated knowledge (*somanassa.sampayutta,ñāṇa*) (of the abandonment)” are meant. Therefore, the meaning here of “**he gains inspired knowledge in the goal, | he gains inspired knowledge in the truth**” should be understood as “he gains the joy as the object of wise faith and joy-made knowledge.”

Or, “inspired knowledge in the goal” (*attha,veda*) can be spoken of as that joy (*veda*) that arises from reviewing wise faith. “Inspired knowledge of the truth” (*dhamma,veda*) can be said to be the joy that arises from the abandoning of defilements in a limited way, which is the cause of wise faith. Thus the meaning should be understood here.

For, it is said, “For, the knowledge of cause (*hetu*) is the analytic insight of origin (*dhamma,-paṭisambhidā*), the knowledge of the causal effect is the analytic insight of consequence (*attha,-paṭisambhidā*) (Vbh §720/293). (MA 1:173 f)

More commonly, the *attha,veda dhamma,veda* passage would lead on to the abridged set of awakening-factors, as stated in the **Saṅgīti Sutta** (D 33) and the **Vimutt’āyatana Sutta** (A 5.26), in this manner:

*...tasmim dhamme attha,paṭisaṃvedī ca  
hoti dhamma,paṭisaṃvedī ca.*

*Tassa attha,paṭisaṃvedino*

*dhamma,paṭisaṃvedino*

*pāmojjaṃ jāyati,*

*pamuditassa pīti jāyati,*

*pīti,manassa kāyo passambhati,*

*passaddha,kāyo sukhaṃ vedeti,*

*sukhino cittaṃ samādhiyati.*

he thus grasps of the spirit of the Dharma  
and the letter of the Dharma.

Grasping the spirit of the Dharma  
and the letter of the Dharma,

joy arises in him;

on account of joy, zest arises;

on account of zest, the body becomes tranquil;

on account of a tranquil body, he feels happiness;

on account of a happy mind, he attains samadhi

[mentally concentrates].

(A 5.26/3:21-24; D 33.2.1(25)/3:241)

<sup>53</sup> A 4.57.3/2:63,21-22\* = Vv 3.7.27b/50 = Kvu 17.9/554,25\*.

<sup>54</sup> D 1.1.3/1:88 = M 91.2/2:133.

<sup>55</sup> A 4.57.3/2:63,21-22\* = Vv 3.7.27b/50 = Kvu 17.9/554,25\*.

In passing, we might note the Aṅguttara Nikāya Commentary's fanciful and late scholastic interpretation:<sup>56</sup>

*Attha,vedan ti aṭṭhakathaṃ nissāya uppannaṃ pīti,pamojjaṃ. Dhamma,vedan ti pāḷiṃ nissāya uppannaṃ pīti,pamojjaṃ.* (AA 3:337)

*Attha,veda* is the zest and joy that has arisen depending on the Commentaries. *Dhamma,veda* is the zest and joy that has arisen depending on the Pāli [the canonical texts].

This new sense, not attested by the early discourses, reflect a time (in Sri Lanka) when Buddhism had been churchified, and the teaching became book-based.<sup>57</sup>

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<sup>56</sup> See A:H 3:205 n5.

<sup>57</sup> See eg **Piṇḍolya S** (S 22.80/3:91-94) = SD 28.9a Intro (3.4).

## The Discourse on the Parable of the Cloth

(M 7/1:36-40)

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's park in Jeta's forest near Sāvattthī.

There the Blessed One addressed the monks thus:

“Bhikshus!”

“Bhante!” the monks replied to the Blessed One in assent.

The Blessed One said this:

### THE PARABLE OF THE CLOTH

#### The soiled cloth

2a “Suppose, bhikshus, a piece of cloth were soiled and stained, and a dyer were to dip it in some dye or other, such as blue or yellow or red or orange—it would look surely poorly dyed and impure in colour.

Why is that so?

Because, bhikshus, of the impurity of the cloth.

Even so, bhikshus, when the mind is defiled, a bad destination is to be expected.<sup>58</sup>

#### The clean cloth

2b Suppose, bhikshus, a piece of cloth were clean and bright, and a dyer were to dip it in some dye or other, such as blue or yellow or red or orange—it would look surely well dyed and pure in colour.

Why is that so?

Because, bhikshus, of the purity of the cloth.

Even so, bhikshus, when the mind is pure, a good destination is to be expected.<sup>59</sup>

#### Mental imperfections

3 And what, bhikshus, are the mental imperfections?<sup>60</sup>

<sup>58</sup> “A bad destination” (*duggati*) is one of the 3 lower planes, viz, the hells (*niraya*), the animal kingdom (*tiracchāna,yoni*), and the ghost (or preta) realm (*pitti,visaya*) (MA 1:168). Another name for them is *vinīpāta*, “the world of sufferin,” or the 4 lower worlds (*apāya*), ie, the hells, animals, ghosts, and asuras (*asura,kāya*) (It 93; Vism 13.92 f). Sometimes 5 woeful courses (*pañca,gati*) (D 3:234 = 33.2.1, A 11.68) are mentioned: the hells, the animal kingdom, the ghost realm, the human world (*manussa,loka*) and the heavenly world (*deva,loka*). Of these, the first 3 and the asura-demons are woeful realms. The remaining two are “happy courses” (*sugati*). However, also woeful is a “dark birth” as a human, ie, attended by unwholesome features and unfortunate circumstances: see **(Tamo,joti) Pug-gala S** (S 3.21/1:93-96) = SD 18.6. Comy says that the bad destinations are alike for both householders and the renunciants (MA 1:167 f). For a discussion on realms, see Nyanaponika & Bodhi (tr), *Numerical Discourses of the Buddha*, 1999:14-19.

<sup>59</sup> Comy says that a good destination (*sugati*) for a householder practitioner is to be reborn into greatness as a human or greatness as a deva. A renunciant practitioner is reborn into one of the 3 great families (kshatriyas, brahmins, householders) in the human world, or amongst the 6 sense-world heavens, or among the 10 brahma abodes, or in the 5 Pure Abodes (as a non-returner), or in the 4 formless realms (MA 1:168), ie, if he does not attain nirvana as an arhat. See **Saṅkhār'upapatti S** (M 120) = SD 3.4 Intro (2).

<sup>60</sup> “Imperfection of the mind” (*cittassa upakkilesa*): most of these imperfections are def in **Vibhaṅga** (Vbh 845-846/350, 891-894/357). The term *upakkilesa* is used in 3 senses in the Canon: (1) in the sense of the weaknesses in our meditation, as in **Upakkilesa S** (M 128.27+30/3:160-162) = SD 5.18; (2) referring to the mental hindrances (*nīvaraṇa*) (sensual lust, ill will, sloth and torpor, restlessness and remorse, doubt: SD 32) “that weaken wisdom,” as in **Nīvaraṇā S** (S 46.37/5:94) and **Patta,kamma S** (A 4.61.8/2:67) = SD 37.12; (3) as lesser defilements or aspects of

(1) Covetousness and rampant greed	( <i>abhijjhā, visama.lobha</i> ) <sup>61</sup>	are an imperfection of the mind.
(2) Ill will	( <i>vyāpāda</i> )	is an imperfection of the mind.
(3) Anger	( <i>kodha</i> )	is an imperfection of the mind.
(4) Grudge [Resentment]	( <i>upanāha</i> ) <sup>62</sup>	is an imperfection of the mind.
(5) Smirching [Contempt]	( <i>makkha</i> ) <sup>63</sup>	is an imperfection of the mind.
(6) Spite [Malice]	( <i>palāsa</i> ) <sup>64</sup>	is an imperfection of the mind.
(7) Envy	( <i>issā</i> )	is an imperfection of the mind.
(8) Stinginess [Selfishness]	( <i>macchariya</i> )	is an imperfection of the mind.
(9) Deceit	( <i>māyā</i> )	is an imperfection of the mind.
(10) Fraud [Hypocrisy]	( <i>sātheyya</i> ) <sup>65</sup>	is an imperfection of the mind.
(11) Callousness	( <i>thambha</i> ) <sup>66</sup>	is an imperfection of the mind.
(12) Impetuosity [Rivalry]	( <i>sārambha</i> ) <sup>67</sup>	is an imperfection of the mind.
(13) Conceit	( <i>māna</i> )	is an imperfection of the mind.
(14) Arrogance	( <i>atimāna</i> )	is an imperfection of the mind.
(15) Mental intoxication [Pride]	( <i>mada</i> )	[37] is an imperfection of the mind.
(16) Heedlessness [Negligence]	( <i>pamāda</i> )	is an imperfection of the mind.

4 Now, bhikshus, a monk,  
 knowing that covetousness and rampant greed are an imperfection of the mind, abandons it.<sup>68</sup>  
 knowing that ill will is an imperfection of the mind, abandons it.  
 knowing that anger is an imperfection of the mind, abandons it.  
 knowing that grudge is an imperfection of the mind, abandons it.  
 knowing that smirching is an imperfection of the mind, abandons it.  
 knowing that spite is an imperfection of the mind, abandons it.  
 knowing that envy is an imperfection of the mind, abandons it.  
 knowing that stinginess is an imperfection of the mind, abandons it.  
 knowing that deceit is an imperfection of the mind, abandons it.  
 knowing that fraud is an imperfection of the mind, abandons it.

the 3 unwholesome roots (*akusala, mūla*), as in **Vatthûpama S** (M 7.3-5/1:36 f) = SD 28.12. There is a fourth sense, a later one, used in the **Visuddhi, magga**, in the sense of “imperfection of insight” (*vipassan’upakkilesa*) (Vism 20.-105/633). MA 1:168-170 discusses these mental imperfections: for summary, see M:NB 1179 n87.

<sup>61</sup> Comy def *abhijjhā* as desire-and-lust (*chanda, rāga*) for our own things, while *visama, lobha* is desire-and-lust for those of others. Other distinctions are discussed, but concludes that, since all greed is disharmonious (*vi-sama*), the two terms should be understood as synonyms (MA 1:169). However, when *abhijjhā* is used by itself or in the dvandva, *abhijjhā, domanassa*, it is usually rendered as “covetousness” (eg M 10.4b/1:56) & SD 13.3 Intro (4.2).

<sup>62</sup> *Upanāha*, “grudge,” ie, continuous and worsening anger (Vbh 891/357). It arises after we are repeatedly angry about someone or something (MA 1:169).

<sup>63</sup> *Makkha*, “smirching,” ie, derogatory action (Vbh 892/357), or devaluation of benefits others place on us (MA 1:169).

<sup>64</sup> *Palāsa*, “spite,” ie, causing dispute, competing, not giving in (Vbh 892/357); or, presumption (*yuga-g, gahā*) in regarding oneself to be as good another, esp when he is better (MA 1:169).

<sup>65</sup> *Sātheyya*, “fraud,” ie, hypocrisy, pretence, pretentiousness (Vbh 894/358).

<sup>66</sup> *Thambha*. See **Arahatta S** (S 6.76/3:429), where Comys explain *thambha* as inflexibility, “like bellows full of air” (MA 1:170), or “a state of callousness by way of anger and conceit” (*kodha, mānehi thaddha, bhāvam*) (AA 3:411).

<sup>67</sup> *Sārambha*. “impetuosity” (Sn 328c); the drive to outdo other (by way of one-up-manship) (MA 1:170); “the habit of drawing out conflicting action” (*paccanika, sātata, sankhāto*, SnA 334). See **Paccanika, sāta S** (S 7.16/-1:178).

<sup>68</sup> Comy: This is abandoning by eradication” (*samuccheda-p, pahāna*), ie, the total uprooting by the supramundane path. The 16 imperfections are abandoned by the paths in this order: (1) The path of streamwinning abandons 5-10: *smirching, spite, envy, stinginess, deceit, fraud*; (2) the path of non-return abandons 2-4, 16: *ill will, anger, grudge, heedlessness*; and (3) the path of arhathood abandons 1, 11-15: *covetousness and rampant greed, callousness, impetuosity, conceit, arrogance, mental intoxication*. Buddhaghosa further asserts that this passage describes the path of the non-returned (MA 1:171): cf §12 below, n on his taking of sumptuous food.. Cf M:NB 1180 n88.



teacher of gods and humans, awakened, blessed.’	<i>sattā deva,manussānaṃ buddho bhagavā ti</i>
<b>6</b> [2. WISE FAITH IN THE DHARMA] He gains wise faith in the Dharma (the true teaching), thus: <sup>73</sup> ‘Well-taught is the True Teaching of the Blessed One, visible here and now, immediate [having nothing to do with time], inviting one to come and see, accessible [to bring oneself up to it], to be personally known by the wise.’ <sup>74</sup>	<i>svākkhāto bhagavatā dhammo sandīṭṭhiko akāliko ehi,passiko opānāyiko paccattaṃ vedītabbo viññūhī ti</i>
<b>7</b> [3. WISE FAITH IN THE SANGHA] He gains wise faith in the Sangha (the holy community of saints), thus: <sup>75</sup> ‘The Blessed One’s community of disciples keeps to the good way; <sup>76</sup> the Blessed One’s community of disciples keeps to the straight way; the Blessed One’s community of disciples keeps to the right way; the Blessed One’s community of disciples keeps to the proper way.’ <sup>77</sup> These are the four pairs of persons, the eight individuals: <i>this</i> Blessed One’s community of disciples is worthy of offerings, <sup>78</sup> worthy of hospitality, worthy of gifts, <sup>79</sup>	<i>supaṭipanno bhagavato sāvaka,saṅgho uju,paṭipanno bhagavato sāvaka,saṅgho ñāya,paṭipanno bhagavato sāvaka,saṅgho sāmīci,paṭipanno bhagavato sāvaka,saṅgho yad idam cattāri purisa,yugāni aṭṭha,purisa,puggalā esa bhagavato sāvaka,saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo</i>

steers); also of other animals: *assa,damma,sārathī*, a horse trainer (A 2:112); It 80. In *purisa,damma sārathī*, fig (“the trainer of the human steer”) of unconverted persons, likened to a refractory bullocks; D 1:62 (wr –*dhamma*) = 2:93 = 3:5; M 2:38; A 2:112; Vv 17.13; cf VvA 86.

<sup>73</sup> For details on this Recollection on the Dharma and its practice, see **Dhammānussati** = SD 15.9.

<sup>74</sup> *Svākkhāto bhagavatā dhammo sandīṭṭhiko akāliko ehi,passiko opānāyiko paccattaṃ vedītabbo viññūhī ti*. The Dharma is something that can be seen for oneself (*sandīṭṭhika*); that can be known immediately (*akālika*); that it entails personal verification (*ehi,passika*); that it is accessible (*opānāyika*); that it is to be personally realized by the wise (*paccattaṃ vedītabbo viññūhī*). “The terms all highlight, not the intrinsic nature of the Dhamma, but its relation to human knowledge and understanding. They are all epistemological in import, not ontological; they are concerned with how the Dhamma is known, not with the temporal status of the known.” (Bodhi, 1998 §27/p31 digital ed). Bodhi also notes that “the common rendering of [*opānāyiko*] as ‘leading onward’ seems difficult to justify either on etymological grounds or by reference to the texts. The Commentaries take it as an implicit gerundive, *upanetabba*, “to be brought near, to be drawn close to.’ Hence ‘accessible’ may be the English word that best captures the intended sense. (See Vism 7.83 f).” (Bodhi op cit n44). On the tr of this passage, see Brahmavariso, 2003b:59-62.

<sup>75</sup> For details on this Recollection on the Sangha, see **Aṭṭha,puggala S 1** (A 8.59/4:181) = SD 15.10a.

<sup>76</sup> Here begins the 9 virtues of the Sangha (*nava saṅgha,guṇa*) (M 1:37; A 3:285), commented on at Vism 7.89-100/218-221. See **Aṭṭha,puggala S** (A 8.59) = SD 15.10.

<sup>77</sup> These seems to be an abrupt break here, with the mention of “These four pairs of persons...” which seems to refer back to some missing passage, which evidently is found in the Skt version: see Introd 3: Saṅghānusmṛti & **Aṭṭha,puggala S 1** (A 4:292 = D 33.3.1(3)/3:255).

<sup>78</sup> *Āhuneyya*. That is, worthy of receiving sacrifices or offerings. The Skt cognate *āhavanīya* refers to that which was offered as an oblation as in *āhuneyy’aggī*, one of the 3 brahminical sacrificial fires (the one in the east).

<sup>79</sup> *Dakkhiṇeyya*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them. The early Buddhist sense is broader, as here, simply meaning what is proper to be given to the Sangha. In Comys, *dakkhiṇa* often refers to gifts given to a teacher, usu as honorara.

worthy of salutation with the lotus-palms,  
a supreme field of merit for the world.’

*añjali,karaṇīyo*  
*anuttaraṃ puñña-k,khettam lokassā ti*

### Progress in meditation

#### 8 [REFLECTION ON THE BUDDHA]

To the extent<sup>80</sup> that he has given up, expelled, let go off, abandoned, relinquished<sup>81</sup> (the imperfections of the mind), he thinks thus:

‘I am accomplished in wise faith in the Buddha,’<sup>82</sup>  
he gains inspired knowledge in the goal (*attha,veda*),<sup>83</sup>  
he gains inspired knowledge in the truth [reality] (*dhamma,veda*):<sup>84</sup>  
he gains gladness<sup>85</sup> connected with the truth [reality].  
When he is gladdened, zest is born.  
When the mind is zestful, the body is tranquil.  
The tranquil body feels happy;  
When one is happy, the mind becomes concentrated.<sup>86</sup>

#### 9 [REFLECTION ON THE DHARMA]

He thinks thus:

‘I am accomplished in wise faith in the Dharma,’  
he gains inspired knowledge in the goal,  
he gains inspired knowledge in the truth [reality]:  
he gains gladness connected with the truth [reality].  
When he is gladdened, zest is born.  
When the mind is zestful, the body is tranquil.  
The tranquil body feels happy;  
When one is happy, the mind becomes concentrated. [38]

<sup>80</sup> Comy: He is now a non-returner (MA 1:172). “To the extent,” *yath’odhi*, which appear only twice in the Pali Canon, both in **Vatth’upama S** (M7.8+11/37 f). Its sec der, *yath’odhika* is more common (Sn 60 = J 3:38,22\* = 5:391,6\*). *Yathā* as prep has the sense of “in relation to, according to, in terms of”; *odhi* means “limit, limitation; part, portion, a share; an item” (CPD). **Ñanamoli** tr this para thus: “And whatever (from among those imperfections) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (forever) dropped, let go, abandoned, relinquished. “ This is revised by **Bodhi** to “When he has given up, expelled, released, abandoned and relinquished [the imperfections of the mind] in part...” (M:ÑB 119), which basically follows Nyanaponika’s tr (1988). Both Bodhi & Nyanaponika follow the Comy reading as *yath’odhi*, where *yato* = “from which, in as far as,” tr *yath’odhi* as “in part.”

<sup>81</sup> *Yath’odhi* [*yath’odhi (atthakathāyaṃ pāṭhantaram)] kho pan’assa cattam hoti vantaṃ muttam pahīnaṃ paṭi-nissattham*. On *yath’odhi*, see prec n.

<sup>82</sup> Cf (**Agata,phala**) **Mahānāma S** (A 6.10), where similarly the recollections on the Three Jewels, are detailed, along with the recollection of moral virtue, of charity, and of devas, as leading to the full joyful rise of samadhi (A 6.10/284-288) & SD 15.3 Intro (4).

<sup>83</sup> *Attha,veda* see Intro (4) above.

<sup>84</sup> *Dhamma,veda* see Intro (4) above.

<sup>85</sup> Gladness (*pāmuja*) here is the first factors leading to mental concentration. The rest, which follow, are zest (*pīti*), tranquility (*passaddhi*), happiness (*sukha*) and concentration (*samādhi*). This set is an abridged set of the 7 awakening-facts (*satta bojjhaṅga*): mindfulness (*sati*), dharma-investigation (*dhamma,vicaya*), effort (*virīya*), zest (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*), each suffixed with “awakening-factor” (*sambojhaṅga*). Functioning as in the 5 dhyana-factors (*jhān’āṅga*) [see **Dhyana** = SD 8.4], *tranquillity* removes the subtle bodily and mental activities connecte3d with gladness and zest, and brings on a stillness conducive to deep concentration and dhyana. See **Mahā Sakul’udāyī S** (M 77.20/2:12 = SD 6.18).

<sup>86</sup> On this *attha,veda* passage, cf the *nīvaraṇa,pahīna* passage at **Sāmañña,phala S** (D 2.76/1:73) = SD 8.10n for other refs. See also (**Agata,phala**) **Mahānāma S** (A 6.10.5/286 f = SD 15.3. On this passage, cf V 1:294; D 1:73; Miln 84.

## 10 [REFLECTION ON THE SANGHA]

He thinks thus:

‘I am accomplished in wise faith in the Sangha,’  
 he gains inspired knowledge in the goal,  
 he gains inspired knowledge in the truth [reality]:  
 he gains gladness connected with the truth [reality].  
 When he is gladdened, zest is born.  
 When the mind is zestful, the body is tranquil.  
 The tranquil body feels happy;  
 When one is happy, the mind becomes concentrated.

11 To the extent that he has given up, expelled, let go off, abandoned, relinquished<sup>87</sup> (the imperfections of the mind),

he gains inspired knowledge in the goal,  
 he gains inspired knowledge in the truth [reality]:  
 he gains gladness connected with the truth [reality].  
 When he is gladdened, zest is born.  
 When the mind is zestful, the body is tranquil.  
 The tranquil body feels happy;  
 When one is happy, the mind becomes concentrated.

The good cloth

12 Bhikshus, if a monk of such moral virtue, such mental state, such wisdom<sup>88</sup> eats almsfood of sali rice,<sup>89</sup> free of black specks, with various curries, various sauces<sup>90</sup>—even that will be no obstacle to him.<sup>91</sup>

Suppose, bhikshus, a cloth that is soiled, covered with stains, were put into clean water become clean and bright, or just as gold put into the furnace becomes clean and bright—

<sup>87</sup> *Yath’odhi [yat’odhi (aṭṭhakathāyaṃ pāṭhantaram)] kho pan’assa cattam hoti vantam muttam pahīnam paṭi-nissatṭham.* The form *yath’odhi* only appear twice in the Pali Canon, both in **Vatth’upama S** (M7.8+11/37 f). Its sec der, *yath’odhika* is more common (Sn 60 = J 3:38,22\* = 5:391,6\*). *Yathā* as prep has the sense of “in relation to, according to, in terms of”; *odhi* means “limit, limitation; part, portion, a share; an item” (CPD). **Ñanamoli** tr this para thus: “And whatever (from among those imperfections) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (forever) dropped, let go, abandoned, relinquished. “ This is revised by **Bodhi** to “When he has given up, expelled, released, abandoned and relinquished [the imperfections of the mind] in part...” (M:ÑB 119), which basically follows Nyanaponika’s tr (1988).

<sup>88</sup> “Of such moral virtue, such mental state, such wisdom,” *evam, sīlo evam, dhammo evam, pañño*. This pericope commonly appears in the Sutta, relating to one who is fully accomplished in the 3 trainings (*ti, sikkhā*), sometimes used even of the Buddha himself (**D** 2:8-10, 54, 82, 295, 297, **3**:100; **M** 1:38, 58 f, 465-468, **3**:91 f, 118 f; **S** 5:159 f; **A** 3:324 f). Comy says here a non-returner is meant, and that *dhamma* takes the place, only in name, of *samādhi*, which is sometimes called *citta* here (MA 1:174). In this triad, the middle term clearly refers to the second stage of the 3 trainings, ie concentration (*samādhi*): see **Ti, sikkhā S** (A 3.88) = SD 24.10c. Comys confirm this by glossing *evam, dhammo* in such as pericope as “the aggregate of concentration” (*samādhi-k, khandha*) (MA 1:174) & “states conducive to concentration” (*samādhi, pakkha, dhammā*) (DA 2:245, 426; MA 3:182, 4:167; SA 3:209).

<sup>89</sup> Rice as *vīhi* (Skt *vrīhi*; Tamil *arise*) (*Oryza sativa*), or broadcast rice, had its origins in India around 3000 BCE and was certainly known to later Vedic people. It was a rainy season crop ripening in autumn but whose yield was limited. This form of rice when cooked is called *odana* (ts), ie boiled rice. The change came when the people learned and used the art of paddy transplantation or wet paddy production, which was grown as a winter crop. This better quality rice was known as “shali” (P *sāli*; Skt *śāli*) (RS Sharma, *Material Culture and Social Formations in Ancient India*, 1983:96, 161f). See Piya Tan, *The Buddha and His Disciples*, 2004 §4b.

<sup>90</sup> This phrase as at **Anaṅga S** (M 5.30/1:31). For a longer list of such foods, which become obstacles to the brahmins, see **Ambaṭṭha S** (D 3.2.10a/1:105) = SD 21.3;

<sup>91</sup> This statement supports Buddhaghosa assertion that the passage here refers to a non-returner [§4. n on the path of the non-returner]. Since the non-returner has destroyed sense-desire, delicious food does not hinder him in progressing on to arhathood.

even so, if a monk of such moral virtue, of such mental state, or such wisdom eat almsfood consisting of sali rice, free of black specks, with various curries, various sauces—even that will be no obstacle to him.

### The cultivation of the divine abodes<sup>92</sup>

**13** (1) With a heart of **lovingkindness**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with lovingkindness that is bountiful, grown great,<sup>93</sup> boundless, without enmity, without ill-will.

**14** (2) Then with a heart of **compassion**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with compassion that is bountiful, grown great, boundless, without enmity, without ill-will.

**15** (3) Then with a heart of **altruistic joy**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with altruistic joy that is bountiful, grown great, boundless, without enmity, without ill-will.

**16** (4) Then with a heart of **equanimity**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with equanimity that is bountiful, grown great, boundless, without enmity, without ill will.

### Destroying the three influxes

**17** He understands thus:<sup>94</sup>

‘There is this.

There is the lowly.

There is the excellent.

There is the escape beyond the occurrence of this perception.

**18** When he knows thus and sees thus,<sup>95</sup>

<sup>92</sup> Comy says that this teaching is one given “in connection with the occasion” (*yathā’nusandhi*): see Intro (3.2). This is an abridged “divine abode” formula; for a fuller one with similes, see **Tevijja S** (D 13.76-79/1:251) = sd 1.8. On the 5 hindrances and the divine abodes, see **Udumbarika Sīha,nāda s** (D 25.17a/3:49 f) = SD 1.4. On the divine abodes with the elements, see **Vuṭṭha Vass’āvāsa S** (A 9.11.4/4:375 f) = SD 28.21. On how the divine abodes limit karma, see **Brahma,vihāra S** (A 10.206/5:299) = SD 2.10.

<sup>93</sup> The mind “grown great” (*mahaggattā*) or exalted perception refers to the mind in dhyana, ie in the form sphere (*rūpāvacara*). See **Catuttha Jhāna PañhaS** (S 40.4) = SD 24.14 Intro (4).

<sup>94</sup> Here, the arhat’s knowledge is def as *the full understanding of the 4 noble truths*: “There is this” (*atthi idaṃ*) refers to the noble truth that is suffering; “there is the lowly” (*atthi hīnaṃ*) to the noble truth that is the arising of suffering; “there is the excellent” (*atthi paṇṭamaṃ*) to the noble truth that is the ending of suffering; and “There is the escape beyond the occurrence of this perception” (*atthi imassa saññāgatassa uttariṃ nissaraṇaṃ*) to the noble truth that is path leading to the end of suffering. Comy, however, says that this shows the non-returner’s cultivation of insight aimed at arhathood, followed by the next section on his attainment of arhathood. (MA 1:176 f). I think the verb *pajānāti* (“he understands (thus)”) is clear that he already has the knowledge. It is interesting here that the prec and this passage suggest that the practice of the divine abodes leads to awakening.

<sup>95</sup> Here, the arhat’s liberation is traditionally formulated as the destruction (*khīṇa*) of these 3 mental influxes (*āsava*). This is perhaps the oldest set of **3 influxes**—of sense-desire (*kām’āsava*), of existence (*bhav’āsava*), and of ignorance (*avijjāsava*)—which are essentially the same as the **3 grasplings** (*ti,gaha*) of craving (*taṇhā*), conceit (*māna*) and views (*dīṭṭhi*), on account of which arise, resp, the notions “this is mine,” “this I am,” and “this is my self”: see **Vatthūpama S** (M 7.18/1:38) = SD 28.12. The term *āsava* (lit “inflow”) comes from *ā-savati* “flows towards or inwards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untr. The Abhidhamma lists **4 āsavas**, which is also found in the Nikāyas: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for

the mind is freed from the influx of sense-desire;  
the mind is freed from the influx of existence, too;  
the mind is freed from the influx of ignorance, too.

When it is liberated, there arises the knowledge: “It (the mind) is liberated!”

Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’ [39]

This monk, bhikshus, is called ‘one washed with the inner washing’.”<sup>96</sup>

### SUNDARIKA BHĀRA, DVĀJA

#### The inner washing

**19** Now at that time, the brahmin Sundarika Bhāra, dvāja<sup>97</sup> was seated not far from the Blessed One. Then the brahmin Sundarika Bhāra, dvāja said this to the Blessed One:

“Why don’t the good Gotama go to the river Bāhukā to wash himself?”

“What, brahmin, is there in the river Bāhukā? What will the river Bāhukā do?”<sup>98</sup>

“Master Gotama, the river Bāhukā is commonly held to bring liberation. Master Gotama, the river Bāhukā is commonly held to bring merit to the masses. Many wash away their evil deeds in the river Bāhukā.”

**20** Then the Blessed One uttered these verses to the brahmin Sundarika Bhāra, dvāja:

(1) *Bāhukam̐ adhikakkāñ ca  
gayam̐ sundarikam̐ mapi*<sup>101</sup>  
*sarassatim̐ payāgañ ca*

The Bāhukā<sup>99</sup> and the Adhikalkā,<sup>100</sup>  
Gayā<sup>102</sup> and the Sundarikā,<sup>103</sup> too,  
the Sarasvatī<sup>104</sup> and the Prayāg,<sup>105</sup>

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eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.1.12/2:82, 16.2.4/2:91, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The set of 3 influxes is older, and found more frequently in the suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). See BDict: āsava.

<sup>96</sup> *Sināto antarena sinānenā*. The word *sīnata* (cf *nhātaka*, Sn 521) is pp of *sināti* (Ved *snāti*, “to bathe ritually for purification”): cf M 1:280; S 1:169. Comy says that Buddha utters this sentence to draw the attention of Sundarika Bhāra, dvāja, sitting in the assembly, and who believes in lustration [purification by ritual bathing]. The Buddha foresees that he would be inspired to become a monk and then an arhat (MA 1:177). This Buddha’s remark is an allusion to the brahminical practice which marks the end of the stage of being a “student” (*brahma, cārī*), who upon performing the lustrations (as a *snātaka*) then becomes a “householder” (*grhastha*)—ie a kind of confirmation ceremony. In current terms, this can be rendered freely as “baptized with the inner baptism.”

<sup>97</sup> See Intro (2).

<sup>98</sup> *Kim brāhmaṇa bāhukāya nadiyā? Kim bāhukā nadī karissatī ti?*

<sup>99</sup> Comy says that Bāhukā, Sundarikā, Sarassatī (Skt *Sarasvatī*) and Bāhu, matī are rivers, Adhikakkā (Skt \**Adhikalka*), Gayā and Payāga (Skt *Prāyāga*) are fords (*titttha*) (MA 1:178 f). The **Bāhukā** may be the Bāhudā of the Mahābhārata and Harivaṃsa, and identical with the river Dhabala, now called Dhumela or Burha Rāpti, a tributary of the Rāpti in Oudh. (Law 1932: 36). At J 5:387, 388, *bahuka* is simply an adj meaning “much,” and not a river’s name.

<sup>100</sup> Comy says that **Adhikakkā** is a ford. The Skt name is conjectured, based on CPD: svv adhikakka, kakka.

<sup>101</sup> So Be; Ce Ee Se *sundarikām api*; vl *sundarikam mahim*.

<sup>102</sup> **Gayā** today comprises the modern town of Shahebganj on the north and the ancient town of Gayā on the south. Bodhgayā (Buddha, gayā) is 5 mi (1.3 km) to the south of Gayā. (Law 1932: 26). Cf Mvst 2.51 f.

<sup>103</sup> From the texts and comys. we only know that this river is in Kosala (eg (S 1:167).

<sup>104</sup> There are a number of Indian rivers today by this name. The **Sarassatī** here is evidently the Vedic Sarasvatī, identified with the Ghaggar-Hakra river, which is accepted by Christian Lassen (*Indische Alterthumskunde*) and Max Müller (Sacred Books of the East 32: 60) and Marc Aurel Stein: [http://en.wikipedia.org/wiki/Sarasvatī\\_River](http://en.wikipedia.org/wiki/Sarasvatī_River). See Law 1932: 39. Cf Mvst 2.51 f.

<sup>105</sup> **Prayāg** (*Payāga*, Skt *Prayāga*) is a ford across the Ganges (MA 1:178). Prayāg is an alternative name for modern Allahabad, one of the four sites of the Kumbha Mela, the best know and most massive of Indian pilgrimage-festivals. It is however uncertain whether this the site of the Prayāga of Vatthūpama Sutta.

- atho bāhu,matim nadim;  
niccam pi bālo pakkhando*<sup>107</sup>  
*kaṇha,kammo na sujjhati*
- and the river Bāhu,matī<sup>106</sup>—  
a fool may jump into them with pleasure,  
still, his dark deed is not cleansed.
- (2) *Kim sundarikā karissati  
kim payāgā*<sup>108</sup> *kim bāhukā nadī  
Verim kata,kibbisam naram  
na hi nam sodhaye pāpa,kamminam*
- What will the Sundarikā do for you?  
Or the river Prayāg, or the Bāhukā?  
Who has done wrong, hostile to people,  
an evil-doer—how can he purify himself?
- (3) *Suddhassa ve sadā phaggu  
Suddhass'uposatho sadā  
suddhassa sucikammasa  
sadā sampajjate vataṃ*
- For the pure, it is always a holy day!<sup>109</sup>  
For the pure, it is always a precept day!<sup>110</sup>  
The pure, whose deeds are pure,<sup>111</sup>  
always fully succeeds in his vow.
- (4) *Idh'eva sināhi brāhmaṇa  
Sabba,bhūtesu karohi khemataṃ  
Sace musā na bhaṇasi  
sace pāṇam na himsasi*
- Wash right here,<sup>112</sup> brahmin!  
Towards all being give safety.<sup>113</sup>  
If you speak no falsehood,  
if you harm no life,
- (5) *Sace adinnaṃ nādiyasi  
saddahāno amaccharī  
kim kāhasi gayam gantvā  
udapāno pi te gayā ti.*
- If you do not take the not-given,  
Faithful, free from selfishness—  
What need is there to go to Gayā?<sup>114</sup>  
Any well is Gayā to you!

21 When this was spoken, the Brahmin Sundarika Bhāra,dvāja said this to the Blessed One:  
“Excellent, Master Gotama! Excellent! Master Gotama! Just as if one were to place upright what had been overturned, or were to reveal what was hidden, or were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way, in numerous ways, has the Dharma been made clear by the Blessed Gotama.

I go to the Blessed Gotama for refuge, to the Dharma, and to the community of monks

May I receive the going forth in the presence of the Blessed One; may I receive the ordination!”

22a The brahmin Sundarika Bhāra,dvāja received the going forth in the presence of the Blessed One; he received the ordination. [40]

22b<sup>115</sup> And soon, not very long after being ordained, the venerable Bhāra,dvāja was dwelling alone, aloof, diligent, exertive, and resolute,<sup>116</sup>

<sup>106</sup> **Bāhu.matī** may be the Bāgmatī, a sacred river of Buddhists in Nepal. Also called Bachmatī, it is said to have been created by the Buddha Kakusandha (Law 1932: 36). On the past Buddhas, see **Mahā’padāna S** (D 14) = SD 49.8 Intro (2).

<sup>107</sup> So Be; Ce Ee Se *pakkhanno*.

<sup>108</sup> So Be; Ce Ee Se *payāgo*.

<sup>109</sup> *Phaggu* (Skt *Phalgu*) is a blessed or auspicious constellation, and also the spring season; also refers to *Phāl-guna*, the full moon of Feb-Mar, the *Nakṣatra Phalgunī* (Phalgunī Constellation), an auspicious day for lustration, Qu at DA 1:139. Comy says that brahmins believe that whoever bathes (in a sacred river or ford) on the full-moon day of the month of Phaggu is cleansed of the evil done during the year (MA 1:179).

<sup>110</sup> Lit, “For the pure, it is always the sabbath [precept day].”

<sup>111</sup> *Suci,kamma*, cf Dh 24.

<sup>112</sup> Comy: In the Buddha’s teaching (MA 1:179).

<sup>113</sup> Comy: By way of lack of fear, welfare and lovingkindness (*abhaya hita,bhāva metta*, MA 1:179).

<sup>114</sup> It is interesting here that the Buddha mentions “Gayā” rather than “Bāhukā” mentioned above. Clearly here the Buddha is addressing his own followers. Cf the advice on going on pilgrimage to the holy places: see **Mahā-parinibbāna S** (D 16.5.8/2:140 f) & SD 9 (7g).

<sup>115</sup> §22b is stock: see **Poṭṭhapāda S** (D 9.56b/1:203) n = SD 7.14.

having right here and now realized it for himself through direct knowledge, attained and dwelled in that supreme goal of the holy life, for the sake of which sons of family<sup>117</sup> rightly go forth from the household life into homelessness.

He directly knew:<sup>118</sup> “Birth is destroyed, the holy life has been lived, done what had to be done, there is no more of this state of being.”

And the venerable Bhāra,dvāja became one of the arhats.

— evaṃ —

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<http://www.accesstoinsight.org/tipitaka/mn/mn.007.nypo.html#n-mn-007-7>.

080430; 090408; 090617; 091002 DS; 091203

<sup>116</sup> *Eko vūpakaṭṭho appamatto ātāpī pahit’atto viharanto*, this is stock: V 2:258; M 1:177; A 2:258, 3:218; U 24. The first word, “**alone**” (*eka*) refers to bodily aloneness and physical solitude; “**aloof**” (*vūpakaṭṭha*) is mental solitude; both body and mind are aloof from the objects of sense-pleasures; often this word alone refers to a practitioner’s effort to rid the mind of sense-desire (M 36/1:246f = 85/2:93); “**diligent**” (*appamatta*), keeping to his meditative mindfulness; “**exertive**” (*ātāpī*) is putting forth both physical and effort; “**resolute**” (*pahit’atta*), “mentally resolute” by absence of longing regarding the body or life itself (DA 2:363; MA 1:180). Also as *ekā vūpakaṭṭhā appamattā ātāpino pahit’attā vihareyya* (V 2:258; A 3:218 (Ke Se ekeka...), 4:280). Sometimes the initial *eka* is omitted in the pericope.

<sup>117</sup> *Kula,puttā* are of 2 kinds: those who are born so (*jāti kula,putta*), and those who are so by conduct (*ācāra kula,putta*). Either the second (which is all inclusive) is meant (DA 2:363), or both is meant (MA 1:180).

<sup>118</sup> He knows all this by “review knowledge” (*paccavekkhaṇa,ñāṇa*). “**Birth is destroyed**” (*khīṇā jāti*) ie, he knows if he had not fully cultivated the path, that one, four, or five of the aggregates would arise (ie he would be reborn, respectively, as a non-conscious being, or a formless being, or a form being, or a sense-world being); “**the holy life has been lived**” (*visitaṃ brahma,cariyam*): the 7 learners (*sekha*) and the good worldling are said to “be living the holy life,” but he has *lived* it because he has destroyed his influxes; “**done what had to be done**” (*kataṃ karaṇīyam*): he has understood the noble truths in all their 16 aspects, ie, their full understanding, abandonment, realization, and cultivation by the four paths; “**there is no more for this state of being**” (*nāparaṃ itthattāya*): he does not have to complete his understanding of the truths any more, and beyond the present aggregates, there are none, for they are like fire without fuel (DA 1:225 in detail; MA 1:180 f in brief). For a full tr of Comy and Subcomy here, see Bodhi (tr), *The Discourse on the Fruits of Recluseship*, 1989: 165-168.