

Sundarika Sutta

The Discourse to Sundarika (Bhāra,dvāja)

[Who is truly worthy of offerings?]

(Sāmyutta 7.9/1:167-170)

Translated by Piya Tan ©2006

Introduction

1 THE SUNDARIKA SUTTA (S 7.9). The prose account of the meeting between the Buddha and Bhāradvāja as recorded in **the Sundarika Sutta** follows almost verbatim that of **the Sundarika Bhāra,dvāja Sutta** (Sn 3.4),¹ but the Sundarika Sutta has *only five stanzas*, whose partial concordance is as follows:²

Sn 462 = S v638,
 Sn 463ab = S v639ab,
 Sn 480 f = S vv641 f = Sn 81 f (Kasi Bhāradvāja Sutta).

Apparently, the stanzas of these two suttas—the Sundarika Bhāradvāja Sutta (Sn 3.4) and the Sundarika Sutta (S 638-647)³—originally formed a root text, but somehow were separated to form two suttas, or alternatively, the Khuddaka reciters (of the Sutta Nipāta) and the Sāmyutta reciters each had separate memories of the same discourse and recorded them so. A third possible alternative is that the two suttas record two separate meetings, but some of the details were normalized in both suttas. Some further study is needed to decide which of the two suttas is the earlier of the sequel. By way of mere conjecture, it is possible that the Sāmyutta version, because it has fewer stanzas (only 10) could have preceded the Sutta Nipāta version (which has 32 stanzas).

The Sundarika Bhāradvāja Sutta verses **Sn 455-461** record that when the brahmin asks the Buddha, “Good sir, what is your descent?” (*kim jacco bhavam*),⁴ the latter answers in verse, the first seven of which are missing from the Sundarika Sutta (S 7.9), which shares only stanzas **S 638-639ab** and **641-642** (as mentioned above), that is, beginning with “Ask me not about class [descent], but ask me about conduct...” (Sn 462ab = S v638ab). The Sundarika Sutta also omits Sn 463cd-479 (that is, all the other admonitory stanzas).

In essence, however, the discussion is the same in both suttas—the nature of true sacrifice—differing only in the details. Each of the two suttas has a number of stanzas not found in the other. The Sundarika Sutta of the Sāmyutta, for example, contains these beautiful early verses not found in Sn version:

644 I have given up the burning of wood, brahmin!
 I kindle only the light within,
 The eternal fire of the ever well-concentrated mind—
 Worthily I live the holy life.

645 For conceit is your (wooden) shoulder-yoke, brahmin;
 Anger is the smoke; the fault of falsehood the ashes.
 The tongue is the sacrificial spoon; the heart the fire altar.
 A well-trained mind is a person’s light. (S 7.9/1:169)

It is probable that each of these suttas was based on a common older core (which attests the awakening of Bhāradvāja) but incorporated their own oral traditions in due course. The oldest common core between the two suttas is this verse:

¹ Sn 3.4/455-486/p79-86 = SD 22.2.

² The lines have been highlighted in **bold** print in the tr, and are probably the oldest parts of the sutta.

³ S 7.9/638-647/1:168.

⁴ Identical in both suttas.

- 8 Ask me not about class [descent], but ask me about conduct.
Indeed, from wood arises fire.
A sage, resolute, thought of low descent,
Is a thoroughbred, who is restrained by moral shame. 638 = Sn 462
- 9 One tamed by truth, endowed with taming (of the self),
A knowledge-master, who has lived the holy life— 639ab = Sn 463ab

However, this does *not* mean that these six lines are the oldest in either sutta.

The prose sections of the Sundarika Sutta (S 7.9) have more details than the Sundarika Bhāra,dvāja Sutta (Sn 3.4), most of which is in verse, which suggests that as a whole the Saṃyutta version is probably later than the Sutta Nipāta discourse, which has a continuous coherent verse in the form of a dialogue ballad.⁵ Most of the prose details of the Saṃyutta sutta (especially the later sections, such as the section describing the miraculous nature of the food) are also found elsewhere (for example, at the close of **the Kasi Bhāradvāja Sutta**, Sn p15 f). Such stereotype prose accounts are usually regarded as late additions.⁶

Interlinear: *Yo ce vassa,satam jantu* Even if a man, for a hundred years,
 aggim paricare vane were to tend to a sacred fire in the forest,
 ekañ ca bhāvit'attānam but, one with cultivated mind
 muhuttam api pūjaye were he to honour for even a moment—
 sā y'eva pūjanā seyyo that honour is indeed far better
 yañ ca vassa,satam hutam than those hundred years of fire-sacrifice.

Idiomatic: Even if for a hundred years, a man were to tend the sacred fire in a forest,
 But, if he were to honour one with a cultivated mind for even a moment,
 That honour is far better than those hundred years of fire-sacrifice. (Dh 107)

— — —

⁵ Two famous examples of dialogue ballads are **Dhaniya S** (Sn 1.2) and **Kasi Bhāradvāja S** (S 1.4).

⁶ Cf Pande, *Origins of Buddhism*, 1974:52.

The Discourse to Sundarika

(S 7.9/1:167-170)

1 Thus have I heard.

At one time the Blessed One was staying on the bank of the Sundarikā river in Kosala.

Who shall partake of the offering remains?

2 Now at that time, the brahmin Sundarika Bhāra,dvāja was making offerings to the fire, performing the agni,hotra [the fire sacrifice].⁷

3 Then, having made the offerings, having performed the agni,hotra, the brahmin Sundarika Bhāra,-dvāja rose from his seat and looked around in the four directions, thinking:

“Who now might partake of this sacrificial remains?”⁸

4 The brahmin Sundarika Bhāra,dvāja then saw [Sn p80] the Blessed One not far away sitting at the foot of a tree, with his head covered (by his robe).⁹ When he saw him, he took the offering remains in the left hand and his water-pot¹⁰ in the right hand, and went up to the Blessed One.

5 Then the Blessed One, upon hearing the brahmin Sundarika Bhāra,dvāja’s footfall, uncovered his head.

6 Then the brahmin Sundarika Bhāra,dvāja thought,

“The good man¹¹ is shaven-headed! [160] This good man is a shaveling!”¹² and so wanted to turn back.

7 Then he thought, “Now there are some brahmins here who are shaven-headed. What now if I were to approach him and ask him about his descent (*jāti*).¹³

⁷ *Aggi,hutta* (Skt *agni,hotra*), the sacred fire offering. The sacred fire (Agni), where the fire god, Agni, was believed to reside, was placed in the altar (*vedi*). It was kindled at a person’s birth and subsequently maintained (*pari-carati*) for life (*nitya agni,hotra*). There was also the optional fire-offering (*kamya agni,hotra*). In Vedic times, the fire altar was a trench of varying shape, dug in the earth. Some had the shape of falcons, two triangles, etc, which were built up of earth. (See P Olivelle (tr), *Upaniṣads*, 1996:xli-xlv incl diagram.) The offering, *ahuti* (or, “sacrifice, oblation”), ie *homa*, (SnA 291; cf SnA 175) was a libation (drink-offering) made with ghee (clarified butter, etc) and poured into the sacred fire as an offerings to the gods (cf Sn 14.11c, 30.21b). *Homa* offerings were a characteristic part of Vedic sacrifice (*yajña* or *bāli*) which included the recitation of mantras. The ceremony spread to China and Japan (in Japanese it is called *goma*), where it was adopted by many of the older Buddhist sects. See Ency Bsm: *bāli*; EB Micro: *homa, yajña*.

⁸ “Sacrificial remains,” *havya,sesa*. Comy: He thought, “The portion of milk-rice (*pāyāsa*) cast in the fire has been eaten by Mahā Brahmā. If this remainder is given to a brahmin, one born from Brahmā’s mouth, my father and son will be pleased (*santappita*), and the path to the Brahmā world well-purified (*suvisodhita*).” (SA 1:233). Sundarika’s concern about the Buddha’s caste [§§4-5] is explained by Paul Deussen, *Sixty Upaniṣads of the Veda*, 1978), thus: “The residue (*ucchiṣṭam*) of the offering, ie, what remains in the ladle, in the saucepan, or vessel, is to be eaten only by a brāhmaṇa, not in his own house; no kṣatriya or vaiśya is to eat it.” (1:148).

⁹ Comy says that the Buddha is sitting there, covered from head to foot in his robe, neither because of snowfall or the cold wind, for he has the power of a thunder-bolt (*nārāyana,saṅghāṭa,bala*), nor because he is looking after his body, by simply because he knows the brahmin would then approach him, when he would remove the head covering. If the brahmin had first seen his shaven head, he might be reluctant in approaching (SnA 401). The *nārāyana,saṅghāṭa,bala* was said to be the strength of 10 six-tusked (*cha-d,danta*) elephants (VbhA 397 f): see VbhA:Ñ 2:214 n5.

¹⁰ *Kamaṇḍalu*, a vessel containing water serving as the water of dedication (*dakkhin’odaka*), ie, a gesture of giving or concluding a contract.

¹¹ *Bhavam*, a general polite reference to equals amongst the brahmins, usu in voc *bho* (good sir!), roughly same as English “I say!”

¹² “Shaveling,” *muṇḍaka*, like *samaṇaka* (“little ascetic”), is a usu derogative term. Here the brahmin does not seem to use it in a pejorative sense, but simply showing his surprise.³⁴⁴

¹³ “Descent,” *jāti*, lit “birth.” Here, I follow KR Norman’s “descent,” Sn:N 48. Some tr *jāti* as “caste,” which is closer to *vaṇṇa* (lit “colour”). *Jāti* is cognate with Latin *genus* (pl *genera*), usu tr as “class,” and Skt *gotra* with Latin *gens* (a common family line, usu honouring the same ancestor), sometimes tr as “clan.” The term “caste” comes

8 Then the brahmin Sundarika Bhāra,dvāja approached the Blessed One. Having approached the Blessed One, he said:

“Good sir, what is your descent (*jacca*) [birth]?”¹⁴

[Then the Blessed One replied Sundarika Bhāra,dvāja in verses, thus:]¹⁵

The Buddha teaches Bhāra,dvāja the Dharma¹⁶

- 9a ¹⁷Ask me not about class [descent], but ask me about conduct.¹⁸
Fire arises from any wood.¹⁹
A sage, resolute, though of low descent,
Is a thoroughbred, who is restrained by moral shame. 638 = Sn 462
- 9b **One tamed by truth, endowed with self-taming,**²⁰
Who has found knowledge’s end, who has lived the holy life²¹— 639ab = Sn 463
 Let the sacrificer wearing the sacred thread invoke him,²²
 Sacrifice the timely gift to him.²³ 639
- [Brahmin:]
- 10 Surely my sacrifice is well sacrificed, well offered,
 As I have seen a knowledge master such as him.
 For, not seeing those like you,
 Other people eat the sacrificial remains. 640
- “Let the master Gotama eat! The master is a brahmin!”

from the Portuguese *casta*, first used to describe this ancient Indian social feature, but “caste” can refer to either *jāti* or *vaṇṇa*, depending on the context. See AL Basham, *The Wonder that was India*, London 1967: ch V & Piyasilo, *Life of the Buddha*, 1987d:252-258 (App II).

¹⁴ *Kim jacca bhavan ti*, ie of what social class are you? *Jacca* = *jāti* + *tya*

¹⁵ This line is found in **Sundarika Bhāra,dvāja S** (Sn 3.4.6/80) = SD 22.2.

¹⁶ Here Sundarika Bhāra,dvāja S (Sn 3.4/80-82) inserts Sn 455-461: see **Sundarika Bhāra,dvāja S** = SD 22.2 Intro (2.2).

¹⁷ On this whole verse, Comy explains “Here, fire arises from any wood. It is not that only fire produced from a pure type (*jāto’va*) of wood, such as sal wood, can function as fire, but not the fire from the wood of a dog’s bowl, etc. But, on account fire’s properties, etc, fire arising from any kind of wood can function as fire. So it is so that only one born in a brahmin family, etc, is worthy of offerings, but not one born in a *caṇḍāla* family, etc. Whether from a low family or a high family, the canker-destroyed sage (an arhat) is a thoroughbred, resolute, restrained by moral shame.” (SA 1:234). Cf related “fire” arguments in **Kaṇṇaka-t,thala S** (M 90.11-12/2:129 f = SD 10.8) & **Assalāyana S** (M 93.11/2:151-153 = SD 40.2).

¹⁸ Sn 462 || S 1:168.

¹⁹ *Kaṭṭhā have jayati jātavedo*. Sn 462b || J 6:206. “Fire,” *jāta,veda* (Vedic, *Agni*), an ancient name for fire (Sn 462; S 1:168; U 93).

²⁰ *Saccena danto damasā upeto*. Sn 463a, cf Dh 9c →CPD: *apeta*. Sn 463ab || S 1:168; MA 5:85; SA 1:26, 2:374.

²¹ *Vedanta,gū vūsita,brahma,cariyo*. Sn 463b || V 1:3; S 1:62, 4:157; A 2:6; U 3; It 115. Comy explains “who has found knowledge’s end” (*vedanta,gū*) as “one gone to the end of the four path knowledges, or one gone to the end of defilements by the four path knowledges” (SA 1:234). This statement is consistent with the Buddha’s usage of religious language familiar with the brahmins when teaching them.

²² *Yaññūpanīto tam upavhayetha*. Here *yaññūpanīto* (“the sacrificer wearing the sacred thread”) is clearly related to the Skt *yajñopavīta*, which means “the investiture of youths of the three twice-born castes with the sacred thread or (in later times) the thread itself (worn over the left shoulder and hanging down under the right; orig put on only during the performance of sacred ceremonies but its position occasionally changed” (SED). “Let (him) invoke,” *upavhayetha*, pot med 3, from *upavhayati* (Skt *upahvayate*).

²³ Sn 463d, cf Dh 108b.

- [Blessed One:]²⁴
- 11a **Whatever is gained by the singing of verses [gāthā]²⁵
Should not be taken by me;
O brahmin, this is not the way of those who see.²⁶
Buddhas reject what is gained by the singing of verses,
As long as there is Dharma, brahmin, this is the rule.** 641 = Sn 480
- 11b **But with other food and drink serve
A fully-accomplished great seer
Whose cankers are destroyed,
Whose misconduct is calmed:
For this is the field for those looking for merit.** 642 = Sn 481

Disposal of the sacrificial remains²⁷

12 “Then, master Gotama, to whom shall I give this sacrificial remains?”

13 “Brahmin, I do not see anyone in this world with its gods, with its Māra, with its Brahmā, this generation with its recluses and brahmins, its rulers²⁸ and people, who could eat this sacrificial remains to properly digest it, [169] except for the Tathagata or a disciple of the Tathagata.²⁹

Therefore, brahmin, throw away the sacrificial remains in a place where there is little vegetation,³⁰ or dispose of it in water where there are no living beings.”³¹

²⁴ The Buddha does not accept offerings on account of “singing gathas”: Sn 480 f = **Sundarika S** (S 641 f/7.9/-1:168) = **Kasi Bhāra,dvāja S** (Sn 81 f) = **Aggika S** (S 636 f/7.8/1:67 f).

²⁵ Comy to **Aggika Bhāradvāja S** (S 7.8 vv636 f) paraphrases their significance thus (as the Buddha’s arriere pensée): “Though I have stood for such a long time waiting for alms, you would not give even a spoonful; but now that I have revealed all the Buddha-qualities to you as though spreading out sesame seeds on a mat, you wish to give. This food has been gained, as it were, by singing a song (*gāyanena gāyitvā*). Therefore, as it has been ‘chanted over with verses’ (*gāthā’bhigīta*) it is not fit to be eaten by me. Since there is the Dharma (*dhamme sati*), out of respect for the Dharma, established in the Dharma, the Buddhas sustain their life. This is their rule of conduct, this is their way of livelihood (*esā vutti ayaṃ ājīvo*). Such food should be discarded and only what is properly gained should be eaten.” (SA 1:232). See Miln 228-232. CPD (*abhiḅgīta*) defines it as “spoken over with mantras,” suggesting that the Buddha rejects the offering by the brahmin because he has chanted over it with the sacrificial hymns. However, **Bodhi** thinks that “it is doubtful that the Buddha would reject food for such a reason. Further, according to [SED], *gāthā* is not used with reference to the verses of the Vedas, and thus here the word likely refers to the Buddha’s own verses” (S:B 446 n446).

²⁶ “Those who see,” *sampassataṃ*, “that those who has seen the true goal and the Dharma would think that such food should be eaten: this is not natural (or such a state does not exist) (*atthañ ca dhammañ ca sampassatānaṃ* “*eva,rūpaṃ bhojanaṃ bhujitabban ti esa dhammo na hoti*, SA 1:232).

²⁷ This dramatic passage is found mutatis mutandis at Belaṭṭha Kaccāyana’s offering of sugar (V 1:224-226).

²⁸ *deva*, here in the sense of “devas by convention” (*sammati,deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti,deva*) and “gods by purification” (*visuddhi,deva*), ie the Buddhas, Pratyeka Buddhas and arhats (Nc 307 KhA 123).

²⁹ Comy: Why does he say this? Because it is said that as soon as the brahmin invited the Blessed One to take the food, the devas from the four great continents and 2000 lesser islands, through their divine powers, produced divine essence [ambrosia] (*ojā*)—from various flowers and fruits, from ghee, fresh butter, oil, honey and molasses [Nis Pāc 23 = V 3:251], and so on—and suffused the food with it. Thus it became too fine (*sukhuma*) human consumption, and because the food had a coarse base (solid human food), it was too coarse for the devas. Even the stomach of dry-insight arhats (who have no psychic power) cannot digest it. Only arhats who have gained the 8 meditative attainments (the 4 dhyanas and the 4 formless attainments) can digest it by the power of their attainment, while the Blessed One can digest it by his own natural karmic heat (*kammaja,teja*, ie digestive power). (SA 1:235). For other such occasions of *oja* infusion, see **Mahā,parinibbāna S** (D 16) = SD 9 Intro (13b).

³⁰ Comy glosses *appa,harite* as *aharite* (“no vegetation,” SA 1:215), but Sn Comy has “with little green grass,” *paritta,harita,tiṇe* (SnA 154). Throwing food remains, bowl-washing, etc, into a place where there are living plants would destroy them, thus transgressing Bhūta,gāma Sikkhāpada (Pāc 11 = V 4:34; V 1:157; SA 1:215).

14 Then the brahmin Sundarika Bhāra,dvāja disposed of the sacrificial remains in water where there are no living beings.

15 Then the sacrificial remains, thrown into the water, seethed and hissed, sent forth steam, and sent forth smoke.

Just as a ploughshare that has been fired red-hot the whole day long, when thrown into the water, seethes and hisses, steams and smokes,³² even so, the sacrificial remains, thrown into the water, seethed and hissed, steamed and smoked.

16 Then the brahmin Sundarika Bhāra,dvāja, feeling a sense of urgency, his hair standing on ends, went up to the Blessed One, and stood at one side.

The Buddha's admonition to Sundarika Bhāra,dvāja

17a As the brahmin Sundarika Bhāra,dvāja stood thus at one side, the Blessed One addressed him in verse:

- | | | |
|-----|---|-----------|
| 17b | When kindling wood, brahmin, do not think that
This external deed is a pure one.
For the experts say no purity is found in this way
To be found externally, by those who seek it. | 643 |
| 17c | Having given up the burning of wood,
I think of only the purity that is within.
Ever ablaze is the concentrated mind,
Worthily I live the holy life. [I live the holy life as an arhat.] | 644 |
| 17b | Conceit, brahmin, is your pingo-load [shoulder-load], ³³
Anger, the smoke; ³⁴ false speech, the ashes;
The tongue is the ladle, ³⁵ the heart, the fire shrine; ³⁶
A well-tamed mind is the person's light. | 645 |
| 17c | The Dharma, brahmin, is a lake with fords of virtue—
Clear, praised by the good amongst the good—
Where the knowledge masters bathe,
And with dry limbs, they cross to the far shore. ³⁷ | 646 = 705 |

³¹ The Sappāṇaka Sikkhāpada (Pāc 20 = V 4:49) prohibits monks from knowingly pouring water containing living things on to grass or earth, or have it poured (V 1:157). Cf Pāc 62 which prohibits monks from using such water (V 4:125).

³² "Seethes...smokes," (Be Ce Ee) *cicciṭāyati ciṭiṭiṭāyati sandhūpāyati sampadhūpāyati*; (Se) ...*sandhūmāyati sampadhūmāyati*. Also in **Kasi Bhāra,dvāja S** (Sn 1.4/p15). Comys explain that this phenomenon does not occur on account of the food's power or any other power, but that of the Buddha, who determines that the brahmin would be favourably disposed to listen to the Dharma (SA 1:216), or, so that religious urgency (*saṁvega*) arises in the brahmin (SnA 1:154).

³³ *Khāri,bhāra*. The *khāri* is a measuring vessel used by ancient Indian ascetics to carry their requisites. The ascetic's carrying stick is called *khāra,kāja* (V 1:33); *kāja* refers to the pingo, ie, a shoulder yoke, a flattened stick about four feet long, carried on the shoulder, usually on one shoulder, with a burden attached to either end or with containers hanging from either end for carrying things. Here, the Buddha uses *khāri,bhāra* to allude to the burden that unawakened ascetics carry around with them.

Comy: When a pingo-load is being carried, with each step, the load brings the trays to hit the ground. Similarly, though conceit props us up on account of birth, clan, family, etc, it causes envy to arise and thereby pulls one down to the four states of suffering (SA 1:236).

³⁴ Comy: When defiled by the smoke of anger, the fire of knowledge does not shine. (SA 1:236)

³⁵ Comy: "My (the Buddha's) tongue is the ladle offering of the Dharma sacrifice." (SA 1:236)

³⁶ Comy: "Just as your fire altar is on the river bank, the hearts of beings are the sacrificial shrine, the fire altar, for my offerings of the Dharma sacrifice." (SA 1:236)

17d Truth, the Dharma, restraint, the holy life [celibacy],³⁸
 The supreme attainment,³⁹ brahmin, is what is found in the middle.⁴⁰ [170]
 Pay you homage to upright beings⁴¹—
 That man is one flowing with the Dharma, I say! 647

Sundarika becomes an arhat

18 When this was said, 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, were to reveal what was hidden, 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 the Blessed Gotama give me the going-forth, give me the ordination.”⁴²

And, not long after he was ordained, the venerable Sundarika Bhāra,dvāja, dwelling alone, aloof (from society), diligent, exertive, and resolute, realizing it [liberation] for himself through his own direct knowledge, here and now, entered and dwelt in that unsurpassed goal of the holy life, for the sake of which sons of family rightly go forth from the household life into homelessness.

³⁷ Comy: Just as, after having worshipped the fire, you enter the Sundarikā river and wash the ashes, soot, and sweat from your body, so too for me the Dharma of the eightfold path is the lake when I bathe [baptize] hundreds, or thousands, or 84,000 living beings all at once. The lake is limpid (*anāvila*) because, unlike your river which becomes muddy when four or five bathe in it at the same time, the Dharma lake remains limpid and clear, even when hundreds of thousands enter it to bathe.” (SA 1:237). S 646cd/7.9 = **Saṅgārava S** (S 705cd/7.21); cf **Uppatha S** (S 1.58), on “the bath without water” [the waterless baptism] (*sinānam anodakam*) (S 198ef/1.58/1:38); also **Vatthūpama S** (M 7): “What need is there to go to Gayā? | For, any well is your Gayā” (M 7.20/1:39; DA 1:139); **Mahā Assa,pura S** (M 39): a monk is “one who has been washed [baptized]” (*nahātaka*): “He has washed off evil unwholesome states that defile, that bring rebirth, troubling, resulting in pain, that bring further birth, decay and death.” (M 39.25/1:280). **Sabhiya S** (S 3.6): “Having bathed free of all evil, | within and without in all the world, | amongst those reckoned as devas and humans, | he goes unreckoned—he is said to be one washed” (Sn 521; cf Sn 646; M 56.29/1:386*). “The term ‘washed’ (Skt *snātaka*) refers to a brahmin who, at the end of his discipleship under his teacher, has taken a ceremonial bath marking the end of his training” (M:NB 1235 n420).

³⁸ Comy suggests several alternative interpretative models for the triad, *sacca*, *dhamma* and *sāmyama*, such as that of the eightfold path: *sacca* = right speech, *sāmyama* = right action and right livelihood, *dhamma* = the other 5 factors. (SA 1:237). But, as noted by **Bodhi**: “[SA] explains *brahma,cariya* as if it were equivalent to the entire eightfold path (*magga,brahmacariyam*), but it seems more likely that here the term was originally intended in the specific sense of celibacy, to be understood as a fourth term alongside the preceding three and not as an umbrella term comprising them” (S:B 449 n454).

³⁹ “The supreme attainment” (*brahma,patti*) is the the attainment of the best (*seṭṭha,patti*) (SA 1:237). In **Agga-ññā S** (D 27), the arhat is said to be the foremost (*agga*), a syn of *brahma* (adj), and the Sutta ends with the statement, “one endowed with knowledge and conduct is the best (*seṭṭha*) amongst gods and humans” (D 27.32/3:97) = SD 2.19.

⁴⁰ “Found in the middle,” *majjhositā*, ie avoiding the extremes of eternalism and annihilationism (SA 1:237): see eg **Dhamma,cakka-p,pavattana S** (S 56.11/5:420-422) = SD 1.1 Intro (4). SAPT: That is, based on the cultivation of the middle way by avoiding all extremes such as sluggishness (*līna*) and restlessness (*uddhacca*), of which the pair eternalism and annihilationism, is merely on example (SAPT:Be 1:263). On *līna* and *uddhatta*, see S 5:277, 279; Vbh 352, 373; Dhs 1156, 1236.

⁴¹ “These upright beings,” *satujju,bhūtesu* [resolved as *sat uju~* or *sa t’uju~*], ie, the arhats. Comy explains that the *sat* here is *ta-*, ie a conjunct consonant (*pada,sandhi*), representing *tvam* (“you”) (SA 1:237). **Bodhi**: “Though not as common as its use to convey a first person meaning, the third person demonstrative pronoun is occasionally used with a second person sense.” (S:B 449 n454)

⁴² Cf **Vatthūpama S** (M 7) where Sundarika Bhāra,dvāja, too, joins the order: are there two Sundarikas? See above, Intro (3).

He directly knew: “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.

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