

11

Uttiya and Friends

Teachings related to monks named Uttiya
Translated & annotated by Piya Tan ©2014

1 Sutta highlights

1.1 In this chapter, we will examine a number of related early Buddhists and the teachings connected with them, especially the four arhats named **Uttiya** found in the Pali Nikayas. One is mentioned in the suttas, three in the Thera,gāthā, one in the Apadāna, and one layman in the Kathā,vatthu. Two of the references—the one in the suttas and the one in Thera,gāthā—belong to the same arhat, that is, Uttiya 1 [3.1].

1.2 Most of these individuals have been mentioned in the translation and study of **the (Dasaka) Uttiya Sutta** (A 10.95),¹ and here we will examine them in greater detail where possible, and show their connection with one another, if any. The suttas or gathas related to them have also been given in full below.

It is helpful to pause here for a while, and go on to study the (Dasaka) Uttiya Sutta first, so that we have at least an idea of the person and the teaching connected with him. If you find it a bit bewildering to know which Uttiya is which, simply work only on knowing who is **Uttiya 1** [3.1].

1.3 In the Saṃyutta Nikāya, the (Arahatta) Uttiya Sutta is preceded by **the (Satipaṭṭhāna) Bāhiya Sutta** (S 47.15). They are mutatis mutandis almost identical except for the last line of the Buddha's instruction [§8 n].²

2 Arhats named Uttiya

2.1 Here is a list of the suttas and verses related to arhats named **Uttiya**, living in the Buddha's time:³

Uttiya 1 [Uttika] of Sāvattḥī	(Kāma,guṇa) Uttiya Sutta	S 45.30/5:22	SD 91.1
	(Sāvattḥī) Uttiya Thera,gāthā	Tha 30	SD 47.11(3)
	(Arahatta) Uttiya Sutta [below]	S 47.16/5:166	SD 47.11(12)
	(Dasaka) Uttiya Sutta	A 10.95/5:193-195	SD 44.16
	(Sāvattḥī) Uttiya Thera Apadāna	Ap 3.8/1:169-179	SD 47.11(10)
Uttiya 2 of Pāvā	(Pāvā) Uttiya Thera,gāthā	Tha 51-54	SD 47.11(8)
Uttiya 3 of Kapilavatthu	(Kapila,vatthu) Uttiya Thā	Tha 99	SD 47.11(9)
	Pallaṅka Dāyaka Thera Ap	Ap 14.10/1:175	SD 47.11(11)
Uttiya 4 of Kapilavatthu	The houselord Uttiya	Kvu 1:268	SD 44.16 (12)

2.2 **Uttiya 2** is a member of a group of four friends, that is, Godhika, Subāhu, Valliya and Uttiya [4]. They are all from Pāvā, located to the south of Kapilavatthu, which are in the north of the central Gangetic plain.⁴

3 Uttiya 1 (of Sāvattḥī) & His Thera,gāthā

3.1 UTTIYA 1 (of Sāvattḥī) or Uttika

3.1.1 In the time of the past buddha Siddhattha,⁵ who lived 94 aeons or world-cycles ago, Uttiya 1 was a crocodile in the river Canda,bhāgā. One day, seeing the Buddha wishing to cross the river, the croc-

¹ SD 44.16, see esp (1).

² A 47.15,8/5:165,25 @ SD 47.10.

³ This list is also found at SD 44.16 (1.5), which see for further details.

⁴ According to Comy, **Pāvā** (Pāpā) is 3 *gavutas* (about 8 km or 5 miles) from Kusinārā (Kusīnagarī), ie modern Kasia [5.1n]. Modern fieldwork has variously located Pāvā at Padrauna, 19 km (12 mi) north of Kasia, or at Sathiyamva Fazilanagara, 14 km (9 mi) southeast of Kasia in the Meheris district of North Bihar. See **Mahā,parinibbāna S** (D 16.4.13) n, SD 9. For maps, see SD 9 (16.3).

⁵ He is the 19th of the 29 buddhas in the Pali tradition, and no 9 from our own Gotama Buddha: see SD 36.2 (3.4).

odile offered him its back to sit on and took him across. After his death, he was king of the devas seven times, and a wheel-turner on earth thrice.⁶ [10]

3.1.2 In the time of our Buddha, Uttiya 1 is the son of a Sāvattihī brahmin. When he comes of age, he leaves home as a wanderer seeking “the death-free” (*amata*). In his wanderings, he meets the Buddha teaching, and decides to join the order [3.1.5].

Hence, he is probably the same person as the wanderer (*paribbājaka*) Uttiya of **the (Dasaka) Uttiya Sutta** (A 10.95), where he is recorded as asking the Buddha various undetermined questions, and is helped by Ānanda to understand the real meaning and purpose of the Buddha’s answers.⁷

3.1.3 Uttiya 1 is evidently the Uttiya of **the (Kāma,guṇa) Uttiya Sutta** (S 45.30), which records his asking the Buddha a Dharma question. In answer to his question, the Buddha explains the nature of the 5 cords of sensual pleasures, and the necessity of abandoning them.⁸

3.1.4 The (Arahatta) Uttiya Sutta (S 47.16) records that despite being a monk, he is unable to progress because he lacks moral virtue. Seeing other monks declaring their attaining final knowledge (*aññā*), he asks the Buddha to give him a brief Dharma teaching for his own solitary practice. The Buddha replies, “In that case, Uttiya, purify the very beginning of wholesome states” [§4], and teaches the Dharma in brief to him. In the course of his solitary practice, he falls ill, but anxious not to fail, he exerts all his effort and becomes an arhat.⁹

On account of attaining direct knowledge in the face of such a condition, he declares his direct knowledge with reference to his illness in his Thera, gāthā, thus:

SD 47.11(3)

(Sāvattihī) Uttiya Thera, gāthā

The verse of the elder Uttiya (of Sāvattihī) | **Tha 30**

Theme: The awakening of Uttiya 1 or Uttika of Sāvattihī

Traditional: Tha 1.3.10 = (Khuddaka Nikāya 8,) Theragāthā 1, Ekaka Nipāta 3, Tatiya Vagga 10

*Ābādhe me samuppanne
sati me udapajjatha
ābādho me samuppanno
kālo me na-p, pamajjitun ’ti*

When illness strikes me,
mindfulness arises in me, too.
Illness is arising in me:
it is time for me to be heedful.

Tha 30

4 Uttiya 2 (of Pāvā) and his 3 friends

4.1 UTTIYA 2 is one of a group of four friends, the others being Godhika, Subahu and Valliya who, like Uttiya 1 [3.1; 5-8] lived in the time of Siddhattha Buddha [3.1.1], as householders and close friends. One of them gave the Buddha a ladleful of food; another prostrated before the Buddha and saluted him; the third gave him a handful of flowers; and the fourth paid him homage with sumana flowers.

4.2 In the time of Kassapa Buddha, the Buddha just before ours, too, they were friends and joined the order together (Tha 51-54; ThaA 1:94 f).

4.3 In our Buddha’s time, they are born at Pāvā as the sons of four Malla rajahs. They are close friends, and once go together on some mission to Kapila, vatthu. There they witness the Buddha’s twin wonder, and join the order becoming arhats in due course.

4.4 When they visit Rāja, gaha, the rajah Bimbi, sāra invites them to spend the rains retreat there and build for each of them a hut. However, he fails to put roofs on the huts. So the elders dwell in the huts unsheltered. On account of their virtue, it fails to rain for a long time. The king then realizes his neglect and at once has the huts thatched, plastered and painted. Then he holds a dedication festival and gives

⁶ Ap 1:79-80; ApA 348 f.

⁷ For details, see A 10.95/5:193-195 + SD 44.16 Intro.

⁸ S 45.30/5:22 (SD 91.1).

⁹ Tha 30; ThaA 1:95. S 47.16/5:166 (SD 47.11).

alms to the monks. The elders go into their huts and cultivate lovingkindness. The sky then darkens in the west and rain falls.

5 Godhika Thera, gāthā

Godhika is one of a group of 4 friends, one of whom is Uttiya 2 [4].

SD 47.11(5)

Godhika Thera, gāthā

The verses of the elder Godhika | **Tha 51**

Traditional: Tha 1.6.1 = (Khuddaka Nikāya 8,) Theragāthā 1, Ekaka Nipāta 6, Chattha Vagga 1

*Vassati devo¹⁰ yathā sugītāṃ
channā me kuṭikā sukhā nivātā
cittāṃ susamāhitañ ca mayham
atha ce patthayasi pavassa devāti*

The rain falls like sweet music;
my little hut is covered, cosy, without rain,
and my mind is well stilled [well concentrated]—
therefore, rain, rain if you wish! Tha 51

6 Subāhu Thera, gāthā

Subāhu is one of a group of 4 friends, one of whom is Uttiya 2 [4].

SD 47.11(6)

Subāhu Thera, gāthā

The verses of the elder Uttiya | **Tha 52**

Traditional: Tha 1.6.2 = (Khuddaka Nikāya 8,) Theragāthā 1, Ekaka Nipāta 6, Chattha Vagga 2

*Vassati devo yathā sugītāṃ
channā me kuṭikā sukhā nivātā
cittāṃ susamāhitañ ca kāye
atha ce patthayasi pavassa devā'ti.*

The rain falls like sweet music;
my little hut is covered, cosy, without rain,
and my mind is well concentrated on my body—
therefore, rain, rain if you wish! Tha 52

7 Valliya Thera, gāthā

Valliya is one of a group of 4 friends, one of whom is Uttiya 2 [4].

SD 47.11(7)

Valliya Thera, gāthā

The Verse of the Elder Valliya | **Tha 53**

Traditional: Tha 1.6.3 = (Khuddaka Nikāya 8,) Theragāthā 1, Ekaka Nipāta 6, Chattha Vagga 3

*Vassati devo yathā sugītāṃ
channā me kuṭikā sukhā nivātā
tassāṃ viharāmi appamatto
atha ce patthayasi pavassa devāti*

The rain falls like sweet music;
my little hut is covered, cosy, without rain.
Therein I live diligently—
therefore, rain, rain if you wish! Tha 53

¹⁰ *Deva* is a common Pali word for “rain”: see Tha 1, 51-54, 189, 325-329, 524, 521 (*deva, rājā*), 1137; in each case (except for Tha 531), comy glosses it as “cloud” (*megha*), ie, rain cloud. On Tha 531, comy glosses *deva* as “the deva-king Pajjuna” (*pajjuno deva, rājā'pi*, ThaA 2:224), ie, a personification of rain. See also the last lines of every verse (except Sn 34) of **Dhaniya S** (Sn 1.2/18-33) which has the same refrain.

8 Uttiya 2 & His Thera, gāthā

This is Uttiya 2, the one of a group of 4 friends [4].

SD 47.11(8)**(Pāvā) Uttiya Thera, gāthā**

The verses of the elder Uttiya 2 (of Pāvā) | Tha 54

Theme: The Verse of the Elder Uttiya 2

Traditional: Tha 1.6.4 = (Khuddaka Nikāya 8,) Theragāthā 1, Ekaka Nipāta 6, Chattha Vagga 4

*Vassati devo yathā sugītā
channā me kuṭikā sukhā nivātā
tassam viharāmi adutiyo
atha ce patthayasi pavassa devāti*

The rain falls like sweet music;
my little hut is covered, cosy, without rain.
Therein I dwell without a partner¹¹—
therefore, rain, rain if you wish!

Tha 54

9 Uttiya 3 (of Kapilavatthu) & Thera, gāthā (3)

9.1 In the time of the past buddha Sumedha,¹² he was a householder and gave to the Buddha a bed, complete with canopy and rug. Twenty world-cycles ago, he was thrice a king named Suvannābha. He is probably identical with **Pallanka, dāyaka** of the Apadāna (Ap 1:175). [11]

9.2 UTTIYA 3 (of Kapila, vatthu) is a Sakya. When the Buddha visits his kinsmen and shows them his powers, Uttiya is converted and renounces. One day, while on his alms-round in the village, he hears a woman singing and he is distracted. Restraining himself, he enters his dwelling, deeply agitated and spends the siesta seated, earnestly striving so that he attains arhathood (Tha 99; ThaA 1:215).

SD 47.11(9)**(Kapila, vatthu) Uttiya Thera, gāthā**

The verses of the elder Uttiya 3 | Tha 99

Theme: The Verse of the Elder Uttiya 3 of Kapila, vatthu

Traditional: Tha 1.10.9 = (Khuddaka Nikāya 8,) Theragāthā 1, Ekaka Nipāta 10, Dasama Vagga 9

*Saddam sutvā sati muṭṭhā
piyam nimittam manasikaroto
sāratta, citto vedeti, tañ ca ajjhosa tiṭṭhati
tassa vadḍhanti āsavā samsāram upagāmino 'ti*

Hearing a sound, his mind is confused,
who attends to a pleasant sign.
With lust the mind senses and remains attached to it.
His influxes grow, he continues in samsara.

Tha 99

10 Uttiya 1 (of Sāvattihī) & Uttiya Thera Apadāna

Uttiya 1 is the son of a Sāvattihī brahmin [3]. He must have been a prominent elder in his own time, as he is the only elder named Uttiya who has his own Apadāna, or “harvest story” (that is, an account of his past good karma):

¹¹ Here, “without a partner” (*adutiya*) not only means living physically alone, but also being free from defilements (ThaA 1:135 ad Tha 54). Comys on Tha 541, 896 and 1091, explain *adutiya* as being free from craving (ThaA 2:229 “non-existence of a second, that is, in terms of craving,” *tañhā, sañkhāta, dutiyābhāvena*; 3:69 “*adutiya* means with craving,” *adutiyo nittañho*; 151 “*addutiya* means without craving,” *addutiyōti nittañho*),

¹² Sumedha was the 14th of the 28 past Buddhas according to the Pali tradition, and is also the 14th buddha from our Buddha Gotama see SD 36.2 (3.4.2).

SD 47.11(10)

(Sāvattḥī) Uttiya Thera Apadāna

The Harvest¹³ Story of the Elder Uttiya 1 | Ap 3.8/79 f

Theme: Past life of the Elder Uttiya 1 of Sāvattḥī

Traditional: Ap 3.8(169-179) = (Khuddaka Nikāya 13,) Thera Apadāna 3, Subhūti Vg 8, verses 169-179

- | | | | |
|---|--|--|-----|
| 1 | <i>Canda, bhāgā, nadī, tīre
susumāro ahaṃ tadā
sa, gocara-p, pasuto 'haṃ¹⁴
nadī, titthaṃ agacch 'ahaṃ</i> | On the bank of the river Canda, bhāgā,
I was then a crocodile,
with my own hunting-ground—
I went to a ford. | 169 |
| 2 | <i>Siddhattho tam hi samaye
sayambhū agga, puggalo
nadiṃ taritu, kāmo so
nadī, titthaṃ upāgami.</i> | At that time, Siddhattha,
a self-born, foremost individual,
wishing to cross the river,
reached the river ford. | 170 |
| 3 | <i>Upāgate ca¹⁵ sambuddhe
ahampi tatthupāgamiṃ
upagantvāna sambuddhaṃ
imaṃ vācaṃ udīrayiṃ.</i> | When the self-awakened reached there,
I, too, went to that place.
Going up to the self-awakened one,
I uttered these words: | 171 |
| 4 | <i>Abhirūha mahāvīra
tāressāmi ahaṃ tuvaṃ;
pettikaṃ visayaṃ¹⁶ mayhaṃ
anukampa mahāmuni</i> | Mount (on my back), great hero,
I will ferry you across.
(Tell me) the destiny of my father,
out of compassion, great sage. | 172 |
| 5 | <i>Mama uggajjanaṃ sutvā
abhirūhi mahāmuni
haṭṭho haṭṭhena cittena
tāresim loka, nāyakaṃ</i> | Hearing my loud request,
the great sage climbed (onto my back).
Joyful, with joyful mind,
I ferried the world leader | 173 |
| 6 | <i>Nadiyā pārime tīre
siddhattho loka, nāyako
assāsesi mamaṃ tattha
amataṃ pāpuṇissasi</i> | across the river to the far side.
The world leader, Siddhattha,
He reassured me that
he would attain the death-free. | 174 |
| 7 | <i>Tamhā kāyā cavitvāna
deva, lokaṃ āgacch 'ahaṃ
dibba, sukhaṃ anubhaviṃ
accharāhi purakkhato</i> | Falling from that body,
I went to the deva world,
and enjoyed divine happiness,
surrounded by celestial nymphs. | 175 |
| 8 | <i>Sattakkhattuṃ ca dev 'indo
deva. rajjam akāsa 'haṃ
Tīṇi-k, khattuṃ cakka, vattī
mahiyā issaro ahuṃ</i> [Ap 1:80] | Seven times was I lord of the devas,
kingship I held over the devas.
Thrice was I a wheel-turner,
supreme over the earth. | 176 |

¹³ Apadāna means “mowing, reaping, harvesting,” here used fig alluding to the fruits of past karma.

¹⁴ So be; Ke Se sa, bhojana, pasutāhaṃ.

¹⁵ Ke Se upāgatamhi.

¹⁶ Usually pettika visaya or petti, visaya would refer to the “preta realm,” or the plane of the departed (D 3:234; M 1:73; S 3:224, 5:342, 356 f; A 1:37, 267, 2:126 f, 3:211, 339, 414 f, 4:405 f, 5:182 h; Pv 2.2.2, 2:7.9; It 93; J 1:51, 5:186; Pv 2.2.2, 2.7.9; Miln 310; PvA 25 f, 59 f, 214). Here, however the crocodile is simply asking about the fate of his father (petti = pitā).

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|----|--|--|-----|
| 9 | <i>Vivekam anuyutto 'ham
nīpako ca susamvuto
dhāremi antimam deham
sammā,sambuddha,sāsane</i> | Then I was devoted to solitude,
wise and well restrained,
bearing my last body
in the teaching of the fully self-awakened one. | 177 |
| 10 | <i>Catun,navut'ito kappe
tāresim yam narāsabham
duggatiṃ nābhijānāmi
taraṇāya idam phalam</i> | Ninety-four aeons it was from the time
when I ferried the lordly bull of men.
(Since then) I knew no suffering state—
this is the fruit of that ferrying. | 178 |
| 11 | <i>Paṭisambhidā catasso
vimokkhā'pi ca aṭṭh'ime
cha-l-abhiññā sacchikatā
kataṃ buddhassa sāsanaṃ</i> | The four analytic knowledges, ¹⁷
and the eight liberations, too,
and the six direct knowledges I realized,
done is the Buddha's teaching (for me). | 179 |

The venerable elder Uttiya uttered these verses, such indeed.¹⁸

— evaṃ —

11 Uttiya 3 (of Kapila,vatthu)

Uttiya 3 is a Sakya of Kapila,vatthu [1.3], and probably identical with an elder nicknamed **Pallaṅka Dāyaka**, “the couch donor.” The couch was adorned with 7 kinds of jewels.¹⁹ He gave couches to the Buddha in many lives, so that he never fell into any suffering state. He was thrice a wheel-turning world monarch. In his last life, he gained arhathood along with the 4 analytic knowledges. His past karmic story is recounted in the Thera Apadāna of that name:

SD 47.11(11)

Pallaṅka Dāyaka Thera Apadāna

The Harvest Story of the Elder Couch Giver (Uttiya 3) | Ap 15.10/1:175

Theme: Past life of the Elder Uttiya 3 of Kapila,vatthu

Traditional: Ap 15.10(48-52) = (Khuddaka Nikāya 13,) Thera Apadāna 15, Chatta Vg 10, verses 48-52

- | | | | |
|---|---|---|----|
| 1 | <i>Sumedhassa bhagavato
loka,jeṭṭhassa tādino
pallaṅko hi mayā dinno
sa,uttara,sapa-c,chado</i> | To the Blessed One Sumedha,
the world's eldest, such is he, ²⁰
was given a couch by me,
along with a top-cover, | 48 |
| 2 | <i>Satta,ratana,sampanno
pallaṅko āsi so tadā
mama saṅkappam aññāya
nibbattati sadā mama</i> | endowed with seven jewels
was that couch, such was it.
He ²¹ knew our thought [intention],
whenever it arose in me. | 49 |

¹⁷ The 4 analytic skills (*paṭisambhidā*) are those in (1) effects (*attha,paṭisambhidā*), (2) causes (*dhamma,paṭisambhidā*), (3) language (verbal expression) (*nirutti,paṭisambhidā*), and (4) analytic insight (*paṭibhāna,paṭisambhidā*): see SD 28.4 (4).

¹⁸ *Itham sudam āyasmā uttiyo thero imā gāthāyo abhāsithāti.*

¹⁹ The 7 jewels or “treasures” (*satta,ratana*) traditionally were beryl, gold, crystal, *phalikā*, silver, cat's eye, pearl (*mutta*), and ruby (*lohitaṅka.maṇi*) (VvA 300). On the 10 *ratana*, see SD 45.18 (2.7).

²⁰ On “such is he,” *tādino* (gen sg) (here referring to an arhat), see **Sabba Kamma Jaha S** (U 3.1.12/21) + SD 39.3 (1.4.2).

²¹ *So* (line 2) here is tr as referring to *bhagavato* (in line a of verse 1). This makes better sense that taking it as referring to the couch (*pallaṅko*).

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|---|---|
| <p>3 <i>Tiṃsa,kappa,sahassamhi
pallaṅkam adadiṃ tadā
duggatiṃ nābhijānāmi
pallaṅkassa idaṃ phalaṃ</i></p> | <p>Thirty thousand aeons ago,
I gave such a couch—
I knew no suffering state,
on account of the fruit of (giving) this couch. 50</p> |
| <p>4 <i>Vīsa,kappa,sahassamhi
suvanṇ'ābhā tayo janā
satta,ratana,sampannā
cakka,vattī maha-b,balā</i></p> | <p>Twenty thousand aeons ago,
was I thrice born as Suvanṇ'ābha [Golden Light],
possessing the seven jewels,
a wheel-turner [world-monarch] of great power. 51</p> |
| <p>5 <i>Paṭisambhidā catasso
vimokkhā'pi ca aṭṭh'ime
cha-l-abhiññā sacchikatā
katam buddhassa sāsanam</i></p> | <p>The four analytic knowledges,
and the eight liberations, too,
and the six direct knowledges I realized,
done is the Buddha's teaching (for me). 52</p> |

The venerable elder Uttiya uttered these verses, such indeed.

— evaṃ —

12 Uttiya 4 (of Kapilavatthu)

12.1 Of all the arhats named Uttiya, we know the least of all about **Uttiya 4**. We only know that he is mentioned in **the Kathā,vatthu** in a discussion on whether layman can be an arhat and the nature of such arhathood (Kvu 1:268). There he is mentioned as “the houselord Uttiya” (*uttiya gaha,pati*), along with Yasa the youth of family (*yasa kula,putta*) and the brahmin youth (or student) Setu as examples of laymen arhats.

12.2 The Kathā,vatthu says:

Now, if my proposition were wrong, how is it that Yasa the son of family, Uttiya the house-
lord, Setu the brahmin youth, attained arhathood, along with the mark of laity?

*Hañci yaso kula,putto uttiyo gaha,pati setu māṇavo gihissa vyañjanena arahattam pattā, tena
vata re vattabbe gihī'ssa arahā'ti* (Kvu 1:268)²²

The implication here is that the lay person, in special situations, may become an arhat, but to live on as an arhat, he must renounce the world (the “mark of laity”).²³

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²² For trs, see Kvu:SR 157 f & Comy, KvuA:L 90.

²³ On laymen arhats, see **Naḷaka,pāna S** (M 68) @ SD 37.4 (4). On awakening being the same for ordained or lay, see **(Mahānāma) Gilayāna S** (S 55.54,19), SD 4.10. On the destiny of laymen arhats, see SD 8.6 (19); & **Sabba Kamma,jaha S** (U 3.1) @ SD 39.3 (1.4.4). On why laymen arhats are not mentioned, see **Laymen saints**, SD 8.6 (13).

SD 47.11(12)

(Sāvattḥī) Uttiya Sutta

The Discourse on Uttiya (of Sāvattḥī) | S 47.16/5:166
or, **(Arahatta) Uttiya Sutta**, the Discourse on Uttiya’s Arhathood

Theme: The arhathood of the elder Uttiya 1 of Sāvattḥī

S 5.3.2.6 = Samyutta 5, Mahā Vagga 3, Magga Samyutta 2, Nālandā Vagga 6

Theme: Moral virtue is the basis for proper meditation

- 1 Originating in Sāvattḥī.
- 2 Then the venerable Uttiya [2.1] approached the Blessed One, saluted him and sat down at one side.

Sitting down at one side, the venerable Uttiya said this to the Blessed One:

- 3 “It would be good, bhante, if the Blessed One were to teach me Dharma in brief,²⁴ having heard the Dharma from the Blessed One, I would dwell alone, aloof [secluded],²⁵ diligent, exertive and resolute.”²⁶

Cultivating moral virtue

- 4 ²⁷“In that case, Uttiya, **purify the very beginning of wholesome states**.
- 5 And what is the very beginning of wholesome states?
It is moral virtue that is well purified, and view that is straight.²⁸
- 6 Then, Uttiya, when your moral virtue is well purified, and your view is straight, depending on that moral virtue, based on that moral virtue, cultivate **the 4 focuses of mindfulness** [the 4 satipatthanas].²⁹

²⁴ *Sādhu me bhante bhagavā saṅkhittena dhammaṃ desetu*. This is stock, and flows into the next sentence.

²⁵ “Aloof,” **vūpakatṭha** (pp), “alienated, withdrawn, drawn away (from), secluded: often in phrase,” as in stock, *eko vūpakatṭho appamatto ātāpī*, etc (see PED: arahant II.B.): D 3:76; S 1:117, 2:21, 244, 3:35, 73 f, 4:72; A 4:299. It is uncertain whether it comes from *vi+upakatṭha* (since the latter is only used of time), or from *vavakatṭha*, of which it is a synonym. Cf also BHS *vyapakṛṣṭa* (AvadŚ 1:233, 2:194) of which it might be a retranslation. Cf also A 4:435 (*gaṇasmā* ~, (of an elephant) “secluded from the herd”). Its verb *vūpakāseti* is caus (1) of *vavakassati*, “to draw away, alienate, distract, exclude” (V 4:326; A 5:72 f; caus (2) *vūpakāsāpeti*, “to cause to distract or draw away” (V 1:49, 4:326).

²⁶ *Yam ahaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahit’atto vihareyyan’ti*. 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**” (*vūpakatṭha*) 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*, pp of *padahati*, “to exert, take a stand”: see U:W 27 n2), “mentally resolute” by absence of longing regarding the body or life itself (DA 2:363; MA 1:180). Also as *ekā vūpakatṭhā appamattā ātāpino pahit’attā vihareyya* (V 2:258; A 3:218 (Ke Se *ekeka*...), 4:280). Sometimes the initial *eka* is omitted from the pericope. See below §10 nn.

²⁷ From hereon, as at **(Anubaddha) Bhikkhu S** (S 47.3), which is prob given to Udāyī (S 47.3,3.4 etc), SD 24.6a.

²⁸ Prev line and this one: *Ko c’ādi kusalānaṃ dhammānaṃ, sīlaṃ ca suvisuddhaṃ diṭṭhi ca ujukā*. “View that is straight,” *diṭṭhi ca ujukā*, ie, the view that we are responsible for our own actions (*kamma-s,sakatā,diṭṭhi*) (SA 3:-199). This entails both acceptance of karma and rebirth. See Intro (2).

²⁹ *Yato kho te bhikkhu sīlaṃ ca suvisuddhaṃ bhavissati diṭṭhi ca ujukā tato tvaṃ bhikkhu sīlaṃ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne ti,vidhena bhāveyyāsi*. In the parallel passage in **(Anubaddha) Bhikkhu S** (S 47.3), the closing phrase here reads “cultivate the 4 focuses of mindfulness [satipatthanas] in a threefold manner” (*cattāro satipaṭṭhāne ti,vidhena bhāveyyāsi*) (S 47.3,4), but *ti,vidhena* is omitted in S 47.15 and S 47.16.

The 4 satipatthanas (basic mode)³⁰

7 What are the four?

(1) CONTEMPLATING THE BODY

Here, Uttiya, dwell ³¹exertive, clearly aware, mindful,

contemplating [watching] the body in the body,³²

removing³³ covetousness and displeasure³⁴ in the world.³⁵

(2) CONTEMPLATING FEELINGS

Here, Uttiya, dwell exertive, clearly aware, mindful,

contemplating feelings in the feelings,

removing covetousness and displeasure in the world.

(3) CONTEMPLATING THE MIND

Here, Uttiya, dwell exertive, clearly aware, mindful,

contemplating the mind in the mind,

removing covetousness and displeasure in the world.

(4) CONTEMPLATING DHARMAS

Here, Uttiya, dwell exertive, clearly aware, mindful,

contemplating dharmas [phenomena] in the dharmas,

Benefits of the practice

8 Uttiya, when, depending on that moral virtue, based on that moral virtue, you cultivate the 4 focuses of mindfulness [satipatthanas],

then, Uttiya, you will go beyond Māra's realm.³⁶

9 ³⁷Then, the venerable Uttiya, delighting, rejoicing, in the Blessed One's word, rose from his seat and, after paying homage to the Blessed One, keeping him on his right, departed.³⁸

Uttiya's arhathood

10 THE FULL ARHATHOOD PERICOPE³⁹

Then, the venerable Uttiya, dwelling alone,⁴⁰ aloof, diligent, exertive, and resolute,⁴¹

³⁰ This is the “fundamental satipatthana,” as given in **(Satipaṭṭhāna) Bāhiya S** (S 47.15), SD 47.10 (2).

³¹ *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ*. Here we find 4 of the 5 spiritual faculties (*pañc'-indriya*) in action: see SD 13.1 (4.2).

³² “Observing the body in the body” (*kāye kāyānupassī*). See SD 13.1(3.4). Note that the “3 modes”—“internally,” “externally,” and “internally and externally” are omitted. This is prob an older, even original, version of the satipatthana formula.

³³ *Vineyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vinaitvā*, Pm 1:244), and both senses apply in Satipaṭṭhāna S. **U Silananda** similarly ends the sentence with “removing covetousness and grief in the world” (*The Four Foundations of Mindfulness*, 1990:177); also 1990:22-25. See SD 13.1(4.2c).

³⁴ “Covetousness and displeasure,” *abhijjhā, domanassaṃ*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (1995:335 & n632) renders it as “hankering and fretting [for the world].” See SD 13.1(4.2).

³⁵ “World” (*loka*). See SD 13.1 (4.2.4).

³⁶ Meaning, “you will transcend death.” *Tato tvaṃ uttiya gamissasi maccu'dheyyassa pāran'ti*. While the whole Sutta is mutatis mutandis identical with **(Satipaṭṭhāna) Bāhiya S** (S 47.15), it is here that it differs, reading: “then, Bāhiya, the night or day will come when you can be certain of growth in the wholesome states, not decline” (*tato tuyham bāhiya yā ratti vā divaso vā āgamissati vuddhiy-eva pāṭikaṅkhā kusalessu dhammesu, no parihānīti*) (S 47-15,8/5:165,25), SD 47.10.

³⁷ From here right to the end, very similar to the closing of **Poṭṭhapāda S** (D 9,56.2/1:203), SD 7.14.

³⁸ This para as at **(Anubaddha) Bhikkhu S** (S 47.3,6/5:143 f), SD 24.6a & **(Satipaṭṭhāna) Bāhiya S** (S 47.15,9) SD 47.10.

³⁹ For details, see **Poṭṭhapāda S** (D 9,56.2+56.3), SD 7.14.

in no long time at all, right here and now, having realized it for himself through direct knowledge,
 attained and dwelled in the supreme goal of the holy life,
 for the sake of which sons of family rightly go forth from the household life into homelessness.

11 THE ARHAT'S REVIEW KNOWLEDGE

He directly knew:

“Birth is destroyed,
 the holy life has been lived,
 done what is to be done,
 there is no more of this state of being.”⁴²

khīṇa, jāti
vusitam brahma, cariyam
kataṃ karaṇīyam
nāparam itthattāyāti

12 And the venerable Uttiya became one of the arhats.⁴³

— evaṃ —

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⁴⁰ “Alone,” Ee *eke* (preferred); Ce *eko*; Be Se omit.

⁴¹ *Atha kho āyasmā bāhiyo eko vūpakaṭṭho appamatto ātāpī pahit’atto viharanto*. This is stock: see §3 above n.

⁴² On this para and the next (the attainment of arhathood), see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

⁴³ On the prec and this para (the attainment of arhathood), see **Poṭṭhapāda S** (D 9,56b/1:203) n, SD 7.14.