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Purification in Early Buddhist Discourse and Buddhist Ethics

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I. Introduction

With the present paper I survey the notion of purification in early Buddhist discourse and its significance in relation to Buddhist ethics. My study proceeds from an initial survey of canonical passages on purification in general, assembled under the heading of the threefold training (II), to the seven stages of purification (III). Then I turn to the stages of awakening as the core teaching of early Buddhism on purification of the mind (IV) and to the purification of the mind from the influxes (*āsava*) (V).

II. Purification and the Threefold Training

The notion of purity and the need for purification are recurrent themes in the early discourses preserved in the Pāli *Nikāyas* and the Chinese *Āgamas*, as well as, where such parallels are preserved, in Sanskrit fragments and texts preserved in Tibetan translation. Needless to say, the theme of purity is part of the ancient Indian heritage within which Buddhism developed, hence the early Buddhist notions on what makes one pure and how to develop purity often come as a reply to already existing conceptions of purity.¹⁾ The ancient Indian background to the

early Buddhist idea of purity, however, falls outside the scope of my present exploration, whose sole aim is to provide a preliminary survey - without any pretension to being exhaustive - of the notion of purification within the limited area of the early Buddhist canonical discourses.

A central principle in the early Buddhist conception of purification finds expression in a stanza in the *Dharmapada* collections, which indicates that one needs to purify oneself, as one will not become purified through the intervention of another.²⁾ This puts the responsibility for purity squarely on the individual practitioner.

How one should go about purifying oneself can then be deduced from a discourse in the *Samyutta-nikāya* and its parallel in the *Samyukta-āgama*. These report that the Buddha attained supreme purity by developing morality, concentration and wisdom.³⁾ That is, the early Buddhist notion of purity encompasses the whole gamut of the threefold training:

- morality,
- concentration,
- wisdom.

In other words, the early Buddhist notion of purification underlies all aspects of the path, from ethical training all the way up to liberating wisdom.

The theme of purification in regard to basic aspects of morality comes up in the *Dakkhiṇāvibhaṅga-sutta* and its parallels in relation to the topic of how a gift can be purified. In agreement with a range of parallels, the *Dakkhiṇāvibhaṅga-sutta* indicates that this can take place if either the giver or the recipient - and ideally both - are of pure moral conduct.⁴⁾

More information on ethical purification can be gathered from a discourse in the *Samyutta-nikāya*, with a parallel in the *Samyukta-āgama*, which stipulates a threefold purity in regard to the keeping of precepts.⁵⁾ In the case of killing, for example, this requires:

- abstaining oneself from killing,
- encouraging others to abstain from killing,

- speaking in praise of abstention from killing.

The 'altruistic' perspective afforded by this early Buddhist text is noteworthy, in that ethical purity clearly requires not only avoiding unwholesome deeds oneself, but also doing what is possible so that others become similarly pure.

A concern for others also underlies a distinction of ways of teaching the Dharma as either pure or impure. The texts indicate that purity is maintained if the one who teaches does not cherish the hope of getting personal acclaim, but rather wishes to benefit others, teaching them just out of compassion.⁶⁾

A recurrent phrase in the early discourses indicates that the Buddha teaches a *brahmacarya* that can be considered as completely perfect and pure.⁷⁾ Purity of moral conduct and the means of rectifying cases of impurity are, then, an integral part of the monastic training in early Buddhism. A discourse in the *Aṅguttara-nikāya*, together with several parallels, narrates that on one occasion the Buddha refused to recite the code of monastic rules in an assembly of monks that was not pure, i.e., an assembly in which someone was present who had not maintained the code of conduct incumbent on a Buddhist monk.⁸⁾

In line with this episode, declaring one's purity has become an integral aspect of the fortnightly recitation of the monastic code of rules, during which each monastic expresses purity through silence.⁹⁾ If an offence has been committed, however, purification requires disclosing the wrongdoing to one's companions.¹⁰⁾ In other words, early Buddhist thought sees moral breaches as an impurity and confession as a form of purification of such breaches - except for breaches that are of such magnitude that confession alone is reckoned insufficient. I will return to the relationship of the *Vinaya* rules to purification in the last part of the present article (V).

Moving on to the second aspect of the threefold training: The relationship of concentration to purification of the mind is a recurrent theme in the standard descriptions of the development of meditative absorption (*dhyāna/jhāna*) in the discourses, which indicate that attaining the first absorption requires that the mind has been purified

from the hindrances.¹¹⁾ In other words, the five hindrances - sensual desire, ill will, sloth-and-torpor, restlessness-and-worry and doubt - are reckoned impurities of the mind.

Based on the ability to attain the four absorptions, according to early Buddhist meditation theory various supernormal abilities can be gained. Here the development of the supernormal ability to hear sounds at a great distance or to see the passing away and reappearance of other beings - the divine ear and the divine eye - are associated with the attribute of being pure, thus presumably involving some form of purification of the respective sense-door.¹²⁾

A discourse in the *Aṅguttara-nikāya* and its *Samyukta-āgama* parallel present the six recollections as a path for the purification of beings.¹³⁾ A path for the purification of beings that the Pāli discourses additionally qualify as *ekāyana*, which I would translate as "direct" path, can then be found in the four establishments of mindfulness (*smṛtyupasthāna / satipaṭṭhāna*).¹⁴⁾

Another discourse points out that there is a cause for purification, by way of which beings are purified. This cause is disenchantment and dispassion with regard to each of the five aggregates.¹⁵⁾ According to a set of stanzas in the *Dharmapada* collections, insight into impermanence, unsatisfactoriness and the absence of a self is the path to purity.¹⁶⁾ In short, it is through the development of wisdom that one becomes purified.¹⁷⁾

The early Buddhist notion of purification then reaches its culmination with the stages of awakening, hence the path for the purification of beings can be found in the four limbs (*aṅga*) of stream-entry (*srotāpatti / sotāpatti*).¹⁸⁾

In sum, purification runs like a red thread through the threefold training, being the outcome of undertaking moral restraint and developing meditative concentration and insight.

III. The Seven Stages of Purification

A well-known description of the path of purification that covers the

threefold training takes the form of listing seven progressive stages. Forming the scaffolding of the *Visuddhimagga* and thus assuming a position of central importance in the Theravāda tradition, in the early discourses this set of seven is found in the *Rathavinīta-sutta* and its *Madhyama-āgama* and *Ekottarika-āgama* parallels.¹⁹ In what follows I briefly study the relevant passage from these discourse versions, in order to provide a basis for evaluating the significance of this set of seven purifications in early Buddhist thought.²⁰

According to the preamble to the discourse, the chief disciple Sāriputta had on an earlier occasion heard other monks speaking in praise of the monk Puṇṇa Mantāniputta and had thereupon reflected that he would like to meet Puṇṇa himself and engage in discussion with him. At the present juncture, Puṇṇa has arrived and, after meeting the Buddha, has withdrawn to a secluded spot, to which Sāriputta has followed him. According to the *Madhyama-āgama* account, the beginning of their meeting takes place as follows:

In the afternoon, after rising from sitting in meditation, the venerable Sāriputta approached the venerable Puṇṇa Mantāniputta, exchanged friendly greetings and, stepping back to sit down to one side, asked the venerable Puṇṇa Mantāniputta: "Venerable friend, are you practicing the holy life under the recluse Gotama?"

[Puṇṇa Mantāniputta] replied: "That is so."

[Sāriputta asked]: "How is it, venerable friend, are you practicing the holy life under the recluse Gotama for the sake of purification of virtue?"

[Puṇṇa Mantāniputta] replied: "No."

[Sāriputta asked further]: "Are you practicing the holy life under the recluse Gotama for the sake of purification of the mind ... for the sake of purification of view ... for the sake of purification [from] the hindrance of doubt ... for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path ... for the sake of purification by knowledge and vision of the way ... for the sake of purification by knowledge of the way to abandoning?"

[To each question, Puṇṇa Mantāniputta] replied: "No."²¹⁾

The discourse continues with Puṇṇa explaining that it is not for the sake of any of these seven stages of purification that one practices under the Buddha, as none of them is the final goal. Yet, each of them serves the function of leading up to the final goal, like a relay of seven chariots that the king of the country might use to reach a particular destination quickly. The three versions of the present discourse take their title from this simile of the relay of chariots.

The *Rathavinīta-sutta* and its parallels do not provide further information on the implications of these seven stages of purification, which in the listing given in the Pāli version are:

- purification of virtue, *śīlavissuddhi*,
- purification of mind, *cittavissuddhi*,
- purification of view, *ditṭhivissuddhi*,
- purification by overcoming doubt, *kaṅkhāvitaraṇavissuddhi*,
- purification by knowledge and vision of [what is] the path and [what is] not the path, *maggāmaggañāṇadassanavissuddhi*,
- purification by knowledge and vision of the way, *paṭipadāñāṇadassanavissuddhi*,
- purification by knowledge and vision, *ñāṇadassanavissuddhi*.²²⁾

What the *Rathavinīta-sutta* and its parallels indicate, however, is that these seven are progressive stages of purification that follow one another like the seven chariots in the relay of chariots described in the simile, and that none of these seven is the final aim of training in the early Buddhist scheme of deliverance.

Besides being found in the *Rathavinīta-sutta* and its parallels, the seven stages of purification are part of a set of nine purifications listed in the *Dasuttara-sutta* of the *Dīgha-nikāya* with the slight terminological difference of being qualified as "factors of exertion for purity", *pārisuddhipadhāniyaṅga*.²³⁾ These nine stages recur in Sanskrit fragments and in a *Dirgha-āgama* parallel to the *Dasuttara-sutta*, and also in a parallel found as an individual translation.²⁴⁾

The *Dasuttara-sutta* and its parallels merely enumerate these stages

of purification. Thus the only additional information provided by the *Dasuttara-sutta* and its parallels is that a complete coverage of the process of purification, from an early Buddhist viewpoint, takes place by way of nine stages, of which the last stage is the purification accomplished through having reached liberation. That is, unlike the seven purifications, the set of nine stages does cover the final goal of full awakening. The *Visuddhimagga* presents a different perspective, however, as it associates all four levels of awakening, including the attainment of arahantship, with the seventh purification by knowledge and vision.²⁵⁾

A scheme of four types of purity (*pārisuddhi/pārisuddhi*), delineated in the *Sāmuḡiya-sutta* of the *Aṅguttara-nikāya* and its parallels, covers purity of morality, of the mind, of view and of liberation.²⁶⁾ In line with the indication given in the *Dasuttara-sutta*, here, too, it is on reaching purity of liberation that the final goal is accomplished.

Besides not covering the attainment of full awakening, the seven purifications are also not easily matched with the attainment of stream-entry. With stream-entry attained, according to early Buddhist thought the mind has become purified of three fetters:

- the fetter of personality view (*sakāyadṛṣṭi/sakkāyadiṭṭhi*), in the sense of belief in a permanent self,
- the fetter of doubt (*vicikitsā/vicikicchā*), in particular doubt regarding the nature of what is wholesome and what is unwholesome,
- the fetter of dogmatic clinging to rules and vows (*śīlavrataparāmarśa/sīlabbataparāmāsa*) as sufficient for reaching liberation.

According to a verse in the *Ratana-sutta* of the *Sutta-nipāta*, which has a counterpart in the *Mahāvastu*, the eradication of these three fetters takes place with the vision of stream-entry itself.²⁷⁾

Attempting to correlate these three fetters with stages of purification would result in the following correspondences:

- 1) removing the fetter of personality view, which according to another discourse is the basis of any [wrong] view,²⁸⁾ would fulfil purification of views;

2)overcoming the fetter of doubt would fulfil purification from doubt;

3)leaving behind dogmatic clinging to rules and vows would be a sign of knowing what is the path and what is not the path.

Thus what in the scheme of the *Rathavināta-sutta* and its parallels are successive stages of purification appear to have their counterparts in fetters that are overcome simultaneously with stream-entry.²⁹⁾

Whatever may be the final word on the relationship of the seven stages of purification to stream-entry, compared to the eminent role of these seven stages in later *Theravāda* tradition, it is a little puzzling that this scheme occurs in the Pāli discourses only once on its own and once as part of a set of nine stages.

The *Madhyama-āgama* parallel to the *Rathavināta-sutta* may hold the key to this puzzle, an indication found at the beginning of the discussion, translated above, at what the parallel versions present as the first meeting between the two disciples in question. That the present discourse should indeed be reckoned as reporting their first meeting becomes evident with the concluding section of the discourse, where, at the end of their discussion, Puṇṇa reveals his identity to Sāriputta and then inquires about Sāriputta's identity. The *Madhyama-āgama* version reports this as follows:

The venerable Puṇṇa Mantāniputta asked the venerable Sāriputta: "What is the venerable one's name? How do his companions in the holy life call the venerable one?"

The venerable Sāriputta replied: "Venerable friend, my name is Upatissa, my mother's name is Sāri; therefore my companions in the holy life call me Sāriputta."

The venerable Puṇṇa Mantāniputta expressed his praise: "Now I have been discussing with a disciple of the Blessed One without knowing it, I have been discussing with the second most respected one without knowing it, I have been discussing with the general of the Dharma without knowing it, I have been discussing with the disciple who keeps the wheel of Dharma rolling without knowing it.

If I had known this was the venerable Sāriputta, I would not have been able to say a single sentence in reply, let alone discuss in such depth."³⁰

That is, given the unfolding of events in the discourse, for Sāriputta to conceal his identity was apparently a device necessary in order to elicit such a detailed exposition from Puṇṇa. Now, in the Pāli account the first question asked by Sāriputta at the beginning of the discussion is whether Puṇṇa is living the holy life under the Blessed One.³¹ This question seems a little strange, since for a Buddhist monk there would be little reason to ask another Buddhist monk if he is living the holy life under the Buddha.

In the *Madhyama-āgama* version, this question reads: "Venerable friend, are you practicing the holy life under the recluse Gotama?"³²⁾ Throughout the *Madhyama-āgama* discourse, Sāriputta is on record as speaking consistently of living the holy life under "the recluse Gotama". Only at the end of the discourse, when asking for Puṇṇa's name and about to reveal his own identity, does Sāriputta change to using the more appropriate "Tathāgata" to refer to the Buddha.

In other discourses in the Pāli *Nikāyas* and Chinese *Āgamas*, only those who do not belong to the Buddhist monastic or lay communities use the expression "the recluse Gotama" to refer to the Buddha. In view of this it seems even more strange that Sāriputta, as a Buddhist monk, should be shown using such an expression.

Fortunately for this particular passage we are able to consult a parallel Sanskrit fragment. This parallel is so fragmentary that the fact that it conserves remains of a version of the present discourse was not realized until several years after its publication.³³⁾ The Sanskrit fragment in question preserves part of a question about the purpose of purification, which uses the same term "recluse".³⁴⁾

Hence, before dismissing this curious way of referring to the Buddha by his chief disciple as a textual error, a closer look at the situation behind this question could be taken, in particular at the recognisability of someone as a Buddhist monk.

The different *Vinayas* indicate that the typical Buddhist way of sewing up robes was decided only at what appears to have been a later stage of the Buddha's life.³⁵⁾ In view of this, during the early times of the monastic community its members were probably not easily distinguishable by their outer appearance as Buddhist monks, as they would have dressed in the way used in general among recluses and wanderers roaming the Ganges valley.³⁶⁾

If this much is granted, an intriguing perspective emerges for the seven stages of purification. Independently of whether one takes the discourse to be recording a historical event or as reflecting the imagination of the reciters, for the tale to be coherent Sāriputta would need to be acting in such a way that Puṇṇa is not able to recognize him as a Buddhist monk. Hence the type of terminology used by him should not be specifically Buddhist terminology, but rather should be drawing on terms and expressions that were in common use among recluses and wanderers in ancient India. In order to continue acting as if he were an interested outsider, Sāriputta would have needed to word his questions in a way that did not compromise this role that he had assumed.

From this it would follow that originally the seven purifications were commonly discussed and aspired to among contemplative traditions in ancient India. That is, these seven stages of purification were (at least at that time) not perceived as a distinctively Buddhist teaching, but may have been types or stages of purification aspired to and under discussion among recluses and wanderers in general.

This would explain why relatively little material can be found concerning these purifications in other Buddhist discourses, which would only be natural if these stages of purification were not an original Buddhist scheme and therefore did not merit as much attention as other schemes and aspects of what was considered to be the Buddha's teaching. It would also explain why the seven stages of purification are not easily matched with the four levels of awakening.

This granted, the central message of the *Rathavinīta-sutta* is not an exposition of the seven individual purifications as such, which are in fact given little further explanation. The point would rather be to

highlight that, while all of these purifications are parts of the threefold training to reach the final goal, none of them constitutes the ultimate aim of the early Buddhist path of practice: the purification reached with full awakening and the destruction of the influxes.

IV. Purification and Awakening

The early Buddhist path to the destruction of the influxes involves a gradual process of purification that proceeds through four levels of awakening, from stream-entry via once-return and non-return to arahantship. A recurrent formulation in the early discourses further distinguishes between those who are on the way to the realization of any particular one of the four levels of awakening and those who have reached it. This results in a listing of eight noble beings, regularly mentioned in the context of recollection of the community of noble ones.³⁷⁾

In the early discourses, the notion of being on the way to the realization of any of the four levels of awakening appears to have a prolonged period of progress in mind. Thus in the *Dakkhiṇāvibhaṅga-sutta* and its parallels, for example, those who are on the way to the realization of an attainment are listed among different recipients of gifts.³⁸⁾

In line with later notions of the path as standing for a single mind-moment on the brink of awakening, the Pāli commentary on this passage then reasons that someone may attain the path of a particular level of awakening just as he or she is about to receive offerings.³⁹⁾ This appears to be a somewhat contrived explanation and it seems safe to assume that the *Dakkhiṇāvibhaṅga-sutta* and its parallels would not have allotted a special place to those who are on the way to the realization of a particular level of awakening, alongside those who have reached it, if this were to intend only those whose breakthrough to liberation takes place precisely at the moment they are receiving a gift.⁴⁰⁾

Notably, a few Pāli listings of the eight noble beings mention the stream-enterer first and after that the one on the way to the realization

of stream-entry, continuing in the same manner for the higher levels of awakening.⁴¹ The resulting presentation thus looks like this:

- stream-enterer,
- one on the way to the realization of stream-entry,
- once-returner,
- one on the way to the realization of once-return,
- non-returner,
- one on the way to the realization of non-return,
- arahant,
- one on the way to the realization of arahantship.

This order differs from the sequence in which these stages are attained. Such a departure from the order of actual attainment appears to occur only when an ascending order of listing is followed, that is, proceeding from stream-entry to arahantship, whereas listings that adopt a descending order consistently reflect the sequence of attainment.⁴²⁾

A survey of references to the eight types of noble disciple in the Chinese *Āgamas* shows that the majority of instances do correspond to the order of attainment,⁴³⁾ although here, too, some exceptions can be found.⁴⁴⁾ In a few instances, the prose has the 'wrong' order, but a stanza that in the same discourse serves as a poetic summary of the teaching given reflects the 'correct' order.⁴⁵⁾ This makes it fairly certain that the preceding prose section has suffered from a transmission error, indicating that other instances of such deviations from the order of attainment are probably also the outcome of transmission errors. That is, such variations need not lead to the conclusion that "the division into stage and fruit is spurious", as assumed by Manné (1995: 88). In fact, variation in sequence is a frequently found and natural occurrence in orally transmitted material.⁴⁶⁾

Regarding the culmination point of gradually progressing through the successive levels of inner purity exemplified by the eight types of liberated beings, the arahant represents, in early Buddhist thought, the epitome of ethical purification. The discourses indicate that it is impossible for an arahant to act under the influence of desire, hatred,

delusion or fear.⁴⁷⁾ By virtue of inner purity an arahant is reckoned to be incapable of deliberately depriving another living being of life, appropriating what belongs to others by way of theft, or consciously speaking falsehood. The attainment of full liberation is also held to make it impossible for an arahant to engage in sexual activity in any form, or to hoard up things for the sake of sensual enjoyment.

Notably, several early discourses give the impression that the purification attained by an arahant is, in principle, of the same type as the purification gained by the Buddha. A discourse in the *Samyutta-nikāya* and its parallel in the *Samyukta-āgama* explicitly take the difference between the Buddha and his arahant disciples as their main theme. According to them, the chief difference is the Buddha's discovery and teaching of the path.⁴⁸⁾ In a similar vein, the *Gopakamoggallāna-sutta* highlights the Buddha's role as the one who shows the path to his disciples,⁴⁹⁾ with its *Madhyama-āgama* parallel clarifying that the liberation of the Buddha and the liberation of an arahant are, in principle, not different from each other.⁵⁰⁾

The early discourses mention as distinct qualities of the Buddha the four intrepidities (*vaiśāradya/vesārajja*) and the ten powers (*bala*) of a Tathāgata.⁵¹⁾ Two of these four intrepidities are being fully awakened and having destroyed the influxes (*āsava*), qualities shared in common by a Buddha and an arahant. The other two intrepidities are that the teachings given by the Buddha lead to the destruction of *duḥkha/dukkha* and that the obstructions pointed out by him do indeed obstruct the path to liberation. These two clearly relate to the Buddha's discovery of the path to liberation and thus highlight the Buddha's unique role as a discoverer and teacher of that path.

Regarding the ten powers of a Tathāgata, a set of discourses in the *Samyutta-nikāya* attributes the same knowledges to Anuruddha, one of the Buddha's arahant disciples, although according to the Pāli commentary he did not possess these knowledges to the same extent as the Buddha.⁵²⁾

Thus while there can be little doubt that the Buddha was seen as the supreme teacher and discoverer of the path to liberation, in terms of

purification of the mind by eradicating the influxes, an arahant appears to have been considered in early Buddhism as having reached an equivalent level of purity.

Regarding aspects of conduct that were presumably regarded, among ancient Indian recluses and ascetics, as tokens of purification, according to the *Mahāsakuludāyi-sutta* and its Chinese parallel some of the Buddha's disciples even surpassed the Buddha, as they had undertaken a lifestyle that was more austere in regard to food, requisites and dwelling in seclusion than that of their teacher.⁵³⁾ This is significant in so far as the early discourses thereby indicate that purification should not be measured in terms of external behaviour only, especially when it comes to austere conduct, which in itself need not necessarily be an expression of inner purity.⁵⁴⁾

V. Purification of the Mind from the Influxes (*Āsavas*)

The acme of purification in early Buddhist thought is reached when the mind has become free from defilements and the influxes. The destruction of the influxes, *āsavaḥṣaya/āsavakkhaya*, is a recurrent expression in the early discourses to denote attainment of the final goal of full liberation.

A standard presentation distinguishes the influxes to be eradicated into three types:

- the influx of sensuality,
- the influx of becoming,
- the influx of ignorance.⁵⁵⁾

More information for appreciating the practical implications and the significance of the term *āsava* in early Buddhist thought can be gathered from the *Sabbāsava-sutta* and its parallels, which, with minor variations,⁵⁶⁾ present seven methods for overcoming the influxes. In the Pali listing these are:

- seeing (*dassana*),
- restraining (*saṃvara*),
- using (*paṭisevana*),

- enduring (*adhivāsana*),
- avoiding (*parivajjana*),
- removing (*vinodana*),
- developing (*bhāvanā*).

The main implications of these seven methods are:

- seeing the four noble truths instead of useless speculating,
- guarding the sense-doors,
- using one's requisites properly,
- enduring various hardships,
- avoiding what is dangerous and unsuitable,
- removing what is unwholesome,
- developing the awakening factors.

It is remarkable that each of these activities is explicitly and directly related to the removal of the influxes. This clearly reflects a notion of the *āsavas* that has a more general sense than the enumeration of three influxes mentioned above.

Another noteworthy aspect of the present exposition is that several of the activities listed appear to be about something flowing in, if we can speak of a flow at all. This thus differs from the sense of an outflow reflected in a passage in the *Aṅguttara-nikāya*, where *āsava* stands for the discharge from a festering sore and thus for something that flows out.⁵⁷⁾

The notion of an inflow becomes particularly evident with the topic of sense-restraint, which according to the standard exposition in the Pāli discourses is concerned with avoiding the "flowing in", *anvāssavati*, of what is detrimental.⁵⁸⁾ The close relationship of this expression to the term *āsava* is obvious, hence the practice of "restraining" the senses in the *Sabbāsava-sutta* and its parallel is clearly not a case where *āsava* has the meaning of "outflow" and thus does not stand in contrast to the sense of "inflow" with which the same term is invested in Jain usage.

Rather, sense-restraint appears to be concerned with avoiding the 'influence' - as a psychologically conceived 'flowing in' that need not involve a material substance - of external detrimental factors on the mind. Such avoiding of detrimental influences on the mind would be

very much in line with a general tendency of early Buddhist thought to approach the notion of purification not in a material sense, but rather to give overall importance to purity of the mind. Thus there seems to be no need to assume that the term *āsava* is a maladapted borrowing of Jain terminology.⁵⁹⁾

According to Schmithausen (1992: 125f), "*ās(r)ava* may, in Buddhist texts ... also denote annoyances, trouble, suffering". He adds that "in the case of *ās(r)ava* the most archaic meaning is 'dangers' or 'disturbances' rushing or intruding upon the ascetic".⁶⁰⁾ Similarly, Tatia (1993: 5) explains that in Jain usage "the expression *āsava* is used in the sense of hardship to be borne by an ascetic", "this is also exactly the meaning of the Pāli word *āsava* in the phrase *adhivāsanā pahātabbā āsavā* (the hardships which are to be got rid of through endurance)".

The range of activities described in the *Sabbāsava-sutta* and its parallels thus show the central function that the overcoming of the *āsavas* and their 'influence' on the mind has for various aspects of the Buddhist scheme of training. In this way, the notion of purifying the mind from the 'influence' of the *āsavas* can be seen to span the whole range of Buddhist practice from such activities as guarding the sense-doors, using one's requisites properly, enduring hardship and avoiding what is dangerous and unsuitable, to removing what is unwholesome, establishing a vision of the four noble truths and developing the awakening factors - a development whose successful implementation culminates in the destruction of the influxes and the purity of full awakening.

The *Sabbāsava-sutta* thereby fleshes out in a rather practical way a succinct indication given in relation to the *Vinaya* rules that the restraint and eventual removal of the *āsavas* forms the guiding principle that underlies the promulgation of various rules and regulations.⁶¹⁾

While in the case of the *Vinaya* rules this may not be immediately evident with all of the regulations - and I would not necessarily wish to claim that each and every rule, as it has come down to us, invariably fulfils this purpose - it does seem clear that the tradition considers the overarching purpose of the *Vinaya* rules to be countering the influxes

and that this is thus principle that stands behind them.⁶²⁾

This indication could provide an answer to a problem raised recently by Damien Keown. In an interesting paper entitled "Buddhism: Morality without ethics?", Keown (2006: 47) comments that "while Buddhism has a good deal to say about morality, it has little or nothing to say about ethics" (here he uses the term "ethics" as a referent to "moral theory" or "normative ethics").

Keown (2006: 50) continues that, as regards "the Five Precepts and the rules of the *Vinaya*, these are typically presented simply as injunctions, rather than as conclusions logically deduced from explicitly stated values and principles. In other words, the Precepts are simply announced, and one is left to figure out the invisible superstructure from which they are derived. Thus although Buddhism has normative teachings, it does not have normative ethics".

It seems to me, however, that the rules of the *Vinaya* (and by implication also the precepts for lay followers) are conclusions logically deduced from an explicit value or principle, namely the removal of the *āsavas*. Thus the early Buddhist counterpart to normative ethics - as distinct from applied ethics on the one hand and meta-ethics on the other - could be found precisely in the notion of purification of the mind from the influxes. Preventing and overcoming the *āsavas* appears to be what, from the *Vinaya* standpoint, makes actions wholesome or unwholesome, forming the determining principle that guides and regulates monastic conduct - that tells us what is right or wrong.

Restraining and removing the *āsavas*, as an exemplification of the concern with purifying the mind in early Buddhist discourse, thus seems to me to constitute the Buddhist counterpart to normative ethics. In other words, purification of the mind can be seen as setting the goal and the parameters for moral injunctions. In fact the *Samañamañḍika-sutta* and its parallel indicate that *śīla/sīla*, in the sense of moral conduct, or its opposite of immoral forms of behaviour, has its origin in the mind.⁶³⁾ Hence purifying the mind as the source of *śīla/sīla* is what provides Buddhist morality with its *raison d'être*, its rationale, and at the same time forms its culmination point.

The significance of purification of the mind and its relation to moral restraint is perhaps best captured in a stanza found in the different *Dharmapadas*, which a range of *Vinayas* have as part of the conclusion of their presentation of the code of rules (*prātimokṣa/pātimokkha*):

Not doing any evil,
undertaking what is wholesome,
cleansing one's mind -
this is the teaching of Buddhas.⁶⁴⁾

Abbreviations:

AN	<i>Aṅguttara-nikāya</i>
B ^e	Burmese edition
C ^e	Ceylonese edition
D	Derge edition
DĀ	<i>Dīrgha-āgama</i> (T 1)
Dhp	<i>Dhammapada</i>
DN	<i>Dīgha-nikāya</i>
EĀ	<i>Ekottarika-āgama</i> (T 125)
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Ps	<i>Papañcasūdanī</i>
Q	Peking edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SĀ ²	'other' <i>Samyukta-āgama</i> (T 100)
S ^e	Siamese edition
SHT	Sanskrihandschriften aus den Turfanfunden
SN	<i>Samyutta-nikāya</i>
Sn	<i>Suttanipāta</i>
Spk	<i>Sāratthappakāsinī</i>
T	Taishō edition (CBETA)
Th	<i>Theragāthā</i>
Vin	<i>Vinaya</i>
Vism	<i>Visuddhimagga</i>

Purification in Early Buddhist Discourse and Buddhist Ethics

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Notes:

- * I am indebted to Rod Bucknell and Giuliana Martini for comments and suggestions.
- 1) Cf., e.g., Tambiah 1985: 96: "the dramatic and forceful early Buddhist rejection of Brahmanical ritual notions of purity and pollution is seen in such matters as the open recruitment to the *saṅgha* from all *varṇas* and castes, the *bhikkhu*'s acceptance of cooked food from a lay donor irrespective of his status, and the *bhikkhu*'s wilful contamination with death by taking

up residence in cremation grounds, using discarded cloth from rubbish heaps, and engaging in contemplation of death as a therapeutic act". Another line of investigation that regrettably I am also not able to pursue are comparable notions of purity in non-Indian religious tradition, such as, e.g., early Christianity, where according to Matthew 15.17-20 and Mark 7.18-23 Jesus replaced apparently prevalent notions of purity related to proper ways of partaking of food with an internal approach to purity. This approach emphasizes the heart as the source of impurity, since what comes from within the heart and then manifests in the form of evil thoughts and evil deeds is what makes one impure.

- 2) DhP 165: *attanā va visujjhati, suddhī* (C° and S°: *suddhī*) *asuddhī* (B°, C° and S°: *asuddhī*) *pacattam, nāñño aññam* (C°: *nāññam añño*) *visodhaye*, with Indic language parallels in the Patna *Dharmaṣāstra* stanza 308, Cone 1989: 184, and in the *Udānavarga* stanzas 28.11-12, Bernhard 1965: 357.
- 3) SN 4.1 at SN I 103,18: *silam samādhī-paññañ ca* (C° and S°: *samādhim*), *maggam bodhāya bhāvayam, patto 'smi paramam suddhim* and SĀ 1094 at T II 288a7: 戒定聞慧道, 我已悉修習, 得第一清淨 (the Buddha is the speaker in both versions).
- 4) MN 142 at MN III 256,13, MĀ 180 at T I 722b28, T 84 at T I 904a23, D 4094 *ju* 256a5 or Q 5595 *tu* 291b8. Fragment 2379/15 of the Schøyen collection appears to have preserved part of this exposition.
- 5) SN 55.7 at SN V 354,3: *attanā ca pāṇātipātā* (*n* emended to *ṇ*) *paṭivirato hoti, param ca* (B°, C° and S°: *parañ ca*) *pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā* (B°, C° and S° add *ca*) *vaṇṇam bhāsati*. Although the parallel SĀ 1044 at T II 273b17 gives the corresponding section only in an abbreviated manner: 受不殺生, 不樂殺生, 如上璠, it seems safe to assume that its presentation would have been similar.
- 6) SN 16.3 at SN II 199,24: *kāruṇṇam paṭicca anudayaṃ* (B° and C°: *anuddayaṃ*) *paṭicca anukamṃ upādāya paresam dhammam deseti* (C° and S° have *paresam dhammam deseti* after each *paṭicca*), *evarūpassa kho, bhikkhave, bhikkhuno parisuddhā dhammadesanā hoti*, and its parallels SĀ 1136 at T II 300a15: 以慈心, 悲心, 哀愍心, 欲令正法久住心而為人璠, 是名清淨璠法, SĀ² 111 at T II 414c5: 名為清淨慈悲之璠, 憐愍利益, 欲使正法得久住故, 如是璠法名為清淨; cf. also T 121 at T II 545a6.
- 7) MN 27 at MN I 179,7: *kevalaparipuṇṇam parisuddham brahmacariyaṃ*

- pakāseti*, and its parallel MĀ 146 at T I 657a3: 具足清淨顯現梵行.
- 8) The different versions report that the Buddha explained his unwillingness to recite the code of rules by indicating: AN 8.20 at AN IV 205,15: *aparissuddhā ... parisā*, MĀ 37 at T I 478c1: 於此眾中有一比丘已為不淨 (cf. also MĀ 122 at T I 611a11), T 34 at T I 818a19: 眾僧之中有不淨者, T 35 at T I 819a10: 諸沙門中有穢濁者, EĀ 48.2 at T II 786b8: 眾中不淨者. Another parallel, T 33, does not bring in the notion of purity. The notion of purity comes up in a similar context in Sn 283.
- 9) This indication is found as part of the *prātimokṣa-sūtra* in the following traditions: Dharmaguptaka, T 1429 at T XXII 1015b24: 默然者, 知諸大德清淨; Kāśyapiya, T 1460 at T XXIV659c13: 默然故, 知眾清淨; Mahāsāṅghika, Tatia 1975: 6,7: *tūṣṇimbhāvena kho punarāyuṣmanto parisuddhā iti vedayiṣyāmi*; Mahīśāsaka, T 1422 at T XXII 194c29: 嘿然故當知我及諸大德清淨; (Mūla Sarvāstivāda, Banerjee 1977: 12,6: *tūṣṇimbhāvena ca vāyam āyuṣmataḥ [pari]śuddhān vedayiṣyāmaḥ*; Sarvāstivāda, von Simson 2000: 161,5: *tūṣṇimbhāvena vāyam āyuṣmantāḥ parisuddhā iti vedayiṣyāmo*; and in the Theravāda *Vinaya*, Vin I 103,3: *tūṣṇimbhāvena kho paṇāyasmante parisuddhā ti vedissāmi*. On silence in general cf. also, e.g., Anālayo 2008b and Heirman 2009.
- 10) Several scholars have pointed out that at an early stage such disclosure would have taken place during the actual recital, but later on was made part of a procedure preceding the recital of the code of rules; cf., e.g., Dutt 1924/1996: 84, Bhagvat 1939: 120, Dhirasekera 1982/2007: 196, Gombrich 1991: 35, Oberlies 1997: 179 note 53 and Vetter 1999: 213.
- 11) DN 2 at DN I 71,21: *so abhijjhaṃ loke pahāya ... abhijjhāya cittaṃ parisodheti ... vyāpādapadosā cittaṃ parisodheti ... thinamiddhā cittaṃ parisodheti... uddhaccakukkuccā cittaṃ parisodheti ... vicikicchāya cittaṃ parisodheti*, with a counterpart in the *Saṅghabhedavastu*, Gnoli 1978: 241,14: *so 'bhidyāṃ loke prahāya ... abhidhyāyās cittaṃ pariśodhayati, vyāpādayānamiddham auddhatyakaukrtyavicikitsāṃ loke prahāya ... vicikitsāyās cittaṃ pariśodhayati*; cf. also DĀ 20 at T I 85a21 and T 22 at T I 274b16.
- 12) MN 6 at MN I 34,21: *dibbāya sotadhātuyā visuddhāya* and MN I 35,18: *dibbena cakkhunā visuddhena*. The parallels MĀ 105 at T I 596a22 and EĀ 37.5 at T II 712a25 and T II 712b14 do not refer to purity in their description of these two supernormal powers. The same qualification is, however, used for the exercise of the divine eye elsewhere in both collections, cf., e.g., MĀ 71 at T I

526a21: 清淨天眼 and EĀ 17.1 at T II 582b19: 以天眼清淨. In relation to the divine ear, the same qualification is applied regularly to the Buddha's exercise of this ability in both collections, cf., e.g., MĀ 12 at T I 434a25: 以淨天耳 and EĀ 38.5 at T II 719a27: 以天耳清淨.

- 13) AN 6.26 at AN III 314,22: *sattānaṃ visuddhiyā ... cha anussatiṭṭhānāni* (without any *ekāyana* qualification), with its parallel SĀ 550 at T II 143b21: 璦六法 ... 璦一乘道淨諸眾生 (adopting the variant reading 六 instead of 於), where 一乘 suggests an original reading *ekāyāna* (cf. also the discussion in Nattier 2007: 185ff), while the relevant fragment from the Schøyen collection instead reads *ekāyana*; cf. Harrison 2007: 202.
- 14) MN 10 at MN I 55,31: *ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā ... yadidaṃ cattāro satipaṭṭhānā* (= DN 22 at DN II 290,7), MĀ 98 at T I 582b9: 有一道淨眾生 ... 謂四念處, EĀ 12.1 at T II 568a2: 有一入道, 淨眾生行 ... 所謂當滅五蓋, 思惟四意止 (whose path to purification thus brings in the need to overcome the five hindrances). On ways of translating *ekāyana* cf. the discussion in Gethin 1992: 59-66, Kuan 2001: 164, Anālayo 2003: 27-29, Nattier 2007: 199 and Wen 2011.
- 15) The reasoning proposed is that since body, feeling, perception, volitional formations and consciousness are not entirely pleasant and productive of satisfaction, therefore (giving the treatment for the last case of consciousness) SN 22.60 at SN III 70,33: *tasmā sattā viññānasmim nibbindanti, nibbindaṃ virajjanti, virāgā visujjhanti*, SĀ 81 at T II 21a20: 是故眾生厭離於識, 厭故不樂, 不樂故解脫 ... 是名有因有緣眾生清淨, D 4094 *nyu* 9b6 or Q 5595 *thu* 42b3: *de'i phyir sems can rnam par shes pa las 'dod chags dang bral zhing 'dod chags dang bral nas rnam par grol ba dang, rnam par grol nas yongs su dag par 'gyur de*. Parts of this treatment have also been preserved in SHT I 376V in Waldschmidt 1965: 167; for *sūtra* quotations from the passage preceding the present exposition (i.e., the description of how beings are defiled) in the *Abhidharmakośabhāṣya* and in the *Dharmaskandha* cf. Pradhan 1967: 332,11 and Dietz 1984: 50f.
- 16) DhP 277-279: *esa maggo visuddhiyā*, with similarly worded Indic language parallels in Gāndhārī *Dharmapada* stanzas 106-108, Brough 1962/2001: 134, Patna *Dharmapada* stanzas 373-374 (which has no counterpart to DhP 278), Cone 1989: 202f, and in the *Udāna(-varga)* stanzas 12.5, 12.6 and 12.8, Bernhard 1965: 193f.

Purification in Early Buddhist Discourse and Buddhist Ethics

- 17) SN 10.12 at SN I 214,28: *paññāya parisujjhati*, with parallels in SĀ 603 at T II 161b1: 智慧得清淨, SĀ 1326 at T II 365a13: 以慧得清淨 and SĀ² 325 at T II 483a11: 智慧能清淨.
- 18) SN 55.34 at SN V 392,22: *avisuddhānam sattānam visuddhiyā aparīyodātānaṃ sattānaṃ pariyoḍapanāya*, and SĀ 847 at T II 216b1: 未淨眾生令淨, 已淨者重令淨.
- 19) MN 24 at MN I 147,17, MĀ 9 at T I 430b27 and EĀ 39.10 at T II 734b20. For a translation of MĀ 9 cf. Pāsādika 2000; cf. also Minh Chau 1964/1991: 144f.
- 20) My discussion of the significance of the seven stages of purification is based on revised extracts from Anālayo 2005. Readers already familiar with this exposition may prefer to turn directly to part IV of the present paper.
- 21) The translated section is MĀ 9 at T I 430b24 to 430c3.
- 22) MN 24 at MN I 147,18.
- 23) DN 34 at DN III 288,16; a more detailed examination of the seven stages of purification can be found in Anālayo 2005.
- 24) Schlingloff 1962: 18, DĀ 10 at T I 56a23 and T 13 at T I 238c25; cf. also DĀ 11 at T I 58c18 and de Jong 1966/1979: 262.
- 25) Vism 672,4: *soṭāpattimaggo sakadāgāmimaggo anāgāmimaggo arahattamaggo ti imesu pana catusu maggesu nāṇaṃ nāṇadassanavisuddhi nāma*. This is surprising, since according to the *Rathavinīta-sutta* and its parallels the seventh purification falls short of the final goal. Thus the interpretation in the *Visuddhimagga* is not easily reconciled with the information given in the discourse versions; cf. also Anālayo 2009c: 9-11. The same holds for the way the seven stages of purification are presented in the *Yogācārabhūmi*, T 1579 at T 30, 838a25, and in the **Tattvasiddhi*, T 1646 at 32, 253a25.
- 26) AN 4.194 at AN II 195,1 introduces these as four limbs of effort for purity taught by the Buddha for the purification of beings, *sattānaṃ visuddhiyā* (cf. also above note 13), which are *silāpārisuddhipadhāniyaṅga*, *cittāpārisuddhipadhāniyaṅga*, *ditṭhipārisuddhipadhāniyaṅga* and *vimutti-pārisuddhipadhāniyaṅga*, with its counterparts in SĀ 565 at T II 148c17: 四種清淨, 戒清淨, 心清淨, 見清淨, 解脫清淨. SHT VIII 1839 V3 and R1 in Bechert 2000: 35f has preserved: *vimukti[pāri]śuddhiprahāṇaṃ* and *[c](i)ttapārisuddhi[p]rahāṇaṃ*. D 4094 nyu 48a2 or Q 5595 thu 88a1 list: *tshul khrims yongs su dag pa'i gtso bo*, *sems yongs su dag pa'i gtso bo*, *lta ba yongs su dag pa'i gtso bo* and

rnam par grol ba yongs su dag pa'i gtso bo.

- 27) Sn 231: *sahā v' assa dassanasamṭadāya, tayassu dhammā jahitā bhavanti, sakāyadīṭṭhi vicikicchitañ ca, silabbataṃ vā pi yad atthi kiñci.* Senart 1882: 291,23: *sarvaiva yasya darśanasamṭadāyo, trayo sya dharmā jahitā bhavanti, satkāyadrṣṭivicikitsitaṃ ca, śilavratam cāpi yad asti kiñcit.* Sanskrit fragment SHT I 649 V2 in Waldschmidt 1965: 293 has a parallel to the first part, reading *sah-aiiv-āsya darśanasamṭadety*, although unfortunately the rest of the quote is not given. The fragment in question is from a commentary, with the above phrase introduced as a canonical quote by way of *yad aṇy ucyate*. Waldschmidt 1965: 294 note 4 suggests that this may stem from a parallel to the *Ratana-sutta*; for further counterparts cf. Skilling 1992: 141 and Skilling 1997: 601.
- 28) SN 41.3 at SN IV 287,14 and SĀ 570 at T II 151a21.
- 29) Cf. in more detail Anālayo 2005: 128-130.
- 30) The translated section is MĀ 9 at T I 431b23 to 431c1.
- 31) MN 24 at MN I 147,16: *bhagavati no āvuso brahmacariyaṃ vussatī ti.* Ps II 155,24 explains that Sāriputta asked this question in order to get the conversation started. This gloss gives the impression that the commentators were also puzzled by this question, as they apparently felt a need to try to explain it.
- 32) MĀ 9 at T I 430b26: 賢者, 從沙門瞿曇修梵行耶.
- 33) The identification was made by J. Chung and M. Schmidt, cf. Bechert 2000: 201.
- 34) SHT VI 1329 B1 in Bechert 1989: 84: *(vi)[ś]uddhyartham [śra]maṇe.*
- 35) The different *Vinayas* report the Buddha telling Ānanda that from now on the Buddhist monastics' robes should be sewn together conforming to the pattern of paddy fields; cf. the Dharmaguptaka *Vinaya*, T 1428 at T XXII 855a20; the Mahāsāṅghika *Vinaya*, T 1425 at T XXII 454c27 (where, however, the instruction is given not to Ānanda, but to the monks in general); the Mahīśāsaka *Vinaya*, T 1421 at T XXII 137a21; the (Mūla-)Sarvāstivāda *Vinaya*, Dutt 1984: 50,11; the Sarvāstivāda *Vinaya*, T 1435 at T XXIII 194c25; and the Theravāda *Vinaya*, Vin I 287,7. As Ānanda apparently did not become the Buddha's personal attendant until about twenty years after the Buddha's awakening (cf. Th 1041), it seems probable that the regulation concerning the way to sew Buddhist robes should not be

reckoned as belonging to the earliest stage in the history of the Buddhist monastic order.

- 36) This suggestion finds support in a story according to which King Bimbisāra worshipped a heterodox practitioner, mistaking him to be a Buddhist monk, found in the (Mūla-)Sarvāstivāda *Vinaya*, Dutt 1984: 49,3, trsl. Schopen 2006: 322f, and in the Sarvāstivāda *Vinaya*, T 1435 at T XXIII 194c12.
- 37) The standard description of the community of noble ones speaks of the "four pairs of persons, the eight individuals" (comprising those who have reached any of the four levels of awakening and those who are on the path to each of those levels), found, e.g., in MN 7 at MN I 37,25: *cattāri purisayugāni attha purisapuggalā*, and in its parallel EĀ 13.5 at T II 574b6: 四雙八輩.
- 38) Cf. MN 142 at MN III 254,28, MĀ 180 at T I 722b14, T 84 at T I 903c27, D 4094 *ju* 255b2 or Q 5595 *tu* 291a2, a Tocharian fragment, YQ 1.20 1/2 in Ji 1998: 182, and an Uighur fragment, folio 9a in Geng 1988: 202f.
- 39) Ps V 72,15.
- 40) Cf. also Gethin 1992: 131f.
- 41) DN 33 at DN III 255,3, AN 8.19 at AN IV 204,6, AN 8.20 at AN IV 208,3, AN 8.59 at AN IV 292,11, and AN 8.60 at AN IV 293,1. Counterparts to DN 33, found in DĀ 9 at T I 52b19 and in the *Saṅgītiparyāya*, T 1536 at T 26, 441a13 (for similar listings in other texts cf. Skilling 1997: 420-421), however, do reflect the order of attainment.
- 42) SN 48.18 at SN V 202,16, AN 9.9 at AN IV 372,20 and AN 9.10 at AN IV 373,4.
- 43) DĀ 2 at T I 13b10, DĀ 5 at T I 37b12, MĀ 35 at T I 477a3, MĀ 37 at T I 479b1, MĀ 38 at T I 481a13, MĀ 39 at T I 482b9, MĀ 127 at T I 616a14, SĀ 550 at T II 143c14, SĀ 554 at T II 145b17, SĀ 931 at T II 238a6, SĀ² 156 at T II 432c27, EĀ 23.1 at T II 609b16, EĀ 28.3 at T II 650b18 (which explicitly lists only the lower six noble disciples), EĀ 48.5 at T II 792a22, and EĀ 52.6 at T II 826b6.
- 44) Examples are SĀ² 187 at T II 441b22, EĀ 42.8 at T II 755b3, EĀ 44.7 at T II 767a20, and EĀ 44.8 at T II 767b29, whose listings do not accord with the actual order of attainment.
- 45) This is the case with AN 8.59 at AN IV 292,11 and AN 8.60 at AN IV 293,1, where the 'wrong' order in the prose is followed by stanzas that summarize the eight into two groups, reflecting the 'right' order, AN 8.59 at AN IV

Purification in Early Buddhist Discourse and Buddhist Ethics

292,17 and AN 8.60 at AN IV 293,7. Another case is a listing in the Uighur version of the *Maitrisimit*, parallel to such a listing found in MN 142 at MN III 254,32 and its parallels. The *Maitrisimit* presentation combines both types of sequence, as folio 9a 2685-2691 in Geng 1988: 202 lists one on the path to arahantship, an arahant, a non-returner, one on the path to non-return, etc., an inconsistent presentation that can only be reasonably explained as the outcome of a transmission error.

- 46) On the frequent occurrence of sequential variations between parallel versions of early discourses cf. Anālayo 2011: 874-876.
- 47) DN 29 at DN III 133,14 and its parallel DĀ 17 at T I 75b16; for a comparative study of the sixfold purity of an arahant in MN 112 and MĀ 187 cf. Anālayo 2008a.
- 48) SN 22.58 at SN III 66,15 and SĀ 75 at T II 19c3; cf. also SĀ 684 at T II 186c2. The same is illustrated with a simile in Vin III 3,31, according to which the Buddha's pre-eminence is comparable to the oldest of a hatch of chickens, being the first that broke out of its shell.
- 49) MN 108 at MN III 8,11: *bhagavā ... anakkhātassa maggassa akkhātā ... maggānugā ca pana etarahi sāvakā viharanti.*
- 50) MĀ 145 at T I 656a1: 若如來，無所著，等正覺解脫，及慧解脫，阿羅訶解脫，此二解脫無有差別，亦無勝如 (adopting the variant 二 instead of 三).
- 51) MN 12 at MN I 69,31 and T 757 at T XVII 592c2.
- 52) SN 52.15-24 at SN V 304-306 and Spk III 263,8; cf. in more detail Anālayo 2011: 110 note 58 and on the relationship between disciples and the ten powers Dessein 2009.
- 53) MN 77 at MN II 7,1 and MĀ 207 at T I 782c21; for a comparative study cf. Anālayo 2009a.
- 54) AN 5.181 at AN III 219,4 envisages that ascetic practices could be undertaken motivated by evil wishes; cf. in more detail Anālayo 2009c: 7f.
- 55) The notion of a fourth *āsava* of views appears to be a later addition to the threefold presentation; cf. in more detail Anālayo 2011: 382 note 217.
- 56) A comparative study of MN 2 in the light of its parallels can be found in Anālayo 2011: 28-34.
- 57) AN 3.26 at AN I 124,8 uses the expression *āsavaṃ deti*.
- 58) Cf., e.g. MN 27 at MN I 180,30: *pāpakā akusalā dhammā anvāssaveyyuṃ*. MN 2 at MN I 10,3 and its parallel MĀ 10 at T I 432b13 then reckon sense-

restraint to be how "influxes should be removed through restraint", *āsavā samvarā pahātabbā*, 漏從護斷, clear evidence for the close relationship between *anvāssavati* and *āsava*.

- 59) Jacobi 1914: 472 holds that "the Buddhists have borrowed ... the most significant term *āsrava* ... from the Jains". Norman 1997: 34 suggests that "the etymology of this word (the preposition *ā* 'towards' + the root *sru-* 'to flow') implies something flowing in, and this suits the Jain usage well, since there the *āsavas* are influences which flow into a person and discolour his soul"; but this sense "does not suit the Buddhist idea, where the *āsavas* are not attributes which are capable of flowing into a person". Gombrich 2009: 56 similarly comments: "the Pali word *āsava* corresponds to Sanskrit *āsrava*, a noun from the verb *ā-sru*, 'to flow in' ... but the term makes no sense, as in Buddhism there is nothing which 'flows in' on one. On the other hand, that is precisely how the Jains envisage the operation of karma."
- 60) I regret that my ignorance of Japanese prevents me from benefitting from the research by Fumio Enomoto on *āsava*, listed in Schmithausen 1992: 145f.
- 61) The pronouncement of the first *pārājika* regulation is preceded in Vin III 21,19 by an indication that two of its ten purposes are to restrain present influxes and prevent future ones, *diṭṭhadhammikānaṃ āsavānaṃ samvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya*. Similar formulations can be found in the Dharmaguptaka *Vinaya*, T 1428 at T XXII 570c6: 八斷現在有漏, 九斷未來有漏; in the Mahāsāṅghika *Vinaya*, T 1425 at T XXII 228c27: 八者於現法中得漏盡故, 九者未生諸漏令不生故; in the Mahīśāsaka *Vinaya*, T 1421 at T XXII 3c1: 斷現世漏故, 滅後世漏故; in the (Mūla-)Sarvāstivāda *Vinaya*, T 1442 at T XXIII 629b24: 八斷現在有漏故, 九斷未來有漏故; cf. also the Sarvāstivāda *Vinaya*, T 1435 at T XXIII 1c18: 遮今世惱漏故, 斷後世惡故, where the formulation for the future no longer speaks of *āsavas*, 漏, but of evil in general.
- 62) In the same vein, MN 65 at MN I 445,8 presents "things that are bases for the influxes", *āsavaṭṭhāniyā dhammā*, as the reason for the promulgation of rules; for a discussion of the reading in the parallel MĀ 194 at T I 749a14 cf. Anālayo 2011: 361 note 119.
- 63) MN 78 at MN II 26,13 and 27,7 as well as its parallel MĀ 179 at T I 721a4+14 indicate that both *akusalasīla*/不善戒 and *kusalasīla*/善戒 are *cittasamuṭṭhāna*/從心生; for a comparative study cf. Anālayo 2009b.

Purification in Early Buddhist Discourse and Buddhist Ethics

- 64) Dhṛ 183: *sabbapāpassa akaraṇaṃ, kusalassa upasampadā* (S: *kusalassūpasampadā*), *sacittapariyodapanam, etaṃ buddhāna sāsanaṃ*, with similarly worded Indic language parallels in the Patna *Dharmapada* stanza 357, Cone 1989: 198, and in the *Udāna(-varga)* stanza 28.1, Bernhard 1965: 353. A counterpart to this stanza occurs at the conclusion of the *prātimokṣa-sūtra* of the Dharmaguptaka tradition, T 1430 at T XXII 1030b1, of the Mahāsāṅghika tradition, Tatia 1975: 36,22 (cf. also another occurrence in the *Mahāvastu*, Senart 1897: 420,13), of the Mahīśāsaka tradition, T 1422 at T XXII 200a17, of the (Mūla-)Sarvāstivāda tradition, Banerjee 1977: 55,9, and of the Sarvāstivāda tradition, von Simson 2000: 261,1, thereby confirming the central role accorded to purification in Buddhist ethics.

