

# Namo Tassa Bhagavato Arahato Samma Sambuddhassa !

*Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !*

## Vatthūpam Sutta - The Simile of the Cloth – Middle Length Discourses of the Buddha.

Translated from the Pali by Ven. Bhikkhu Bodh Thero. – Wisdom Publications.

“Monks, suppose a cloth were defiled and stained, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink; it would look poorly dyed and impure in colour. Why is that? Because of the impurity of the cloth. So too, *when the mind is defiled, an unhappy destination may be expected.*

Monks, suppose a cloth were pure and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink; it would look well dyed and pure in colour. Why is that ? Because of the purity of the cloth. So too, *when the mind is undefiled, a happy destination may be expected.* What, monks, are the imperfections that defile the mind ?

*Covetousness and unrighteous greed* is an imperfection that defiles the mind.

*Ill-will* is an imperfection that defiles the mind.

*Anger* is an imperfection that defiles the mind.

*Resentment* is an imperfection that defiles the mind.

*Disrespect* is an imperfection that defiles the mind.

*Rudeness* is an imperfection that defiles the mind.

*Envy* is an imperfection that defiles the mind.

*Avarice* is an imperfection that defiles the mind.

*Pretence* is an imperfection that defiles the mind.

*Cunningness* is an imperfection that defiles the mind.

*Inflexibility* is an imperfection that defiles the mind.

*Competition* is an imperfection that defiles the mind.

*Conceit* is an imperfection that defiles the mind.

Arrogance is an imperfection that defiles the mind.

Vanity is an imperfection that defiles the mind.

Negligence is an imperfection that defiles the mind.

Knowing that covetousness and unrighteous greed is an imperfection that defiles the mind, a monk abandons it. Knowing that ill will ... negligence is an imperfection that defiles the mind, a monk abandons it.

He considers thus: 'I am possessed of perfect confidence in the Buddha / Dharma / Sangha and he gains gladness connected with the Buddha / Dharma / Sangha. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

And he abides pervading one quarter with a mind imbued with loving-kindness, compassion, altruistic joy, equanimity likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, compassion, altruistic joy, equanimity abundant, exalted, immeasurable, without hostility and without ill will.

He understands thus: 'There is this, there is the inferior, there is the superior, and beyond there is an escape from this whole field of perception.'

When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

Saadu ! Saadu !! Saadu !!!