0.0.1 Removal of Resentment (2)

dutiya āghātapaṭivinayasuttaṃ

0. Source: Savatthi.

sāvatthinidānaṃ

1. At that place the venerable Sariputta addressed the bhikkhus. “Friend bhikkhus.”

tatra kho āyasmā sāriputto bhikkhū āmantesi āvuso bhikkhavoti.2

2. “Yes friend,” those bhikkhus replied to the venerable Sariputta. The venerable Sariputta said this:

āvusoti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. āyasmā sāriputto etadavoca:

3. There are, O friends, these five removals of resentment where a bhikkhu’s arisen resentment should all be removed. Which five?

pañcime āvuso, āghātapaṭivinayā yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. katame pañca:

4. Here, O friends, a certain individual’s bodily con-

duct is not purified [but] his verbal conduct is purified. Resentment should be removed, O friends, towards that type of individual. Yet here, O friends, a certain individual's verbal conduct is not purified [but] his bodily conduct is purified. Resentment should also be removed, O friends, towards that type of individual. Yet here, O friends, a certain individual's bodily conduct is not purified [and] his verbal conduct is not purified, but he gains an unveiling of the mind, clarity of the mind from time to time. Resentment should also be removed, O friends, towards that type of individual. Yet here, O friends, a certain individual's bodily conduct is not purified [and] his verbal conduct is not purified, and he does not gain an unveiling of the mind, clarity of the mind from time to time. Resentment should also be removed, O friends, towards that type of individual. Yet here, O friends, a certain individual's bodily conduct is purified [and] his verbal conduct is purified, and he gains an unveiling of the mind, clarity of the mind from time to time. Resentment should also be removed, O friends, towards that type of individual.

idhāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti parisuddhavacīsamācāro. evarūpepi āvuso, puggale āghāto paṭivinetabbo. idha pana āvuso, ekacco puggalo aparisuddhavacīsamācāro hoti parisuddhakāyasamācāro. evarūpepi āvuso, puggale āghāto paṭivinetabbo. idha pana āvuso, ekacco puggalo aparisuddhakāyasamācāro hoti aparisuddhavacīsamācāro, labhati ca kālena kālaṃ cetaso

vivaraṃ, cetaso pasādaṃ. evarūpepi āvuso, puggale āghāto paṭivinetabbo. idha pana āvuso, ekacco puggalo aparisuddhakāyasamācāro hoti aparisuddhavacīsamācāro, na ca labhati kālena kālaṃ cetaso vivaraṃ, cetaso pasādaṃ. evarūpepi āvuso puggale āghāto paṭivinetabbo. idha pana āvuso, ekacco puggalo parisuddhakāyasamācāro hoti parisuddhavacīsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ, cetaso pasādaṃ. evarūpepi āvuso, puggale āghāto paṭivinetabbo.

5. Therein, O friends, this individual whose bodily conduct is not purified [but] his verbal conduct is purified, how should resentment be removed towards that individual? Suppose, O friends, that a rag-robe wearer bhikkhu, having seen a rag on the road, having held it down with his left foot, having stretched it out with his right foot, having torn off that which is the good part there, having taking it, would go on his way. So too, O friends, this individual whose bodily conduct is not purified [but] his verbal conduct is purified, on that occasion, that which is his unpurified bodily conduct should not be attended to. On that occasion, that which is his purified verbal conduct should be attended to. Resentment should be removed towards that individual in this way.

tatrāvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro parisuddhavacīsamācāro, kathaṃ tasmiṃ puggale āghāto paṭivinetabbo? seyyathāpi āvuso,

bhikkhu paṃsukūliko rathiyāya nantakaṃ disvā vāmena pādena niggahetvā1 dakkhiṇena pādena vitthāretvā2 yo tattha sāro taṃ paripāṭetvā3 ādāya pakkameyya; evameva kho āvuso,4 yvāyaṃ puggalo aparisuddhakāyasamācāro parisuddhavacīsamācāro, yāssa aparisuddhakāyasamācāratā, na sāssa tasmiṃ samaye manasikātabbā. yā ca khvāssa parisuddhavacīsamācāratā, sāssa tasmiṃ samaye manasikātabbā. evaṃ tasmiṃ puggale āghāto paṭivinetabbo.

6. Therein, O friends, this individual whose verbal conduct is not purified [but] his bodily conduct is purified, how should resentment be removed towards that individual? Suppose, O friends, that a pond were to be overgrown by various acquatic plants. Then a man would come along overpowered by the burning sun, afflicted with heat, exhausted, dehydrated and longing for a drink. Having plunged both hands into that pond, having pushed aside this and that acquatic plant, having drank with his cusped hands, would go on his way. So too, O friends, this individual whose verbal conduct is not purified [but] his bodily conduct is purified, on that occasion, that which is his unpurified verbal conduct should not be attended to. On that occasion, that which is his purified bodily conduct should be attended to. Resentment should be removed towards that individual in this way.

tatrāvuso, yvāyaṃ puggalo aparisuddhavacīsamācāro parisuddhakāyasamācāro, kathaṃ tasmiṃ puggale āghāto paṭivinetabbo? seyyathāpi āvuso, pokkharaṇī sevālapaṇakapariyonaddhā, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito. so taṃ pokkharaṇiṃ ogāhetvā ubhohi hatthehi iticitica sevālapaṇakaṃ apabyūhitvā5 añjalinā pivitvā pakkameyya, evameva kho āvuso yvāyaṃ puggalo aparisuddhavacīsamācāro parisuddhakāyasamācāro, yāssa aparisuddhavacīsamācāratā, na sāssa tasmiṃ samaye manasikātabbā. yā ca khvāssa parisuddhakāyasamācāratā, sāssa tasmiṃ samaye manasikātabbā. evaṃ tasmiṃ puggale āghāto paṭivinetabbo.

7. Therein, O friends, this individual whose bodily conduct is not purified [and] his verbal conduct is not purified, but he gains an unveiling of the mind, clarity of the mind from time to time, how should resentment be removed towards that individual? Suppose, O friends, that there is water in a small cow's hoof-print. Then a man would come along overpowered by the burning sun, afflicted with heat, exhausted, dehydrated and longing for a drink. It occurs to him thus: "This is water in a small cow's hoof-print. Were I to use my cusped hands as a cup to drink it, I will only disturb it, I will only stir it up, I will only make it undrinkable. What if I, having bent down on all fours, having gone down sucking like a cow, having drank, would go on my way." So having

bent down on all fours, having gone down sucking like a cow, having drank, he would go on his way. So too, O friends, this individual whose bodily conduct is not purified [and] his verbal conduct is not purified, but he gains an unveiling of the mind, clarity of the mind from time to time, on that occasion, that which is his unpurified bodily conduct should not be attended to. Also on that occasion, that which is his unpurified verbal conduct should not be attended to. On that occasion, that which is his gaining of an unveiling of the mind, clarity of the mind from time to time, should be attended to. Resentment should be removed towards that individual in this way.

tatrāvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, kathaṃ tasmiṃ puggale āghāto paṭivinetabbo? seyyathāpi āvuso parittaṃ gopadake1 udakaṃ, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito. tassa evamassa: “idaṃ kho parittaṃ gopadake udakaṃ, svāhaṃ añjalinā vā pivissāmi bhājanena vā, khobhessāmīpi taṃ, loḷessāmīpi taṃ, apeyyampi taṃ karissāmi. yannūnāhaṃ catuguṇḍiko2 nipatitvā gopītakaṃ pivitvā pakkameyyanti. so catuguṇḍiko nipatitvā gopītakaṃ pivitvā pakkameyya. evameva kho āvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro, aparisuddhavacīsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, yāssa aparisud-

dhakāyasamācāratā, na sāssa tasmiṃ samaye manasikātabbā. yāpissa aparisuddhavacīsamācāratā, na sāpissa tasmiṃ samaye manasikātabbā. yaṃ ca kho so labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, tadevassa3 tasmiṃ samaye manasikātabbaṃ. evaṃ tasmiṃ puggale āghāto paṭivinetabbo.

8. Therein, O friends, this individual whose bodily conduct is not purified [and] his verbal conduct is not purified, and he does not gain an unveiling of the mind, clarity of the mind from time to time, how should resentment be removed towards that individual? Suppose, O friends, that a man who is afflicted, in pain, severely ill, were to enter upon the high road. The village in front of him would be far, and the village behind him would also be far. He would not gain the appropriate food. He would not gain the appropriate medicine. He would not gain a suitable attendant. He would not gain a guide to the village. To him a certain man would see him having entered upon the high road. He would arouse only compassion, he would arouse only pity, he would arouse only sympathy for that man thus: O indeed, that this man would gain the appropriate food; that he would gain the appropriate medicine; that he would gain a suitable attendant; that he would gain a guide to the village. What is the reason for that? May this man not meet with calamity and misfortune right here. So too, O friends, this individual whose bodily conduct is not puri-

fied [and] his verbal conduct is not purified, and he does not gain an unveiling of the mind, clarity of the mind from time to time, even for such an individual, O friends, only compassion should be aroused, only pity should be aroused, only sympathy should be aroused thus: O indeed, that this venerable one, having abandoned bad bodily conduct, would develop good bodily conduct, having abandoned bad verbal conduct, would develop good verbal conduct, having abandoned bad mental conduct, would develop good mental conduct. What is the reason for that? May this venerable one, with the breakup of the body, after death, not arise in the lower worlds, unhappy destination, the woeful plane, hell. Resentment should be removed towards that individual in this way.

tatrāvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, kathaṃ tasmiṃ puggale āghāto paṭivinetabbo? seyyathāpi āvuso, puriso ābādhiko dukkhito bāḷhagilāno addhānamaggapaṭipanno, tassa purato pissa dūre gāmo, pacchato pissa dūre gāmo, so na labheyya sappāyāni bhojanāni, na labheyya sappāyāni bhesajjāni, na labheyya patirūpaṃ upaṭṭhākaṃ, na labheyya gāmantanāyakaṃ. tamenaṃ aññataro puriso passeyya addhānamaggapaṭipanno. so tasmiṃ purise kāruññaṃ yeva upaṭṭhāpeyya, anuddayaṃ yeva upaṭṭhāpeyya, anukampaṃyeva upaṭṭhāpeyya: “ahovatāyaṃ puriso labheyya sappāyāni bhojanāni, labheyya sappāyāni bhesajjāni,

labheyya patirūpaṃ upaṭṭhākaṃ, labheyya gāmantanāyakaṃ. taṃ kissa hetu? māyaṃ puriso idheva anayavyasanaṃ āpajjati4 evameva kho āvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro, na ca labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, evarūpepi āvuso, puggale kāruññaṃ eva upaṭṭhāpetabbaṃ, anuddayāyeva upaṭṭhāpetabbā, anukampāyeva upaṭṭhāpetabbā. “ahovatāyaṃ āyasmā5 kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveyya, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveyya, manoduccaritaṃ pahāya manosucaritaṃ bhāveyya, taṃ kissa hetu? māyaṃ āyasmā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjī”ti.6 evaṃ tasmiṃ puggale āghāto paṭivinetabbo.

9. Therein, O friends, this individual whose bodily conduct is purified [and] his verbal conduct is purified, and he gains an unveiling of the mind, clarity of the mind from time to time, how should resentment be removed towards that individual? Suppose, O friends, that there were a pond with pure water, with pleasant water, with cool and clear water, with beautiful banks, delightful, covered with various trees. Then a man would come along overpowered by the burning sun, afflicted with heat, exhausted, dehydrated and longing for a drink. Having plunged into that pond, having bathed, having drank, and having emerged, he would sit down or lie

down just right there under the shade of a tree. So too, O friends, this individual whose bodily conduct is purified [and] his verbal conduct is purified, and he gains an unveiling of the mind, clarity of the mind from time to time, on that occasion, that which is his purified bodily conduct should be attended to. Also on that occasion, that which is his purified verbal conduct should be attended to. Also on that occasion, that which is his gaining of an unveiling of the mind, clarity of the mind from time to time, should be attended to. Resentment should be removed towards that individual in this way. The mind gains confidence, O friends, owing to that individual who inspires confidence in every way.

tatrāvuso, yvāyaṃ puggalo parisuddhakāyasamācāro parisuddhavacīsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, kathaṃ tasmiṃ puggale āghāto paṭivinetabbo? seyyathāpi āvuso, pokkharaṇī acchodikā sātodikā sītodikā setakā supatitthā ramaṇīyā nānārukkhehi sañchannā, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito so taṃ pokkharaṇiṃ ogāhetvā nahātvā ca pivitvā ca paccuttaritvā tattheva rukkhacchāyāya nisīdeyya vā nipajjeyya vā, evameva kho āvuso, yvāyaṃ puggalo parisuddhakāyasamācāro parisuddhavacīsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, yāpissa parisuddhakāyasamācāratā, sāpissa tasmiṃ samaye manasikātabbā. yāpissa parisuddhavacīsamācāratā sāpissa tasmiṃ samaye manasi-

kātabbā. yampi so labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, tampissa tasmiṃ samaye manasikātabbaṃ. evaṃ tasmiṃ puggale āghāto paṭivinetabbo. samantapāsādikaṃ āvuso puggalaṃ āgamma cittaṃ pasīdati.

10. These, O friends, are the five removals of resentment where a bhikkhu's arisen resentment should all be removed.

ime kho āvuso pañca āghātapaṭivinayā yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabboti.