0.0.1 Removal of Resentment (2)

0. Source: Savatthi.

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

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

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

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

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.

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, af-

flicted 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.

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.

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 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, 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.

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.

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