

# 6

## Āghāta Paṭivīnaya Sutta 2

Dutiya Āghāta Paṭivīnaya Sutta | A 5.162/3:186-190

The Second Discourse on Removing Resentment

Theme: Anger management

Translated & annotated by Piya Tan ©2008. 2012

### 1 Sutta summary and highlights

**1.1 THE TWO SUTTAS.** There are two Āghāta Paṭivīnaya Suttas, numbers 1 and 2, both dealing with anger management, that is, overcoming resentment (*āghāta*). While **the Āghāta Paṭivīnaya Sutta 1** (A 5.161), the shorter of the two texts, employs the “divine abodes” model,<sup>1</sup> the Āghāta Paṭivīnaya Sutta 2 teaches the technique of wise attention (*yoniso manasikāra*). The two suttas are, as such, complementary.

#### **1.2 SUTTA SUMMARY**

**1.2.1 The five cases.** The Sutta mentions five kinds of people whom we are likely to resent or feel hatred towards, that is, to say:

- |   |                |
|---|----------------|
| (1) someone impure in deed but pure in speech                 | [§§8-9],       |
| (2) someone impure in speech but pure in deed                 | [§§10-11],     |
| (3) someone impure both in deed and in speech                 | [§§12-13],     |
| (4) someone impure both ways, and shows no faith              | [§§14-15], and |
| (5) someone pure both ways and shows faith through meditation | [§§16-17].     |

**1.2.2 Brief analysis.** It is understandable, in the first three cases, that we are likely to resent those who are imperfect in either deed or speech, or in both, especially if we know the Dharma well and feel that such lapses are unwholesome but feel helpless about changing the situation. The last two cases concern meditators. The fourth person, despite his unwholesome conduct of body and speech, shows some wholesome mental attitude—which is, of course, like a silver lining around a dark cloud. The fifth case is somewhat strange, that is, to resent someone who is wholesome in body, speech and mind. Here, the resentment arises probably on account of jealousy, disagreement, misunderstanding or prejudice.

### 2 The Sutta parables

**2.0 METHODS AND PARABLES.** The Sutta illustrates each of the methods for overcoming feelings of resentment by a parable. We shall first list the occasions for wise attention followed by the parable, and then examine each of them in turn below.

<u>Wise attention</u>	<u>Parable</u>	
(1) wisely attend only to the person’s pure speech	the dust-heap monk	[§9]
(2) wisely attend only to his pure deed	the overgrown lotus lake	[§11]
(3) wisely attend only to his appearance of faith	the hoof-print puddle	[§13]
(4) reflect compassionately on his karmic fruit	the suffering traveller	[§15]
(5) wisely attend to his deed, his speech or his attitude	the pleasant lotus lake	[§17]

**Wise attention** (*yoniso manasikāra*) is a key skillful means in mental cultivation by wholesomely directing our attention to harmonize with the reality of the situation, especially its impermanence.<sup>2</sup> Negative desires or responses are invariably rooted in one of the four biases (*agati*), that is, greed, hate, delusion or fear.<sup>3</sup> The Āghāta Paṭivīnaya Sutta 2 presents five cases—four with unwholesome aspects and one

<sup>1</sup> A 5.161/3:185 f = SD 12.23.

<sup>2</sup> On wise attention, see **Unconscious views** = SD 31.9 (4.3) & **Nimitta & anuvyañjana** = SD 19.14, esp (5). See also Analayo 2010:69-82.

<sup>3</sup> V 1:339; **Siṅgal’ovāda s** (D 31.5/3:182) = SD 4.1; **Saṅgīti S** (D 22.1.11(19)/3:228, *agata, gamana*); **Agati S 1** (A 4.17/2:18, **Saṅgha Bala S** (A 9.5.6d/4:364) = SD 2.21; Vism 22.55/683, 22.69/685.

which is wholesome—but the reactions to them are negative. The Sutta instructs us how to “deautomatize”<sup>4</sup> or “dehabituate”<sup>5</sup> ourselves from simply reacting negatively to such unwholesome perceptions.<sup>6</sup>

**2.1 THE DUST-HEAP MONK.** The first method of overcoming resentment deals with someone impure in deed but pure in speech [§8]. We are advised to *wisely attend only to the person’s pure speech*, and the parable given is that of the dust-heap monk [§9]. Instead of harping on the person’s negative quality—here it is that of impure bodily conduct—which would only pollute our own minds, it is better to attend to his wholesome quality, that of pure verbal conduct. Just as the dust-heap monk, finding a piece of discarded cloth, carefully tears off only its good portion, we should only consider a person’s wholesome conduct.

This practice here not only prevents us from judging others through our perception, but more so to prevent us from falling into a rut of negative thoughts, which becomes a hindrance to mental cultivation. In a bigger scheme of things, each of us has to struggle with our own good and bad conduct. Personal development is better effected when we attend to our own weaknesses and strengths.

## 2.2 THE OVERGROWN LOTUS LAKE

**2.2.1 Impure speech.** The second method of overcoming resentment deals with someone impure in speech but pure in deed [§10]. We are advised to *wisely attend only to the person’s pure deed*, and the parable given is that of the overgrown lotus lake [§11]. This parable is about a person, all scorched up, overcome by the heat, were to come along, tired, parched and thirsty, who, finding a lotus lake overgrown with seval<sup>7</sup> and water-plants,

would plunge into the lotus lake, with both hands push aside the sevala and water-plants this way and that way, and filling his cupped hands with water, drink it, and then depart. [§11.2]

Here, the person perceived as expressing negative speech probably in terms of wrong speech—lying, slandering, speaking harshly or prattling—or teaching the Dharma unsatisfactorily, or is unappealing to the audience. This might even refer to a monastic or a lay teacher who is virtuous in conduct, but unable to speak well or unskilled in his speech. Such a person is like a lotus lake that is polluted with water-plants and algae (representing wrong speech). If we clear away this floating greenery, we can use the lake’s water to our satisfaction.

<sup>4</sup> See A Deikman 1966:329; J H Engler 1983:59; D Goleman 1980:27 & 1975:46; D van Nuys 1971:127.

<sup>5</sup> In the spirit of early Buddhism, I try not to use these two interesting words in any technical sense, but simply to reflect that we should not *automatically* or *habitually* react to situations, but at least begin by seeing them for what they really are. However, some technical explanations may help us understand this process better, so that they help us in our mental cultivation. See **Unconscious views** = SD 31.9.

<sup>6</sup> **Wise attention** is used in overcoming mental hindrances: (**Nīvaraṇa Bojjhaṅga**) **Āhāra S** (S 46.51/5:105) = SD 7.15. Liberation can arise through wisely attending to impermanence of the aggregates: (**Khandha Manasikāra**) **Nandi-k,khaya S** (S 22.52/3:52) = SD 12.9b; or, of the internal and external sense-bases: **Nandi-k,khaya S 1-4** (S 35.156-159/4:142 f) = SD 12.7+8 & SD 93.1+2. It is applied to the 4 noble truths: **Sabb’āsava S** (M 2.11/1:9) = SD 30.3. It functions as food for mindfulness and full awareness, which in turn acts as food for satipatthana: (**Āhāra**) **Āvijja S** (A 10.61/5:115) = SD 31.10. It establishes the awakening-factors: **Yoniso Manasikāra** (S 46.36/5:94) = SD 93.3.

<sup>7</sup> **Sevāla** (Epic Skt *śaivāla*, *saivāla*, *sevala*, *avakā*) esp the aquatic plant Vallisneria or Blyxa octandra, known variously as sevar, seval, sebal, sevaru, sivalu, etc, in south Asia. SED: “Blyxa octandra (a kind of duck-weed or green moss-like plant growing in pools and often alluded to in poetry).” S 4:312 (garland); A 3:187, 232, 235, 5:263 (garland); J 2:150 = DhA 1:144; J 3:520, 4:7, 5:37 (garland), 462; Miln 35; DhA 3:199; Tikap 12. Often in cpds as *~paṇaka*, B 3:177; S 5:122; A 3:187, 232, 235; J 4:71; VbhA 244; Vism 261; Miln 35; KhpA 61; as *saṅkha~paṇaka*, V 3:177; other cpds: Miln 210, 401; KhpA 61. Comy on V 3:177 says that here *saṅkha* is a long-rooted leafy *sevāla* (*saṅkhasevālapaṇakanti ettha saṅkhoti dīgha,mūlako paṇna,sevālo vuccati*); *sevāla* is a dark [sky-grey] variety (ie duckweed), while the rest are water-plants, sesame, seeds, and everything regarded as water-plants (*sevālo’ti nīla,-sevālo, avaseso udaka,pappataka,tila,bījak’ādi sabbo’pi paṇako’ti saṅkhyam gacchati*) (VA 612). Cf Vism 8.128/-261 where *sevāla,paṇaka* occurs, and which Ñāṇamoli tr as “duckweed and green scum” (Vism:Ñ 8.128/280). Duckweed however is Lemna minor. On *paṇaka*, see foll n. See PED: *sevāla*.

In a religious milieu or group retreat environment, we are likely to have in our group those who are unrestrained in their speech or whose views we might not agree with. Or, if we communicate with people online, we might perceive some as uncivil or unrefined in their communications, but if we know them personally, we might discount their language difficulties by reflecting on their wholesome personal conduct. The idea is not to hate a person simply because we find his speech disagreeable. It often helps to know the person better.

**2.2.2 The (Nīvarana) Saṅgārava Sutta** (S 46.55) has a very similar parable illustrating the effects of the mental hindrance of sloth and torpor, thus:

Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, overgrown with seval and water plants,<sup>8</sup> would neither know nor see it, as it really is—even so, brahmin, when one dwells with a mind seized by sloth and torpor, overcome by sloth and torpor, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one’s own benefit, ...nor others’ benefit, ...nor the benefit of both...  
(S 46.55.6.2/5:122 f) = SD 3.12

We often find a person’s unwholesome speech to be in some way tiresome, and if this perception upsets us, then we would be unable to really understand what the speaker is really trying to say or his real motive. Such a negative response also obscures our own self-understanding since we are not learning anything wholesome. Then, the water weeds are not really in the lake: they are in our own minds, and need to be cleared away!

**2.3 THE HOOF-PRINT PUDDLE.** The third method of overcoming resentment deals with that towards someone impure both in deed and in speech [§12]. Such a person must surely be difficult to tolerate, as both his speech and actions are negative. However, he apparently benefits from his meditation, and shows some peace and faith. We are advised to *wisely attend only to his appearance of faith*, and the parable given is that of the hoof-print puddle [§13].

The parable says that a tired and thirsty traveller on a hot day comes across a tiny puddle in a hoof-print. The water is so little that it is easily dirtied if we put even our fingers into it. The thirsty traveller has to go down on all fours and gingerly sip up the water like a cow does. This parable exhorts us to be humble before such difficult people. This is wise because we do not really know the true reasons for the person’s unwholesome conduct.

Yet, if we conduct ourselves with humility and wisdom, we might even clear up some of the darkness in that person’s mind. We have many accounts of the Buddha meeting such people, such as the serial killer Anguli,māla<sup>9</sup> and the yaksha Āḷavaka.<sup>10</sup> Even in our daily lives, we often see people with some great degree of patience and wisdom who manage and pacify difficult people. The acts of such people are worth recalling and we should rejoice in them.

**2.4 THE SUFFERING TRAVELLER.** The fourth method of overcoming resentment deals with that towards someone impure both ways, and shows no faith [§14]. This is clearly the most difficult person of the five given here: all his three karmic doors—body, speech and mind—are unwholesome. We are advised to *wisely attend to his deed, his speech or his attitude*, and the parable given is that of the suffering traveller [§15]. If we are Dharma-hearted, we might be troubled by such a perception, so that we are like a sick traveller, stranded on a lonely road, without any food, medicine or guide [§15.1+2].<sup>11</sup>

<sup>8</sup> “Overgrown with seval and water plants,” *sevāla,paṇaka,pariyonaddho. Sevāla* (Epic Skt *śaivāla, saivāla, sevāla, avakā*) is Blyxa octandra (variously called sevar, seval, sebal, sevaru, sivalu, etc, in south Asia), a waterweed, a moss-like water-plant; *paṇaka*, v1 *paṇṇaka*, simply means “water plant(s).” See **Āghāta Paṭivinaya S** (A 5.162.11.-1/3:187) = SD 39.5 nn.

<sup>9</sup> See **Āṅguli,māla S** (M 86/2:97-105) = SD 5.11.

<sup>10</sup> **Āḷavaka S** (S 10.12/1:213-215 = Sn 1.10/pp31-33); SnA 1:217-240; SA 1:316-336; AA 1:389-392.

<sup>11</sup> The sufferings of the faithful has a special term, ie, “Dharma-related restlessness” (*dharm’uddhacca*): see **Uddhacca,kukkucca** = SD 32.7 (2.1.4).

While we are exhorted to show our lovingkindness, our unconditional acceptance, of the first three people, here we are exhorted to show our compassion, to be kind to this person even if he does not deserve it.<sup>12</sup> The reason for this is clear, says the Sutta, such a morally negative person would be reborn in a very low and painful realm.

Indeed, in psychological terms, if we are angry, or break any of the precepts, we are at once in some kind of subhuman state of mind. If we persist in such a conduct so that it become habitual and we are caught in such a bad rut without any remorse, then surely we are only gathering karmic momentum heading for a painful subhuman plane for the long run.

It is this understanding that behooves us to reach out to others who are unwholesome in their conduct. Since it is not easy to help such people, we have to prepare ourselves well with the Dharma and its skillful means. We are likely to inspire positive change in others by our own joyful radiance (*pasāda*), which is often mentioned in this Sutta [§§12, 14, 16 etc].

## 2.5 THE PLEASANT LOTUS LAKE

**2.5.1 Timely reflections.** The fifth method of overcoming resentment deals with that towards someone pure both ways and shows faith through meditation [§16]. This case is different from the other four listed here, since the person is actually quite wholesome. Yet, we are likely to feel negative to such a person perhaps because we perceive that he seems strict in practice, or appears arrogant, or perhaps we don't seem to like him for some unapparent reasons.

The Sutta advises that we should *reflect compassionately on his karmic fruit*, and the parable given is that of the pleasant lotus lake [§17], so that “having gone into the water, bathed and drunk, he would emerge and sit or lie down right there in the shade of the trees” [§17.3]. We are then advised to *at times* reflect on the purity of his bodily conduct, *at times* the purity of his verbal conduct, and *at times* on his bright faith [§17.4]. In other words, there is always something positive that we could direct our minds to, so that we are not troubled by negative perceptions.

**2.5.2 Local perceptions.** This fifth case is also interesting as it reflects a common attitude in an urban situation like Singapore (a first-world nation) during the early 21<sup>st</sup> century. Local teachers, especially lay persons, are less respected than *foreign* teachers, especially white teachers. This is partly due to Singapore's colonial background.<sup>13</sup> There is also a tendency to classify people by *wealth* in terms of the number of rooms their flats have, country club membership, etc.<sup>14</sup> Monastics and lay teachers with professional status (especially “Dr”) or academic titles (eg “PhD”) are automatically regarded as “qualified” Buddhist speakers.

In other social milieux, especially western or westernized societies, this status or class perception can be in terms of *exotic* traditions, for example, Tibetan lamas or Zen priests are generally highly regarded by many as being charismatic; in terms of *uniform or power perception* (especially monastic or priestly robes), *titles* (priestly or lineage titles, such as the Zen “roshi” and Tibetan “rimpoche”), ritual empowerments or ordinations, and real estate (especially a sizeable temple or centre).<sup>15</sup>

Having said that, the problem is not how we perceive foreign teachers and traditions, but rather our less positive perception of local teachers and teachings. In such a case, if we follow the Sutta's advice, we should *reflect compassionately on his karmic fruit*, and the parable given is that of the pleasant lotus lake [§17]. In other words, we should reflect that the Dharma is taking root in our own community or country, and rejoice in this fact.

<sup>12</sup> On lovingkindness, see *Brahma, vihāra* = SD 38.5 (3), and on compassion, op cit (4).

<sup>13</sup> Singapore was founded by the British colonial administrator, Stamford Raffles, in 1819, and achieved independence in 1963 (and separation from Malaysia in 1965). On the “Pinkerton syndrome,” see **Me: The nature of conceit** = SD 19.2a (2.3.2).

<sup>14</sup> In early 21<sup>st</sup> Singapore, the “5 C's” define one's status of full affluence, viz, cash, credit cards, a car, a condominium, and country club membership. See **Myth in Buddhism** = SD 36.1 (1.3.1): False myths.

<sup>15</sup> It should be noted that what is regarded as negative here are not the “means” or “tools” themselves, but how we perceive them in a *worldly* way, instead of how they assist us in our spiritual development. Spiritual ends and the means and support to such ends should be carefully understood and inspire proper attitudes towards them.

**2.6 NATURE OF THE PRACTICE.** These methods are given specifically for those of us who are doing meditation training, when we need to minimize thought-formations (*vitakka saṅkhāra*).<sup>16</sup> As such, in the first two cases [2.1+2], we are advised only to consider the person’s wholesome conduct, and disregard the negative. In the next two cases [2.3+4], we should reflect on the karmic fruits of the person’s conduct (bad or good), and in the fifth case [2.5], we are to attend to those aspects of the person’s conduct that would not arouse any negative perception.

While the Āghāta Paṭivīnaya Sutta 2 deals with correcting our negative perceptions of certain un-wholesome aspects of another’s conduct, there is a discourse that warns us against been misled by perceptions of admirable qualities so that they hinder our spiritual practice. This is **the Rūpa Sutta** (A 4.65), which warns use against being attracted or devoted to a person or teacher simply because of **looks, voice, austerity [external holiness], or doctrine**.<sup>17</sup>

Looks are impermanent, and when they change, our attitude, too, is likely to change. Or, the looks of someone we admire reminds us of someone we liked in the past, so we are only living in the past, and caught up in what in psychology is called “transference.”<sup>18</sup> Voices, too, change, and if we are caught up with it, it is only the physical aspect that interests us, so that we are likely to value the medium at the cost of the message. This is like after opening up a meal-box, we set aside the meal, but admire the box!

Or, we could be attracted to a monastic, priest or teacher because of his “holy” uniform or titles, or that he practises some kind of strange ritual or austerity. Uniforms and rituals are meant to serve as external reminders of a person’s tasks and duties. They are not signs of power or attainment. Teachers who give the Dharma their highest priority do not bother about status or titles, as they deeply rejoice in the Dharma, and have no need of attracting charisma, wealth or influence.

Often we are attracted to a teacher because we perceive his teachings or attitudes as *agreeing* with ours. Does this mean our ways are right or good? If we care to look well enough, we will sooner or later find a teacher who will seem to fully agree with us. We are like moths looking for a bright naked flame.

It is the Dharma that should bring us together, and together we should search the scriptures and deepen our learning and practice for the sake of awakening. In other words, we should build up our spiritual friendship<sup>19</sup> so that our lives are Dharma-centred.

### 3 A few interesting terms

#### **3.1 PAṬIVĪNAYA**

**3.1.1 Word analysis.** This word is found in the Sutta title. *Paṭivīnaya* is resolved as *paṭi* (a prefix meaning “counter, against, opposite”) + *vinaya* (*vi*, “away” + *naya*, “take, lead”), “lead away”; thus, the word means something like “taking away something that works against us,” or more simply, “removing.” It is a rare word and is found only in this compound in the ancient texts, but appear more often in the later texts and Commentaries.

**The Aṅguttara Commentary** explains *paṭivīnaya*, “removing” as applying to two things, that is, the “object” (*vatthu*) as well as the “cause” (*kāraṇa*), but it can also mean “the action taken”<sup>20</sup> (M 3:118). We can actually apply all these meanings in our Sutta context. Properly speaking, therefore, we should remove the *object* of our distraction or unwholesomeness, or move away from its influence, and we need to also work at the *source* or “cause” of such a propensity, that is, our own minds. We need to strengthen our minds.

<sup>16</sup> See **Vitakka Saṅghāna S** (M 20.6/1:120) = SD 1.6.

<sup>17</sup> A 4.65/2:71; cf Pug 4.227 (table), 4.22/53; Tha 469-472; DhA 1:114; SnA 242; see also **The teacher or the teaching** = SD 3.14 (6).

<sup>18</sup> See **Gadhabha Samaṇa S** (A 3.81/1:229) = SD 24.10b (2.1).

<sup>19</sup> See **Spiritual friendship** = SD 8.1.

<sup>20</sup> *Paṭivīnayo ’ti hi paṭivīnaya, vatthūnam pi paṭivīnaya, kāraṇānam pi etaṃ adhvācanam, tad ubhayam pi idha vaṭṭati.* (AA 2:295)

**3.1.2 Āghāta,paṭivīnaya.** The phrase *āghāta,paṭivīnaya* is also found in the **Saṅgīti Sutta** (D 33), where nine “objects of resentment” (*āghāta,vatthu*), that is, we are “caught up in resentment” (*āghātam bandhati*) by these thoughts:

- (1) “He *has* done me no good.”
- (2) “He *is* doing me no good.”
- (3) “He *will* do me no good.”
  
- (4) “He *has* done no good to those who are near and dear to me.”
- (5) “He *is* doing no good to those near and dear to me.”
- (6) “He *will* do no good to those near and dear to me.”
  
- (7) “He *has* done good for those unloved and disliked by me.”
- (8) “He *is* doing good for those unloved and disliked by me.”
- (9) “He *will* do good for those unloved and disliked by me.” (D 33.3.2(1)/3:262)

The Sutta then lists the nine “removals of resentment” (*āghāta paṭivīnaya*) by applying this sentence —“What do I gain here in this?” (*taṃ kut’ettha labbhatīti*), that is to say, “What is the good in thinking so?” (D 33.3.2(2)/3:262 f)

**3.2 SEVĀLA,PAṆAKA [§11.1].** This compound is found in a number of places in the suttas, especially in connection with a parable for sloth and torpor, that is, a pot of water covered with “sevala and water plants.”<sup>21</sup> The compound is resolved as *sevāla* and *paṇaka*.

*Sevāla* (Epic Skt *śaivāla, saivāla, śevala, avakā*)<sup>22</sup> is probably the aquatic plant *Vallisneria octandra* or *Blyxa octandra*, known in south Asia by various local names such as sevar, seval, sebal, sevaru, sivalu, etc. Monier Williams’ Sanskrit-English Dictionary says: “*Blyxa octandra* (a kind of duck-weed or green moss-like plant growing in pools and often alluded to in poetry).”

There is another related compound, *saṅkhasevālapaṇaka*, which is found at **V 3:177**. Its commentary says that here *saṅkha* is a long-rooted leafy *sevāla* (*saṅkhasevālapaṇakan ’ti ettha saṅkhoti dīgha,mūlako paṇṇa,sevālo vuccati*); *sevāla* is a dark [sky-grey] variety (ie duckweed), while the rest are water-plants, sesame, seeds, and everything regarded as water-plants (*sevālo ’ti nīla,sevālo, avaseso udaka,pappaṭaka,-tila,bījak’ādi sabbo ’pi paṇako ’ti saṅkhyam gacchati*) (VA 612).<sup>23</sup>

**3.3 SAMANTA,PĀSĀDIKA.** This compound is found at the end of the Sutta: “Avuso, when a person’s heart is bright with faith, he is thoroughly pleasant [charming]” (*samanta,pāsādikam āvuso puggalam āgamma cittam pasīdati*) [§17.9]. There are reasons for saying this. The first, a social reason, is clearly that if we do not harbour any such resentment, then we are “thoroughly pleasant or charming.” Secondly, the emphasis is on “bright with faith” (*pasāda*), that is, we are truly inspired by joy which helps in our meditation. These explanations also help us understand better the full sense of the word, such as when it is applied to the elder Upasena.

Of the monks, **Upasena Vaṅganta,putta**, is said to be the most thoroughly pleasant or charming (*samanta,pāsādikā*) (A 1:24). He was Sāriputta’s younger brother (UA 266; DhA 2:188). When he is only a year in the order, he ordains monks to increase the order (AA 1:271; Miln 360). The Buddha rebukes him for his hastiness (V 1:59; VA 1:194; J 2:449).

On this very account, Upasena practises fervently and becomes an arahant. Thereafter, he adopts various ascetic (*dhutaṅga*) practices and persuades others to do likewise. In a short time, he has a large reti-

<sup>21</sup> V 3:177; S 5:122; A 3:187, 232, 235; J 4:71; VbhA 244; Vism 261; Miln 35; KhpA 61; as *saṅkha~paṇaka*, V 3:177; other cpds: Miln 210, 401; KhpA 61.

<sup>22</sup> A 3:187, 232, 235; J 2:150 = DhA 1:144; J 3:520, 4:7, 5:462; Miln 35; DhA 3:199; Tikap 12. Worn as a sacred garland by brahmins: S 4:312; A 5:263; DhA 5:37.

<sup>23</sup> Cf Vism 8.128/261 where *sevāla,paṇaka* occurs, and which Ñānamoli tr as “duckweed and green scum” (Vism: Ñ 8.128/280). Duckweed however is *Lemna minor*. On *paṇaka*, see foll n. See PED: *sevāla*.

nue, each member charming in his way (V 3:230-232; VA 3:685 f). Buddhaghosa says that he is “the earth’s renowned Dharma-speaker” (*pathavi, ghuṭṭha, dhamma, kathika*, VA 1:271). See DPPN sv for details. **Samanta, pāsādikā** is also the name of Buddhaghosa’s Commentary on the Vinaya (VA).

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## The Second Discourse on Removing Resentment

A 5.162/3:186-190<sup>24</sup>

1 Then the venerable Sāriputta addressed the monks:

“Avuso avuso!”

“Avuso!” the monks replied to the venerable Sāriputta in assent.

The venerable Sāriputta said this:

### Five ways of overcoming resentment

**2.1** “Avuso, there are these five ways of removing<sup>25</sup> resentment by which resentment that has arisen in a monk should be removed completely.

**2.2** What are the five?

**3** (1) Here, avuso, a certain person is impure in *bodily* conduct but pure in verbal conduct.

Avuso, resentment towards such a person should be removed.

**4** (2) Furthermore, here, avuso, a certain person is impure in *verbal* conduct but pure in bodily conduct.

Avuso, resentment towards such a person, too, should be removed.

**5** (3) Furthermore, here, avuso, a certain person is both impure in *bodily* conduct and impure in *verbal* conduct, but occasionally he obtains an open mind, a heart of bright faith.<sup>26</sup>

Avuso, resentment towards such a person, too, should be removed.

**6** (4) Furthermore, here, avuso, a certain person is both impure in *bodily* conduct and impure in *verbal* conduct, but does *not* obtain [187] an open mind, a heart of bright faith, (even) occasionally.<sup>27</sup>

Avuso, resentment towards such a person, too, should be removed.

**7** (5) Furthermore, here, avuso, a certain person is both pure in *bodily* conduct and pure in *verbal* conduct, and occasionally he obtains an open mind, a heart of bright faith.

Avuso, resentment towards such a person, too, should be removed.

### (1) Towards one with impure deeds but pure speech

**8** Here, avuso, as regards the certain person who is impure in *bodily* conduct but pure in *verbal* conduct—how should resentment towards that person be removed?

**9.1** THE DUST-HEAP MONK. Avuso, just as a “dust-heap” [pamsakulika] monk, seeing a shred of rag on the road, steps on it with his left foot, and spreads it out with his right, would right there tear off the good part, and taking it with him, would go on his way,<sup>28</sup>

<sup>24</sup> This Sutta is qu at SnA 10 f in its comy on **Uruga S** (Sn 1.1).

<sup>25</sup> *Paṭivinaya*: see Intro (3.1).

<sup>26</sup> *Idha pan’āvuso, ekacco puggalo aparissuddha, kāya, samācāro hoti aparissuddha, vacī, samācāro, labhati ca kāle-na kālam cetaso vivaram cetaso pasādam*. Comy explains that whenever calm and insight arise in his heart, it is an occasion for it to be “open” (*vivara*), and he has a “bright heart” (*pasāda*) that is the accomplishment of faith (*kāle kāle samatha, vipassanā, cittassa uppann’okāsa, saṅkhātāṃ vivaraṇ c’eva saddhā, sampanna, bhāva, saṅkhātāṃ pasādaṃ ca labhati*) (AA 3:295). The close connection btw *pasāda* and *saddhā* is clear here. In fact, if faith is an inner state, brightness or radiance (*pasāda*) is its external expression.

<sup>27</sup> *Idha pan’āvuso, ekacco puggalo aparissuddha, kāya, samācāro hoti aparissuddha, vacī, samācāro, na ca labhati kālena kālam cetaso vivaram cetaso pasādam*.

even so, avuso, *as regards the certain person who is impure in bodily conduct but pure in verbal conduct*—

9.2 one should pay *no* attention to his impure bodily conduct at that time, but instead *pay attention* to his pure verbal conduct at that time.

9.3 In this way, should the resentment for him be removed.

## (2) Towards one with impure speech but pure deeds

10 Here, avuso, *as regards the certain person who is impure in verbal conduct but pure in bodily conduct*—how should resentment towards that person be removed?

11.1 THE OVERGROWN LOTUS LAKE. Avuso, just as there is a lotus lake overgrown with seval<sup>29</sup> and water-plants,<sup>30</sup>

and a person, all scorched up, overcome by the heat, were to come along, tired, parched and thirsty.<sup>31</sup>

11.2 He would plunge into the lotus lake, with both hands push aside the sevala and water-plants this way and that way, and filling his cupped hands with water, drink it, and then depart,<sup>32</sup>

11.3 even so, [188] avuso, *as regards the certain person who is impure in verbal conduct but pure in bodily conduct*,

11.4 one should pay *no* attention to his impure verbal conduct at that time, but instead *pay attention* to his pure bodily conduct at that time.

11.5 In this way, should the resentment for him be removed.

## (3) Towards one with impure speech and impure deeds

12 Here, avuso, *as regards the certain person who is both impure in bodily conduct and impure in verbal conduct, but occasionally obtains an open mind, a heart of bright faith*—how should resentment towards that person be removed?

13.1 THE HOOFF-PRINT PUDDLE. Avuso, just as there is a little water in a cow's hoof-print, and a person, all scorched up, overcome by the heat, were to come along, tired, parched and thirsty.

13.2 This occurred to him: ‘Now there is this bit of water in a cow's hoof-print.’<sup>33</sup>

If I were to use my fingers or a cup, I would disturb and muddy it up, and make it unfit for drinking.<sup>34</sup>

13.3 What now, if I were to go down on all fours,<sup>35</sup> drink it like a cow does, and then go my way?<sup>36</sup>

So, he would go down on all fours, slurp it up like a cow, and go his way.

13.4 even so, avuso, *as regards the certain person who is both impure in bodily conduct and impure in verbal conduct, but occasionally obtains an open mind, a heart of bright faith*,

13.5 one should pay attention *neither* to his impure verbal conduct at that time, *nor* to his impure bodily conduct at that time,

<sup>28</sup> *Seyyathāpi āvuso bhikkhu paṃsu, kūliko rathiyāya nantakaṃ disvā vāmena pādena niggaṇhitvā dakkhiṇena pādena pattharivā, yo tattha sāro taṃ paripāteṭvā ādāya pakkameyya.* See Intro (2.1).

<sup>29</sup> *Sevāla* (Epic Skt *śaivāla*, *saivāla*, *śevala*, *avakā*) esp the aquatic plant *Vallisneria* or *Blyxa octandra*, known variously as *sevar*, *seval*, *sebal*, *sevaru*, *sivalu*, etc, in south Asia. See Intro (3.2).

<sup>30</sup> *Paṇaka*, less often as *paṇṇaka*, a water-plant, prob generic: see Intro (3.2).

<sup>31</sup> “All scorched up...” etc, *ghammābhitatto ghamma, pareto kilanto tasito pipāsito*: this is stock [§§11.1, 13.1, 17.2] & **Mahā Sīha, nāda S** (M 12/1:74, 75×3, 76×2), **Cūla Assa, pura S** (M 40/1:284×2); **Samma S** (S 12.66/-2:110); **Kosambī S** (S 12.68/2:118); **Kāraṇa, pālī S** (A 5.194/3:328) cf **Sakka Pañha S** (D 21.1.5/2:266\*).

<sup>32</sup> *So taṃ pokkharaniṃ ogāhetvā ubhohi hatthehi iti, c’iti ca sevāla, paṇakam apaviyūhitvā añjalinaṃ pivivā pakkameyya. Iti, c’iti = iti ca iti ca*, “this way and that, hither and thither”: see also M 1:507,9; J 3:124,4\* ≠ 217,24\* (Ee wr c’iti ca).

<sup>33</sup> *Idaṃ kho parittam go, pade udakam.* Cf (**Satta**) **Suriya S** (A 7.62/4:102,7+9) = SD 67.3.

<sup>34</sup> *Sacāham añjalinaṃ vā pivissāmi bhājanena vā khobhessāmi pi taṃ loḷessāmi pi taṃ apeyyam pi taṃ karissāmi.*

<sup>35</sup> “On all fours,” *catu-k.kuṇḍiko* (cf BHS *catuṣ, kumbhikā*, lit “one with four pots”): D 3:6,9 (DA 819,20); M 1:-79,15 (MA 2:47,4); A 3:188,15 (Comy, see foll); Pv 27.4 (PvA 181,9); J 3:243,31-244,5 *catukuṇḍika, niraya* (a hell where one stays on all fours like a foetus, unable to move about). Comy: Placing himself on the ground on both hands and knees (*jānuhi ca hatthehi ca bhūmiyaṃ patiṭṭhānena*, AA 3:296).

<sup>36</sup> *Yan nūnāham catu-k.kuṇḍiko nipatitvā gopītakam pivivā pakkameyyan’iti.* On *catu-k.kuṇḍiko*, see prec n.



**13.6** but to the fact that he occasionally obtains an open mind, [189] a heart of bright faith.

**13.7** In this way, should the resentment for him be removed.

#### (4) Towards one with impure speech, impure deeds, unpleasant mind

**14** Here, avuso, as regards the certain person who is both impure in *bodily* conduct and impure in *verbal* conduct, who does *not* obtain an open mind, a heart of bright faith, (even) occasionally—how should resentment towards that person be removed? [190]

**15.1** THE SUFFERING TRAVELLER. Avuso, suppose a sick person, in pain, seriously ill,<sup>37</sup> is travelling on the road, far from the next village, and far from the one behind, too—

**15.2** he would be unable to find suitable food, or suitable medicine, or a proper attendant, or someone to guide him to a village.<sup>38</sup>

**15.3** A certain person would see the traveller on the road. Out of compassion for him, he would attend to him; out of pity, he would attend to him; out of kindness, he would attend to him, thinking:

**15.4** ‘O that this man would get suitable food, or suitable medicine, or a proper attendant, or someone to guide him to a village.

**15.5** Why is that? So that he does not fall into any disaster or calamity.’

**15.6** Even so, avuso, *as regards the certain person who is both impure in bodily conduct and impure in verbal conduct, and does not obtain an open mind, a heart of bright faith, (even) occasionally,*

**15.7** avuso, just like a person, out of compassion, out of pity, out of kindness, would attend him, thinking:

**15.8** ‘O that this venerable one would abandon bodily impurity and cultivate bodily purity, abandon verbal impurity and cultivate verbal purity, abandon mental impurity and cultivate mental purity!

**15.9** Why is that? Let not this venerable one, with the body’s breaking up, after death, be reborn in a plane of misery, an evil destination, a lower realm, in hell!’

**15.10** In this way, should the resentment for him be removed.

#### (5) Towards one with pure speech, pure deed, and pleasant mind

**16** Here, avuso, as regards the certain person who is both pure in *bodily* conduct and pure in *verbal* conduct, who occasionally obtains an open mind, a heart of bright faith—how should resentment towards that person be removed?

**17.1** THE PLEASANT LOTUS LAKE. Avuso, just as there is a lotus lake with clear water, sweet and cool, with a beautiful stretch of white sand,<sup>39</sup> shaded by various pleasant trees,<sup>40</sup>

**17.2** and a person, all scorched up, overcome by the heat, were to come along, tired, parched and thirsty.

<sup>37</sup> “A sick person, in pain, seriously ill,” *puriso ābād’hiko dukkhito bālha,gilāno*. This is stock: **D 1**:172×2, 207×2, 2:24×2; **M 1**:88 (a woman), 275×2, 376, 2:66×2, 191, 192×4, 195×2, 230 (pl), 323. 326, 3:119×3, 122, 123, 124×2, 127, 180 (lying in one’s own filth), 258×5, 263, **4**:46, 47, 56, 302, **5**:79 (Māha Kassapa), 80 (Mahā Moggallāna), 81 (the Buddha), 161 (Sāriputta), 176×3 (upasaka Sirivaḍḍha), 178 (Māna,dinna gahapati), 302 (Anuruddha), 344×3 (upasaka Dīgh’āvu), 380×2 +381 (Anātha,piṇḍika), 385 (id), 408×2 + 409 (upasaka); **A 1**:149 (Kokālika), 238 (Vepacitti, asura leader); 139 (lying in one’s own filth), 2:144 f (nun); **3**:189, 238, 295 (Nakula,pitā), 338, 379×2 (Phaguna), **5**:108×2; U 4 (Mahā Kassapa).

<sup>38</sup> *So na labheyya sappāyāni bhojanāni, na labheyya sappāyāni bhesajjāni, na labheyya patirūpaṃ upaṭṭhākam, na labheyya gāmanta,nāyakam.*

<sup>39</sup> “With a beautiful stretch of white sand,” *setakā supatiṭṭhā*. Comy says it is a level (*sama*) stretch (AA 3:296). Other Comys gloss *supatiṭṭhā* as “beautiful” (*sundara*) (DA 2:569; UA 403).

<sup>40</sup> *Seyyathāpi āvuso pokkharanī acch’odakā sāt’odakā sīt’odakā setakā supatiṭṭhā ramaṇīyā nānā,rukkhehi sañchannā*. This is stock: of Tapodā, a lake with warm streams (V 3:108,14); of Kakuṭṭha river: **Mahā Parinibbāna S** (D 16.4.22/2:129) = (U 8.5/63,13). Cf **Mahā Siha,nāda S** (M 12.41/1:76), **Cūla Assa,pura S** (M 40.13/1:283 f); **Kāraṇa,pāli S** (S 5.194/3:238).

**17.3** Having gone into the water, bathed and drunk, he would emerge and sit or lie down right there in the shade of the trees,

**17.4** even so avuso, *as regards the certain person who is both pure in bodily conduct and pure in verbal conduct, and occasionally obtains an open mind, a heart of bright faith,*

**17.5** one should at times pay attention to the purity of his bodily conduct,

**17.6** one should at times pay attention to the purity of his verbal conduct,

**17.7** or, at times, when he obtains an open mind, a heart of bright faith, pay attention to that.

**17.8** In this way, should the resentment for him be removed.

### Benefit of overcoming resentment

**17.9** Avuso, when a person's heart is bright with faith, he is thoroughly pleasant [charming].<sup>41</sup>

**17.10** These, avuso, are the five ways of removing resentment by which resentment that has arisen in a monk should be removed completely.

— evaṃ —

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<sup>41</sup> *Samanta,pāsādikam āvuso puggalam āgamma cittam pasīdati*. See Intro (3.3).