

Majjhima Nikāya - The Middle Length Discourses

Blemishes (Ananganasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

Venerable Saariputta addressed the bhikkhus: "Friends, bhikkhus," and those bhikkhus replied "Yes, friend." And venerable Saariputta said: Friends, there are four persons in the world, what four?

"Here, a certain person with blemish does not know, as it really is, there is blemish in me. A certain person with blemish knows, as it really is, there is blemish in me. A certain person without blemish does not know as it really is, there is no blemish in me. A certain person without blemish knows as it really is, there is no blemish in me. Of the two persons with blemish, the one who does not know as it really is, there is blemish in me is the inferior. The one who knows as it really is, there is blemish in me is the superior one.

Of the two persons without blemish, the one who does not know, as it really is, there is no blemish is the inferior one. The one who knows as it really is, there is no blemish in me is the superior.

When this was said, venerable Mahaamoggallaana said, Friend, Saariputta, what is the reason that of the two with blemish that one should be inferior and the other superior and of the other two without blemish, what is the reason that one should be inferior and the other superior.

Here, friend, Moggallaana, this person with blemish, who does not know, as it really is, there is blemish in me, would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion. Just like a bronze bowl bought from a shop or

smithy would be covered with dust and stains, its owner not partaking food in it would not clean it, would let it lie with dust and as time goes that bronze bowl would be much more dusty and stained. In the same way this person with blemish, who would not know, as it really is, there is blemish in me, would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion.

Friend, this person with blemish, who knows, as it really is, there is blemish in me, would arouse interest, and make effort to dispel that blemish. He would die with a non-defiled mind without greed, hate and delusion. Just like a bronze bowl bought from a shop or smithy would be covered with dust and stains. Its owner partaking food in it would clean it. Would not let it lie with dirt and as time goes the bronze bowl would be more and more clean. In the same manner this person with blemish, who knows, as it really is, there is blemish in me, would arouse interest and make effort to dispel that blemish. So he would die with a non-defiled mind without greed, hate, and delusion.

Friend, this person without blemish, who does not know, as it really is, there is no blemish in me, attending to an agreeable sign greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind. Just like a bronze bowl bought from a shop or smithy clean and pure, the owner would not partake in it, would let it lie with dirt, then as time goes, that bronze bowl would be more and more dusty and stained in the same manner this person without blemish, who does not know, as it really is, there is no blemish in me, attending to an agreeable sign greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind.

Friend, this person without blemish, who knows, as it really is, there is no blemish in me, attending to an agreeable sign, greed would not overcome his mind, hate and delusion would not overcome his mind. He would die without greed, hate and delusion, He would die with an undefiled mind. Just like a bronze bowl bought from a shop or smithy, clean and pure, the owner would partake in it, would clean it and not let it lie in dirt, and as time goes that bronze bowl would be more and more clean. In the same manner this person without blemish, who knows, as it really is, there is no blemish

in me, attending to an agreeable sign, greed, would not overcome his mind, hate and delusion would not overcome his mind. He would die without greed, hate and delusion. He would die with an undefiled mind.

Friend, Moggallaana, this is the reason for the two persons with blemish, one to be called inferior and the other superior. For the two persons without blemish, one to be called inferior and the other superior.

Friend, it is called blemish, what is a synonym for blemish? Friend, blemish is the wanderings of thoughts, in evil demerit. It may happen, that such a desire would arise to a bhikkhu. I have fallen to an offence, may the bhikkhus not know about this. The bhikkhus know, that this bhikkhu has fallen to an offence, so this bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a bhikkhu, I have fallen to this offence, may the bhikkhus advise me in secrecy not in the midst of the community. It happens that the bhikkhu is advised in the midst of the community, For advising in the midst of the community this bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a bhikkhu, I have fallen to this offence, may a bhikkhu and not the Teacher advise me, It happens that the bhikkhu is advised by the Teacher. For being advised by the Teacher this bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a bhikkhu, O! May the Teacher ask questions from me and proceed to preach the bhikkhus, It happens that the Teacher asks questions from another bhikkhu and proceeds to preach the bhikkhus. Because the Teacher asks questions from another

bhikkhu before proceeding to preach the bhikkhus, this bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I lead the bhikkhus when going the alms round in the village. It happens that another bhikkhu leads the bhikkhus going the alms round in the village. Because another bhikkhu leads the bhikkhus when going the alms round in the village, this bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I be the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory. It happens that another bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory. Because another bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory, this bhikkhu becomes angry and averse. Both anger and aversion are blemishes. .

It may happen that such a desire would arise to a bhikkhu. May I be the bhikkhu, to give the thanks giving at the end of the meal.. It happens that another bhikkhu gives the thanks giving at the end of the meal. Because another bhikkhu gives the thanks giving at the end of the meal, this bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I preach the bhikkhus that come to the monastery. It happens that another bhikkhu preaches the bhikkhus that come to the monastery. Because another bhikkhu preaches the bhikkhus that come to the monastery, this bhikkhu becomes angry and averse. Both anger and aversion are blemishes. ..

It may happen that such a desire would arise to a bhikkhu. May I preach the bhikkhunis that come to the monastery. It happens that another bhikkhu preaches the bhikkhunis that come to the

monastery. Because another bhikkhu preaches the bhikkhunis that come to the monastery, this bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I preach the lay disciples male that come to the monastery. It happens that another bhikkhu preaches the lay disciples male that come to the monastery. Because another bhikkhu preaches the lay disciples male that come to the monastery, this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I preach the lay disciples female that come to the monastery. It happens that another bhikkhu preaches the lay disciples female that come to the monastery. Because another bhikkhu preaches the lay disciples female that come to the monastery, this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May the bhikkhus honour, revere and venerate me. It happens that the bhikkhus honour revere and venerate some other bhikkhu. Because some other bhikkhu is honoured, revered and venerated, this bhikkhu is angry and averse Both anger and aversion are blemishes. .

It may happen that such a desire would arise to a bhikkhu. May the bhikkhunis honour, revere and venerate me. It happens that the bhikkhunis honour, revere and venerate some other bhikkhu. Because the bhikkhunis honour, revere and venerate some other bhikkhu, this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May the lay disciples male honour, revere and venerate me. It happens that the lay disciples male honour, revere and venerate some other bhikkhu. Because the lay disciples male honour, revere and venerate some other bhikkhu, this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May the lay disciples female honour, revere and venerate me. It happens that the lay disciples female honour revere and venerate some other bhikkhu. Because the lay disciples female honour, revere and venerate some other bhikkhu, this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I be the gainer of excellent robes. It happens that another bhikkhu is the gainer of excellent robes. Because the gainer of excellent robes is another bhikkhu, this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I be the gainer of excellent morsel food.. It happens that another bhikkhu is the gainer of excellent morsel food. Because the gainer of excellent morsel food is another bhikkhu, this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu. May I be the gainer of excellent dwellings. It happens that another bhikkhu is the gainer of excellent dwellings. Because the gainer of excellent dwellings is another bhikkhu , this bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a bhikkhu, May I be the gainer of excellent requisites when ill. It happens that another bhikkhu is the gainer of excellent requisites when ill. Because the gainer of excellent requisites when ill is some other bhikkhu, this bhikkhu is angry and averse. Both anger and aversion are blemishes. Friend, the wanderings of thoughts in evil demerit is the meaning of blemish.

Friend, to whatever bhikkhu these wanderings of thought in evil demerit is seen and heard to be present, whoever he may be, a forest dweller, a leaves hut dweller, a partaker of morsel food going in due order, a wearer of rough rag robes, his co-associates in the holy life do not honour, revere and

venerate him: What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be not dispelled in him. Just as a bronze bowl pure and clean bought from a shop or a smithy, its owner would fill up with the dead body of a serpent, a dog or a human covering it up with another bowl would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At the sight of it disgust and running away from it gets established. Those hungry lose their appetite, what's there to speak of those not hungry. Friend, in the same manner to whatever bhikkhu these wanderings of thought in evil demerit are seen and heard to be present, whoever he may be, a forest dweller, a leaves hut dweller, a partaker of morsel food going in due order, a wearer of rough rag robes, his co-associates in the holy life do not honour, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be not dispelled in him. Friend, to whatever bhikkhu these wanderings of thought in evil demerit are seen and heard to be dispelled, whoever he may be a dweller in the out skirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honour, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be dispelled in him. Just as a bronze bowl pure and clean bought from a shop or a smithy, its owner would fill up with cooked fine rice, dark seeds pickled with various soups and curries. Covering it up with another bowl would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At the sight of it agreeability and a desire to eat gets established. Even those not hungry desire to eat it, what to speak of those hungry. Friend, in the same manner, to whatever bhikkhu these wanderings of thought in evil demerit are seen and heard to be dispelled whoever he may be a dweller in the out skirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honour, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be dispelled in him. .

When this was said venerable Mahaamoggallaana said: Friend, Saariputta, a comparison occurs to me. Friend, say it. Friend, at one time, I was living in the mountains of Rajagaha. Then one morning wearing robes and taking bowl and robes I entered Rajagaha. At that time Samiiti the chariot maker's son was bending the circumference of a wheel for an ascetic, the son of Pandu, the earlier chariot

maker, . Then it occurred to the ascetic, O! If Samiiti's son corrects these crookednesses, slants, and faults and makes the wheel perfect. Whatever crookedness, slant, or fault that the ascetic thought of, that and that he corrected and made the circumference of the wheel perfect. Then the ascetic expressed words of pleasure and said. Its like he knew the heart with the heart. Friend, Saariputta,. in the same manner, those making a livelihood without faith, crafty hypocrites, trained deceivers, unsteady, wavering, with loose talk, mental faculties not restrained, not knowing the right amount to partake, not yoked to wakefulness and not desirous of the recluse -ship, not honouring the training, living in abundance and lethargy, unyoked from seclusion, without effort, not mindful and aware, not concentrated, those lacking in wisdom deaf and dumb, hearing this discourse should know the heart with the heart and make repairs.

. As for those sons of clansmen gone forth out of faith, not crafty, not hypocrites, not trained deceivers, steady, without loose talk, mental faculties restrained, yoked to wakefulness, desirous of the recluseship, honouring the training, not living in abundance and lethargy, yoked to seclusion with effort, mindful and aware, concentrated and wise, they hearing this discourse of venerable Saariputta, I think should devour the word and thought of it. Good if the co-associates in the holy life raised themselves from demerit and got established in merit.

The two great men delighted in each others words.

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