

## **Majjhima Nikāya - The Middle Length Discourses**

### **The Twofold Thought Processes (Dvedhaavitakkasutta)**

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus "Bhikkhus, when I was a seeker of enlightenment, this occurred to me: What if I arranged my thoughts in two folds. So I arranged these sensual thoughts, angry thoughts and hurting thoughts in one fold., and arranged the non-sensual thoughts, non-angry thoughts and the non-hurting thoughts in the second fold. When I abide diligent to dispel, sensual thoughts would arise. Then I know, this sensual thought has arisen to me, it is injurious to me, to others and to both. It is a destroyer of wisdom, on the side of trouble and not conducive to extinction. It fades as I think it is injurious to me, it fades, as I think it is injurious to others, it fades as I think it is injurious to both.. It fades as I think it is a destroyer of wisdom, on the side of trouble and not conducive to extinction . Whatever sensual thoughts arise I dispel them and make them not to arise again. When I abide diligent to dispel angry thoughts arise. Then I know, this angry thought has arisen to me, it is injurious to me, to others and to both, is a destroyer of wisdom, on the side of trouble and not conducive to extinction. It fades as I think it is injurious to me, it fades as I think it is injurious to others, it fades as I think it is injurious to both. It fades as I think it is a destroyer of wisdom, on the side of trouble, and not conducive to extinction. Whatever angry thoughts arise I dispel them and make them not to arise again. When I abide diligent to dispel hurting thoughts arise. Then I know, this hurting thought has arisen to me, it is injurious to me, to others and to both, is a destroyer of wisdom, on the side of trouble and not conducive to extinction. It fades as I think it is injurious to me, it fades as I think it is injurious to others, it fades as I think it is injurious to both. It fades as I think it is a destroyer of wisdom, on the side of trouble and not conducive to extinction.. Whenever hurting thoughts arise, I dispel them and make them not to arise again. Bhikkhus, whatever thoughts are thought and discursively thought, to that the mind bends Bhikkhus, when sensual thoughts are thought and discursively thought, they drive out non-sensual thoughts, that mind bends to sensual thoughts. When angry thoughts are thought and discursively

thought, they drive out non-angry thoughts, that mind bends to angry thoughts. When hurting thoughts are thought and discursively, they drive out non-hurting thoughts, that mind bends to hurting thoughts. Like the cowherd, in the autumn months protecting the the thick corn. would thrash the cattle, check them and turn them out. What is the reason. The cowherd knows the danger and the blame that he has to face on account of it. Bhikkhus, in the same manner, I saw the danger of defiling demeritorious things, and the benefits and purity of non-sensual thoughts when I abide diligent to dispel, non-sensual thoughts arise. Then I know, this non-sensual thought has arisen to me, it is not injurious to me, not injurious to others and not injurious to either. It is not a destroyer of wisdom, not in the side of trouble and conducive to extinction. If these thoughts are thought and discursively thought, throughout the night I do not see any fear on account of it. If these thoughts are thought and discursively thought, throughout the day, I do not see any fear on account of it. If these thoughts are thought throughout and night and day, I do not see any fear on account of it. Yet when these thoughts are thought and discursively thought too long, the body gets exhausted. When the body is exhausted, the mind is disturbed, the disturbed mind is far from concentration. What is the reason. May my mind not be disturbed When I abide diligent to dispel, non-angry thoughts arise. Then I know, this non-angry thought has arisen to me, it is not injurious to me, not injurious to others and not injurious to either. It is not a destroyer of wisdom, not in the side of trouble and conducive to extinction. If these thoughts are thought and discursively thought, throughout the night I do not see any fear on account of it. If these thoughts are thought and discursively thought, throughout the day, I do not see any fear on account of it. If these thoughts are thought throughout and night and day, I do not see any fear on account of it. Yet when these thoughts are thought and discursively thought too long, the body gets exhausted. When the body is exhausted, the mind is disturbed, the disturbed mind is far from concentration. What is the reason. May my mind not be disturbed. When I abide diligent to dispel, non-hurting thoughts arise. Then I know, this non-hurting thought has arisen to me, it is not injurious to me, not injurious to others and not injurious to either. It is not a destroyer of wisdom, not in the side of trouble and conducive to extinction. If these thoughts are thought and discursively thought, throughout the night I do not see any fear on account of it. If these thoughts are thought and discursively thought, throughout the day, I do not see any fear on account of it. If these thoughts are thought throughout and night and day, I do not see any fear on account of it. Yet when these thoughts are thought and discursively thought too long, the body gets exhausted.

When the body is exhausted, the mind is disturbed, the disturbed mind is far from concentration. What is the reason. May my mind not be disturbed. Bhikkhus, whatever thoughts are thought and discursively thought, to that the mind bends Bhikkhus, when non- sensual thoughts are thought and discursively thought, they drive out sensual thoughts, that mind bends to non- sensual thoughts. When non-angry thoughts are thought and discursively thought, they drive out angry thoughts, that mind bends to non-angry thoughts. When non- hurting thoughts are thought and discursively thought, they drive out hurting thoughts, that mind bends to non-hurting thoughts. Like the cowherd, in the last month in Summer, when all the corn is stored at the end of the village protecting the cattle, would be only mindful of them, in the shade of a tree or in the open. Bhikkhus, in the same manner, the bhikkhu has only to be mindful of these meritorious things.

Bhikkhus, my effort aroused undeterred, unconfused mindfulness established, the body appeased, the mind concentrated in one point. I secluded it from sensual thoughts and evil thoughts, with thoughts and thought processes experiencing joy and pleasantness born of seclusion abode in the first jhaana.

Overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes, experiencing joy and pleasantness born of concentration I abode in the second jhaana. With joy and with equanimity to detachment became mindful and aware experiencing pleasantness with the body, and abode in the third jhaana. To this the noble ones say, abiding mindfully in equanimity.

Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure and without unpleasantness and pleasantness mindfulness purified with equanimity abode in the fourth jhaana.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know previous births. I recollected the manifold previous births such as one

birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births and innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there was born there, There too I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such .a life span. Disappearing from there is born here. Thus I recollect the manifold previous births.. This is the first knowledge that I realized in the first watch of the night and knowledge arose and darkness got dispelled when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know the disappearing and appearing of beings. With the purified heavenly eye gone beyond human, I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states, according to their actions I knew beings. These good beings, misconducting in bodily, verbal and mental behaviour, blaming noble ones and with wrong view, at the end of life go to loss are born in hell. .

These good beings, endowed with good conduct, bodily, verbally and mentally, not blaming noble ones, come to right view and to right view of actions, at the end of life go to increase are born in heaven. Thus with the purified heavenly eye gone beyond human I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states according their actions. This is the second knowledge I realized in the second watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to the knowledge of the destruction of desires: Then I thoroughly knew as it really is, this is unpleasant. Thoroughly knew as it really is, this is the arising of unpleasantness. Thoroughly knew as it really is, this is the cessation of unpleasantness. Thoroughly knew as it really is, this is the path to the cessation of unpleasantness. Knew as it really is , these are desires. Knew

as it really is, this is the arising of desires. Knew as it really is, this is the cessation of desires. Knew as it really is, this is the path to the cessation of desires. When I knew and realized this, my mind experienced the release from sensual desires. the release from desires 'to be'. , the release from desires of ignorance.. Knowledge arose I am released, birth is ended, the holy life is lived to the end, what should be done is done is done, there is nothing more to wish . This is the third knowledge I realized in the third watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

Bhikkhus, just as there is a large marshy land in the forest woodlands, where supported many wild animals live. To a certain man arises unwholesome thoughts, he closes up the peaceful happy ways of the wild animals and opens up a vicious path, places a male and female decoy, a large number of animals come to destruction on account of that. A certain other man desires the welfare and relief of those same wild animals. He opens up a peaceful path that brings mental peace and calm, closes up the vicious path, destroys the male and female decoys. As time went a large number of wild animals came to growth and development.

Bhikkhus, this is only a simile to explain the meaning, A large marshy land is a synonym for sensuality, many wild animals is a synonym for beings, a man with unwholesome thoughts is a synonym for Maara the defiler. Bhikkhus, the vicious path is a synonym for the wrong eightfold path, such as wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration. Male decoy is a synonym for greed and interest. Female decoy is a synonym for ignorance.

The man who desires the welfare and relief of the wild animals is a synonym for the Thus Gone One, worthy and rightfully enlightened. The peaceful path that brings peace and mental calm is a synonym for the Noble eightfold path: such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Thus bhikkhus, I have opened peaceful path, that brings mental peace and calm, the vicious path is closed up, the male decoy is removed, the female decoy is destroyed. What a Teacher could do out of compassion for his disciples,

that I have done, There are roots of trees and empty houses. Bhikkhus, concentrate do not be negligent and repent later. This is our advice to you.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

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