

## Majjhima Nikāya - The Middle Length Discourses

### The Examination (Vimamsaka Sutta)

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then the Blessed One addressed the bhikkhus from there.

Bhikkhus, by a bhikkhu who could read the thought processes of another, an examination of the Thus Gone One should be done. Is he rightfully enlightened or not or only conscious of it? Venerable sir, the Blessed One is the origin of the Teaching, the leader and the refuge of the Teaching. Good that the meaning of these words occur to the Blessed One. Hearing it from the Blessed One, the bhikkhus will bear it in mind. Then bhikkhus, listen, I will teach.

Bhikkhus, by the bhikkhu who could examine the thought processes of another the Thus Gone One should be examined on two things. On things cognisable by eye consciousness and ear consciousness. Are defiled things cognisable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. These defiled things cognisable by eye and ear consciousness (\*1) are not evident in the Thus Gone One. Then he should make a further examination: Are mixed things cognisable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. These mixed things cognisable by eye and ear consciousness (\*2) are not evident in the Thus Gone One. Then he should make a further examination: Are pure things cognisable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. The pure things cognisable by eye and ear consciousness (\*3) are evident in the Thus Gone One.

Then he should make a further examination. Has the venerable one attained to these things of merit since long or are they attained to recently? When examining he knows these things of merit were attained since long, and not recently. Then he should make a further examination. Is the venerable one internally convinced of this attainment? Is there a possible danger evident? He should make a thorough examination to know whether there is some danger evident. When examining he knows the venerable one is internally convinced of the attainment and there is no danger evident.

Then he should further examine. Does the venerable one not indulge in sensuality, through destruction of greed or through fear? When examining he knows. The venerable one does not indulge in sensuality through destruction of greed, and not through fear.

Then the others should question that bhikkhu. On what grounds did the venerable one say, that the venerable one did not indulge in sensuality because greed is destroyed and not through fear? If that bhikkhu should reply rightly, he should say: Whether the venerable one is in the midst of the community, or living alone. Living there well or miserably, if when advising a crowd, he sees someone fallen for materiality, or someone not soiled by materiality, the venerable one does not look down on him: This I heard in the presence of the Blessed One, and he acknowledged it 'I do not indulge in sensuality because my greed is destroyed, not out of fear.'

Then further it may, even be questioned from the Thus Gone One himself: Are defiled things cognisable by eye and ear consciousness evident in the Thus Gone One or are they not? Then I would declare. 'Defiled things cognisable by eye and ear consciousness are not evident in the Thus Gone One'. Asked: Are mixed things cognisable by eye and ear consciousness evident in the Thus Gone One, or are they not? I would declare. 'Mixed things cognisable by eye and ear consciousness are not evident in the Thus Gone One'. Asked: Are pure things cognisable by eye and ear consciousness evident in the Thus Gone One, or are they not?. I would declare. 'Pure things cognisable by eye and ear consciousness are evident in the Thus Gone One. That is my path and pasture, but I do not make them mine'. Bhikkhus, a Teacher who says thus, is suitable to be approached to hear the Teaching. He teaches leading one to more and more exalted states, showing

the dark and white counterparts'. When teaching leading to more and more exalted states, at a certain point he reaches the summit (\*4) and establishes faith in the Teacher: The Blessed One is rightfully enlightened, the Teaching is well proclaimed, the Community of bhikkhus have gone well.

Then the others should question that bhikkhu. On what grounds did the venerable one say, the Blessed One is rightfully enlightened, the Teaching is well proclaimed and the Community of bhikkhus have gone well? That bhikkhu replying rightly should say, I approached the Blessed One to listen to the Teaching. The Blessed One taught me leading to more and more exalted states, showing the dark and white counterparts. When teaching, leading me to more and more exalted states, at a certain point I reached the summit, and then I established faith in the Teacher and came to the conclusion, the Blessed One is rightfully enlightened, the Teaching is well proclaimed, and the Community of bhikkhus has gone dwell.

Bhikkhus, in whomever faith is established in the Thus Gone One in this manner with these phrases and words, it becomes well established, thoroughly rooted faith and insight. It cannot be changed by a recluse, brahmin, god, Maaraa Brahmaa or by anyone in the world.

Bhikkhus, that is the search in the Teaching of the Thus Gone One, and is the propriety of reaching the summit (\*5) in the Teaching of the Thus Gone One..

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

Notes:

1. Defiled things cognisable by eye and ear consciousness'ye sankili.t.thaa cakkusota vi~n~naaneyyaa dhammaa' These are defiled perceptions born of eye and ear consciousness. Those are thoughts with greed, hate and delusion

2. Mixed things cognisable by eye and ear consciousness. 'ye vitimissaa cakkhusota vi~n~naaneyyaa dhammaa' This is a mixed up perception, when not sure whether it is seen or heard. They are thoughts with a mixture of greed, hate and delusion.

3. Pure things cognisable by eye and ear consciousness'ye vodaataa cakkhusota vi~n~naaneyyaa dhammaa' These are pure perceptions and thoughts born of eye and ear consciousness, free of greed, hate and delusion. .

4. At a certain point reaches the summit.'idha ekacca.m dhamma.m ni.t.tha.m aagama.m' Here, it is realising the Teaching of the Blessed One, and it is equivalent to attaining one or the other of the eight attainments of the Noble disciple. These attainments have to go in due order and the first of them is the entry into the stream of the Teaching. There is no progress without it.

5. The search in the Teaching of the Thus Gone One and the propriety of reaching the summit.'eva.m kho bhikkhave tathaagate dhammasamannesanaa hoti. Eva.m ca pana tathaagato dhammataasusamanni.t.tho honti' It means that the understanding of the Teaching should come from within, and it becomes the fitness to see through.

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