

## Majjhima Nikāya - The Middle Length Discourses

Advice to the Wandering Ascetic UggahamaanaSamanamandikaaputta (Samanamandika Sutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anathapindika in Jet's grove in Savatthi. At that time the wandering ascetic UggahamaanaSamanamandikaaputta with the opportunitst view was living in the single halled Mallika monastery on the bank of Tindukaa, with a large gathering of wandering ascetics about three hundred. It happened that the carpenter Pancakanga arrived in Savatthi during the day to see the Blessed One and it occurred to him. It is too early to see the Blessed One, he is abiding in his seclusion. He also thought of approaching the bhikkhus who give advice for the development of the mind, and thought. They should be in seclusion and then thought of approaching the wandering ascetic Uggahamaana Samanamandikaaputta in the single halled Mallika monastery and approached him At the time the wandering ascetic Uggahamaana Samanamandikaaputta was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables, drinks, dress, beds, flowers scents, relations, conveyances, villages, hamlets, towns and states, women heros, gossip at the corner of the street and at the well. Gossip about those dead and gone, various other talk about the origin of the world and the ocean and the things thathappenedand did not happen. The wandering ascetic Uggahamaana Samanamandikaaputta saw the carpenter Pancakanga coming in the distance and silenced the gathering. 'Good sirs, make less noise, do not make such a noise. A lay disciple of the recluse Gotama the carpenter Pancanga is coming. He is one of the lay disciples of the recluse Gotama, of those who live in Savatthi and wear white clothes These venerable ones make little noise, are trained to make little noise and they train others to make little noise. Thinking this gathering makes little noise may have thought to approach.' Then those wandering ascetics became silent. The carpenter Pancakanga approached the wandering ascetic Uggahamana Samanamandikaputta, exchanged friendly greetings with the wandering ascetic Uggahamaana Samanamandikaaputta and sat on a side. When he was seated the wandering ascetic Uggahamaana Samanamandikaaputta said thus to

him. 'Carpenter, I declare the person endowed with four things as the most skilled, perfect recluse, endowed with highest merit. What are four? Here carpenter, he does no evil by body, no evil by words, does not think evil thoughts and does not lead an evil livelihood. A man endowed with these four things, I declare as the most skilled, perfect recluse endowed with the highest merit.'

The carpenter Pancakanga was not pleased nor did condemn those words of the wandering ascetic Uggahamana Samanamandikaputta. He got up thinking I will know the meaning of these words from the Blessed One approached the Blessed One, worshipped and sat on a side. Then he related the conversation, that occurred between himself and the wandering ascetic Uggahamaana Samanamandikaaputta. The Blessed One said to the carpenter Pancakanga. 'Carpenter, if this is so, a toddler who could not stand or sit quickly would be the most skilled, perfect recluse endowed with the highest merit. Carpenter, a toddler who could not stand and sit quickly, would not have an idea of a body, so how could he do evil with the body, other than move his limbs. Carpenter, a toddler who could not stand and sit quickly, would not have even words, so how could there be evil done with words, other than crying. Carpenter, a toddler who could not stand and sit quickly, would not have even thoughts, so how could he think evil thoughts, other than expressing displeasure. Carpenter, a toddler who could not stand and sit quickly, would not have even a livelihood, so how could there be evil livelihood to him, other than drinking the mother's milk. Carpenter, according to the words of the wandering ascetic Uggahamaana Samanamandikaputta, a toddler who could not stand and sit quickly would be the most skilled, perfect recluse endowed with the highest merit.

Carpenter, I do not declare the most skilled perfect recluse endowed with the highest merit with these four things, as the wandering ascetic Uggahamaana Samanamandikaputta says. I say these are the perfect qualities of a toddler who could not stand and sit quickly. What are the four? Carpenter, he does no evil action by body, utters no evil words, does not think evil thoughts, and has no evil livelihood. I do not declare the most skilled perfect recluse endowed with the highest merit with these four qualities. They are the perfect qualities of a toddler who could not stand and sit quickly.

Carpenter, with these ten things I declare the most skilled perfect recluse endowed with the highest merit. I say, he should know, these observances lead to demerit. These observances of demerit start here. The observances of demerit cease here without a remainder. Carpenter, I say, this is the method of ceasing observances of demerit. He should know these observances of merit start here and cease here without a remainder. I say, this is the method of ceasing observances of merit. Carpenter, I say, he should know, that these are evil thoughts that start here. He should know, these evil thoughts cease here without a remainder. Carpenter, I say, this is the method of ceasing evil thoughts. He should know these are thoughts of merit, and they start here. These thoughts of merit cease here without a remainder. Carpenter, I say, this is the method for the cessation of thoughts of merit, he should know this too.

Carpenter, what are observances of demerit? Bodily actions of demerit, verbal actions of demerit and a livelihood of demerit are the observances of demerit. Carpenter, where do these observances of demerit rise? They arise in the mind, is the reply What is that mind? Minds are various and different. The mind is with greed, anger and delusion. Thus observances of demerit start there. Carpenter, where do these observances of demerit cease completely? Their cessation is thus. The bhikkhu gives up bodily actions of demerit and develops bodily actions of merit. Gives up verbal actions of demerit and develops verbal actions of merit. Gives up mental actions of demerit and develops mental actions of merit. Giving up wrong livelihood develops the right livelihood. Here, these observances of demerit cease completely. Carpenter, fallen to what method, is the ceasing of observances of demerit? Carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour, for the not arising of not arisen demerit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour, to dispel arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for arousing not arisen merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen merit. Carpenter, this is the method, of ceasing observances of demerit.

. Carpenter, what are observances, for merit? Bodily actions of merit, verbal actions of merit and a pure livelihood are observances for merit. Where do these observances of merit rise? They arise in the mind, is the reply What is that mind? Minds are various and different. The mind without greed, the mind without anger and the mind without delusion, are the varied and different minds. Thus observances of merit start here. Carpenter, where do these observances of merit cease completely? Their cessation too is told. Carpenter, the bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom through the cessation of the observances of merit (\* 1) Here, these observances of merit completely cease. Carpenter, fallen to what method, is the ceasing of observances of merit? Carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for not arising of not arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to dispel arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to arouse, not arisen merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for undeluded stabilisation, growth, development and completion of arisen merit. Carpenter, the bhikkhu falls to this method, for ceasing observances of merit. .

Carpenter, what are thoughts of demerit? Sensual thoughts, angry thoughts and hurting thoughts, are thoughts of demerit. Where do these thoughts of demerit arise? They arise from perceptions, is the reply. What are perceptions? Perceptions are also various and different. They are sensual perceptions, angry perceptions, and hurting perceptions. Thoughts of demerit arise from these perceptions. Carpenter, where do these thoughts of demerit cease completely? Their cessation too is told. Here, the bhikkhu secluded from sensual thoughts ---abides in the first jhana. Here, all thoughts of demerit cease completely. Carpenter, fallen to what method is the ceasing of thoughts of demerit? Here, carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for the non arising of not arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to dispel arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for the arising of not arisen thoughts of merit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen thoughts of merit. Carpenter, the bhikkhu falls to this method, for the cessation of thoughts of demerit..

Carpenter, what are thoughts of merit? Non-sensual thoughts, non-angry thoughts and not hurting thoughts are thoughts of merit. Carpenter, where do these thoughts of merit arise?. There arising is also told, they arise in perceptions, is the reply. What are perceptions? Perceptions are also various and different, non-sensual perceptions, non-angry perceptions and non-hurting perceptions. From these arise thoughts of merit. Carpenter, where do these thoughts of merit cease without a remainder. Carpenter, their cessation is also told. Here, carpenter, the bhikkhu, overcoming thoughts and thought processes –re—attained to abide in the second jhana. Here all thoughts of merit cease without a remainder. Carpenter, fallen to what method, is the cessation of thoughts of merit? Here, carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for the not arising of not arisen thoughts of demerit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour to dispel arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to arouse not arisen thoughts of merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen thoughts of merit. Carpenter, the bhikkhu falls to this method for the cessation of thoughts of merit. Carpenter, endowed with what ten things do I declare the most skilled perfect recluse with the highest merit.? Here, carpenter, the bhikkhu is endowed with, right understanding of one gone beyond the training. He is endowed with right thoughts right speech, right actions, right livelihood, right endeavour, right mindfulness and right concentration of one gone beyond the training. He is endowed with right knowledge and right release of one gone beyond the training. Endowed with these ten things, I declare the most skilled perfect recluse with the highest merit.

The Blessed One said thus and the carpenter Pancakanga delighted in the words of the Blessed One.. ....

Notes

1 . The bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom, through the cessation of observances of merit.'bhikkhu siilavaa hoti naca siilamyo ta.mcacetovimutti.m pa~n~naavimutti.m yatthaabhuuta.m pajaanaati yatthaassa ce kusalaasiilaa aparisesaa nirujjhanti' The sutta explains with precision how the mind has to be developed to attain the release of mind. It is to the four endeavours that the prominence is given.

Source: BudSas.org | PDF by Doan, Thoai MD ([BudSas.top](http://BudSas.top))