

Majjhima Nikāya - The Middle Length Discourses

At Devadaha (Devadahassutta)

I heard thus.

At one time the Blessed One was living in the Sakya hamlet Devadaha. From there the Blessed One addressed the bhikkhus. 'Bhikkhus, there are recluses and Brahmins, who hold this view and preach it. "Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions are finished off with austerities, new, are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes." Bhikkhus, Nigan.tas, are of this view. I approached the Nigan.tas of this view and asked them. 'Friends, Nigan.tas, is it true, that you are of this view Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes? Bhikkhus, they acknowledged that it was true. Then I asked them. 'Nigan.tas, do you know, whether you were in the past, or whether you were not in the past?'

'Friend, we do not know that.'

'Friends, Nigan.tas, do you know, whether you did demerit or did not refrain from demerit in the past?'

‘Friend, we do not know that.’

‘Friends, Nigan.tas, do you know, whether you did this demerit or the other demerit?’

‘Friend, we do not know that.’

‘Friends, Nigan.tas, do you know, this much unpleasantness is finished, this much unpleasant has to be finished, and when this unpleasantness is finished, all unpleasantness, will finish?’

‘Friend, we do not know that.’

‘Friends, Nigan.tas, do you know, to dispel demerit, and to accumulate merit here and now?’

‘Friend, we do not know that.’

‘Friends, Nigan.tas, you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

Friends, Nigan.tas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

‘Friends, Nigan.tas, it is like a man shot with a poisoned arrow, feels sharp unpleasant feelings, on account of the shot arrow. His friends, co-associates and blood relations call a surgeon to attend on him. The surgeon probes into his open wound with an instrument. On account of that probing, he feels sharp unpleasant feelings. He removes the arrow probing into the wound. On account of removing the arrow, he feels sharp unpleasant feelings. The surgeon administers burning charcoal on the wound as counter medicine. On account of administering burning charcoal on the open wound he feels sharp unpleasant feelings. In the meantime his wound heals, he becomes well, independent and goes where he wishes. Then it occurs to him. I was shot with a poisoned arrow and felt sharp unpleasant feelings on account of it. My friends, co-associates and blood relations called a surgeon to attend on me. He probed into my open wound with an instrument. On account of that probing I felt sharp unpleasant feelings. Probing he removed the arrow, on account of removing the arrow, I felt sharp unpleasant feelings. Then he administered burning charcoal as counter medicine on my wound. On account of that I felt sharp unpleasant feelings. Now my wound is healed, I’m well, independent and go where I wish. Friends, Nigan.tas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are

the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Friends, Nigan.tas, since you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

When this was said, the Nigan.tas said to me. 'Friend, Nigan.tanaataputta acknowledges he has knowledge and vision of everything, whether walking, standing, sleeping or awake constantly established. He says thus. Nigan.tas, you have demerit done in the past, finish that with these difficult austerities. Be restrained in body, words and mind, so that no demerit is done for the future These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. We like these words, and are pleased with these words.

When this was said, I said to those Nigan.tas. 'Friends, Nigan.tas, these five are with twofold results, here and now. What are the five? Faith, liking, hearsay, careful thinking and forbearance with view, are with twofold results here and now. In which teacher did the venerable Nigan.tas' place faith in

the past? What was their liking? What was their hearsay? How was their careful thinking? With what view did they forbear? Bhikkhus, when I said that, the Nigan.tas had no rightful thing to say. Then again, I said thus to the Nigan.tas. ‘Friends, Nigan.tas, when do you feel acute severe pain, is it when you pursue difficult exertions or when you do not pursue difficult exertions?’

‘Friend, Gotama, when we pursue difficult exertions, we feel acute severe pain. When we do not pursue difficult exertions, we do not feel acute severe pain.’

‘So then Nigan.tas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. When this is so, is it suitable that the Nigan.tas explain it, as whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. If the venerable Nigan.tas feel severe acute pain, at the time they pursue difficult exertions and at the time they do not pursue difficult exertions, it is suitable that the venerable Nigan.tas explain it, as whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Nigan.tas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. You, yourself pursue these difficult exertions and work them out owing to ignorance and delusion. Even when this was pointed out the Nigan.tas had nothing to say rightfully.

Bhikkhus, again I asked the Nigan.tas. ‘Nigan.tas, actions with feelings here and now, could they be made actions with feelings hereafter by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, actions with feelings hereafter, could they be made actions with feelings here and now by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with pleasant feelings be made actions with unpleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with unpleasant feelings be made actions with pleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with ripe feelings be made actions without ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions without ripe feelings be made actions with ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with much feeling be made actions with little feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with little feeling be made actions with much feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with feelings be made actions without feelings by some method, or exertion?’

‘Friend, it could not be done.’ ‘Nigan.tas, could actions without feelings be made actions with feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘So then Nigan.tas, it is not possible to change actions with feelings here and now, into actions with feelings hereafter, and change actions with feelings hereafter into actions with feelings here and now, by some method and exertion It is not possible to change actions that bear pleasant feelings into

actions that bear unpleasant feelings, and change actions that bear unpleasant feelings into actions that bear pleasant feelings, by some method and exertion It is not possible to change actions ripe for feelings into actions not ripe for feelings, and change actions not ripe for feelings into actions ripe for feelings, by some method and exertion It is not possible to change actions with much feelings into actions with little feelings, and change actions with little feelings into actions with much feelings by some method and exertion. It is not possible to change actions with feelings into actions without feelings, and change actions with feelings into actions without feelings by some method and exertion. When this is so, the venerable Nigan.tas' method and exertion becomes fruitless. Bhikkhus, Nigan.tas who bear this view are blamed rightfully on ten counts.

If beings feel pleasant and unpleasant on account of previous actions, indeed the Nigan.tas have done evil in the past, that they feel such acute and severe unpleasant feelings. If beings feel pleasant and unpleasant on account of creation by a god, indeed, the Nigan.tas were created, by an evil god, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of accidental birth, indeed, the Nigan.tas had had an evil accidental birth, that they feel such acute and severe unpleasant feelings now If beings feel pleasant and unpleasant on account of noble birth, indeed, the Nigan.tas had had an evil noble birth, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of the method adopted here and now, indeed, the Nigan.tas have adopted an evil method here and now, that they feel such acute and severe unpleasant feelings now.

If beings feel pleasant and unpleasant because of previous actions, the Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of previous actions, the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of the creation of a god Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of the creation of a god the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of an accidental occurrence, Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of an accidental occurrence, the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of a noble birth, Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of a noble birth,

the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of the method here and now, Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of the method here and now, the Nigant.as are to be blamed. Bhikkhus, the Nigan.tas of this view are rightfully blamed on ten counts. When this is so, the venerable Nigan.tas' method and exertion becomes fruitless.

'Bhikkhus, how does the method and the exertion become fruitful? Bhikkhus, the bhikkhu does not soil the unsoiled self with unpleasantness, does not abandon pleasantness rightfully obtained, nor does he indulge in that pleasantness. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on determinations that originate unpleasantness, those determinants separate. In this manner too his unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, like a man thoroughly attached and bound to a woman, with many desires and interests, sees that woman standing, conversing, laughing and smiling with another man. Bhikkhus, wouldn't that man seeing this woman standing, conversing, laughing and smiling with another man be stricken with grief, lament, unpleasantness, displeasure and distress?'

'Venerable sir, he would be. What is the reason? That man is thoroughly attached and bound to the woman with many desires and interests, and when he sees that woman standing, conversing, laughing and smiling with a another man, he is stricken with grief, lament, unpleasantness, displeasure and distress.'

‘Bhikkhus, then it occurs to that man. I’m thoroughly attached and bound to that woman with many desires and interests. When I see her standing, conversing, laughing and smiling with another man, I’m stricken with grief, lament, unpleasantness, displeasure and distress. Why shouldn’t I dispel the interest and greed for that woman? He dispels the interest and greed for that woman. Afterwards he sees the woman standing, conversing, laughing and smiling with another man. Would he be stricken with grief, lament, unpleasantness, displeasure and distress on account of seeing her?’

‘He would not be stricken with grief, lament, unpleasantness, displeasure and distress, on account of seeing her standing, conversing, laughing and smiling with another man. What is the reason? He has no interest and greed for that woman.’

‘In the same manner bhikkhus, the unsoiled self is not soiled with unpleasantness, pleasantness rightfully obtained is not abandoned, indulging in that pleasantness, is also avoided. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on

determinations that originate unpleasantness, those determinants separate. In this manner too unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, in this manner too the method and the exertion becomes fruitful.

Bhikkhus, again the bhikkhu reflects thus. If I abide in pleasantness, demerit increases and merit decreases. If I exert the self in unpleasantness, demerit decreases and merit increases. Then he exerts

the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that?

For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. Bhikkhus, like the fletcher, that straightens and makes the arrow workable with the two kinds of torture of burning and hammering on it. When the arrow is straightened the fletcher does no more torture of burning and hammering it as it is made workable. Thus the bhikkhu reflects in this manner. If I abide in pleasantness, demerit increases and merit decreases. If I exert the self in unpleasantness, demerit decreases and merit increases. Then he exerts the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that? For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. In this manner too the method and the exertion becomes fruitful,

Again the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maaras, Brahmaas, the community of recluses and brahmins gods and men, that Teaching good at the beginning, in the middle and at the end, full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements, going forth is like open space. It is not easy for one living a household to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth homeless.

Gone forth he becomes a trainer in the life of a bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he

abides. Abstaining from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Giving up slandering, hearing here does not say it elsewhere, to split these, hearing elsewhere does not say it here to split those. Thus he unites the split, promotes unity, fond of unity talks words to unite. Giving up rough talk, says pleasant words pleasing to the ears, and words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words, that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstains from accepting fields and wealth, and abstains from doing the work of a messenger. Abstains from buying and selling. Abstains from unfair ways of weighing and measuring. Abstains from cutting, severing, destroying, highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, goes with all the belongings wherever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsel food, goes with all the belongings wherever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements .To him that abides with the mental faculty of the eye uncontrolled, may trickle demeritorious things of covetousness and displeasure, he abides protecting the mental faculty of the eye..Hearing a sound with the ear,- Cognizing a smell with the nose- tasting a taste with the tongue,- Cognizing a touch with the body- Cognizing an idea with the mind, does not take the sign or the element. To him that abides with the mental faculty of the mind uncontrolled, may trickle demeritorious things of

covetousness and displeasure, he abides protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties(1). Coming forward and returning is aware, looking on and looking aside is aware, bending and stretching is aware, bearing bowl and the three robes is aware, tasting, drinking, eating and enjoying is aware, going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, with this control of the mental faculties of the noble ones, with the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap of straw.. Returning from the alms round and after the meal is over, sits in a cross legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness. Dispelling anger he abides cleaning the mind of anger, compassionate for all born lives. Dispelling sloth and torpor he abides, mindful and aware of a perception of light, mindfully cleaning sloth and torpor from the mind. Dispelling restlessness and worry he abides with a mind internally appeased and cleans the mind of restlessness and worry. Abides with doubts dispelled without doubts of meritorious things that should be done

The bhikkhu having dispelled the five hindrances of the mind, making the minor defilements weak through wisdom, away from sensual thoughts and away from demeritorious things, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. In this manner too the method and the exertion becomes fruitful. Again bhikkhus, the bhikkhu overcoming thoughts and thought processes, the mind internally appeased, brought to a single point, without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. In this manner too the method and the exertion becomes fruitful. Again, bhikkhus, the bhikkhu with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body abides in the third jhana. To this the noble ones say abiding in pleasantness mindful of equanimity. In this manner too the method and exertion becomes fruitful.

Again, bhikkhus, the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, and mindfulness purified with equanimity abides in the fourth jhana. In this manner too the method and exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, 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 with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected. In this manner too the method and the exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly. Saw them arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. In this manner too the method and the exertion becomes fruitful..

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, this is the path to the cessation of unpleasantness, as it really is. Knows these are desires, these are the arising of desires, these are the

cessation of desires, and this is the path, to the cessation of desires as it really is. Brahmin, this too is called the footprint of the Thus Gone One, the home of the Thus Gone One, the delight of the Thus Gone One. The noble disciple at this point concludes, the Blessed One is rightfully enlightened. The Teaching of the Blessed One is well proclaimed, the Community of bhikkhus have gone the right path. When he knows this and sees this, his mind is released from sensual desires. It's released from the desires to be, and from desires of ignorance (2) When released knows, am released, knowledge arose, birth is destroyed, the holy life is lived to the end. What should be done is done, there is nothing more to wish. In this manner too the method and the exertion becomes fruitful,

Bhikkhus, the Thus Gone One is of this view, is rightfully praised on ten counts. If beings feel pleasant and unpleasant on account of earlier done actions, then the Thus Gone One has done good actions in the past, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of creation, then the Thus Gone One is created by a good creator, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of accidental birth then the Thus Gone One has had a good accidental birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of noble birth then the Thus Gone One has had a good noble birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of the method here and now then the Thus Gone One has adopted a good method, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of earlier done actions, or not on account of earlier actions, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of a creator or not on account of creator, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of an accidental birth or not on account of an accidental, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of noble birth or not on account of a noble birth, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of the method adopted or not on account of the method adopted, in either case the Thus Gone One is praised.

Bhikkhus, the Thus Gone One of this view is praised on these ten counts.

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

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