

## Majjhima Nikāya - The Middle Length Discourses

### What do you think of me (Kintisutta)

I heard thus.

At one time the Blessed One lived in Kusinaaraa, in a stretch of forest in Baliharana. From there the Blessed One addressed the bhikkhus. 'Bhikkhus, do you think, the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings?'

'Venerable sir, it does not occur to us the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings.'

'Bhikkhus, you see that the recluse Gotama does not proclaim the Teaching to gain robes, morsels and dwellings, is there a reason to proclaim the Teaching?'

'Venerable sir, it occurs to us, the Blessed One proclaims the Teaching out of compassion.'

'Bhikkhus, it occurs to me, the Blessed One proclaims the Teaching out of compassion. Therefore you should train in these, that I have realized and proclaimed such as the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the noble eightfold path, united and without a dispute. When training united and without a dispute, two bhikkhus could have a dispute about the higher Teaching. Then it would occur to you. These venerable ones have aroused a dispute on something which is different in meaning and different in words. The more domicile of the two should be approached and told. 'Venerable one, this dispute is on something which is different in meaning and different in words. Venerable ones should not have a dispute on this.' Then the most domicile one, on the other side should be approached and told. 'Venerable one, this dispute is on something which

is different in meaning and different in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in different ways, the words are the same. Of the two, the more domicile one should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the most domicile one on the other side should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in the same way, here the words are different. Of the two the more domicile one should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the one most domicile on the other side should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.'

Then it would occur to you. These venerable ones have aroused a dispute on something which is the same in meaning and the same in words. The more domicile of the two should be approached and told. 'Venerable one, this dispute is on something which is the same in meaning and the same in words. Venerable ones should not have a dispute on this.' Then the most domicile one on the other side should be approached and told. 'Venerable one, this dispute is on something which is the same

in meaning and the same in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.'

Bhikkhus. when you train thus united, agreeable and without a dispute, a certain bhikkhu breaks a rule and comes to a transgression, he should not be blamed, but the situation should be examined. We should see whether this person is not foolish is not with anger and ill will, whether he can be easily corrected without hurting, and can be raised from demerit and establish in merit, without annoyance to me. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, angry, with ill will, can be corrected hurting him, and it is possible for me to raise him from demerit and establish him in merit without annoyance to me. The hurt done to him is insignificant, the good done to him would be much. Bhikkhus it is good beyond words. Bhikkhus, if it occurs to you, this person is not foolish, is without anger and ill will, is difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, without annoyance to him but with annoyance to me. The annoyance to me is insignificant, the good done to him would be much. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, hurting him and with annoyance to me. The annoyance to me and the hurt to him are both negligible, the good done is much. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected. It is not possible to correct this person, raise him from demerit and establish him in merit, even with a hurt to him and an annoyance to me. Bhikkhus, such ones should be ignored and left alone

Bhikkhus. when you train thus united, agreeable and without a dispute, to a certain bhikkhu, a malicious thought arises, with anger aversion and disinterest in the holy life. Then a certain bhikkhu, more domicile than the others should be approached

and told. 'When we were training, united, agreeable and without a dispute, a malicious thought, anger, aversion and disinterest in the holy life has arisen among us. Recluses who know, blame such thoughts.' Bhikkhus, replying it correctly that bhikkhu should say. When we were training, united, agreeable and without a dispute a malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.' Then a bhikkhu on the other side, more domicile than the others should be approached and told. 'When we were training, united, agreeable and without a dispute a malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.'

'Then the others should ask that bhikkhu 'Did the venerable one raise him from demerit and establish him in merit?' That bhikkhu replying correctly should reply. 'I approached the Blessed One, heard this Teaching from the Blessed One, and told it to that bhikkhu. He hearing that Teaching raised himself from demerit and established himself in merit. Bhikkhus, when saying it thus you do not praise yourself nor do you disparage others and do not come to be blamed for anything.'

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

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