

Majjhima Nikāya - The Middle Length Discourses

The Worthy One (Sappurisasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will tell the features of the Worthy one and the features of the unworthy one, listen and attend carefully.

Bhikkhus, what are the features of the worthy one? Here the unworthy one gone forth from a high clan reflects. I have gone forth homeless from a high clan, these others gone forth are not from high clans. On account of his high clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of high birth, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from outside a high clan lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one gone forth from an esteemed clan ,....re.... gone forth from a high and esteemed clan,....re.... gone forth from a noble clan reflects. I have gone forth homeless from a noble clan, these others gone forth are not from noble clans. On account of his noble clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of noble clan, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from outside a noble clan lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one gone forth is well known and famous, he reflects. I'm well known and famous these others gone forth are not well known and famous On account of his fame, he

praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of fame, these greedy things, angry things and deluded things do not get destroyed. If someone not well known and famous gone forth homeless lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is the gainer of robes, morsels, dwellings and requisites for the ill and he reflects. I'm a gainer of robes, morsels, dwellings and requisites for the ill, these others gone forth are not the gainers of the four requisites On account of this, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of gains, these greedy things, angry things and deluded things do not get destroyed. If some non gainer of robes, morsels, dwellings and requisites for the ill, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is learned, he reflects. I'm learned, these other bhikkhus are not learned On account of his learnedness, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of learnedness these greedy things, angry things and deluded things do not get destroyed. If someone not learned lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one bears the Discipline, he reflects. I bear the Discipline these other bhikkhus do not bear the Discipline. On account of his bearing the Discipline he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of bearing the Discipline these greedy things, angry things and deluded things do not get destroyed. If

someone not a bearer of the Discipline lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a preacher, he reflects. I'm a preacher these other bhikkhus are not preachers On account of his ability to preach he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of the ability to preach, these greedy things, angry things and deluded things do not get destroyed. If someone who is not a preacher lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a forest dweller, he reflects. I'm a forest dweller these other bhikkhus are not forest dwellers On account of his dwelling in the forest he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling in the forest these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling in the forest, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a rag robe wearer, he reflects. I'm a rag robe wearer these other bhikkhus are not rag robe wearers On account of his wearing rag robes he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of wearing rag robes these greedy things, angry things and deluded things do not get destroyed. If someone not wearing rag robes lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a partaker of morsels, he reflects. I'm a partaker of morsels these other bhikkhus are not partakers of morsels. On account of his partaking morsels, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of partaking morsels these greedy things, angry things and deluded things do not get destroyed. If someone not partaking morsels, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again bhikkhus, the unworthy one is a tree root dweller, he reflects. I'm a tree root dweller, these other bhikkhus are not tree root dwellers. On account of his dwelling at the root of a tree, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling at the root of a tree these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling at the root of a tree, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again bhikkhus, the unworthy one is a dweller in a charnel ground, ...re...a dweller in the open,...re... one abiding in the sitting posture,...re... one sleeping wherever possible,...re...one sitting on the same seat, he reflects. I'm a sitter on the same seat, these other bhikkhus are not the sitters on the same seat. On account of his sitting on the same seat, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of sitting on the same seat, these greedy things, angry things and deluded things do not get destroyed. If someone not a sitter on the same seat, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again, bhikkhus, the unworthy one, secluded from sensual desires and things of demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first

jhaana. He reflects, I'm a gainer of the first jhaana, these other bhikkhus are not the gainers of the first jhaana. On account of his first jhaana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the first jhaana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the first jhaana. Bhikkhus this is a feature of the worthy one .

Again, bhikkhus, the unworthy one, overcoming thoughts and thought processes, the mind internally appeased, in one point and with joy and pleasantness born of concentration abides in the second jhaana, ...re.... in the third jhaana, ...re.... in the fourth jhaana. He reflects, I'm a gainer of the forthjhaana, these other bhikkhus are not the gainers of the forth jhaana. On account of his forth jhaana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the forth jhaana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the forth jhaana. Bhikkhus this is a feature of the worthy one

Again, bhikkhus, the unworthy one, overcoming all perceptions of matter, all perceptions of anger and not attending to the varied perceptions, with space is boundless abides in the sphere of space. He reflects, I'm a gainer of the sphere of space, these other bhikkhus are not the gainers of the sphere of space. On account of his birth in the sphere of space he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of space. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of space. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one, overcoming all the sphere of space, with consciousness is boundless, attains to the sphere of consciousness. He reflects, I'm a gainer in the sphere of consciousness, these other bhikkhus are not the gainers in the sphere of consciousness. On account of his birth in the sphere of consciousness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to

even the sphere of consciousness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of consciousness. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one, overcoming all the sphere of consciousness, with there is nothing attains to the sphere of nothingness. He reflects, I'm a gainer in the sphere of nothingness, these other bhikkhus are not the gainers in the sphere of nothingness. On account of his birth in the sphere of nothingness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of nothingness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of nothingness. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one, overcoming all the sphere of nothingness, attains to neither perception nor non perception. He reflects, I'm a gainer of neither perception nor non perception, these other bhikkhus are not the gainers of neither perception nor non perception. On account of his birth in neither perception nor non perception he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even neither perception nor non perception. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in neither perception nor non perception. Bhikkhus this is a feature of the worthy one

Again the worthy one overcoming all neither perceptions nor non perceptions, attains the cessation of perceptions and feelings. Seeing this with wisdom his desires too get destroyed. Here the bhikkhu does not imagine anything, to go anywhere, for any reason.

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