

Majjhima Nikāya - The Middle Length Discourses

The minor Defilements (Upakilesasutta)

I heard thus.

At one time the Blessed One lived in Gosita's monastery in Kosambi. At that time the bhikkhus of Kosambi had aroused a quarrel, and were quarrelling and disputing using rough words to each other. Then a certain bhikkhu approached the Blessed One, worshipped the Blessed One and standing said thus. 'Venerable sir, the bhikkhus of Kosambi have aroused a quarrel, and are quarrelling and disputing using rough words to each other. Good if the Blessed One approaches those bhikkhus out of compassion.' The Blessed One accepted in silence, approached those bhikkhus and said. 'Bhikkhus, give up quarrelling, using rough words and have no disputes.'

When said thus, a certain bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

.For the second time the Blessed One said 'Bhikkhus, give up quarrelling, using rough words and have no disputes.'

When this was said for the second time that bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

For the third time the Blessed One said 'Bhikkhus, give up quarrelling, using rough words and have no disputes.'

When this was said for the third time that bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

Then the Blessed One putting on robes in the morning, taking bowl and robes, went the alms round in Kosambi. Gone the alms round and when the meal was over, arranged the dwelling and taking bowl and robes, while standing said these verses

The foolish do not consider the general opinion,

The fact, there will be nothing, when the Community is split..

Forgetful of the main aim and carried beyond

They do not listen to the words of the wise.

I'm scolded, beaten, defeated and carried away,

The hatred of those that bear such grudges are never appeased.

I'm scolded, beaten, defeated and carried away,

The hatred of those that do not bear such grudges are appeased.

In this world hatred never ceases with hatred

With non hatred it ceases, this is the ancient lore.

Some do not know that we have to go from this world.

They that know it, appease their misapprehensions

Those that cut limbs, destroy life, carry away horses, cattle and wealth

And even ruin the country, they too turn round

Why shouldn't it happen to you?

If you gain a clever friend, a wise co-associate,

Overcoming all troubles, live with him mindfully.

If you do not gain a clever, wise co-associate,

Like the king that leaves behind his rulership and country

Go alone like an elephant to the Maatanga remote.

Living alone is superb, there should be no association with fools

Living alone, unconcerned no evil's done.

Like the elephant living in the Maatanga remote.

The Blessed One while standing said these verses, and approached the village Baalakalonakaara. At that time venerable Bhagu lived in that village. Seeing the Blessed One approaching in the distance, venerable bhagu prepared a seat and placed water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Venerable Bhagu too worshipped the Blessed One and sat on a side. Then the Blessed One said, 'Bhikkhu, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, I'm alright, I have no fatigue owing to lack of morsel food' Then the Blessed One advised, instructed and made the heart of venerable Bhagu light with a talk on the Teaching and getting up from the seat approached the eastern royal park.

At that time venerables Anuruddha, Nandiya and Kimbila were abiding in the royal eastern park. The grove keeper saw the Blessed One coming in the distance and said. 'Recluse, do not enter this forest. There are three sons of clansmen abiding here seeking their own good, do not inconvenience them.' Venerable Anuruddha heard this conversation between the grove keeper and the Blessed One and told the grove keeper. 'Do not obstruct the Blessed One, it is our Teacher, the Blessed One'. Venerable Anuruddha addressed venerables Nandiya and Kimbila. 'Come! Venerable ones, our Teacher has arrived.' Then Venerables Anuruddha, Nandiya, and Kimbila approached the Blessed One, accepted bowl and robes from the Blessed One. One prepared a seat and another administered water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Those venerable ones worshipped the Blessed One and sat on a side.

The Blessed One addressed venerable Anuruddha: 'Anuruddha, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, we are alright, we have no fatigue owing to lack of morsel food'. 'Anuruddha, are you united and friendly without a dispute, like milk and water and do you abide seeing each other with friendly eyes?' 'Venerable sir, we are united like milk and

water, friendly, without a dispute and abide seeing each other with friendly eyes.’ ‘Anuruddha, how do you abide united like milk and water, friendly, without a dispute seeing each other with friendly eyes?’ ‘Venerable sir, this thought occurs to me It is gain for me that I live with such co-associates in the holy life. So I abide with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of lovingkindnesstowards these venerable ones openly and secretly. With mental actions of loving kindness towards these venerable ones openly and secretly Sometimes it occurs to me what ifI discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies, and one in mind.’

Venerable Nandiyaand venerable Kimbila too said to the Blessed One. ‘Venerable sir, this thought occurs to me. It is gain for me, that I live with such co-associates in the holy life. So I abide, with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving kindness openly and secretly. With mental actions of loving kindness openly and secretly Sometimes it occurs to me, what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies and single in mind...

Venerable sir, in this manner we abide united like milk and water, friendly, without a dispute, seeing each other with friendly eyes. Good, Anuruddha, do you live diligently for dispelling? Venerable sir, indeed we abide diligently for dispelling. Anuruddha, how do you abide diligently for dispelling? Venerable sir, whoever comes from the village first, after collecting morsel food, prepares the seats administers water for drinking and washing and places the spittoons. Whoever comes last from the village, partakes of what is left over if he desires, if he does not, throws it to a place where nothing grows, or puts it into some water where there isnolife. He puts away the seats, andthe vessels of water, washes the spittoons and sweeps the refectory, Whoever seesthe water vessels for drinking, washing or toilets empty, fills them up. If he finds it not in his capacity to carry it, would call another with the wave of the hand. Would not utter a word on account of it. On every fifth day we would sit throughout the night discussing a topic on the Teaching. Venerable sir, thus we abide diligently for

dispelling. Good, Anuruddha, you abide diligently for dispelling. Have you attained some distinctive knowledge, a pleasant abiding above human?

‘Venerable sir, when abiding diligent to dispel we perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time and we did not understand that sign’

‘Anuruddha, that sign should be understood. Earlier when I was a seeker of enlightenment, I too perceived effulgence and beautiful forms, and they disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that doubts arose to me. On account of doubts my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that non attention arose to me. On account of not attending my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts and non attention do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that sloth and torpor arose to me. On account of sloth and torpor my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention and sloth and torpor do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man come on the highway followed by murderers on both sides, has arisen fear on both sides. In the same manner fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor and fear do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms.

The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man in search of one treasure was to come to five treasures at one and the same time. In the same manner jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear and jubilation do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that wickedness has arisen to me. On account of wickedness my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation and wickedness do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a hand cart firmly with bothhands, would die with it. In the same manner Anuruddha, too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation, wickedness and too much effort do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that I had aroused little effort. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a hand cart loosely and gives up the hold. In the same manner Anuruddha, too little effort had arisen to me. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation, wickedness too much effort nor too little

effort do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time.

Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that I had too much striving. On account of too much striving my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation, wickedness too much effort, too little effort and too much striving do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that various perceptions had arisen to me. On account of various perceptions my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation, wickedness too much effort, too little effort, too much striving and various perceptions do not arise again.

When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that thinking too much about forms it had happened. On account of thinking too much about forms my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation, wickedness too much effort, too little effort, too much striving, various perceptions and thinking too much about forms do not arise again.

Anuruddha, I knew that doubts is a minor defilement of the mind and dispelled it. Knew that non attention is a minor defilement of the mind and dispelled it. Knew that sloth and tor por is a minor defilement of the mind and dispelled it. Knew that fear is a minor defilement of the mind and dispelled it. Knew that jubilation is a minor defilement of the mind and dispelled it. Knew that wickedness is a minor defilement of the mind and dispelled it. Knew that too much aroused effort is a minor defilement of the mind and dispelled it. Knew that too little effort is a minor defilement of

the mind and dispelled it. Knew that various perceptions are minor defilements of the mind and dispelled them. Knew that thinking too much about forms is a minor defilement of the mind and dispelled it.

When I was abiding diligent to dispel, throughout the night, throughout the day and throughout the night and day, I perceived limited effulgence and saw limited forms. I perceived limitless effulgence and saw limitless forms. It occurred to me. What is the reason, that throughout the night, throughout the day and throughout the night and day, I perceive limited effulgence and see limited forms. I perceive limitless effulgence and see limitless forms? Anuruddha it occurred to me, when my concentration is limited, my knowledge is limited. With limited knowledge I perceive limited effulgence and see limited forms. When my concentration is limitless, my knowledge is limitless. With limitless knowledge I perceive limitless effulgences and see limitless forms, throughout the night, throughout the day and throughout the night and day.

Anuruddha, when these minor defilements, such as doubts, non attention, sloth and torpor, fear, jubilation, wickedness, too much aroused effort, too little effort, various perceptions, thinking too much about forms were dispelled, it occurred to me, now these minor defilements are dispelled and I should develop concentration in a threefold manner. Then I developed concentration with thoughts and discursive thoughts. Developed concentration without thoughts, thinking discursively. Developed concentration without thoughts and without discursive thoughts. Developed concentration with joy and without joy. Developed concentration which is equanimity. Then knowledge and vision arose and I knew that my release is unshakeable. This is my last birth. There is no more rebirth.

The Blessed One said thus and venerable Anuruddha delighted in the words of the Blessed One