

## **Majjhima Nikāya - The Middle Length Discourses**

### **The Classification of Solitude (Aranavibhanga Sutta)**

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will teach the Classification of solitude listen carefully and attentively.' Those bhikkhus agreed and the Blessed One said thus. 'Bhikkhus, do not be yoked

to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. The Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Know praise as praise, and blame as blame, doing neither give the Teaching. Knowing the evaluation of pleasantness, be yoked to internal pleasantness. Do not tell secrets. Do not express destruction of desires in the face. Do not express words hastily, speak leisurely. Do not insist for local expressions and over ride the common usage. This is the short exposition of the Classification of Solitude.

It was said do not be yoked to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. Why was it said so? He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method. He that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method. Yoked to the not noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method. Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method. If it was said, do not yoke to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self, it was said on account of this.

It was said, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Why was it said so? It is this same Noble Eightfold path, such as right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness and right concentration. If it was said, without reaching either extremity the Thus Gone One has realized the middle path, conducive to wisdom, peace, knowledge, enlightenment and extinction, it was said on account of this.

It was said, know praise as praise, and blame as blame, doing neither give the Teaching. Why was it said so? Bhikkhus, how is there praise and blame and not giving the Teaching? If, “All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method” was said, it brings blame on a certain one. If, “All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method.” was said, it brings praise to a certain one. If, “All those yoked to the not noble useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong method.” was said, it brings blame on a certain one. If, “All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method.” was said, it brings praise to a certain one. If, “All those whose bond ‘to be’ is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method” was said, it brings blame on a certain one. If, “All those whose bond ‘not to be’ is destroyed are without unpleasantness, troubles, fever, lament and are in the right method” was said, it brings praise on a certain one. Bhikkhus, in this manner there is praise and blame and not giving the Teaching. Bhikkhus, how is the Teaching given without praise and blame? Bhikkhus, it is not said, “All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method” It is said, “If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method.” thus the Teaching is given. It is not said, “All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method” It is said, “If unyoked, is without, unpleasantness, troubles, fever, lament and are in the right method.” thus the Teaching is given. It is not said, “All those yoked to the not noble

useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong method.”It is said, ”If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method.” thus the Teaching is given.It is not said,“All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method.”It is said, ”If unyoked, is without, unpleasantness, troubles, fever, lament and are in the right method.” thus the Teaching is given. It is not said, “All those whose bond ‘to be’ is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method” It is said, “When the bond ‘to be’ is not destroyed, ‘being’ (\*1) is not destroyed. It is not said, “All those whose bond ‘to be’ is destroyed are without unpleasantness, troubles, fever, lament and are in the right method” It is said, “When the bond ‘to be’ is destroyed, ‘being’ (\*1) is destroyed. Bhikkhus, in this manner the Teaching is given without praise and blame.

If it was said, know praise as praise, and blame as blame, doing neither give the Teaching, it was said on account of this.

It was said, knowing the evaluation of pleasantness, be yoked to internal pleasantness. Why was it said so? Bhikkhus, these five are the strands of sense pleasures. What are the five? Agreeable pleasant forms cognizable by eye consciousness arousing sensual desires and fondness. Agreeable pleasant sounds cognizable by ear consciousness,...re.... Agreeable pleasant smells cognizable by nose consciousness,...re.... Agreeable pleasant tastes cognizable by tongue consciousness,...re.... Agreeable pleasant touches cognizable by body consciousness,

arousing sensual desires and fondness. Bhikkhus, these are the five strands of sense pleasures. Bhikkhus, if there arises any pleasantness and pleasure on account of these five strands of sense pleasures, it is called sense pleasure, vile pleasure of the not noble ordinary man. Bhikkhus, it should not be practised, should not be made much, I say it should be feared. Here, the bhikkhu secluded from sense desires and demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhaana. Overcoming thoughts and thought processes, the mind internally settled and brought to a single point and with joy and pleasantness born of concentration,

attains to the second jhaana.....re.....attains to the third jhaana.....re.....attains to the fourth jhaana. To this is said the non sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. It should be practised, made much and should not be feared, I say. If it was said, knowing the evaluation of pleasantness, be yoked to internal pleasantness it was said on account of this.

It was said, do not tell secrets, do not express destruction of desires in the face. Why was it said so? There bhikkhus, if you know of some secret, which did not happen, is not true, not conducive to good, if possible do not tell that secret. If you know of some secret which happened, is true and is not conducive to good, train not to tell it. If you know of some secret which happened, is true and is conducive to good, know the right time to tell it. There, bhikkhus, if you know of some destruction of desires that did not happen, is not true, not conducive to good, if possible do not tell that destruction of desires in the face. If you know of some destruction of desires that happened, is true and is not conducive to good, train not to tell it. in the face. If you know of some destruction of desires that happened, is true and is conducive to good, know the right time to tell it. in the face. If it was said, do not tell secrets, do not express destruction of desires in the face, it was said on account of this.

It was said, do not express words hastily, speak leisurely. Why was it said so? Bhikkhus, the one speaking hastily, fatigues the body, disturbs the mind and voice, the throat gets sore, and the words not well enunciated, are not well understood. The one speaking leisurely, does not, fatigue the body, disturb the mind and voice, the throat does not get sore, and the well enunciated words, are well understood

If it was said do not express words hastily, speak leisurely. it was said on account of this.

It was said, do not insist for local expressions and do not over ride the popular usage. Why was it said so? Bhikkhus, how is there insistence for local expressions and how is the popular usage over ridden? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another

Vittha.m, in another Saraava.n, in another Dhaaropan, in another Po.nan, and Pisiilan in yet another. By whatever name it is known in that and other state, it is taken as the highest truth and all else is not the truth. This is insisting for local expressions and over riding the popular usage. Bhikkhus, how is there no insistence for local expression and no over riding of popular usage? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another Vittha.m, in another Saraava.n, in another Dhaaropan, in another Po.nan, and Pisiilan in yet another. By whatever name it is known in that and other state, the venerable one knows, it is the bowl that is known, and thinks nothing more about it. Thus there is no insistence for local expression and no over riding of popular usage. If it was said, do not insist for local expressions and do not over ride the popular usage. it was said on account of this.

Therefore bhikkhus, 'He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore bhikkhus, 'He that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore bhikkhus, 'Yoked to the not noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore bhikkhus, 'Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore bhikkhus, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. it is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore bhikkhus, praising and blaming and not giving the Teaching. is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore bhikkhus, without praising and blaming giving the Teaching. is without unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge. Therefore bhikkhus, sense pleasures, vile pleasures of the not noble ordinary man is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore bhikkhus, non sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Bhikkhus, that secret, which did not happen, is not true,

not conducive to good, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge. Bhikkhus, that secret which happened, is true and is not conducive to good is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Bhikkhus, that secret which happened, is true and is conducive to good, is without, unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge There, bhikkhus, the destruction of desires that did not happen, is not true, not conducive to good, told in the face. is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge There, bhikkhus, the destruction of desires that happened, is true and is not conducive to good, told in the face. is with, unpleasantness, troubles, fever, lament is the wrong method', this thing is with a refuge. There, bhikkhus, the destruction of desires that happened, is true and is conducive to good, told in the face. is without, unpleasantness, troubles, fever, lament and is the right method', this thing is without a refuge. There, bhikkhus, insisting for local expressions and over riding the popular usage. is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge. There, bhikkhus, not insisting for local expressions and not over riding the popular usage. is without, unpleasantness, troubles, fever, lament and is the right method', this thing is without a refuge.

Therefore, bhikkhus, we should train knowing the things with a refuge and without a refuge. The clansman Subhuuti has fallen to the method of things without a refuge.

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

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