

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !
Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

THE MIDDLE LENGTH DISCOURSES OF THE BUDDHA.

Anumāna Sutta - Inference (Reasoning)

Thus have I heard. On one occasion the venerable Mahā Moggallāna was living in the Bhagga country at Sunsumāragira in the Bhesakalā Grove, the Deer Park. There he addressed the bhikkhus thus: "Friends, bhikkhus."—"Friend," they replied.

The venerable Mahā Moggallāna said this: "Friends, even if a bhikkhu asks thus, 'the venerable ones, please advise me, I need to be advised by the venerable ones,'

Yet, if he is difficult to be advised and if he has qualities that make it difficult to advise him, if he is irritable and does not understand instruction rightly, then his companions in the holy life think that he should not be advised or instructed, they think of him as a person not to be trusted.

"What qualities make him difficult to advise?

- (1) Here a bhikkhu has evil wishes and he is dominated by evil wishes; this is a quality that makes him difficult to advise.
- (2) Again, a bhikkhu admires himself and belittle others; this is a quality that makes him difficult to advise.
- (3) Again, a bhikkhu is angry and is overcome by anger; this is a quality...
- (4) Again, a bhikkhu is angry, and hateful because of anger...
- (5) Again, a bhikkhu is angry, and stubborn because of anger...
- (6) Again, a bhikkhu is angry, and he utters words bordering on anger...
- (7) Again, a bhikkhu is advised, and he resists the adviser...
- (8) Again, a bhikkhu is advised, and he criticizes the adviser...
- (9) Again, a bhikkhu is advised, and he counter-advises the adviser...
- (10) Again, a bhikkhu is advised, and he reconstructs, leads the talk aside, and shows anger, hate, and bitterness...
- (11) Again, a bhikkhu is advised, and he fails to account for his conduct...
- (12) Again, a bhikkhu is insulting and ill mannered...
- (13) Again, a bhikkhu is jealous and greedy ...
- (14) Again, a bhikkhu is corrupted and untruthful...
- (15) Again, a bhikkhu is inflexible and arrogant...
- (16) Again, a bhikkhu adheres to his own views, holds on to them adamantly, and abandons them with difficulty; this is a quality that makes him difficult to advise.

"Friends, these are called the qualities that make him difficult to advise.

"Friends, though a bhikkhu does not ask thus, 'the venerable ones, please, advise me; I need to be advised by the venerable ones,' yet, if he is easy to advise and has qualities that make it easy to advise him, if he is patient and understands instruction rightly, then his companions in the holy life think that he should be advised and instructed, they think of him as a person to be trusted.

"What qualities make him easy to advise?"

- (1) Here a bhikkhu has no evil wishes and is not dominated by evil wishes; this is a quality that makes him easy to advise.
- (2) Again, a bhikkhu does not admire himself nor belittle others; this is a quality...
- (3) He is not angry nor allows anger to overcome him...
- (4) He is not angry or hateful because of anger...
- (5) He is not angry or stubborn because of anger...
- (6) He is not angry, and he does not utter words bordering on anger...
- (7) He is advised, and he does not resist the advisor...
- (8) He is advised, and he does not criticize the advisor...
- (9) He is advised, and he does not counter-advise the advisor...
- (10) He is advised, and he does not reconstruct, lead the talk aside, and show anger, hate, and bitterness...
- (11) He is advised, and he does not fail to account for his conduct...
- (12) He is not insulting or ill mannered...
- (13) He is not jealous or greedy...
- (14) He is not corrupted or untruthful...
- (15) He is flexible and not arrogant...
- (16) Again, a bhikkhu does not adhere to his own views or hold on to them adamantly, and he abandons them easily; this is a quality that makes him easy to advise.

"Friends, these are called the qualities that make him easy to advise.

"Now, friends, a bhikkhu should determine about himself in the following way:

(1) 'A person with evil wishes and dominated by evil wishes is displeasing and disagreeable to me. If I were to have evil wishes and be dominated by evil wishes, I would be displeasing and disagreeable to others.' A bhikkhu who knows this should arouse his mind thus: 'I shall not have evil wishes and be dominated by evil wishes.'

(2-16) 'A person who admires himself and belittle others ... A person who adheres to his own views, holds on to them adamantly, and abandons them with difficulty is displeasing and disagreeable to me. If I were to adhere to my own views, hold on to them adamantly, and abandon them with difficulty, I would be displeasing and disagreeable to others.' A bhikkhu who knows this should arouse his mind thus: 'I shall not adhere to my own views, hold on to them adamantly, and I shall abandon them easily.'

"Now, friends, a bhikkhu should review himself thus:

(1) 'Do I have evil wishes and am I dominated by evil wishes?' If, when he reviews himself, he knows: 'I have evil wishes, I am dominated by evil wishes,' then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: 'I have no evil wishes, I am not dominated by evil wishes,' then he can abide happy and glad, training day and night in wholesome states.

(2-16) Again, a bhikkhu should review himself thus: 'Do I praise myself and belittle others?'.....'Do I adhere to my own views, hold on to them adamantly, and abandon them with difficulty?' If, when he reviews himself, he knows: 'I adhere to my own views....,' then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: 'I do not

adhere to my own views...,' then he can abide happy and glad, training day and night in wholesome states.

"Friends, when a bhikkhu reviews himself thus, if he sees that these evil unwholesome states are not all abandoned in himself, then he should make an effort to abandon them all. But if, when he reviews himself thus, he sees that they are all abandoned in himself, then he can abide happy and glad, training day and night in wholesome states.

"Just as when a woman—or a man—young, youthful, fond of ornaments, on viewing the image of her own face in a clear bright mirror or in a basin of clear water, sees a smudge or a blemish on it, she makes an effort to remove it, but if she sees no smudge or blemish on it, she becomes glad thus: 'It is a gain for me that it is clean'; so too when a bhikkhu reviews himself thus...then he can abide happy and glad, training day and night in wholesome states."

That is what the venerable Mahā Moggallāna said. The bhikkhus were satisfied and delighted in the venerable Mahā Moggallāna's words.

Sādhu ! Sādhu !! Sādhu !!!

Namo Buddhaya!

Homage to the Supreme Buddha !