

Namo Tassa Bhagavato Arahato Samma Sammbuddhassa !

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !

Vitakka Santhana Sutta – Discourse on Elimination of Negative Thoughts.

Translated from the Pali by Ven. Bhikkhu Bodh Thero. – Wisdom Publications.

On one occasion the Blessed One was living at Savatthi, He addressed the monks and instructed them that a monk striving to develop the mind to a higher state, periodically, should pay attention to five states of his mind.

1. When a monk directs his attention to something, as a result, if unwholesome thoughts of **greed, hatred and delusion** arise in him, by knowing that thoughts of greed, hatred and delusion have arisen in him, **the monk should redirect his attention to something wholesome.** As a result of doing this, the unwholesome thoughts arisen in him subside; his mind gets stable, calm, unified and concentrated. It is just as a carpenter or his apprentice removes a coarse nail by using a sharp nail, the monk eliminates unwholesome thoughts by developing wholesome thoughts.

2. If a monk finds that unwholesome thoughts of greed, hatred and delusion arisen in him are not eliminated by redirecting his attention to wholesome thoughts, then **he should investigate the dangers of having unwholesome thoughts; the unwholesome thoughts are blameworthy and lead to suffering.** As a result of doing this, his mind gets stable, calm, unified and concentrated. As a young man or a woman fond of wearing ornaments get horrified by having to wear a carcass around the neck, the monk get horrified by investigating the dangers of having unwholesome thoughts and eliminates unwholesome thoughts.

3. If a monk finds that unwholesome thoughts of greed, hatred and delusion arisen in him are not eliminated by investigating the dangers of having unwholesome thoughts, **then he should strive not to recall and be inattentive to those unwholesome thoughts.** As a result of doing this, the unwholesome thoughts arisen in him subside; his mind gets stable, calm, unified and

concentrated. It is as a man with good eye sight not desiring to see things in the vicinity, closes his eyes or looks away, by not recalling and not paying attention to unwholesome thoughts, the monk eliminates unwholesome thoughts.

4. If a monk finds that unwholesome thoughts of greed, hatred and delusion arisen in him are not eliminated by doing this, **then he should investigate the basis for the arising of unwholesome thoughts in order to stop them.** As a result of doing this, his mind gets stable, calm, unified and concentrated. It is just as a man walking fast thinks why is he walking fast and then walks slowly, again he thinks why is he walking slowly and then he stands, again he thinks why is he standing and then he sits, and finally he thinks why is he sitting and then he lies down, the monk investigates the basis for the arising of unwholesome thoughts and eliminates unwholesome thoughts.

5. If a monk finds that unwholesome thoughts of greed, hatred and delusion arisen in him are not eliminated by doing this, **then he should clench his teeth while pushing his tongue against the palate and terminate the arising of unwholesome thoughts.** As a result of doing this, his mind gets stable, calm, unified and concentrated. It is just as a strong man grabs a weak man by his head or shoulders and crush him down, the monk crushes unwholesome thoughts arisen in him by clenching his teeth while pushing his tongue against the palate with a strong will.

"Monks, when a monk is capable to do this, he is then called a master of the courses of thought. He will think whatever thought he wishes to think and he will not think any thought that he does not wish to think. He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering."

Sādhu ! Sādhu !! Sādhu !!! (Excellent)