

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

THE NUMERICAL DISCOURSES OF THE BUDDHA.
Aghata Pativivaya Suttas - Removing Resentment - I and II

Translated from the Pali by Venerable Bhikkhu Bodhi

REMOVING RESENTMENT - (I)

"Bhikkhus, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone. What five?

(1) One should develop loving-kindness for the person one resents; in this way one should remove the resentment toward that person.

(2) One should develop compassion for the person one resents; in this way one should remove the resentment toward that person.

(3) One should develop equanimity toward the person one resents; in this way one should remove the resentment toward that person.

(4) One should disregard the person one resents and pay no attention to him; in this way one should remove the resentment toward that person.

(5) One should apply the idea of the ownership of karma to the person one resents, thus: 'This venerable one is the owner of his karma, the heir of his karma; he has karma as his origin, karma as his relative, karma as his resort; he will be the heir of any karma he does, good or bad.' In this way one should remove the resentment toward that person.

These are the five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone."

REMOVING RESENTMENT - (II)

There the Venerable Sariputta addressed the bhikkhus: "Friends, bhikkhus!" "Friend," those bhikkhus replied. The Venerable Sariputta said this: "Friends, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone. What five?

(1) Here, a person's bodily behavior is impure, but his verbal behavior is pure; one should remove resentment toward such a person. (2) A person's verbal behavior is impure, but his bodily behavior is pure; one should also remove resentment toward such a person. (3) A person's bodily behavior and verbal behavior are impure, but from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person. (4) A person's bodily behavior and verbal behavior are impure, and he does not gain an opening of the mind, placidity of mind from time to time; one should also remove resentment toward such a person. (5) A person's bodily behavior and verbal behavior are pure, and from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person.

(1) "How, friends, should resentment be removed toward the person whose bodily behavior is impure but whose verbal behavior is pure?" "Suppose a rag-robed bhikkhu sees a rag by the roadside. He would press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him; so too, when a person's

bodily behavior is impure but his verbal behavior is pure, on that occasion one should not attend to the impurity of his bodily behavior but should instead attend to the purity of his verbal behavior. In this way resentment toward that person should be removed."

(2) "How, friends, should resentment be removed toward the person whose verbal behavior is impure but whose bodily behavior is pure?" "Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave; so too, when a person's verbal behavior is impure but his bodily behavior is pure, on that occasion one should not attend to the impurity of his verbal behavior but should instead attend to the purity of his bodily behavior. In this way resentment toward that person should be removed."

(To be continued.....)