

MN 117 The Great Forty - Mahācattārīsaka Sutta
29-Aug-07

BV: Ok, let's start with The Great Forty.

MN: 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the monks thus: "Monks."—"Venerable sir," they replied. The Blessed One said this:

2. "Monks, I shall teach you the noble right collectedness with its supports and its requisites. Listen and attend closely to what I shall say."—"Yes, venerable sir," the monks replied. The Blessed One said this:

3. "What, monks, is noble right collectedness with its supports and its requisites, that is, harmonious perspective, harmonious imagining, harmonious speech, harmonious action, harmonious life style, harmonious practice, harmonious observation? Unification of mind equipped with these seven factors is called noble right.. harmonious collectedness with its supports and its requisites.

BV: Now this is the eight fold path. Always the defin, definition of what they call right concentration, that we call harmonious collectedness, is always, always, first jhana, second jhana, third jhana, fourth jhana. Fourth jhana includes the arupa jhanas. So that means eight jhanas. When people are practicing straight vipassana, they get to what they call "neighborhood concentration", which is a form of one-pointed concentration. We don't have that in the samatha vipassana meditation. And they say that that is the same thing as, the definition giving it, given in the suttas. That it is the first jhana, second jhana, third jhana, fourth jhana, and it's not. It's not even jhana. So, the whole, whole point of the way that the practice is being taught right now, means that it's a seven fold path, that they're

following, not an eight fold path. Because it's, by the definition it just doesn't add up. Doesn't, doesn't work.

MN: (VIEW)

4. "Therein, monks, harmonious perspective comes first. And how does harmonious perspective come first? One understands wrong view as wrong view and right view as right view: this is one's right view.

5. "And what, monks, is wrong view? 'There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have realized for themselves by direct knowledge and declare this world and the other world.' This is wrong view

6. "And what, monks, is harmonious perspective? Harmonious perspective, {...}, is twofold: there is right view that is affected by the taints, partaking of merit, ripening in the acquisitions; and there is right view that is noble, taintless, supramundane, a factor of the path.

7. "And what, {...} is harmonious perspective that is affected by the taints, partaking of merit, ripening in the acquisitions? There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and brahmins who have realized for themselves by direct knowledge and declare this world and the other world.' This is right, ah, harmonious perspective affected by taints, partaking of merit, and ripening in {...} acquisition{..}.

S: ~

BV: Acquiring.

S: ~

BV: Gaining benefit. Yeah. Gaining benefit. For the acquisition of all kinds of happiness?

S: ~

BV: Ok.

MN: 8. "And what, monks, is harmonious perspective that is noble, taintless, supramundane, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of harmonious perspective in one whose mind is noble,

BV: What does all of that mean? There's a lot of wisdoms in there.

S: ~

BV: There is the investigation of Dependent Origination. But when you get down to it, it's always seeing as impersonal process. The different links of dependent ~, Dependent Origination arise because there is a cause for them to arise. Did you ask that cause to arise? Not hardly. As you become, involved with, thoughts, and start taking thoughts personally, and then forming opinions, and then, getting into the habit of always having those opinions when this kind of thought arises, there is heavy duty identification that these are my opinions, these are my views, this is my concepts of the way the world really works, and we have to stick to those. And I'm not talking about just while you're sitting. I'm talking about sticking to those a lot while you're doing other things. Getting caught up in views and opinions is a source of major suffering. Ok, so, we're talking about the supramundane, the taintless. That means the wisdom the faculty of wisdom, the power of wisdom, the investigation-of... experience enlightenment factor, the path factor of harmonious perspective in one whose mind is noble,

MN: whose mind is taintless, who possesses the noble path and is developing the noble path: this {...} harmonious perspective that is noble, taintless, supramundane, a, a factor of the path.

9. "One makes an effort to abandon wrong view and to enter upon right view: this is one's, harmonious practice. Mindfully one abandons wrong view,

BV: Anything that has craving in it.

MN: mindfully one enters upon and abides in, harmonious perspective.

BV: ~

MN: this is one's harmonious observation. Thus these three states run and circle around harmonious perspective, that is, harmonious perspective, harmonious practice, and harmonious mindfulness.

BV: You don't have your observation power, to be able to be, you having that quiet mind and settling down, and, and seeing, then you haven't got, mindfulness. Ok, now, we're talking about, ah, harmonious imaging.

MN: (INTENTION)

10. "Therein, monks, harmonious perspective comes first. And how does harmonious perspective come first? One understands unharmonious imaging as unharmonious imaging

BV: Holding on to views is an unharmonious, unharmonious image. Holding on to any of the hindrances, any thoughts, any restlessness, any of that is unharmonious imaging, because you're bringing that image in, and you're attached to it. You're taking it personally.

MN: and harmonious imaging as, ah, correct harmonious imaging: this is one's, ah, harmonious perspective.

11. "And what, monks, is wrong harmonious image, or unharmonious imaging? The harmonious or the unharmonious image of sensual desire, the unharmonious image of ill will, {...} the unharmonious image of cruelty: these, this is unharmonious imaging.

BV: And imaging is a real interesting, thing. And I, I like imaging as compared to thought, or intention, because the image, you always have an image before there's any action. And when you take that image and you hold on to it, you have the image of sensual desire: "I want that.", doesn't matter whether it's sexual desire or, ah, ice cream, or ah, sights, or sounds, or excitement, the want for excitement, go to a baseball game or a basketball game, or hockey, whatever. But you, the reason that you have that action is because you're holding on to that image, that desire for, this to happen. And, that leads directly to immeasurably amounts of suffering, of unsatisfactoriness, of pain, of craving, of repeated re, acting, in they way you've always acted.

Ok –

MN: 12. "And what, monks, is harmonious image? Harmonious image, I say, is twofold: that is harmonious image that is affected by taints, partaking of merit, ripening in the acquisitions, {...} there is the harmonious intention that is noble, taintless, supramundane, a factor of the path.

13. "And what, monks, is harmonious intention that is affected by the taints, partaking of merit, ripening in the acquisitions? The image of renunciation, the image of non-ill will, {...} the image of non-cruelty: that is the image that is affected by the taints and ripening in the acquisitions.

14. "And what, monks, is harmonious imaging that is noble, taintless, supramundane, a path, a factor of the path? The thinking, thought, intention, mental absorption, mental fixity, fixity,

BV: I don't agree with this.

MN: directing of mind, verbal formation in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path:

S: ~

BV: Now I don't agree with most of this: "the thinking, thought, intention, mental absorption, mental fixity." You're talking about one-pointed concentration. Now if you, eh, you have mental images, they can have words in them, or they can be, ah, a visual image, either one.

S: ~ words are there ~

BV: What is the words in the Pali, for the right intention? Or right ah, right dh...

BUJ: ~~

BV: Sankappa? (saṅkappa)

BUJ: ~

BV: Ok, so what they're really saying is that this is vitakka, vicara (vicāra), sankappa (saṅkappa).

BUJ: ~

BV: The, their... So they're talking, they're talking about being, yeah, they're talking about being in jhana.

BUJ: ~

BV: Ah uh.

BUJ: ~

BV: AP~, yes.

S: ~

BV: Absorption

S: ~

BV: Yeah, Mental absorption.

BUJ: ~

BV: Yeah, that means being in jhana.

BUJ: ~

BV: But it talking about absorption jhana, that's the name of that.
Ok, what is mental fixity?

BV: You got me there, I thought that you were going to say ah, ah,

BUJ: ~

S: It's what?

BUJ: ~

BV: A special type of fixity. (Sighs) I really have problems with this.

BUJ: ~

BV: I have real problems with this.

BUJ: ~

BV: I thought, when you said mental, ah, fixity, that you were going to say ah "ekaggata" (ekaggatā).

Not there. Ah. Ah I have some real problems with all of that, because it doesn't really ring true.

SK and BUJ talking indistinctly.

BV: (Laughs) I think what we want to do is, ah, if they, there's a sub-commentary notes, we want to look at those. Quite often what Bhikkhu Bodhi does is he'll ~ take something from the commentary, and reword it a little bit, and then but it in, and, that might be from the commentary. Anyway, let's say that what is the right imaging that is noble taintless supramundane, a factor of the path, we can call that samatha vipassana. And that means a tranquil kind of insight, into verbal formation. So you're ~, very careful with, with your verbal formation, ~ say, and it's, it's also, "whose mind is taintless, who possesses the noble path and is developing the noble path:"

MN: this is harmonious imaging that is noble...a factor of the path.

15. "One makes an effort to abandon unharmonious imaging and to enter upon harmonious imaging: this is one's right, ah, harmonious practice. Mindfully one abandons unharmonious imaging, mindfully one enters upon and ab, abides in harmonious imaging: this is one's harmonious observations. Thus these three states run {...} circle around, harmonious, imaging, that is, harmonious perspective, harmonious effort, and harmonious mind observation.

BV: Now this, this is starting to be real interesting because what he's doing is he's saying that, these three factors are running around every one of the other ones that come up, and keeping them wholesome, keeping them pointing mind towards the wholesome.

MN: (SPEECH)

16. "Therein, monks, harmonious perspective comes first. And how does harmonious perspective come first? One understands unharmonious communication as unharmonious communication and harmonious communication as harmonious communication: this is one's harmonious perspective.

17. "And what, monks, is unharmonious communication? False speech, malicious speech, harsh speech, and gossip: this is wrong, or ah, unharmonious speech.

BV: Now the thing that they don't tell you in here, is that is the kind of verbalization in you own mind, that you have to, be careful of too, how you come down on yourself, how you criticize yourself, how you tell yourself that you don't understand, that you don't want to do, that you all of the, the internal dialogue, is a part of the harmonious communication. Now with the wrong harmonious communication, false speech, ah, malicious speech, harsh speech, and gossip, these four kinds of speech, you can direct towards yourself. You can make up stories, about what, what you would like to see happen, that basically turns into gossip. You can turn yourself against yourself, and sabotage yourself. You can have the perspective of just flat out lying to yourself, and trying to make up excuses for things because of this or because of that. Making excuses is a really, unwholesome kind of mind, and you have to be careful of that.

MN: 18. "And what, monks, is harmonious communication? Harmonious communication, is I say, twofold: there is harmonious communication that is affected by taints, partaking of merit, ripening in the acquisitions; and there is harmonious communication that is noble, taintless, supramundane, and a factor of the path.

19. "And what, {...} is harmonious communication that is affected by the taints, partaking of merit, and ripening in {...} acquisitions? Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from gossip: this is right speech that is affected by The taints {...}

BV: Now, you, it says: "that is affected by the taints" and I'd like to change that to "maybe" affected by the taints. Why would those kind of speech still be affected by the taints? Because you believe that these are yours. See it always, it always comes down to, impersonal or personal. Personal means ownership. Impersonal means not own, ownership.

MN: 20. "And what, {...} is harmonious communication that is noble, taintless, supramundane, a factor of the path? The desisting from the four kinds of verbal misconduct, the abstaining, refraining, abstinence from from them in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing this noble path: {...}

BV: Now, the ultimate is, when you're sitting in meditation, and you're observing and, relaxing, and you don't have any verbal communication, with yourself. That's noble silence. That is a desirable state to get into, and, as you are able to observe whatever arises, and you sit with it, relax into it, your mind becomes more and more pure, more and more, at ease, more and more clear, and this is how your personality development really starts to take off.

MN: 21. "One makes an effort to abandon unharmonious communication and to enter upon harmonious communication: this is one's unharmonious practice. Mindfully one abandons unharmonious communication, mindfully one enters upon and abides in harmonious communication: {...}

BV: Now this, this gives the impression that your mindfulness is the thing that makes the decision. The decision is not part of mindfulness. Mindfulness is just the observation of the decision that is made. Got it?

Yes?

S: ~

BV: Well, now it's not volitional mindful. Don't, don't be doing that. You're, you're trying to make mindfulness something other than it is. Mindfulness is the observation power. That's all it is. It observes. That that part of the mind that observes. There is a decision, before that.

S: Remember. ~~

BV: It's remembering to observe.

S: (continues) ~~

BV: Yes. But the thing is, there is the decision that happens before, and the mindfulness is the observing power, for, watching, that decision. What ever that decision happens.

S: ~

BV: It

S: ~

BV: Yes. Of course.

S:~

BV: And that's that's part of the effort.

S: ~

BV: Ah that...

S: ~

BV: Well, that...

S: ~

BV: But it it is, there is volition in it because, you have the harmonious practice in the four kinds, seeing the unwholesome, letting go of the unwholesome and relaxing, bringing up the wholesome, smiling, and keeping the wholesome going. But the mindfulness is the part of the mind that's observing that. Where the decision comes in, is with the harmonious practice. Ok.

Got it? (Laughs)

MN: Thus these three states run and circle around harmonious communication, that is, harmonious perspective,

BV: It's impersonal.

MN: harmonious, practice,

BV: Letting go of the unwholesome, relaxing, bringing up the wholesome, keeping the wholesome going.

MN: and harmonious observation.

BV: Observing how that is done.

MN: (ACTION)

22. "Therein, monks, harmonious perspective comes first.

BV: Isn't that interesting how it always comes first? I was at a big retreat in, in Australia, there must have been forty, forty five people, and the last day somebody, ah, the teacher said: "Ok, write down your questions." And, one of the first questions was: "Why, is, right understanding, or right view, always first?" And the answer came back: "Because that's the way the Buddha said it."

(Laughter)

But here, you're seeing that it always comes first with every one of the factors, and you have, not only the one factor, you have three factors that surround all the other factors. But the right view or right understanding is always seeing it as impersonal. When you see it as impersonal, then, there's no tension; there's no tightness; there's no craving; there's no clinging; there's no habitual tendency; there's no birth; there's no death; there's only this right here in the present moment.

(Repeats: "Therein, monks, harmonious perspective comes first

MN: And how does harmonious perspective come first? One understands unharmonious movement as unharmonious movement and harmonious movement as harmonious movement:

BV: What they call right action.

S: ~

BV: Well, it can be. It can be a lot of things. We'll get into it in a moment.

MN: this is one's harmon, harmonious perspective.

23. "And what, monks, is unharmonious action? Killing of living beings, taking what is not as what given, {...} misconduct in sensual pleasures: this is, unharmonious movement.

24. "And what, monks, is harmonious movement?

BV: One of the interesting things that I find with most presentations of the eight fold path, is, that the definitions they give are always general term and don't have anything directly to do with your practice. But this was, so important, that the Buddha decided that that's what we're going to give on the first Dhamma talk. Now, these monks were virtuous men. They had some wrong views, but they were very virtuous. They wouldn't kill anything; they wouldn't steal anything; they were celibate. Why would the Buddha talk about killing, and stealing, and having wrong sexual act activity to these monks? It doesn't make sense. Now, when I was in Mahasi enter, and in even in this book, Bhikkhu Bodhi follows follows suit with this, He says: "The right speech, right action, and right livelihood are only part of morality, And, when you're sitting in meditation, you're not doing any, you're not breaking any of those, so, we won't even talk about it." And then they don't talk about right concentration at the end, so instead of an eight fold path, they're teaching you four fold path. But, for a long time, I've been looking for how the eight fold path directly affects your meditation, how it is helpful to see the eight fold path with the practice that you're doing, and keeping that path

straight. So these kind of definitions, I have some real problems with, because they don't have anything to do about your, your meditation and what you see while you're in the meditation. That's why I changed a lot of these words, to harmonious communication instead of speech, and harmonious movement instead of right action, because it's being able to see how mind's movement goes to an unwholesome state, goes to a wholesome state, being able to see that movement of mind's attention, and if you're practicing harmonious movement, then you're always nudging mind so that it goes towards that wholesome.

Ok?

And (Repeats - "And what, monks, is harmonious, movement?

MN: Harmonious movement, I say, is twofold: there is harmonious movement that is affected by taints, partaking of merit, ripening in the acquisitions; and there is harmonious movement that is noble, taintless, supramundane, a factor of the path.

25. "And what, monks, is right action that is affected by, by the taints, partaking of merit, ripening in the acquisition, acquisitions? Abstinence from killing {...}

BV: That doesn't make sense in itself. How can you get merit by abstaining from killing? You're not doing the action, to, cause the pain. And the definition of karma is: "Action". (Laughs) So the absence of killing, I'm not going to kill this dog. So I just made good merit because I'm not going to kill the dog? I'm not holding any ill will in my mind. I suppose that way I could be making merit. But we're talking about action here. We're talking about actual body movement. Ah, it's just more questions that I have with this stuff

MN: abstinence from not taking {...}

BV: Ok, I'm not going to steal from you. I get good merit for it?

MN: abstinence from misconduct in sensual pleasures: this is, harmonious, movement that is affected by, that may be affected by taints...ripening in the acquisitions.

26. "And what, monks, is harmonious, movement that is noble, taintless, supramundane, a factor of the path? The desisting from the three kinds of bodily misconduct, the abstaining, and refraining, and abstinence from them in one whose mind is noble, whose mind is taintless, who, possesses the noble path and is developing the noble path: this is harmonious movement. This is the noble factor of the path.

BV: The harmonious movement has to do with, your mindfulness, and watching how mind's attention moves. You have to learn how to let go of your concepts, of your opinions, of your ideas; you have to learn how to let that movement be and relax into it.

MN: 27. "One makes an effort to abandon unharmonious movement and to enter upon harmonious movement: this is one's harmonious movement. Mindfully one abandons, unharmonious movement, mindfully one enters upon and dwells in harmonious movement: this is one's right mindfulness. Or harmonious observation. The, thus these three states run and circle around harmonious practice, harmonious perspective, {...} and harmonious, observation.

BV: Now we get to livelihood. This is great. The definition doesn't have one thing in the world to do with your meditation. But it was important enough that the Buddha mentioned it on the first, first sermon, and he was dealing with people that were meditators. How does that get moved into, your practice. So I call it harmonious lifestyle?

MN: (LIVELIHOOD)

28. "Therein, monks, harmonious perspective comes first. And how does harmonious perspective come first? One understands unharmonious life style as unharmonious life style and harmonious life style as harmonious life style: this is one's view. One's harmonious perspective.

29. "And what, monks, is unharmonious life style? Scheming, talking, hinting, belittling, pursuing gain with gain: this is unharmonious life style.

BV: What does that have to do with your practice? Ok-

MN: 30. "And what, monks, is harmonious life style? Harmonious life style, I say, is twofold: there is harmonious life style that is affected by the taints, partaking of merit, ripening in the acquisitions; and there is harmonious life style that is noble, taintless, supramundane, and a factor of the path.

31. "And what, monks, is harmonious life style that is affected by taints, partaking of merit, ripening in {...} acquisitions? Here, {...} a noble disciple abandons wrong, ah, unharmonious life style and gains his living by harmonious life style:

BV: Gains his living.

MN: this is his harmonious life style that is, that's affected by the taints...{...}

BV: In other places it says you don't kill living beings; you don't sell being; you don't have slaves; you don't, ah have anything to do with poisons; you don't have anything to do with firearms. That is right life, livelihood, or ah, that is if you do have something to do with that, wrong livelihood. But the life style is how you see the movement of mind's attention. The things that you put in front of yourself. You put in a scary movie; you don't sleep at night. You put in a movie that, really, inspires you to have a peaceful calm mind, a movie like a Dhamma talk, or something like that. The kind of material that you read. All of these things lead to a harmonious lifestyle, because they always help you to have an uplifted mind. Ok-

MN: 32. "And what, monks, is harmonious life style that is noble, taintless, supramundane, a factor of the path? The desisting of wrong, livelihood, the abstaining, refraining, abstinence from, from it in who from his mind is noble, whose mind is taintless {...}

BV: So, that actually is not much help at all. That whole definition is like enhaa, what does that mean?

MN: 33. "One makes an effort to abandon unharmonious life style and to enter upon harmonious life style: this is one's, harmonious, practice. Mindfully one observes, unharmonious life style, mindfully one enters upon and dwells in harmonious life style: this is, one's harmonious observations. Thus these three states run {...} circle around harmonious life style, that is, harmonious, harmonious practice, {...} harmonious observation.

BV: So the whole thing is, is coming right down to being able to see craving when it arises, and the faster, more clearly you can observe that and let it go, the more harmonious your whole practice becomes, the more at ease everything becomes.

MN: (THE GREAT FORTY)

34. "Therein, monks, harmonious view comes first. And how does harmonious perspective come first? If one of harmonious perspective, harmonious imaging comes into being; in one of harmonious imaging, harmonious communication comes into being; in one of harmonious communication, harmonious movement comes into being; in one of harmonious movement, and harmonious livelihood come into being; in one of harmonious life style, harmonious effort come into being; in one of harmonious, ah, practice, harmonious observation comes into being; in one of harmonious observation, harmonious collectedness comes into being; in one of harmonious, collectedness, right knowledge comes into being; in one of right knowledge, right deliverance comes into being. Thus, monks, the path of the disciple in higher training possesses eight factors, the arahant possesses ten factors.

35. "Therein, monks, harmonious perspective comes first. {...} how does harmonious perspective come first? In one of harmonious perspective, unharmonious perspective is abolished, and the many evil unwholesome states that originate with unharmonious perspective as condition are also abolished, and the many wholesome

states that originate with harmonious perspective as condition come to fulfillment by development.

“In one of right imagining, wrong imagining is abolished, and the many evil unwholesome states that originate with wrong image as condition are also abolished, and the many wholesome states that originate with harmonious imagining as condition come to fulfillment by development.

“In one of harmonious communication, unharmonious communication is abolished. In one of harmonious movement, unharmonious movement is ab, is abolished. In one of harmonious life style, unharmonious life style is abolished. In one eh, of harmonious practice, wrong pract, wrong a unharmonious practice is abolished. In one of harmonious observation, unharmonious observation is abolished. In one of harmonious collectedness, unharmonious collectedness is abolished. In one of right knowledge, wrong knowledge is abolished. In one of right deliverance, wrong deliverance is abolished, and the many evil unwholesome states that originate with wrong deliverance as condition are also abolished, and the many wholesome states that originate with right deliverance as condition come to fulfillment by development.

36. “Thus, monks, there are twenty factors on the side of the wholesome, and twenty factors on the side of the unwholesome. This Dhamma discourse on the Great Forty has been set rolling and cannot be stopped by any recluse or brahmin or god or Mara or Brahma or anyone in the world.

37. “Monks, if any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then there are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now. If that worthy one censures right, ah, harmonious perspective, then he would honor and praise those recluses and brahmins who are of unharmonious perspective. If that worthy one censures harmonious intention, then would, he would honor and praise those recluses and brahmins who are of unharmonious intention. If that wort worthy one censures

harmonious communication... harmonious movement... harmonious life style... harmonious practice... harmonious observation... and harmonious collectedness harmonious knowledge... harmonious deliverance, then he would honor and praise those recluses and brahmins who are of wrong ~~. If any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then there are the, there are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now.

38. "Monks, even those teachers from Okkala, Vassa and Bhañña, who held the doctrine of non-causality, the doctrine of non-doing, and the doctrine of annihilation, would not think that this Dhamma discourse on the Great Forty should be censured and rejected. Why is that? For fear of blame, attack, and confutation."

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One's words.

BV: So the eight fold path, each one of the factors of the eight fold path has, other factors supporting it, and helping it, and I really like the fact that they talk about the eight fold path, and always talk about the harmonious perspective first, because if you don't have that perspective, and it's the wrong perspective, it's really going to screw up the rest of the eight fold path. If you start taking any of this stuff personally, if you start taking any of your views, any of your concepts, any of your opinions personally, that that's going to stop your, progress in the meditation. And it's, your choice. Ok? Anybody have any questions?

BUJ: ~

BV: Ah, when, when he gave the, the white cloth to the, the younger, ah, monk.

BUJ: ~

BV: Yeah. That was for him personally. Anybody else that would try to do that, it wouldn't mean anything to them. So that would, that would be that kind of an instance

BUJ: ~

BV: Yeah. He and his older brother ordained at the same time. His older brother became an arahat very quickly, and he decided he was going to teach, his younger brother, the Dhamma, the discourses, and, the younger brother had no memory. He would work and he would get one line, and he'd finally get it right, and then they would go to the next line and it would drive that line out of his head. So he couldn't, he, he just couldn't do it, and after ah, ah few months of this...

BUJ: ~

BV: Yeah. The older brother said: "You might as well disrobe. You might as well, ah, get out of the order. You, you don't have a memory. You can't, you can't teach." So, he went off by himself and he started crying. And the Buddha saw him. He said: "What's the matter, monk?" And he said, he told him what his older brother had said and that he had to disrobe, and the Buddha gave him a white white piece of cloth, and he said: "I want you to rub this piece of cloth, and say" something, I can't, purity or something like that.

BUJ: ~

BV: Yeah, pure cloth, pure cloth, pure cloth. And over a period of time of his doing that, it got to be dirty. And as soon as he saw that, he saw impermanence and ah, the impersonal nature of everything, and became an arahat. Now the reason that that happened was for for the five hundred lifetimes before he was in that lifetime, he was a goldsmith, and he was working with the purest kind of gold, all the time, and the slightest little defect would bother him. So when he gave him this white piece of cloth and he started rubbing it and saw that defect that was was coming off his body, he got repulsed by it, and it balanced his mind. He became an arahat. Now what happened

was that particular day, all of the monks in the monastery were invited to somebody's house. They, they wanted all arahats, I think, at the house, and, they arrive at the house and the Buddha looks around and says: "Well, where is this monk? "He's not an arahat." He said: "No, no, you have to go get him." So they send somebody back to the monastery to get him, and he had developed the power of having one body, he could have many, and he turned into a thousand monks and he was sweeping all the different places out in the monastery, and cleaning up and doing all of that, the guy that was coming to get him went back and he said: "The monastery is full. There's a thousand monks there. How do I know which one I supposed to talk to?" And the Buddha said: "Well, just grab a hold of one of them, and he'll be the right one." And he comes back, and he grabs a hold of one of the monks and all the other monks disappeared, and it was the right one, and then he invited him to come to dinner, as an arahat. That was his first meal, so that was real special merit for, whoever gave that ~. But every since she's heard that story, (Laughter) she wants to have a thousand bodies. I keep on saying things like: "But you can't even take care of one." (Laughs) Ok, any questions? Let's share some merit then.

May suffering ones, be suffering free
And the fear struck, fearless be
May the grieving shed all grief
And may all beings find relief.

May all beings share this merit that we have thus acquired
For the acquisition of all kinds of happiness.

May beings inhabiting space and earth
Devas and nagas of mighty power
Share this merit of ours.

May they long protect the Lord Buddha's dispensation.

Sadhu . . . Sadhu . . . Sadhu . . .

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