

The Arahant and the Four Truths in Early Buddhist Discourse

by Bhikkhu Anālayo

lecture 4

AN 9.11 at AN IV 377: "I am repelled, horrified and disgusted with this putrid body", *iminā pūtikāyena aṭṭiyāmi harāyāmi jigucchāmi*

MĀ 24: "I constantly contemplate the foul and impure parts of this body, my mind is embarrassed and ashamed and filled with utter disgust"

EĀ 37.6 (after simile of pretty girl that has a corpse hung around her neck): "I am like this, I detest this body just like that, no different"

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MĀ 26 – Discourse on Gulissāni

(Parallel to the *Gulissāni-sutta* MN 69/ MN I 469)

"Venerable friends, a forest-dwelling monk, when practicing forest-dwelling, should train in being respectful and compliant.

"Venerable friends, if a forest-dwelling monk, though practicing forest-dwelling, is often disrespectful and not compliant, he will incur other monks' disapproval and criticism:

"As for this venerable forest-dweller, for the sake of what does he practice forest-dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest-dwelling, is often disrespectful and not compliant.'

"When he comes to stay amidst the monastic community, he will incur [such] disapproval and criticism from the other monks.

"Therefore, venerable friends, a forest-dwelling monk, when practicing forest-dwelling, should train in being respectful and compliant."

[the same is then applied to the following qualities]

- train in refraining from making frivolous jokes and from behaving in a restless and agitated manner
- train in refraining from irrelevant talk
- train in not bragging about himself and not being chatty
- train in guarding the sense faculties
- train in moderation in eating
- train in being energetic and free from laziness
- train in right mindfulness and right attentiveness
- train in knowing the [proper] time and being skillful in regard to time [for example,] not going into the village to beg for food too early nor returning too late
- train in knowing [proper] seats and being skillful in choosing a seat, not taking the seat of a senior monk, or scolding junior monks [for taking the seat he wants]
- train in explaining and discussing the *Vinaya* and the higher Dharma. Why? Venerable friends, a forest-dwelling monk, when practicing forest-dwelling, may encounter people who come with questions regarding the code of discipline and the advanced teachings
- train in explaining and discussing the peaceful liberations, the attaining of those formless concentrations that transcend form. Why? Venerable friends, a forest-dwelling monk, when practicing forest-dwelling, may encounter people who come with questions regarding the peaceful liberations, the attaining of those formless concentrations that transcend form
- train in explaining and discussing the higher knowledge of the destruction of the influxes. Why? Venerable friends, a forest-dwelling monk, when practicing forest-dwelling, may encounter people who come with questions regarding the higher knowledge of the destruction of the influxes

Then the venerable Mahā Moggallāna said: "Venerable Sāriputta, should only forest-dwelling monks, when practicing forest-dwelling, train in these things, and not monks [who] stay among people?" The venerable Sāriputta replied: "Venerable Mahā Moggallāna, forest-dwelling monks, when practicing forest-dwelling, should train in these things. How much more so monks who stay among people!"

[final stanza:]

"Be respectful, refrain from frivolous jokes,
 Do not engage in irrelevant talk and bragging,
 Guard the sense faculties, be moderate in eating,
 Be energetic and have right mindfulness and attentiveness,
 Know the time and [know] proper seating,
 Discuss the code of discipline and the advanced teachings,
 Explain the peaceful liberations,
 And the higher knowledge of the destruction of the influxes."

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qualities in MĀ 26:

- 1) respectful
- 2) not joking or agitated
- 3) no irrelevant talk
- 4) not arrogant or chatty
- 5) restrain senses
- 6) moderate with food
- 7) energetic
- 8) right mindfulness & comprehension
- 9) not enter village early or return late
- 10) propriety with seats
- 11) discuss *Vinaya* and higher Dharma
- 12) discuss immaterial attainments
- 13) discuss destruction of influxes

qualities in MN 69:

- 1) respectful (= 1 in MĀ)
- 2) propriety with seats (= 10 in MĀ)
- 3) not enter village early or return late (= 9 in MĀ)
- 4) not pay visits before or after meal
- 5) not arrogant or agitated (= 4 in MĀ)
- 6) no loose talk (= 3 in MĀ)
- 7) easily spoken to & cultivating good friends

- 8) restrain senses (= 5 in MĀ)
- 9) moderate with food (= 6 in MĀ)
- 10) wakeful
- 11) energetic (= 7 in MĀ)
- 12) mindful (= 8 in MĀ)
- 13) concentrated
- 14) wise
- 15) apply himself to higher Dharma and higher *Vinaya* (\approx 11 in MĀ)
- 16) apply himself to immaterial attainments (\approx 12 in MĀ)
- 17) apply himself to superhuman states (\approx 13 in MĀ)

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main points:

- how to point out shortcomings in a diplomatic manner
- concern for others and proper behavior towards them is an integral part of one's own training.

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Same principle also illustrated in *Mahāgopālaka-sutta* (MN 33) and its parallels, which use the example of a cowherd to illustrate the qualities needed for progress to awakening, found similarly, though with small sequential difference, in the parallel versions:

- 1) insight into four elements
- 2) know difference between fool and wise
- 3) remove unwholesome states
- 4) restrain senses
- 5) teach Dharma to others
- 6) question others about Dharma
- 7) be inspired by Dharma
- 8) know eightfold path
- 9) know 4 establishments of mindfulness
- 10) be moderate with requisites
- 11) have *mettā* or respect towards elders