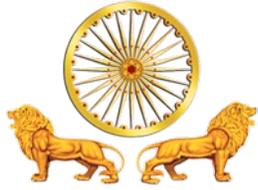


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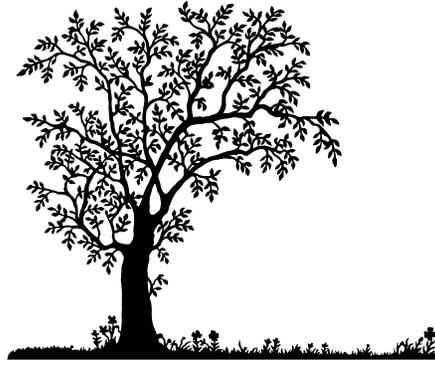
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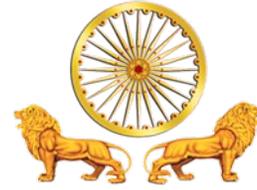
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Removing Resentment



AN 5:162
Āghātaṭṭāṭṭāyana Sutta

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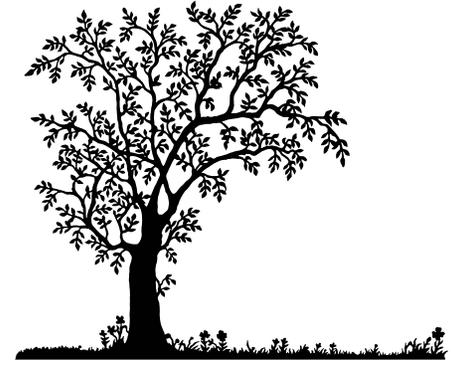
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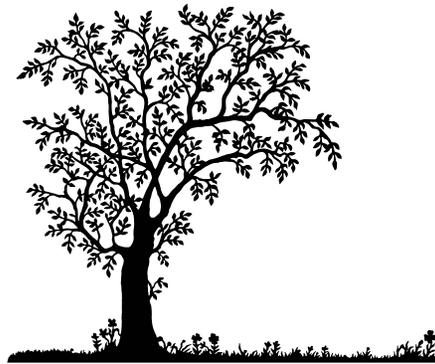
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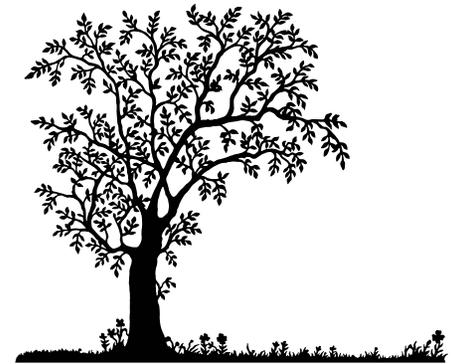
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Removing Resentment



AN 5:162
Āghātaṭṭāṭṭāyana Sutta

There the Venerable Sāriputta addressed the bhikkhus: “Friends, bhikkhus!”

“Friend,” those bhikkhus replied. The Venerable Sāriputta said this:

“Friends, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen towards anyone. What five? (1) Here, a person’s bodily behaviour is impure, but his verbal behaviour is pure; one should remove resentment towards such a person. (2) A person’s verbal behaviour is impure, but his bodily behaviour is pure; one should also remove resentment towards such a person. (3) A person’s bodily behaviour and verbal behaviour are im-

the mind, placidity of mind, on that occasion one should attend to his pure bodily behaviour, to his pure verbal behaviour, and to the opening of the mind, the placidity of mind, that he gains from time to time. In this way resentment towards that person should be removed. Friends, by means of a person who inspires confidence in every way, the mind gains confidence.

“These, friends, are the five ways of removing resentment by means of which a bhikkhu can entirely remove resentment towards whomever it has arisen.”

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“These, friends, are the five ways of removing resentment by means of which a bhikkhu can entirely remove resentment towards whomever it has arisen.”

(5) "How, friends, should resentment be removed towards the person whose bodily and verbal behaviour are pure and who from time to time gains an opening of the mind, placidity of mind? Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there. So too, when a person's bodily and verbal behaviour are pure and from time to time he gains an opening of

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

(2) "How, friends, should resentment be removed towards the person whose verbal behaviour is impure but whose bodily behaviour is

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(4) "How, friends, should resentment be removed towards the person whose bodily and verbal behaviour are impure and who does not gain an opening of the mind, placidity of mind, from time to time? Suppose a sick, afflicted, gravely ill person was travelling along a highway, and the last village behind him and

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