

AN 5.162: Āghātaṭṭaṭṭaṭṭaṭṭa Sutta

Removing Resentment

Translated by Bhante Suddhāso

Venerable Sāriputta addressed the monks: “Venerable monks!” “Venerable,” those monks replied to Venerable Sāriputta. Venerable Sāriputta said this:

“Venerables, there are five occasions for removing resentment where a monk should completely remove arisen resentment. What five?”

“Here, Venerables, some person is not completely pure in their physical conduct but they are completely pure in their verbal conduct; one should remove one’s resentment towards such a person.

“Here, Venerables, some person is not completely pure in their verbal conduct but they are completely pure in their physical conduct; one should also remove one’s resentment towards such a person.

“Here, Venerables, some person is not completely pure in their physical conduct or their verbal conduct, but they occasionally gain openness of mind and clarity of mind; one should also remove one’s resentment towards such a person.

“Here, Venerables, some person is not completely pure in their physical conduct or their verbal conduct, and they do not occasionally gain openness of mind and clarity of mind; one should also remove one’s resentment towards such a person.

“Here, Venerables, some person is completely pure in their physical conduct and their verbal conduct, and they occasionally gain openness of mind and clarity of mind; one should also remove one’s resentment towards such a person.

“Venerables, in the case of a person who is not completely pure in their physical conduct but who is completely pure in their verbal conduct, how should one remove one’s resentment towards that person? Venerables, it is like a monk who sees a torn rag on the road; they hold it down with their left foot, spread it out with their right foot, cut out the best part, pick it up, and depart; in the same way, Venerables, when a person is not completely pure in their physical conduct but is completely pure in their verbal conduct, then on that occasion one should not pay attention to the lack of complete purity in their physical conduct, but rather one should pay attention to the complete purity in their verbal conduct. This is how one should remove resentment towards that person.

“Venerables, in the case of a person who is not completely pure in their verbal conduct but who is completely pure in their physical conduct, how should one remove one’s resentment towards that person? Venerables, it is like a pond that is completely covered with algae and leaves. A person might come who is overheated, overcome by the heat, exhausted, thirsty, dehydrated. They would plunge into that pool, sweep aside the algae and leaves with both hands, drink with cupped hands, and depart. In the same way, Venerables, when a person is not completely pure in their verbal conduct but is

completely pure in their physical conduct, then on that occasion one should not pay attention to the lack of complete purity in their verbal conduct, but rather one should pay attention to the complete purity in their physical conduct. This is how one should remove resentment towards that person.

“Venerables, in the case of a person who is not completely pure in their physical conduct or their verbal conduct, but who occasionally gains openness of mind and clarity of mind, how should one remove one’s resentment towards that person? Venerables, it is like a puddle of water in a cow’s footprint. A person might come who is overheated, overcome by the heat, exhausted, thirsty, dehydrated. They might think, ‘There is a puddle of water in that cow’s footprint. If I drink with my cupped hands or with a cup, then I will disturb it and muddy it, which will make it undrinkable. Perhaps I will get down on all fours, drink like a cow, and depart.’ They get down on all fours, drink like a cow, and depart. In the same way, Venerables, when a person is not completely pure in their physical conduct or their verbal conduct, but occasionally gains openness of mind and clarity of mind, then one should not pay attention to either their lack of complete purity in their physical conduct or their lack of complete purity in their verbal conduct. Instead, one should pay attention to the fact that they occasionally gain openness of mind and clarity of mind. This is how one should remove resentment towards that person.

“Venerables, in the case of a person who is not completely pure in their physical conduct or their verbal conduct, and who does not occasionally gain openness of mind and clarity of mind, how should one remove one’s resentment towards that person? Venerables, it is like a person who is sick, in pain, and severely ill while traveling on a highway. The village behind them is far away, and the village in front of them is also far away. They do not have access to supportive food, supportive medicine, a proper attendant, or a village leader. Then they are seen by another person who is traveling on that highway. That person produces compassion, empathy, and sympathy for them, thinking, ‘May they gain access to supportive food, supportive medicine, a proper attendant, or a village leader, so that this person does not fall into tragedy and disaster!’ In the same way, Venerables, when a person is not completely pure in their physical conduct or their verbal conduct and does not occasionally gain openness of mind and clarity of mind, then one should produce compassion, empathy, and sympathy for them, thinking, ‘May this venerable abandon physical misconduct and develop good physical conduct, may they abandon verbal misconduct and develop good verbal conduct, may they abandon mental misconduct and develop good mental conduct, so that when this venerable is separated from their body after death they will not reappear in deprivation, a bad destination, downfall, hell!’ This is how one should remove resentment towards that person.

“Venerables, in the case of a person who is completely pure in their physical conduct and their verbal conduct and occasionally gains openness of mind and clarity of mind, how should one remove one’s resentment towards that person? Venerables, it is like a pond with clear, pleasant, and cool water, transparent, with a pleasant shoreline, charming, shaded by many trees. A person might come who is overheated, overcome by the heat, exhausted, thirsty, dehydrated. They would plunge into that pond, bath in it, drink from it, then emerge from it and sit or recline in the shade of a tree. In the same way, Venerables, when a person is completely pure in their physical conduct and their verbal conduct and occasionally gains openness of mind and clarity of mind, then one should pay attention to

their complete purity in physical conduct, to their complete purity in verbal conduct, and to the fact that they occasionally gain openness of mind and clarity of mind. This is how one should remove resentment towards that person. Venerables, when the mind is directed towards a person who is so completely inspiring, it becomes inspired.

"Venerables, these are the five occasions for removing resentment where a monk should completely remove arisen resentment."