

1. Thus have I heard. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then, when it was evening, the venerable Sāriputta rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side. The Blessed One then said to him:

2. "Sāriputta, your faculties are clear. The color of your skin is pure and bright. What abiding do you often abide in now, Sāriputta?"

"Now, venerable sir, I often abide in voidness."

"Good, good, Sāriputta! Now, indeed, you often abide in the abiding of a great man. For this is the abiding of a great man, namely, voidness.

3. "So, Sāriputta, if a bhikkhu would wish: 'May I now often abide in voidness,' he should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, was there any desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye?' If, by so reviewing, he knows thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, there was desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye,' then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from the almsround, there was no desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye,' then he can abide happy and glad, training day and night in wholesome states.

4-8. "Again, Sāriputta, a bhikkhus should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, was there any desire, lust, hate, delusion, or aversion in my mind regarding sounds cognizable by the ear?...regarding odors cognizable by the nose?...regarding flavors cognizable by the tongue?...regarding tangibles cognizable by the body?...regarding mind-objects cognizable by the mind?' If, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he should make an effort to abandon

those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was no desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he can abide happy and glad, training day and night in wholesome states.

9. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the five cords of sensual pleasure abandoned in me?' If, by reviewing, he knows thus: 'The five cords of sensual pleasure are not abandoned in me,' then he should make an effort to abandon those five cords of sensual pleasure. But if, by reviewing, he knows thus: 'The five cords of sensual pleasure are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

10. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the five hindrances abandoned in me?' If, by reviewing, he knows thus: 'The five hindrances are not abandoned in me,' then he should make an effort to abandon those five hindrances. But if, by reviewing, he knows thus: 'The five hindrances are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

11. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the five aggregates affected by clinging fully understood by me?' If, by reviewing, he knows thus: 'The five aggregates affected by clinging are not fully understood by me,' then he should make an effort to fully understand those five aggregates affected by clinging. But if, by reviewing, he knows thus: 'The five aggregates affected by clinging are fully understood by me,' then he can abide happy and glad, training day and night in wholesome states.

12. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the four foundations of mindfulness developed in me?' If, by reviewing, he knows thus: 'The four foundations of mindfulness are not developed in me,' then he should make an effort to develop those four foundations of mindfulness. But if, by reviewing, he knows thus: 'The four foundations of mindfulness are developed in me,' then he can abide happy and glad, training day and night in wholesome states.

13-19. "Again, Sāriputta, a bhikkhu should consider thus: 'Are the four right kinds of striving developed in me?...Are the four bases for spiritual power developed in me?...Are the five faculties developed in me?...Are the five powers developed in me?...Are the seven enlightenment factors developed in me?...Is the Noble Eightfold Path developed in me?...Are

serenity and insight developed in me?’ If, by reviewing, he knows thus: ‘Serenity and insight are developed in me,’ then he can abide happy and glad, training day and night in wholesome states.

20. “Again, Sāriputta, a bhikkhu should consider thus: ‘Are true knowledge and deliverance realized by me?’ If, by reviewing, he knows thus: ‘True knowledge and deliverance are not realized by me,’ then he should make an effort to realize true knowledge and deliverance. But if, by reviewing, he knows thus: ‘True knowledge and deliverance are realized by me,’ then he can abide happy and glad, training day and night in wholesome states.

21. “Sāriputta, whatever recluses and brahmins in the past have purified their almsfood have all done so by repeatedly reviewing thus. Whatever recluses and brahmins in the future will purify their almsfood will all do so by repeatedly reviewing thus. Whatever recluses and brahmins in the present are purifying their almsfood are all doing so by repeatedly reviewing thus. Therefore, Sāriputta, you should train thus: ‘We will purify our almsfood by repeatedly reviewing thus.’”

That is what the Blessed One said. The venerable Sāriputta was satisfied and delighted in the Blessed One’s words.

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Majjhima Nikāya 151

Part Three— The Final Fifty Discourses (Uparipavāsaṅgāyana)

The Division of Expositions (Vibhāṅgavagga)

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