

MAJJHIMA NIKĀYA

Sutta 152

Becoming Indra

Translated from the Pāli
by
Michael M. Olds



BuddhaDust Publications

Los Altos

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Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**



**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

**Majjhima Nikāya
3. Upari Paṇṇāsa
5. Saḷāyatana Vagga**

Sutta 152

Indriya-Bhāvanā Suttaṃ

Becoming Indra

Translated from the Pali by Michael M. Olds



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Los Altos
2021**

Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

I Hear Tell:

**Once upon a time Bhagava, Dark-Jungle Town, Mukhelu Grove residing.
There, Uttara, a brahman youth who was the student of Pārāsariya and
who (putting one and one together) was most likely the person who became
known later as Thera Parapara),
having approached the Lucky Man,
having greeted him respectfully and exchanged polite talk,
took a low seat to one side
and waited in eager anticipation of the afternoon's discourse.**

Then the Lucky man said this to Uttara the brahman youth:

"Tell me, Uttara, does Pārāsariya teach Becoming Indra?"

"Yes, Good Gotama, Pārāsariya does teach Becoming Indra."

"How, exactly, Uttara, does Pārāsariya teach Becoming Indra?"

**"Here, Good Gotama, Pārāsariya teaches
'See no material form with the eye,
hear no sound with the ear.'**

**"In this case, Uttara,
a blind man will have become Indra,
a deaf man will have become Indra,
for a blind man sees no material form with the eye,
a deaf man hears no sound with the ear."**

**At this Uttara fell silent,
shaken,
bowed over,
downcast,
overwhelmed,
at-a-loss,
speechless.**

**Bhagava, seeing the shaken,
bowed over,
downcast,
overwhelmed,
at-a-loss,
speechless state of Uttara,
addressed the Venerable Ānanda:**

**"The way Pārāsariya teaches Becoming Indra
is one thing, Ānanda,
the way Becoming Indra is taught in the Discipline of the Aristocrats
is something altogether unsurpassed."**

"Now is the Time, Bhagava!

Now is the Time, Well-gone!

**When the Becoming Indra
in the unsurpassed way it is taught
in the Discipline of the Aristocrats is presented
it will be remembered by the Bhikkhus!**

"Very well, Ānanda.

Pay attention!

Give ear!

I will speak!"

"So be it, Bhagava!"

**"What is The Unsurpassed Becoming Indra
in the Discipline of the Aristocrats?**

**Here, Ānanda, when a Beggar sees a material form with the eye,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

He understands the situation this way:

**'Present in me now
is that which is liked,
disliked,
liked-and-disliked.**

**This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'**

**That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.**

**In the same way, Ānanda,
as a man with eyes in his head that can see,
could open his eyes,
or having opened his eyes
could close them,**

such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.

This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to eye-consciousness and visible objects.



Again, Ānanda, when a Beggar hears a sound with the ear,
from this there arises the liked,
the disliked,
the liked-and-disliked.

He understands the situation this way:

'Present in me now
is that which is liked,
disliked,
liked-and-disliked.

This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'

That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.

In the same way, Ānanda, as a strong man
can easily [SNAP FINGERS] snap his fingers,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked

and standing fast in objective detachment.

**This is The Way, Ānanda, in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to ear-consciousness and sounds.**



**Again, Ānanda, when a Beggar smells a smell with the nose,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

He understands the situation this way:

**'Present in me now
is that which is liked,
disliked,
liked-and-disliked.**

**This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'**

**That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.**

**In the same way, Ānanda,
as drops of rain
roll-off a downturned lotus leaf without sticking,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.**

**This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to nose-consciousness and scents.**



Again, Ānanda, when a Beggar tastes a taste with the tongue,
from this there arises the liked,
the disliked,
the liked-and-disliked.

He understands the situation this way:

'Present in me now
is that which is liked,
disliked,
liked-and-disliked.

This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'

That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.

In the same way, Ānanda,
as a gob of spit
formed on the end of the tongue of a strong man
is easily expelled,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.

This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to tongue-consciousness and tastes.



Again, Ānanda, when a Beggar feels a touch with the body,
from this there arises the liked,
the disliked,
the liked-and-disliked.

He understands the situation this way:

**'Present in me now
is that which is liked,
disliked,
liked-and-disliked.**

**This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'**

**That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.**

**In the same way, Ānanda,
as a strong man can stretch out his arm,
if folded,
or, if stretched out
can bend it back,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.**

**This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to body-consciousness and touches.**



**Again, Ānanda, when a Beggar becomes conscious of a mental object with
the mind,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

He understands the situation this way:

'Present in me now

**is that which is liked,
disliked,
liked-and-disliked.**

**This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...**

**but *this*,
this is calm,
this is high,
that is, objective detachment.'**

**That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.**

**In the same way, Ānanda,
as if during the day
an iron cauldron had been heated red-hot
and into it
one or two drops of water were to fall ...
long is the time between drops;
and then [SNAP FINGERS]
they're gone like a shot,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.**

**This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to mind-consciousness and mental objects.**

**This is The Way, Ānanda, in the Discipline of the Aristocrats, The
Unsurpassed Becoming Indra is taught.**

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**But how, Ānanda, is a beginner to practice,
having come This Way?**

**Here, Ānanda, when a Beggar sees a material form with the eye,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

**So when the liked,
the disliked,
the liked-and-disliked has arisen
he becomes aware of the danger,
exercises humility
and avoidance.**

**When a Beggar hears a sound with the ear,
smells a scent with the nose,
tastes a taste with the tongue,
feels a touch with the body or
becomes conscious of a mental object with the mind,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

**So when the liked,
the disliked,
the liked-and-disliked has arisen
he becomes aware of the danger,
exercises humility
and avoidance.**

**This is The Way, Ānanda,
a beginner is taught to practice
The Unsurpassed Becoming Indra
in the Discipline of the Aristocrats.**

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**And how, Ānanda, is it with an Aristocrat
who has Become Indra?**

**Here, Ānanda, when a Beggar sees a material form with the eye,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

**Sucha one as suchas sucha
may wishum wishes suchas such:**

**'Let me live not perceiving
what goes against the grain
in what goes against the grain.'**

**And suchis such as suchas is
for such a such'n such as suchis such.**

Or he may wish:

**'Let me live perceiving
what goes against the grain
in what does not go against the grain.'**

Or he may wish:

**'Let me live not perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'**

Or he may wish:

**'Let me live perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'**

Or he may wish:

**'Let me live avoiding
both what goes against the grain
and what does not go against the grain,
satisfied,
clearly conscious,
detached.'**

**And suchis such as suchas is
for such a such'n such as such is such.**



**Here, Ānanda, when a Beggar hears a sound with the ear,
smells a scent with the nose,
tastes a taste with the tongue,
feels a touch with the body,
becomes conscious of a mental object with the mind,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

If he should wish:

**'Let me live not perceiving
what goes against the grain
in what goes against the grain.'**

**And suchis such as suchas is
for such a such'n such as suchis such.**

Or he may wish:

**'Let me live perceiving
what goes against the grain
in what does not go against the grain.'**

Or he may wish:

**'Let me live not perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'**

Or he may wish:

**'Let me live perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'**

Or he may wish:

**'Let me live avoiding
both what goes against the grain
and what does not go against the grain,
satisfied,
clearly conscious,
detached.'**

This is The Way it is, Ānanda, for an Aristocrat who has Become Indra.

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**Thus, Ānanda, is the Way
The Unsurpsed Becoming Indra
is taught in the Discipline of the Aristocrats.**

**This is the way
the beginner is taught to practice
the Unsurpassed Becoming Indra
in the Discipline of the Aristocrats.**

This is the way

**how it is for an Aristocrat
who has Become Indra
is described.**



**That, Ānanda, which ought to be done by a teacher for his students,
out of compassion for them,
has been done by me.**

Here are the roots of trees.

Here are places of solitude.

**Practice the Burnings, Ānanda,
do not be careless,
do not allow cause for later regret!"**

This is our instruction to you!

This is what Bhagava said.

**"Delightful!" said those beggars gathered round thrilled by what they
heard.**

Becoming Indra