

MAJJHIMA NIKĀYA

Sutta 111

Tracking Down

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
2. Anupada Vagga

Sutta 111

Anupada Suttaṃ

Tracking Down

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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

'ERE GOES ME 'EAR'N:

There come one time The Lucky Man's 'roun Sāvatti revisit'n, Jeta Woods, Anāthapiṇḍika's Pleasure Grove where to call the beggars, "Beggars!" sais The Lucky Man.

"Broke-tooth!" sais the beggars to The Potter in response.

The Fortunate One then said this to them: —

"Learned, beggars, is Sāriputta.

Of great wisdom, beggars, is Sāriputta.

Of broad wisdom, beggars, is Sāriputta.

Of brilliant wisdom, beggars, is Sāriputta.

Of swift wisdom, beggars, is Sāriputta.

Of sharp wisdom, beggars, is Sāriputta.

Of penetrating wisdom, beggars, is Sāriputta.

For a half-month, beggars, Sāriputta, tracking down things of insight, experienced insight.

This then beggars, was how Sāriputta's tracking down of things of insight was done:

**Here beggars, Sāriputta,
separating himself from pleasure,
separating himself from unskillful things,
with re-thinking,
with involvement,
alone,
pleasurably enthusiastic,
rose up into and revisited
the first brilliant knowing.**

**And whatever there be that's a thing of the first brilliant knowing
— re-thinking and involvement and enthusiasm
and pleasure
and concentration,
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,**

detachment,
study —
those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, smoothing out re-thinking and involvement,
inwardly tranquillized,
become one-pointed in mind,
without re-thinking, without involvement,
with the pleasurable enthusiasm born of focus
rose up into and revisited
the second brilliant knowing.

And whatever there be that's a thing of the second brilliant knowing
— inward tranquillity and enthusiasm
and pleasure
and concentration,
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —
those things were definitively tracked down,

those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, dispassionate and detached from enthusiasm,
living recollected and self-aware,
and experiencing bodily pleasure,
— which is what the Aristocrats describe as:
'Living pleasantly, recollected and detached.' —
rose up into and revisited
the third brilliant knowing.

And whatever there be that's a thing of the third brilliant knowing
— pleasure and recollection
and self-awareness
and concentration
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —
those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

**And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'**

**And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.**

**So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.**

**Again, beggars, deeper than that,
Sāriputta, letting go of pleasure letting go of pain,
with the preceding mental ease and mental pain subsided,
without pain, without pleasure
with detached purified recollection
rose up into and revisited
the fourth brilliant knowing.**

**And whatever there be that's a thing of the fourth brilliant knowing
— detachment,
not-painful-but-not-pleasant sensation,
clarity of sensation,
absence of thoughts in mind,
purified recollection,
concentration,
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —
those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.**

**And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'**

**And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.**

**So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.**

**Again, beggars, deeper than that,
Sāriputta, passing totally beyond perceptions of formed material,
subsidence of perceptions of reaction,
without studious examination of perceptions of diversity,
thinking 'Without end is space.'
rose up into and revisited
the region of endless space.**

**And whatever there be that's a thing of the region of endless space
— perception of the region of endless space
and concentration,
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —
those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.**

**And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'**

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond perceptions of the region of endless space,
thinking:

'Without end is consciousness,'
rose up into and revisited
the region of endless consciousness.

And whatever there be that's a thing of the region of endless consciousness
— perception of the region of endless consciousness
and concentration,

contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —

those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,

by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond perceptions of the region of endless
consciousness,

thinking:

'B'aint a what.'

rose up into and revisited
the region of nary a what'n.

And whatever there be that's a thing of the region of nary a what'n
— perception of the region of nary a what'n

and concentration

contact,

sensation,

perception,

intent,

emotion,

wanting,

undertaking,

energy,

memory,

detachment,

study —

those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:

'So now this is how me-things

not having been, become,

having become, disappear!'

And, such being neither accepted nor rejected,

neither wished for nor entangling,

he revisited release — disconnection,

with mind made boundless.

So, though a higher letting-go be known,

by making much of even such as that,

even such as this is to be had.

Again, beggars, deeper than that,

Sāriputta, passing totally beyond perceptions of the region of nary a

what'n,
rose up into and revisited
the region of neither-perception-nor-non-perception.

Then he emerged, recollecting his conquest.

Then having emerged,
recollecting his conquest
such things — past, eradicated, rearranged —
were things he considered thus:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond the region of neither-perception-nor-non-
perception
rose up into and revisited
the ending of perception and sense experience.

In such method-wise was had his burning out of corrupt influences

Then having emerged recollecting his conquest
such things — past, eradicated, rearranged —
were things he considered thus:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, b'aint higher letting-go beknown,
by making much of such as this,
such as that is to be had.

Who would of one speak highly, beggars, speaking thus:
'He has got mastery of,

has reached perfection in
the ethical culture of the Aristocrats,
he has got mastery of,
has reached perfection in
the focus of the Aristocrats,
he has got mastery of,
has reached perfection in
the wisdom of the Aristocrats,
he has got mastery of,
has reached perfection in
the freedom of the Aristocrats,'
of Sāriputta speaking highly,
would one speak thus:
'He has got mastery of,
has reached perfection in
the ethical culture of the Aristocrats,
he has got mastery of,
has reached perfection in
the focus of the Aristocrats,
he has got mastery of,
has reached perfection in
the wisdom of the Aristocrats,
he has got mastery of,
has reached perfection in
the freedom of the Aristocrats.'

Who would of one speak highly, beggars, speaking thus:

'He is the legitimate son of the Lucky Man,
born of his mouth,
born of Dhamma,
animated by Dhamma,
heir to the Dhamma,
no heir to carnal things,'
of Sāriputta speaking highly
would one speak thus:
'He is the legitimate son of the Lucky Man,
born of his mouth,
born of Dhamma,
animated by Dhamma,
heir to the Dhamma,
no heir to carnal things.'

Sāriputta, beggars, rolls on the unsurpassed high-roll'n Dhamma-wheel

set a roll'n by the That-that-got-that.

This is what Bhagava said.

"Delightful!" said those beggars, uplifted by what the Lucky Man said.