

**MAJJHIMA NIKĀYA**

Sutta 112

# **The Sixth Cleansing**

Translated from the Pāli

by

Michael M. Olds



**BuddhaDust Publications**

Los Altos

2021



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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 112**

**Chabbisodhana Suttam**

# **The Sixth Cleansing**

**Translated from the Pali by Michael M. Olds**



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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 'rounSāvatti 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: —**

**"Here, beggars, a beggar announces answer-knowledge:**

**'Birth: left behind,  
carrying on as Brahma: finished,  
duty's doing: done,  
no further it'n-n-at'n is to be known for me, say I.'**

**Neither approve of nor belittle such a beggar's declaration, beggars.**

**[1] Not approving or belittling, question, inquiring:**

**'Four, my friend, are the modes of testifying proclaimed highest by The  
Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.**

**What four?**

**Saying as seen, the seen,  
saying as heard, the heard,  
saying as sensed, the sensed,  
saying as known, the known.**

**These are, friend, the four modes of testifying proclaimed highest by The  
Lucky man,  
knower, seer, arahata, Highest-Own-Self-Awakened One.**

**So then, Ancient One,  
in consideration of these four modes of testifying,  
kowning what, seeing what,  
do you say your heart is released  
with no further rebound of the corruptions?'**

**A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest brought forth,  
the yokes to becoming thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things if he were to say:**

**'In the seen then, friend, I,**

**not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**In the heard then, friend, I,  
not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**In the sensed then, friend, I,  
not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**In the known then, friend, I,  
not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**Even so, my friends,  
thus knowing, seeing,  
in terms of these four modes of testifying,  
I say my heart is released  
with no further rebound of the corruptions.'**

**Such being so, beggars, express delight, speak out with a 'Well said', for  
this beggar's words.**

[2] Having expressed delight, having spoken out with a 'Well said', for this beggar's words, a deeper question should be put:

'Five then my friend,  
are the the piled up heaps  
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

What five?

They are:  
the piled up heap of shapes,  
the piled up heap of sense experiences  
the piled up heap of perceptions,  
the piled up heap of own-makings,  
the piled up heap of consciousness's.

These then, friend,  
are the the piled up heaps  
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

So then, Ancient One,  
in terms of these five piled up heaps,  
kowning what, seeing what,  
do you say your heart is released  
with no further rebound of the corruptions?'

A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest brought forth,  
the yokes to becoming thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things if he were to say:

'Now then, friend, of shapes  
piled up by means of  
intentions, resolves and predispositions of the heart,  
disabling,  
dissapating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,

the ending of,  
the abandoning of,  
the renouncing of  
such shapes,  
know, "free is my heart".

Now then, friend, of sense experiences  
piled up by means of  
intentions, resolves and predispositions of the heart,  
disabling,  
dissapating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of  
such sense experiences,  
know, "free is my heart".

Now then, friend, of perceptions  
piled up by means of  
intentions, resolves and predispositions of the heart,  
disabling,  
dissapating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of  
such perceptions,  
know, "free is my heart".

Now then, friend, of own-makings  
piled up by means of  
intentions, resolves and predispositions of the heart,  
disabling,  
dissapating,  
comfortless —  
I, having seen  
the withering away of,

dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of  
such own-makings,  
know, "free is my heart".

Now then, friend, of consciousnesses  
piled up by means of  
intentions, resolves and predispositions of the heart,  
disabling,  
dissapating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of  
such consciousnesses,  
know, "free is my heart".

Even so, my friends,  
thus knowing, seeing,  
in terms of these five piled up heaps,  
I say my heart is released  
with no further rebound of the corruptions.'

Such being so, beggars, express delight, speak out with a 'Well said', for  
this beggar's words.

§

[3] Having expressed delight, having spoken out with a 'Well said', for this  
beggar's words, a deeper question should be put:

'Six, friend, are the data  
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-  
Awakened One.

What six?

Earth-data,  
water-data,  
fire/light-data,  
wind-data,

space-data,  
consciousness-data.

These are the six data, friend,  
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-  
Awakened One.

So then, Ancient One,  
in terms of these six data,  
kowning what, seeing what,  
do you say your heart is released  
with no further rebound of the corruptions?'

A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest brought forth,  
the yokes to becoming thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things if he were to say:

'Earth data, friend,  
does not amount to self,  
and self does not depend on earth data.

Now then, friend,  
of that which depends on earth data,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

Water data, friend,  
does not amount to self,  
and self does not depend on water data.

Now then, friend,  
of that which depends on water data,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen

the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

Fire/light data, friend,  
does not amount to self,  
and self does not depend on fire/light data.

Now then, friend,  
of that which depends on fire/light data,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

Wind data, friend,  
does not amount to self,  
and self does not depend on wind data.

Now then, friend,  
of that which depends on wind data,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

Space data, friend,  
does not amount to self,  
and self does not depend on space data.

Now then, friend,  
of that which depends on space data,  
piled up by means of

**intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".**

**Consciousness data, friend,  
does not amount to self,  
and self does not depend on consciousness data.**

**Now then, friend,  
of that which depends on consciousness data,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".**

**Even so, my friends,  
thus knowing, seeing,  
in terms of these six data,  
I say my heart is released  
with no further rebound of the corruptions.'**

**Such being so, beggars, express delight, speak out with a 'Well said', for  
this beggar's words.**

## **§**

**[4] Having expressed delight, having spoken out with a 'Well said', for this  
beggar's words, a deeper question should be put:**

**'Six, friend, are the internal/external spheres  
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-  
Awakened One.**

**What six?**

**Eye and shapes**

ear and sounds,  
nose and scents,  
tongue and tastes,  
body and tangibles,  
mind and things.

These, friend are the six internal/external spheres proclaimed by The  
Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

So then, Ancient One,  
in terms of these six internal/external spheres,  
knowing what, seeing what,  
do you say your heart is released  
with no further rebound of the corruptions?'

A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest brought forth,  
the yokes to becoming thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things if he were to say:

'With regard the eye, friend —  
shapes and eye consciousness  
knowledge of things through eye-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the eye,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

With regard the ear, friend —  
sounds and ear consciousness  
knowledge of things through ear-consciousness —  
whatever wishing,

whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the ear,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

With regard the nose, friend —  
scents and nose consciousness  
knowledge of things through nose-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the nose,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

With regard the tongue, friend —  
tastes and tongue consciousness  
knowledge of things through tongue-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the tongue,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen

the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

With regard the body, friend —  
tangibles and body consciousness  
knowledge of things through body-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the body,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

With regard the mind, friend —  
things and mind consciousness  
knowledge of things through mind-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the mind,  
piled up by means of  
intentions, resolves and predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know, "free is my heart".

Even so, my friends,

thus knowing, seeing,  
in terms of these six internal/external spheres,  
I say my heart is released  
with no further rebound of the corruptions.'

Such being so, beggars, express delight, speak out with a 'Well said', for  
this beggar's words.

§

[5] Having expressed delight, having spoken out with a 'Well said', for this  
beggar's words, a deeper question should be put:

'But knowing what, Ancient One, seeing what,  
with regard to this body with consciousness  
and all external signs,  
say you that "Bias towards me- my-making is uprooted"?'

A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest brought forth,  
the yokes to becoming thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things if he were to say:

'Before, friend, as a householder, I say I was without wisdom.

Then the Tathāgata or the Tathāgata's disciple spoke to me of Dhamma.

As a result of having heard the Tathāgata's Dhamma I gained faith.

As a result of, possessed of the faith I had gained I reflected thus:

"Crowded, the household life,  
a place of dust  
of the open air is going forth  
it is not easy living in a house  
to reach fulfilment  
to reach a purity of polish  
like mother-of-pearl  
in the carrying on of Brahma's carrying on.

Howz about I cuts off me hair and beard,  
don ocher rags, and  
from home go forth  
to homelessness!?"

**(He then, friends,  
after a time  
having let go of his small pile of wealth, or  
having let go of his large pile of wealth;  
having let go of his small circle of relations, or  
having let go of his large circle of relations,  
cuts off his hair and beard,  
dons ocher rags, and  
from home goes forth  
to homelessness.)**

---

**'So thus being one gone forth,  
taking on the training of the beggar's life,  
having shame,  
I let go of the destruction of life,  
abstained from the destruction of life,  
put down the stick,  
put down the sword,  
and lived friendly and compassionate,  
intent on empathy with all breathing beings.**

---

**Having let go of taking the ungiven,  
I abstained from taking the ungiven.  
Taking the given, awaiting gifts, without theivery,  
I lived with self become pure.**

---

**Having let go of un-Brahma-like ways,  
I lived in ways far from sexuality and household things.**

---

**Having let go of untrue speech,  
truth-speaking,  
truth-bearing,  
steadfast,  
reliable,**

**no poisoner of the world,  
I abstained from untrue speech.**

**Having let go of hateful speech,  
I abstained from hateful speech;  
that which was a disturbing thing heard there,  
I told not here,  
a disturbing thing heard here,  
I told not there;  
having enjoyment of peace,  
loving peace,  
delighting in peace  
I spoke peace-making words,  
thus reconciling the disunited,  
and supporting unity.**

**Having let go of harsh speech,  
I abstained from harsh speech;  
whatever speech is gentle,  
sweet to the ear,  
affectionate,  
at home in the heart,  
urbane,  
popular with the people,  
pleasant to the people,  
I spoke such words as those.**

**Having let go of idle lip-flapping,  
I abstained from idle lip-flapping;  
having speech worth treasuring,  
spoken at the right time,  
well-reasoned,  
well-defined,  
on the goal,  
I was a timely-speaker,  
a speaker on reality,  
a speaker on the goal,  
a speaker on Dhamma,  
a speaker on the Discipline.**

---

**I abstained from destruction of seed-life and plant-life.  
I abstained from watching dancing, singing, music and shows.**

**I abstained from using garlands, perfumes, cosmetics, jewelry and accessories.**

**I abstained from using high and wide beds.**

**I abstained from accepting gold and silver.**

**I abstained from accepting raw grain or raw meat.**

**I abstained from accepting gifts of women and young girls,  
male or female slaves,  
sheep and goats,  
fowl and pigs,  
elephants,  
cattle,  
horses and donkeys,  
fields and plots.**

**I abstained from acting as a messenger.**

**I abstained from buying and selling.**

**I abstained from cheating with false weights and measures.**

**I abstained from bribery and corruption,  
deception and insincerity.**

**I abstained from wounding, killing, imprisoning, highway robbery, and taking food by force.**

---

**Having but one meal,  
abstaining at night,  
I abstained from eating at improper times.**

---

**I was content with enough clothing for the body to carry on,  
with enough food clumps doled in the bowl for the belly to carry on.**

**Whithersoever I went  
I went taking but such as this.**

**Just like a bird  
whithersoever it flies,  
takes with it only the weight of it's wings,  
even so, friend,**

**I was content with enough clothing for the body to carry on,  
with enough food clumps doled in the bowl for the belly to carry on,  
and whithersoever I went,**

**I went taking but such as this.**

---

**Possessed of this aristocratic body of ethical conduct,  
I personally experienced the happiness of blamelessness.**

---

**Having seen a shape with the eye,  
there was no seizing upon it's characteristics,  
no seizing upon it's implications.**

**Because living with the eye-faculty unguarded  
liking and disliking,  
bad, unskillful things, seep in,  
I therefore set up restraint,  
guarded the eye-faculty  
placed restraint over the eye-faculty.**

**Having heard a sound with the ear,  
there was no seizing upon it's characteristics,  
no seizing upon it's implications.**

**Because living with the ear-faculty unguarded  
liking and disliking,  
bad, unskillful things, seep in,  
I therefore set up restraint,  
guarded the ear-faculty  
placed restraint over the ear-faculty.**

**Having smelled a scent with the nose,  
there was no seizing upon it's characteristics,  
no seizing upon it's implications.**

**Because living with the nose-faculty unguarded  
liking and disliking,  
bad, unskillful things, seep in,  
I therefore set up restraint,  
guarded the nose-faculty  
placed restraint over the nose-faculty.**

**Having tasted a taste with the tongue,  
there was no seizing upon it's characteristics,  
no seizing upon it's implications.**

**Because living with the tongue-faculty unguarded**

liking and disliking,  
bad, unskillful things, seep in,  
I therefore set up restraint,  
guarded the tongue-faculty  
placed restraint over the tongue-faculty.

Having felt a touch with the body,  
there was no seizing upon it's characteristics,  
no seizing upon it's implications.

Because living with the body-faculty unguarded  
liking and disliking,  
bad, unskillful things, seep in,  
I therefore set up restraint,  
guarded the body-faculty  
placed restraint over the body-faculty.

Having become conscious of a thing with the mind,  
there was no seizing upon it's characteristics,  
no seizing upon it's implications.

Because living with the mind-faculty unguarded  
liking and disliking,  
bad, unskillful things, seep in,  
I therefore set up restraint,  
guarded the mind-faculty  
placed restraint over the mind-faculty.

---

Possessed of this aristocratic restraint of the faculties,  
I personally experienced the happiness of disassociation.

---

Whether departing or returning I did it with self-awareness.  
Whether looking at or looking the other way I did it with self-awareness.  
Whether stretching or flexing I did it with self-awareness.  
Wearing cloak, bowl and upper-robe I did it with self-awareness.  
Whether eating, drinking, biting, or tasting I did it with self-awareness.  
Whether passing matter or passing water I did it with self-awareness.  
On the go, standing, sitting, asleep or awake, speaking or becoming silent I  
did it with self-awareness.

**Having got this aristocratic body of ethical conduct,  
this aristocratic restraint of the faculties,  
this aristocratic self-awareness of mind,  
I resorted to a secluded forest sleep-and-sitting place  
at the root of a tree,  
in a cave in rugged mountains,  
in a cemetery,  
by a forest trail,  
in the open air,  
on a heap of straw.**

**Then, after having returned from my beggars rounds,  
I sat down,  
sitting up straight,  
legs bent across lapwise,  
and put the mind on the area around the mouth.**

**With desire for the world let go,  
I lived eliminating desire from my heart,  
cleansing my heart of desire.**

**With anger and hate let go,  
I lived with kindly feelings and affection for all living beings,  
cleansing my heart of anger and hate.**

**With lazy ways and stupidity let go,  
I lived eliminating lazy ways and stupidity,  
perceiving the light, recollected and self-aware,  
cleansing my heart of lazy ways and stupidity.**

**With haughty pride and fear let go,  
I lived with humility, inwardly calm at heart,  
cleansing my heart of boastful bragging and fear.**

**With doubt and backsliding let go,  
I lived overcoming doubt and backsliding,  
eliminating confusion as to skillful things  
cleansing my heart of doubt and backsliding.**

---

**Then, by letting go these five bindups,  
afflictions of the heart,  
crippling to wisdom,  
separating myself from sense pleasures,  
separating myself from unskillful things,**

with rethinking, with reminiscing,  
there came the pleasurable Enthusiasm born of solitude  
inhabiting the first burning.

Then, rethinking and reminiscing calmed,  
inwardly impassive,  
become whole-heartedly single-minded,  
without rethinking, without reminiscing,  
there came the pleasurable Enthusiasm born of serenity  
inhabiting the second burning.

Then, Enthusiasm fading,  
living detached,  
reclected and self-aware,  
there came the experiencing of the bodily pleasure  
inhabiting the third burning  
of which the Aristocrats declare:

'Detached, reclected, he lives happily.'

Then, letting go of pleasure,  
letting go of pain,  
their precursors in mental ease and discomfort  
having found their own way home,  
without pain or pleasure,  
there came the utter purity of the detached mind  
inhabiting the fourth burning.

---

Thus, then, with calm heart, pure, clean, debtless, without afflictions,  
become soft, capable, steadfast, unshakable,  
the heart bent down to knowledge of the eradication of the corruptions.

Then the knowledge: "This is pain" emerged as though a splendid light  
from a dark cloud,

the knowledge: "This is the source of pain" emerged as though a splendid  
light from a dark cloud,

the knowledge: "This is the end to pain" emerged as though a splendid  
light from a dark cloud,

the knowledge: "This is the way to walk to the end of pain" emerged as  
though a splended light from a dark cloud.

Then the knowledge: "This is corruption" emerged as though a splended  
light from a dark cloud,

the knowledge: "This is the source of corruption" emerged as though a

splended light from a dark cloud,  
the knowledge: "This is the end to corruption" emerged as though a  
splended light from a dark cloud,  
the knowledge: "This is the way to walk to the end of corruption" emerged  
as though a splended light from a dark cloud.

When I knew thus, saw thus, I was freed in heart from the corruption of  
sense pleasures,  
freed in heart from the corruption of living,  
freed in heart from the corruption of blindness.

In freedom I thought: "I am free" and had the knowledge:

"Birth: left behind,  
carrying on as Brahma: finished,  
duty's doing: done,  
no further it'n-n-at'n is to be known for me".

Even so, my friends,  
thus knowing, seeing,  
with regard to this body with consciousness  
and all external signs,  
I say that "Bias towards me- my-making is uprooted."

Such being so, beggars, express delight, speak out with a 'Well said', for  
this beggar's words.

Having expressed delight, having spoken out with a 'Well said', for this  
beggar's words, say:

'It is a gain for us, friend  
it is well-gained for us, friend,  
that we see such a one as the Ancient One in this Brahma life.'

This is what Bhagava said.

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