

0.0.1 Cook

1. Suppose, O bhikkhus, a foolish, incompetent, unskillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

2. O bhikkhus, that foolish, incompetent, unskillful cook does not grasp the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of this, or spoke in praise of this, or today my master found the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the distinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter, or spoke in praise of the distinctly bitter, or today my master found the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or

reached for the mild, or took much of the mild, or spoke in praise of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty, or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that foolish, incompetent, unskillful cook just becomes not a gainer of clothing, not a gainer of wages, not a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful cook, does not grasp the sign of his own master.

3. It is just so, O bhikkhus, here, a certain foolish, incompetent, unskillful bhikkhu dwells in the body not perceiving in accordance with the body as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as not one who perceives in accordance with the body, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in feelings not perceiving in accordance with feelings as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as not one who perceives in accordance with feelings, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in states of mind not perceiving in accordance with states of mind as an ardent,

clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in states of mind as not one who perceives in accordance with states of mind, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in dhammas not perceiving in accordance with dhammas as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in dhammas as not one who perceives in accordance with dhammas, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. Now, O bhikkhus, that foolish, incompetent, unskillful bhikkhu just becomes not a gainer of pleasant dwelling here and now, not a gainer of mindfulness and clear comprehension. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful bhikkhu, does not grasp the sign of his own mind.

4. Suppose, O bhikkhus, a wise, accomplished, skillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

5. O bhikkhus, that wise, competent, skillful cook grasps the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of

this, or spoke in praise of this, or today my master found the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the distinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter, or spoke in praise of the distinctly bitter, or today my master found the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or reached for the mild, or took much of the mild, or spoke in praise of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty, or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that wise, competent, skillful cook just becomes a gainer of clothing, a gainer of wages, a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful cook, grasps the sign of his own master.

6. It is just so, O bhikkhus, here, a certain wise, competent, skillful bhikkhu dwells in the body perceiving in accordance with the body as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as one who perceives in accordance with the body, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in feelings perceiving in accordance with feelings as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as one who perceives in accordance with feelings, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in states of mind perceiving in accordance with states of mind as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in states of mind as one who perceives in accordance with states of mind, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in dhammas perceiving in accordance with dhammas as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in dhammas as one who perceives in accordance with dhammas, the mind attains samadhi, the defilements are abandoned, he grasps that sign. Now, O bhikkhus, that wise, competent, skillful bhikkhu just becomes a gainer of pleasant dwelling here and now, a gainer of mindfulness and clear comprehension. What is the reason for that? Because, O bhikkhus, he being thus

wise, competent, skillful bhikkhu, grasps the sign of his own mind.