

## SN 47.8

Saṃyutta Nikāya → Mahāvagga Saṃyutta → Satipatthana Saṃyutta (connected discourses on the establishments of mindfulness) → Ambapāli Vagga →

Sutta 8: “The Cook”

<https://suttacentral.net/sn47.8/en/bodhi>

(i. The incompetent cook)

“Bhikkhus, suppose a foolish, incompetent, unskilful cook were to present a king or a royal minister with various kinds of curries: sour, bitter, pungent, sweet, sharp, mild, salty, bland.

“That foolish, incompetent, unskilful cook does not pick up the sign of his own master’s preference: ‘Today this curry pleased my master, or he reached for this one, or he took a lot of this one, or he spoke in praise of this one; or the sour curry pleased my master today, or he reached for the sour one, or he took a lot of the sour one, or he spoke in praise of the sour one; or the bitter curry ... or the pungent curry ... or the sweet curry ... or the sharp curry ... or the mild curry ... or the salty curry ... or the bland curry pleased my master ... or he spoke in praise of the bland one.’

“That foolish, incompetent, unskilful cook does not gain [gifts of] clothing, wages, and bonuses. For what reason? Because that foolish, incompetent, unskilful cook does not pick up the sign of his own master’s preference.

“So too, bhikkhus, here some foolish, incompetent, unskilful bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind does not become concentrated, his corruptions are not abandoned, he does not pick up that sign. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating phenomena in phenomena, his mind does not become concentrated, his corruptions are not abandoned, he does not pick up that sign.

“That foolish, incompetent, unskilful bhikkhu does not gain pleasant dwellings in this very life, nor does he gain mindfulness and clear comprehension. For what reason? Because, bhikkhus, that foolish, incompetent, unskilful bhikkhu does not pick up the sign of his own mind.

(ii. The competent cook)

“Suppose, bhikkhus, a wise, competent, skilful cook were to present a king or a royal minister with various kinds of curries: sour, bitter, pungent, sweet, sharp, mild, salty, bland.

“That wise, competent, skilful cook picks up the sign of his own master’s preference: ‘Today this curry pleased my master ... or he spoke in praise of the bland one.’

“That wise, competent, skilful cook gains [gifts of] clothing, wages, and bonuses. For what reason? Because that wise, competent, skilful cook picks up the sign of his own master’s preference.

“So too, bhikkhus, here some wise, competent, skilful bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind becomes concentrated, his corruptions are abandoned, he picks up that sign. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating phenomena in phenomena, his mind becomes concentrated, his corruptions are abandoned, he picks up that sign.

“That wise, competent, skilful bhikkhu gains pleasant dwellings in this very life, and he gains mindfulness and clear comprehension. For what reason? Because, bhikkhus, that wise, competent, skilful bhikkhu picks up the sign of his own mind.”