

Majjhima Nikāya - The Middle Length Discourses

To Inherit the Teaching (Dhammadaayaadasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. " Bhikkhus, be the inheriters of my Teaching and not the inheriters of my material. There's my compassion towards you. Whatever it is, be the inheriters of my Teaching not the inheriters of my material. Bhikkhus, should you become the inheriters of my material not the inheriters of my Teaching by that you become the examples: The disciples of a Teacher abiding as inheriters of material and not as inheriters of the Teaching. By that I too become the Teacher who has inherited the disciples with my material and not my Teaching. Bhikkhus, be the inheriters of my Teaching and not the inheriters of my material, by that you become the example; The disciples of the Teacher abiding as inheriters of the Teaching not as inheriters of material, by that I too become an example As the Teacher abiding inheriting the disciples with the Teaching and not inheriting material. Therefore bhikkhus abide as inheriters of the Teaching and not as inheriters of material. There is my compassion towards you. Whatever it is be the inheriters of my Teaching and not the inheriters of my material.

Here, bhikkhus, I have partaken of my meal, satiated not desiring any more, and there is some morsel food left over to be thrown away. Then two bhikkhus overcome by hunger and weakness come along and I tell them: Bhikkhus, I have partaken of my meal, is satiated and do not desire any more, there is some morsel food left over to be thrown away, If you desire, partake of it, if you do not partake it I will throw it to some place where there is no green, or I will put it in some water where there are no living things. To one of those bhikkhus, it occurs thus; The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it, he will throw it to some place where there is no green, or will put it in some water where there is no life. Yet it is told by the Blessed One this: Bhikkhus, be the heirs of

my Teaching and not the heirs of my material. Morsel food is one of the material, What if I spend this day and night bearing up this hunger and discomfort. He not partaking that food spends that night and day bearing up that hunger and discomfort. To the other bhikkhu it occurs thus: The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it the Blessed One will throw it to a place where there is no green or will put it in some water where there are no living things- What if I partake of that morsel food and put an end to my hunger and discomfort and spend the night and day. So he partakes of that morsel food puts an end to his hunger and discomfort and spends the night and day. Bhikkhus, whoever the bhikkhu who partook of the morsel food, overcame the hunger and discomfort and spent the night and day, yet the earlier bhikkhu is more reverential and praiseworthy. What is the reason. Because it conduces to that bhikkhu's few desires, satisfaction, purity, the nature of being supported easily, and for arousing of effort. Therefore, be the heirs of my Teaching and not the heirs of my material.: Bhikkhus, there is my compassion to you. Any way my disciples should be heirs of the Teaching and not the heirs of my material. The Blessed One said that and went into the monastery.

Soon after the Blessed One left, venerable Saariputta addressed the bhikkhus: Friends, of a Teacher abiding in seclusion, how do the disciples not train in that seclusion. And of a Teacher abiding in seclusion how do the disciples train in that same seclusion. Friend, Saariputta, we came from afar to learn the meaning of these words from venerable Saariputta, good that it occurs to venerable Saariputta, and hearing it from you, the bhikkhus will bear it in mind. Then listen friends, bhikkhus: attend carefully. And venerable Saariputta said:

Here, friends, of a Teacher abiding in seclusion, the disciples do not train in that seclusion. The things the Teacher said dispel, they would not dispel, live in abundance and lethargy, missing the main aim, do not yoke themselves to seclusion. For this the elders have to be blamed for three things. Of a Teacher abiding in seclusion, the disciples do not train in that seclusion. This is the first blame that comes on the elders.

The things that the Teacher said dispel, they would not dispel. This is the second blame that comes on the elders. Living in abundance and lethargy, they miss the main aim and do not yoke themselves to seclusion. This is the third blame that comes on the elders. The elders have to be blamed for these three things.

The middling bhikkhus, too have to be blamed for these three things. The novice bhikkhus too have to be blamed for these three things. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples do not train in that seclusion.

Friends, of a Teacher abiding in seclusion how do the disciples train in that seclusion. Of a Teacher abiding in seclusion, the disciples train in that seclusion. The things the Teacher says dispel, they dispel. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. For this the elders are to be praised for three things. Of a Teacher abiding in seclusion the disciples train in that seclusion This is the first praise that come to the elders. The things the Teacher said dispel, that they dispel. This is the second praise that come to the elders. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. This is the third praise that come to the elders. The elders are praised for these three things. The middling bhikkhus too have to be praised for these three. The novice bhikkhus too have to be praised for these three. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples train in that seclusion. . .

There friends, greed is an evil, anger is an evil. To dispel greed and anger, there is the middle path which conduces to wisdom, knowledge enlightenment and extinction. It is this same noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration. Friends, this is the middle path which conduces to wisdom, knowledge, enlightenment and extinction. There friends, anger is an evil, ill will is an evil, hypocrisy is an evil, mercilessness is an evil, envy is an evil, selfishness is an evil, deceit is an evil, craftiness is an evil, obstinacy is an evil, haughty talk is an evil, measuring is an evil, conceit is an evil, intoxication is an evil, negligence is an evil, To dispel intoxication and negligence, there is the middle path which conduces to wisdom, knowledge, enlightenment and extinction. It is this same

noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration.. Venerable Saariputta said those words and the bhikkhus delighted in his words.

Source: BudSas.org | PDF by Doan, Thoai MD ([BudSas.top](#))