

## Majjhima Nikāya - The Middle Length Discourses

### The Ways of the Forest (Vanapatthasutta)

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

From there the Blessed One addressed the bhikkhus, "Bhikkhus, I will teach the method of the forest, listen, and attend carefully, I will teach.

Here, bhikkhus, the bhikkhu abides in a certain forest stretch . When abiding there, unestablished mindfulness does not get established, unconcentrated mind does not concentrate, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisities when ill are collected with difficulty. That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest, unestablished mindfulness does not get established, unconcentrated mind does not get concentrated, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained , as for the four requisites of life for the gone forth, robes, morsel food dwellings and requisites when ill are collected with difficulty Bhikkhus, he should not abide in that stretch of forest, he should leave it by night or by day.

Here, bhikkhus, the bhikkhu abides in a certain forest stretch. When abiding there, unestablished mindfulness does not get established, unconcentrated mind does not concentrate, not destroyed desires, do not get destroyed, and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisities when ill are collected without difficulty. That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest, unestablished mindfulness does not get established, unconcentrated mind does not get concentrated the not destroyed desires do not get destroyed, the not attained noble end of the yoke

is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That bhikkhu should reflect, I abide in this stretch of forest, to me abiding in this forest unestablished mindfulness does not get established unconcentrated mind does not concentrate, the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me living in this stretch of forest not established mindfulness does not get established, not concentrated mind does not concentrate, the not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained. Bhikkhus, that bhikkhu considering should leave that stretch of forest, should not abide there.

Here, bhikkhus, the bhikkhu abides in a certain forest stretch, when abiding there, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest stretch unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me abiding in this stretch of forest unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. That bhikkhu considering should not leave that stretch of forest, should abide there. .

Here, bhikkhus, the bhikkhu abides in a certain forest stretch, when abiding there, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty.

That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest stretch unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained..That bhikkhu considering should not leave that stretch of forest, should abide there, as long as life lasts. .

Here bhikkhus, the bhikkhu abides supported on a certain village-abides supported on a certain hamlet.-abides supported on a certain town,-abides supported on a certain state- abides supported on a certain person, Bhikkhus, when abiding supported on a certain person unestablished mindfulness does not get established, unconcentrated mind does not concentrate, non-destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisities when ill are collected with difficulty. That bhikkhu should reflect, I abide supported on this person, to me abiding supported on this person unestablished mindfulness does not get established, unconcentrated mind does not get concentrated, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained , as for the four requisites of life for the gone forth, robes, morsel food dwellings and requisities when ill are collected with difficulty Bhikkhus, he should not abide supported on that person he should leave that person by night or by day without informing, so that he may not follow. .

Here, bhikkhus, the bhikkhu abides supported by a person When abiding supported by a person unestablished mindfulness does not get established, unconcentrated mind does not concentrate, not destroyed desires, do not get destroyed, and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisities when ill are collected without difficulty. That bhikkhu should reflect, I abide supported by this person, to me abiding thus unestablished mindfulness does not get established, unconcentrated mind does not get concentrated the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisities when ill are collected without difficulty. That bhikkhu should reflect, I abide supported by this person to me abiding thus unestablished mindfulness does not get established

unconcentrated mind does not concentrate, the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me living supported by this person, not established mindfulness does not get established, not concentrated mind does not concentrate, the not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained. Bhikkhus, that bhikkhu should leave that person without informing , so that he may not follow. . .

Here, bhikkhus, the bhikkhu abides supported by a person when abiding thus, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. That bhikkhu should reflect, I abide supported by this person, to me abiding thus unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. I did not go forth as a homeless for the sake of robes, for the sake of morsel food, for the sake of dwellings and for the sake of requisites when ill, yet to me abiding supported by this person, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed , and the not attained noble end of the yoke is attained. That bhikkhu considering should follow that person, should not leave him.

Here, bhikkhus, the bhikkhu abides supported on a certain person, to him supported by that person, unestablished mindfulness gets established , the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with ease. That bhikkhu should reflect, I abide supported by this person, to me abiding thus, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get

destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, as a homeless robes, morsel food, dwellings and requisites when ill are collected without difficulty. That bhikkhu should follow that person as long as he lives, even if chased should follow.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

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