

Majjhima Nikāya - The Middle Length Discourses

The Shorter Discourse in Assapura (Cuulassapursutta)

I heard thus.

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura. The Blessed One addressed the bhikkhus from there. Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Bhikkhus, you, recluses, have a promise to keep. Should take upon yourself to follow that method of recluse-ship. So that our recluse-ship becomes true, and our promise carried out. May it be of much fruit to those who offer us of robes, morsel food, dwellings and requisites when ill. By that our going forth will be fruitful and full of results. (*1) Bhikkhus, you should train thus.

Bhikkhus, how doesn't the bhikkhu follow the method of recluse-ship. The bhikkhu whose covetousness is not dispelled, the corrupt heart isn't dispelled, anger is not dispelled, ill will is not dispelled, hypocrisy is not dispelled, malice is not dispelled, jealousy is not dispelled, selfishness is not dispelled, craftiness is not dispelled, deceit is not dispelled, evil desires are not dispelled, wrong view is not dispelled, has not fallen to the method of recluse-ship. Without dispelling these impurities, defects and blemishes, which bring hellish feelings to a recluse, I say, you have not fallen to the method of recluse-ship. To the edges of the yellow robe is fixed a weapon named Matajaa, sharp on both edges, and with it the bhikkhu is wrapped. I compare the going forth of the bhikkhu with these impurities, to that.

Bhikkhus; for the matter of wearing the three robes, I do not call him a recluse, for the matter of going naked I do not call him a recluse, for living with dust and dirt, I do not call him a recluse, for that matter of descending to water I do not call him a recluse. For sitting at the root of a tree, for living in open space, for maintaining the standing posture, I do not call him a recluse. For taking

food at regular intervals, for reciting the Teaching, for wearing a headdress one does not become a recluse.

Bhikkhus, when wearing the three robes, if the coveting mind fades, the corrupt heart fades, anger fades, ill will fades, hypocrisy fades; the malice fades, the jealousy fades, the selfishness fades, the craftiness fades, the deceit fades, evil desires fade, and the wrong view gets dispelled. His friends and blood relations should make him wear the three robes and maintain it, from his birth. Come! You lucky one when you wear the three robes, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness, craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one wearing the three robes with covetousness, I say that, for the matter of wearing the three robes one is not a recluse.

Bhikkhus, if for the matter of going naked,-- living in dust and dirt,-- ascending the water,--sitting at the root of a tree,-- living in open space,--maintaining the standing posture, --being fed at regular intervals, --reciting the Teaching,--when wearing a headdress, if covetousness fades, corruptions in the heart fades, anger fades, ill will fades, hypocrisy fades; malice fades, jealousy fades, selfishness fades, craftiness fades, deceit fades, evil desires fade, and if wrong view gets dispelled. His friends and blood relations should make him wear the headdress and maintain it, when he is born Come! You lucky one when you wear the headdress, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness, craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one, wearing the headdress with covetousness, I say that, for the matter of wearing the headdress one is not a recluse.

Bhikkhus, how does the bhikkhu follow the method of recluse-ship. When covetousness is dispelled, the corrupt heart is dispelled, anger is dispelled, ill will is dispelled, hypocrisy is dispelled, malice is dispelled, jealousy is dispelled, selfishness is dispelled, craftiness is dispelled, deceit is dispelled, evil desires are dispelled, wrong view is dispelled, I say you have fallen to the method of recluse-ship. When these impurities, defects and blemishes of a recluse, which bring hellish feelings are dispelled, I say, you have fallen to the method of recluse-ship. Seeing himself pure when all these

evil things of demerit are dispelled, he finds himself relieved. When released he is delighted. To the delighted arises joy. The body of one with joyful mind is appeased. An appeased body feels pleasant. The pleasant mind concentrates. He abides pervading one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, entirely, the thought of loving kindness grown great limitless, free of ill will and anger. He abides pervading one direction with thoughts of compassion, ---- He abides pervading one direction with thoughts of intrinsic joy,---He abides pervading one direction with thoughts of equanimity, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, entirely, with the thought of equanimity grown great limitless, free of ill will and anger, he abides.

Bhikkhus, there is a pond with clear, transparent, pure, cool, water with well formed banks in a pleasant setting. A man from the east would come to it thirsty, tired and overcome with the heat and the burning. Coming there he would dispel his thirst, and burning. A man from the west would come,--from the north would come,---from the south would come. In whatever direction they come; coming to that pond they would quench their thirst and dispel the burning. In the same manner, even from the warrior clan a certain one would go forth as a homeless to the discipline declared by the Thus Gone One and developing thoughts of loving kindness, compassion, intrinsic joy and equanimity will gain internal appeasement. When internally appeased, I say he has followed the method of recluse-ship. One gone forth as a homeless even from the warrior clan, would destroy desires, his mind released and released through wisdom here and now, knowing realising would abide. With the destruction of desires he is a recluse. One gone forth as a homeless even from the brahmin clan—even from the householder clan,-- even from the clan of out castes, would also destroy desires, his mind released and released through wisdom here and now, knowing and realising would abide. He with the destruction of desires is a recluse.

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

Notes.

1. By that our going forth will be fruitful and full of results.'amhaakancaaya.m pabbajjaa avanjhaa bhavissati saphalaa saudraa' To those who offer the four requisites, to the bhikkhu, much merit will accumulate, and it will be fruitful to the bhikkhu, when he attains some distinction above human.

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