

Majjhima Nikāya - The Middle Length Discourses

The Discourse at Nalakapana (Nalakapaanasutta)

I heard thus.

At one time the Blessed One was living in a forest in Nalakapaana in the kingdom of Kosala. At that time many, well known sons of clansmen had gone forth as homeless ones, through faith for the Blessed One. Well known ones such venerables Anuruddha, Nandiya, Kimbila, Bhagu, Kundadaana, Revata, Aananda, and other sons of clansmen. At that time the Blessed One was seated in the open attended by the Community of bhikkhus. The Blessed One addressed the bhikkhus on account of those sons of clansmen. The bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with attachment? When this was said the bhikkhus, were silent. For the second time, and up to the third time the Blessed One said, The bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with an attachment? Even for the third time the bhikkhus were silent.

Then it occurred to the Blessed One, what if I question one of the sons of those clansmen, then the Blessed One addressed venerable Anuruddha: Anuruddha, are you attached to the holy life? Venerable sir, I'm attached to the holy life. Good! Anuruddha, lead the holy life with attachment! Sons of clansmen, gone forth out of faith in me, should do so. Anuruddha, you are in the prime of youth, in the first stage of life, even with black hair. When you should enjoy the five strands of sense pleasure, you have gone forth and become homeless. Anuruddha, you were not thrown to recluship out of fear for the king or robbers. Nor out of fear of a debt, not because you have no means to live. It is because you thought, I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress, and that few could declare the complete ending of unpleasantness. Anuruddha, didn't you go forth with that faith? Yes, venerable sir I did. Anuruddha, to the son of a clansman who has gone forth thus, what's there to be done in this dispensation? Anuruddha, if you do not seclude the mind from sensual desires and things of demerit, or attain something more exalted

than that, covetousness takes hold of your mind and stays (* 1). Anger takes hold of your mind and stays. Sloth and torpor takes hold of your mind and stays. Restlessness and worry takes hold of your mind and stays and doubts take hold of your mind and stay. Therefore, Anuruddha, seclude the mind from sensual desires and things of demerit, or attain something more exalted than that. So that covetousness may not take hold of your mind and stay. Anger may not take hold of your mind and stay, sloth and torpor may not take hold of your mind and stay, restlessness and worry may not take hold of your mind and stay and doubts may not take hold of your mind stay.

Anuruddha, do you think that these defiling desires, full of unpleasant results of a future birth, decay and death, are not dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Venerable sir, we do not think in that manner. We think it should be like this. Defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Good, Anuruddha, you have understood it. To the Thus Gone One these defiling desires, full of unpleasant results of a future birth, decay and death, are dispelled. They are pulled out from the roots, made palm stumps, made things that would not grow again. Anuruddha, it is like a palm of which the top is cut and is not able to grow again. In the same manner, these defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One, carefully pursues one, endures one, dispels one and destroys another.

Anuruddha, for what purpose does the Thus Gone One tell the disciples, without wasting time, before you die, be born in something higher. Stating one is born there, another there. (* 2) The Teaching's origin is the Blessed One, its lead is from the Blessed One, and its refuge is the Blessed One. Good that the meaning occurs to the Blessed One. We, bhikkhus, hearing it from the Blessed One, will bear it in mind. Anuruddha, the Thus Gone One tells the disciples, without wasting time before you die, be born in something higher. Telling them one is born there, another there. Not to deceive people, not for prattling, and not for gain honour or fame and not thinking may the people know me thus. Yet, Anuruddha, there are sons of clansmen who are born in faith and are pleased, to

hear it. Hearing it they would arouse interest and direct their minds to that and it would be for their good for a long time.

Here, Anuruddha, a bhikkhu hears, the venerable bhikkhu of this name has passed away, and the Blessed One has declared that he is enlightened. Now this venerable bhikkhu happens to be a person seen by that bhikkhu, or not seen by him. He hears, these were the virtues of the venerable bhikkhu, these, his thoughts, such his wisdom, he developed these abidings and was released. So this bhikkhu recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu (* 3).

Here, Anuruddha, a bhikkhu hears, the venerable bhikkhu of this name has passed away, and the Blessed One has declared that he with the destruction of the five lower bonds has arisen spontaneously, and would not proceed. Now this venerable bhikkhu happens to be a person seen by that bhikkhu or not seen. He hears, these were the virtues of the venerable bhikkhu, these were his thoughts, such was his wisdom, he developed these abidings, and was released. So this bhikkhu recollects, that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu. Anuruddha, a bhikkhu hears, the venerable bhikkhu of this name has passed away, and the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion, has become a once returner. Coming here once more will make an end of unpleasantness. Now this venerable one happens to be a person seen by that bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable bhikkhu, such was his wisdom, he developed these abidings, and was released. So he recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu. Anuruddha, a bhikkhu hears, the venerable one of this name, has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds he is an enterer into the stream of the Teaching. That he would not fall, intent on extinction. Now this venerable bhikkhu happens to be a person seen by that bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable bhikkhu, such was his wisdom, he developed these abidings, and was released. So this

bhikkhu recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu

Here, Anuruddha, a bhikkhuni hears, the venerable bhikkhuni of this name has passed away, and the Blessed One has declared that she is enlightened. Now this venerable bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such was her wisdom, she developed these abidings, and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni. Anuruddha, a bhikkhuni hears, a bhikkhuni of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds has arisen spontaneously and would not proceed. Now this bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such was her wisdom, she developed these abidings, and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni. Anuruddha, a bhikkhuni hears, the venerable bhikkhuni of this name has passed away, and the Blessed One has declared that with the destruction of the three lower bonds and lessening greed, hate and delusion, she has become a once returner. Coming here once more will make an end of unpleasantness. Now, this venerable bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such her wisdom, she developed these abidings, and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni. Here, Anuruddha, a bhikkhuni hears, the venerable bhikkhuni of this name has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds, she is an enterer into the stream of the Teaching. That she intent, on extinction, would not fall from it. Now this venerable bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such was her wisdom, she developed these abidings and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, the Blessed One had declared that he with the destruction of the five lower bonds has arisen spontaneously, not to proceed. Now this lay disciple happens to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple, such was his wisdom, developing these abidings he was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a lay disciple. Anuruddha, a lay disciple hears, the lay disciple of such name has passed away, the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion would come once more to this world, to end unpleasantness. Now this lay disciple happens to be a person seen by that lay disciple, or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, and the Blessed One has declared that with the destruction of the three lower bonds is a stream enterer of the Teaching, intent on extinction, he would not fall. This lay disciple happened to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Here, Anuruddha, a lay disciple female hears, the female lay disciple of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds she has arisen spontaneously not to proceed. Now this female lay disciple happens to be a person seen by that female lay disciple or not seen. She hears, these were the virtues and thoughts of the female lay disciple. Such was her wisdom, she developed these abidings, and was released. So this female recollects that faith, virtues, her learnedness, benevolence and wisdom and directs her mind to it.

Anuruddha, in this manner too, there is a pleasant abiding, to a female lay disciple. Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away, and the Blessed One has declared, with the destruction of the three lower bonds and lessening greed, hate and delusion she would come once more to this world to end unpleasantness. Now this female disciple happens to be a person seen by that female lay disciple or not seen. She hears, these were her virtues and thoughts, such her wisdom, she developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple. Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away. The Blessed One has declared that with the destruction of the three lower bonds she is a stream enterer of the Teaching, and intent on extinction, she would not fall from it. Now this female lay disciple, happens to be a person seen by that female lay disciple or even not seen she hears, these were her virtues and thoughts, such her wisdom, she developed these abidings and was released. So this female lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple.

Anuruddha, the Thus Gone One advises the disciples, do not waste time, before you die be born, in something higher. Telling them one is born there, another there, not to deceive people, not for prattling, not for gain honour or fame and not thinking may the people know me thus. Yet, there are Anuruddha, sons of clansmen who are born in faith and are pleased hearing it they would arouse interest and direct their minds to that effect. It would be for their good for a long time.

The Blessed One said thus and venerable Anuruddha delighted in the words of the Blessed One.