

## Majjhima Nikāya - The Middle Length Discourses

Advice given at Kitagiri (Kitagiri Sutta)

I heard thus.

At one time, the Blessed One was touring Kashmire with a large community of bhikkhus. Then the Blessed One addressed, those bhikkhus: Bhikkhus, I refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhus, you too refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Those bhikkhus agreed. Then the Blessed One touring in stages arrived in a hamlet named Kitagiri in Kashmire. At that time a bhikkhu named Assaji-Punabbasuka was a resident of Kitagiri. Then many bhikkhus approached the bhikkhu Assaji-Punabbasuka and said thus: Friend, the Blessed One and the Community of bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding. When this was said, the bhikkhu Assaji-punabbasuka said thus to those bhikkhus. Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we, give up, what we, experience here and now, and go after, new experiences.

Those bhikkhus, not able to convince the bhikkhu Assaji-Punabbasuka, approached the Blessed One, worshipped, sat on a side and said to the Blessed One. Venerable sir, we approached the bhikkhu Assaji-Punabbasuka and said to him. Friend, the Blessed One and the Community of bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding. When this was said, the bhikkhu Assaji-punabbasuka said thus to us. Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we, give up, what we know here and now, and go for new experiences? Venerable sir, as we could not convince the bhikkhu Assaji-Punabbasukha,

we came to inform this to the Blessed One. Then the Blessed One addressed a certain bhikkhu. Come bhikkhu! tell the bhikkhu Assaji-Punabbasuka in my words, the Teacher wants you. That bhikkhu agreed, approached the bhikkhu Assaji-Punabbasuka and said to him: The Teacher wants you. The bhikkhu Assaji-Punabbasuka agreeing approached the Blessed One, worshipped and sat on a side. Then the Blessed One addressed the bhikkhu Assaji-punabbasuka: Bhikkhu, is it true that, many bhikkhus approached you and said to you, friend, the Blessed One and the Community of bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living? . Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Did you say this to them. Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we know of few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should I, give up, what I know, here and now, to seek new experiences?. I said, Venerable sir.

Bhikkhus, do you know this Teaching preached by me: Whatever this person feels, pleasant, unpleasant, or neither unpleasant-nor pleasant feelings, to him, there is decrease and increase of merit and demerit. No, venerable sir, we do not know this. Bhikkhus, do you not know this Teaching preached by me: When a person experiences a certain kind of pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of pleasant feeling, demerit decreases, merit increases. When a person experiences a certain kind of unpleasant feeling, demerit increases, merit decreases.. When a person experiences a certain kind of unpleasant feeling, demerit decreases, merit increases.. When a person experiences a certain kind of neither unpleasant-nor-pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of neither-unpleasant-nor-pleasant feeling, demerit decreases, merit increases? Yes, we know it, venerable sir.

Bhikkhus, good, that you have understood it. If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing, such a kind of pleasant feeling increase demerit and decrease merit. Not knowing it, I would have said, give up that kind of pleasant feeling. Yet to a person like me, is it suitable to do.so? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of pleasant

feeling, increase demerit and decrease merit I say dispel such a kind of pleasant feeling. If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit. Not knowing I would have said, pursue that kind of pleasant feeling. Yet to a person like me, is it suitable? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit, I say pursue such a kind of pleasant feeling.

If I had not known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of unpleasant feeling increase demerit and decrease merit...re...a certain person experiencing such a kind of unpleasant feeling decrease demerit and increases merit...re...a certain person experiencing such a kind of neither unpleasant-nor-pleasant-feeling, increase demerit and decrease merit. Not knowing it, I would have said, give up that kind of neither-unpleasant-nor-pleasant feeling. Yet to a person like me, is it suitable? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of neither unpleasant nor-pleasant feeling increase demerit and decrease merit, I say dispel such a kind of neither unpleasant nor pleasant feeling. If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing such a kind of neither unpleasant nor pleasant feeling, decrease demerit and increase merit, I would have said, pursue that kind of neither unpleasant nor pleasant feeling. Yet to a person like me is it suitable to do? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of neither unpleasant nor pleasant feeling decrease demerit and increase merit, I say pursue such a kind of pleasant feeling.

Bhikkhus, I do not ask all bhikkhus to abide diligently, neither do I ask all bhikkhus not to abide diligently. To those bhikkhus, who are perfect, have destroyed desires, lived the holy life, done what should be done, have put down the weight, have come to the highest good, have destroyed the bonds 'to be' and released rightfully knowing, to such bhikkhus, I do not say abide diligently. What is the reason: They have done what should be done diligently, and it is impossible that they should be

negligent. Bhikkhus, as for those trainers, not yet attained to the highest end of the yoke, and abiding aiming it, to such bhikkhus, I say, abide diligently. What is the reason? These venerable ones partaking of suitable dwellings, associating good friends, and with the development of their faculties, for whatever reason these sons of clansmen left the household and became homeless, that highest end of the holy life, they here and now realize and abide. Bhikkhus, seeing these results of diligence I tell these bhikkhus to be diligent.

Bhikkhus, there are seven persons evident in the world: What seven: those released both ways, released through wisdom, those with body witness, those come to righteousness of view, those released in faith, those living according to the Teaching, and those living according to faith.

Bhikkhus, who is released both ways: Here bhikkhus, a certain person experiences with the body those immaterial attainments and also with wisdom sees the destruction of desires.

To such a one is said released both ways. Bhikkhus, to such ones, I do not say abide diligently. What is the reason: They have done it diligently and it is impossible that they be negligent.

Bhikkhus, who is released through wisdom? Bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom his desires are destroyed. To this one is said, released through wisdom. Bhikkhus, to such a one too I do not say, abide diligently. What is the reason: They have done it diligently and it is impossible that they be negligent.

Bhikkhus, who witnesses with the body? Bhikkhus, a certain person experiences those immaterial attainments with the body. Some of his desires are destroyed seeing with wisdom Bhikkhus, this one is a body witness. To this bhikkhu I say, there is something to be done diligently. What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and

became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these results of diligence I tell this bhikkhu, to be diligent.

Bhikkhus, who is the person come to righteousness of view. Here, bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom some of his desires are destroyed. Through wisdom he sees the Teaching of the Thus Gone One, and behaves accordingly. Bhikkhus, to this one is said, come to righteousness of view To this bhikkhu I say, there is something to be done diligently. What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results of diligence I tell this bhikkhu to be diligent.

Bhikkhus, who is the person released in faith? : Here, bhikkhus, a certain person does not experience those immaterial attainments with the body, and seeing with wisdom some of his desires are destroyed. His faith in the Thus Gone One is thoroughly established, well rooted. To this one is said, released in faith. To this bhikkhu too I say, there is something to be done diligently. What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize and abide. Seeing these good results of diligence I tell this bhikkhu to be diligent.

Bhikkhus, who is the person living according to the Teaching. : Here, bhikkhus, a certain person does not experience those immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He is convinced in the Teaching of the Thus Gone One to a certain extent, by wisely thinking about it. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to the Teaching. To this bhikkhu too I say, there is something to be done diligently. What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason

this clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results for diligence I tell this bhikkhu to be diligent.

Bhikkhus, who is the person living according to faith? Bhikkhus, a certain person does not experience the immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He has some faith and love for the Thus Gone One. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to faith. To this bhikkhu too I say, there is something to be done diligently. What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize. Seeing these good results for diligence, I tell this bhikkhu to be diligent.

Bhikkhus, I do not convince of perfection right at the beginning. It is a gradual ascent, with gradual training, action, and follow up. Bhikkhus, how does the conviction of perfection come about with gradual training, action, and follow up? Bhikkhus, someone approaches when faith is born. Then he associates. Associating lends ear. Listening bears the Teaching. Bearing the Teaching examines the meanings. Examining the meanings some conviction arises. Pleased with that conviction an interest arises for the Teaching. With interest there is effort. With that effort there is weighing. Weighing realises the highest truth with the body, and wisely penetrates it. Bhikkhus, without faith, there is no approach. Without the approach there is no association. Without association there is no lending ear. Without lending ear there is no listening, Without listening, the Teaching is not borne in the mind. Without bearing the Teaching there is no examining of the meanings. Without an examination, there is no conviction. Without a conviction, there is no interest. Without an interest, there is no effort. Without effort there is no discrimination. Without discrimination there is no weighing. Without weighing, there is no confrontation. Those gone astray are on the wrong track. Bhikkhus, the foolish, not interested in this dispensation of Teaching, how far have they strayed?.

Bhikkhus, there is an explanation given with four lines through which the wise learn the meaning quickly. Explain it bhikkhus, do you know it? Venerable sir, do we know the Teaching to explain? Bhikkhus, if a Teacher honours materiality, leaves a material heritage, abides engrossed in materiality, these doings and non-doings, occur to him. That is to us, we will do that, that is not to us, we will not do that. Bhikkhus, if the Thus Gone One abides unyoked from all materiality, to the disciple with faith in the dispensation of the Teacher penetration into the Teaching is lawfulness. The Blessed One is the Teacher, we, his disciples. The Blessed One knows, we do not know. Bhikkhus, to the disciple with faith in the dispensation of the Teacher the essentials for growth and penetration into the Teaching are there. Bhikkhus, to the disciple with faith in the dispensation of the Teacher, the penetration into the teaching is lawful. Let skin, nerves, and bones remain, let the body dry up with the flesh and blood, that which should be attained by manly strength, manly effort and manly power should be attained. I will not give up the inner effort without attaining it. Bhikkhus, to the disciples with faith in the dispensation of the Teacher yoked to penetration, one of these results could be expected. Either perfection here and now, or with substratum remaining mindfulness of not returning.

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

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