

Vanapatthasuttaṃ

The discourse on the forest grove

I heard thus:

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

From there the Blessed One addressed the bhikkhus, "Bhikkhus, I will teach you a discourse on the forest grove. 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, undestroyed taints do not come to destruction, and the not attained noble end of the yoke is not attained; as for the four requisites of life for the one 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, unestablished mindfulness does not get established, unconcentrated mind does not get concentrated, undestroyed taints do not come to destruction, and the not attained noble end of the yoke is not attained; as for the four requisites of life for the one 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.

[In Pali; "Idha, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva **sati** na upaṭṭhāti, asamāhitañca cittaṃ na **samādhiyati**, aparikkhīṇā ca **āsavā** na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ **yogakkhemaṃ** nānupāpuṇāti.]

"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 one 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, unestablished mindfulness does not get established, unconcentrated mind does not get concentrated the undestroyed taints do not come to destruction, the not attained noble end of the yoke is not attained; as for the four requisites of life for the one 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 undestroyed taints do not come to destruction, the not attained noble end of the yoke is not attained; as for the four requisites of life for the one 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 undestroyed taints do not come to destruction 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 undestroyed taints come to destruction and the not attained noble end of the yoke is attained. As for the requisites of life for the one 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 undestroyed taints come to destruction, and the not attained noble end of the yoke is attained. As for the requisites of life for the one 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 undestroyed taints come to destruction, and the not attained noble end of the yoke is attained.’ That bhikkhu considering should not leave that stretch of forest, but should abide there.

193. “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananupattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Here, bhikkhus, the bhikkhu abides in a certain forest stretch, when abiding there, unestablished mindfulness gets established, the unconcentrated mind concentrates, the undestroyed taints come to destruction and the not attained noble end of the yoke is attained. As for the requisites of life for the one 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 undestroyed taints come to destruction, 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 one gone forth, robes, morsel food, dwellings, and requisites 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, undestroyed taints do not come to destruction and the not attained noble end of the yoke is not attained; as for the four requisites of life for the one gone forth, robes, morsel food dwellings, and requisites 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, undestroyed taints do not come to destruction, and the not attained noble end of the yoke is not attained; as for the four requisites of life for the one gone forth, robes, morsel food, dwellings, and requisites 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 undestroyed taints do not come to destruction, the not attained noble end of the yoke is not attained, as for the four requisites of life for the one gone forth, robes, morsel food, dwellings, and requisites 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 ... 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 undestroyed taints do not come to destruction 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 undestroyed taints come to destruction and the not attained noble end of the yoke is attained. As for the requisites of life for the one 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 ... 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 undestroyed taints come to destruction, 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 undestroyed taints come to destruction, and the not attained noble end of the yoke is attained. As for the requisites of life for the one 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 ... without difficulty. That bhikkhu should follow that person as long as he lives, he should not depart from him even if told to go away.

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