

12b

(Chakka) Nāgita Sutta

The (Sixes) Discourse to Nāgita | A 6.42

Theme: The Buddha praises the forest life for monks

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1 Sutta summary and highlights

1.1 THE (CHAKKA) NĀGITA SUTTA (A 6.42), the (sixes) discourse to Nāgita, records the events attending a teaching given by the Buddha to his personal attendant **Nāgita** in a thick wood outside Icchā,naṅgala, in Kosala, where they are staying with a large community of monks. When the brahmin housemasters of the village hear that the Buddha is staying in the forest nearby, they come in a great crowd with food-offerings. [§6]

As they excitedly wait at the forest entrance with their offerings, the Buddha, hearing their din, refuses to see them, and gives this lion-roar: “**May I never meet with fame, Nāgita, nor fame ever meet with me.**” He adds that only those unable to meditate or lack spiritual joy would be drawn to such offerings that end up as dung and bring on sloth¹ [§8].

Nāgita then suggests that the Buddha should meet them. He is so famous that they would throng to meet him wherever he goes [§9], just as heavy mountain showers flowing from the heights down the slopes [§10]. The Buddha only repeats his lion-roar, this time for Nāgita’s benefit, who clearly does not catch the hint the first time [§11].²

The Buddha then gives a set of 6 praises for the forest life, that is, recommending monks to take up a forest dwelling, that is, not to be caught up with the worldly crowd and its ways. [1.2]

1.2 SUTTA TEACHINGS

1.2.1 The (Chakka) Nāgita Sutta (A 6.42) records **the Buddha’s 6 praises for the forest life for monks**, that is, his recommendation that the resort for a forest dwelling (*arañña, sen’āsana*) (AA 3:368,3). These benefits of forest dwelling can be summarized as follows:

- (1) a monk dwelling on a village-fringe will be distracted from concentration by his attendant or others;
- (2) a forest-dwelling monk who sleepily sits in meditation will waken to do the perception of the forest;
- (3) a forest-dwelling monk who is unconcentrated will be able to concentrate and guard such a mind;
- (4) a forest-dwelling monk who is concentrated will be able to liberate his mind;
- (5) a monk dwelling on a village-fringe, gaining supports, will move on to live in the village or town;
- (6) a forest-dwelling monk who gains the support will not neglect his solitude. [§§12-17]

1.2.2 The 3 suttas with the same narrative introduction

1.2.2.0 As we have already noted, the Sutta’s narrative (§§1-11) is the same as that in **the (Pañcaka) Nāgita Sutta** (A 5.30) and in **the (Aṭṭhaka) Nāgita Sutta** (A 8.86). In other words, they seem to have been given on the same occasion, or perhaps on that same day. Let us examine what these possibilities or likelihood regarding the occasion of the 3 suttas.

¹ Such a perception is specially meant for Nāgita who is fat and lazy! See SD 55.12a (1.1.3.2).

² Up to this point, the sutta narrative of **A 6.42** is the same as those of **A 5.30** (SD 55.12a) and of **A 8.86** (SD 55.-13). The teaching of A 6.42 (the set of 6 factors recommending a forest life for monastics), however, recurs in the set of 8 factors of **A 8.86**: see (SD 55.13) Table 2.2.

1.2.2.1 The (Pañcaka) Nāgita Sutta (A 5.30), unlike the other 2 suttas, has a unique set of 5 insights into spiritual revulsion (*nibbidā*); this set is not found in either of the other 2 suttas. On account of the seriousness of the topic (on revulsion, *nibbidā*)—but germane to the general tone of the other 2 suttas—it is possible, even likely, that it was taught after the teaching of A 8.86 and A 6.42.³

1.2.2.2 The (Chakka) Nāgita Sutta (A 6.42) has a set of the Buddha’s 6 praises for the forest life for monks. This set of 6 recurs (in the same sequence) in the set of 8 benefits of monastic forest life and solitude in the (Aṭṭhaka) Yasa Sutta (A 8.86). Usually, we would surmise that a longer sutta may be derived from a shorter one—the monastic editors are highly unlikely to shorten a sutta that preserves the Buddha’s teachings. Hence, we can say that the shorter **A 6.42** is older than the longer **A 8.86**. Thus, it is possible that the actual sequence of teaching is thus: A 6.42, A 8.86, A 5.30.

1.2.2.3 However, there is another possible explanation. Without *truncating* any sutta, the Aṅguttara editors probably extracted 4 of the 8 factors from **A 8.86**—those dealing with a single monk living either just outside a village or in a forest—and to this they added 2 more factors on similar monks. Thus, we have the 6 kinds of monks.

The one living just outside a village has serious difficulties, but **the forest monk**, even in the face of difficulties, is able to progress well spiritually. In other words, this sextet focuses on only **the immediate benefits of forest dwelling**. The set of 8 factors of A 8.86, on the other hand, deal more broadly with both the immediate benefits (joy of renunciation, etc) and final benefit (awakening).⁴

In this case, A 8.86 is probably taught first; then, A 6.42; and thirdly, A 5.30.

1.3 THE BUDDHA’S LION-ROAR ON SOLITUDE

1.3.1 The Sutta’s closing

Both **the (Chakka) Nāgita Sutta** (A 6.42) and **the (Aṭṭhaka) Yasa Sutta** (A 8.86) closes beautifully with the Buddha declaring a **lion-roar on his love for solitude**, thus:

“When, Nāgita, I’m traveling on a highway and see no one ahead of me or behind me, Nāgita, even when it is for just the purpose of defecating and urinating, I am at ease all that time.”
(A 6.42,18 = A 8.86,20)

Here again, there is a hint of **scatological humour**, this time: toilet humour. Clearly, almost nothing seem to escape the rich field of early Buddhist aesthetics—that even the simple act of answering nature’s call is a thing of beauty in the name of meditative peace: the Buddha enjoys the peace of solitude in the open highway as well as in the seclusion of a toilet!⁵

1.3.2 The Buddha’s love of seclusion

1.3.2.1 Even as a Bodhisattva, he practised extreme **seclusion** as part of his ascetic life in quest of awakening. In **the Mahā Sīha, nāda Sutta** (M 12), the Buddha describes his seclusion (*paviveka*) as a Bodhisattva, thus:

³ On A 5.30, see also SD 55.12 (2.1.2.1).

⁴ For details on A 8.86, see SD 55.13 (2.1.2.3); and for a comparative study of the 3 suttas, see SD 55.12 (2.2).

⁵ On scatology in early Buddhist literature, see A Skilton, “Lost in translation,” 2010.

“Sāriputta, such was my **seclusion**:⁶ I would plunge into some forest dwelling, and when I saw a cowherd or a shepherd or someone gathering grass or someone gathering sticks or someone gathering forest products as food,⁷ I would flee from grove to grove, from thicket to thicket, from valley to valley, from hill to hill.

Why was that? I thought: ‘Let them not see me and let me not see them!’ Just as a wild deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from valley to valley, from hill to hill, ...
(M 12,48/1:78 f), SD 49.1

1.3.2.2 The Buddha continues to love peace and seclusion even after his awakening. **In the Udumbarikā Sutta** (D 25), the lay disciple **Sandhana** beautifully describes the Buddha’s love of seclusion to the wanderers as follows:

The Blessed One’s way is different—he resorts to a dwelling in the forest, in the jungle, free from noise, with little sound, alone with the winds,⁸ away from humans, conducive for seclusion.”
(D 25,4), SD 1.4⁹

1.3.2.3 In the Buddha’s teaching, the seclusion of the body (*kāya, viveka*) is the foundation of being a good meditator, especially a seeker of mental seclusion (*citta, viveka*), so that, in the end, he gains seclusion from acquisitions (*upadhi, viveka*). In this way, he is free from all that feed his suffering and existence, especially the 5 aggregates.¹⁰

1.3.2.4 We have already noted that even non-Buddhists, such as the wanderers, know of the Buddha’s love of quiet and seclusion, such as related in **the Udumbarikā Sīha, nāda Sutta** (D 25).¹¹ Despite the Buddha’s love of solitude and seclusion, he regularly spends a significant amount of time teaching the monastics and lay followers, even going out of his way to counsel those who are ripe and ready for spiritual conversion.¹²

Moreover, it is said the Buddha travels all over the heart of the central Gangetic plain for 9 months of the year, spending only 3 months of the rains in retreat.¹³ The area of India that is covered by the Buddha in his Dharma-tour (*cārikā*) is called the “Middle Country” (*majjhima padesa*) or “**Buddha-land**.”¹⁴

2 Chinese versions?

2.1 Apparently, there are 2 consecutive Chinese near-parallels (so called because they are not really parallel), that is, **SĀ 1250-1251**.¹⁵ The opening of **SĀ 1250** echoes those of the Pali versions (A 5.30, A 6.42, A

⁶ *Pavivitta*, past part of *paviveka*, “seclusion.”

⁷ *Vana, kammika*. M:ÑB renders it as “woodsman.” Here I follow Comy: “one who wanders in the forest seeking (edible) tubers, roots etc.” (MA 2:46)

⁸ Alone with the winds, *vijana, vatāni*; D:W has “far from the madding crowd.” Cf D:RD 3:35 n1.

⁹ For further details, see SD 55.12 (2.2). On seclusion, see **Paviveka S** (A 3.92), SD 44.2.

¹⁰ SD 28.11 (3.2); SD 53.7 (2.3.1). On the 5 aggregates, see SD 55.12a (3.3.3.0) n.

¹¹ See D 25,6,2, also 3+4 (SD SD 1.4).

¹² The best known case is, of course, the conversion of the serial killer, Aṅguli, māla: **Aṅguli, māla S** (M 86), SD 5.11.

¹³ On the Buddha’s Dharma-tours in the Middle Country, see SD 27.6b (3.2.1.2). On the rains-retreat, see SD 38.3 (1.2.1) n.

¹⁴ On the “Middle Country” or “Buddha-land,” see SD 53.24 (1.2.2.3); SD 52.1 (2.2.1.11).

¹⁵ SĀ 1250 (T2.343b07-344a08) <https://legacy.suttacentral.net/lzh/sa1250>; & SĀ 1251 or T99.1251 (T2.344a08-344b06) <https://legacy.suttacentral.net/lzh/sa1251>.

8.86) in saying that the Buddha was in Kosala (拘薩羅 *jū sà luó*), where he arrived at the village of Icchā,naṅgala (一奢能伽羅 *yī shē néng jiā luó*) and stayed in its forest (一奢能伽羅林 *yī shē néng jiā luó lín*).

2.2 As in the Pali versions, the Buddha’s attendant is said to be **Nāgita** (那提迦 *nàtíjiā*), of whom it says “was previously from Icchā,naṅgala village” (T2.343b09). There is no such information in the Pali suttas. Further, SĀ 1250 says that “recluses and brahmins” (沙門婆羅門 *shāmén póluómén*) came bringing alms-offerings. The Pali versions only mention “brahmin housemasters” (*brāhmaṇa gahapatika*).

The Chinese versions, however, omit **the Buddhānussati pericope**, which occurs in **§4** of all the 3 Pali suttas—A 5.30, A 6.42, A 8.86.

2.3 When the Buddha asks Nāgita about the din made by the crowd at the forest entrance, and Nāgita tells him that the brahmin housemasters have gathered to offer alms, he famously retorts: “**May I never meet with fame, Nāgita, nor fame ever meet with me**” [§8]. The Chinese version is: “Let not gain come to me! I do not seek gain! Let not praise come to me! I do not seek praise!” 莫以利我，我不求利；莫以稱我，我不求稱 (*mò yǐ lì wǒ, wǒ bù qiú lì; mò yǐ chēng wǒ, wǒ bù qiú chēng*) (T2.343b23).

2.4 Interestingly, the first teaching (or factor) given in SĀ 1250 is that concerning “**the devas**” (T2.343c-01) which was, of course, a translation from a text available to the SĀ translation. This also agrees with the original octad of **A 8.86** which lists first the factor regarding devas who are neither able to attain dhyana nor enjoy spiritual joy.¹⁶

2.5 **SĀ 1250**, however, has only 5 factors, and seems incomplete. In fact, it continues into the Chinese translation following it, **SĀ 1251** (T2.344a08-2.344b06) which gives 6 more factors. The first of these factors is that about a monk sitting in meditation outside a village, but is disrupted by others—this parallels the original factor (5) of **A 8.86** which is identical to factor (1) of **A 6.43**.¹⁷

This shows that **SĀ 1251** is a near-parallel of **A 6.43**. However, the factors of the Pali suttas (A 6.42 + A 8.86) and those of **SĀ 1250 + SĀ 1251** do not fully parallel one another. It is interesting that while the 2 Chinese versions (SĀ 1250 + 1251) have sets of 5 factors and 6 factors respectively, the Pali suttas (A 6.42 + 8.86) have 6 factors and 8 factors respectively.

Somehow the Chinese translations seemed to have garbled the factors up, or they are based on other sources which overlapped only in parts with the Pali. However, the overlapping parts help us understand the Pali versions better.

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¹⁶ See A 8.85,12 + SD 55.13 (2.2.3.2 + Table 2.2).

¹⁷ See Table 2.2 (SD 55.13).

(Chakka) Nāgita Sutta

The (Sixes) Discourse to Nāgita

A 6.42

1 [1] Thus have I heard.¹⁸

The Buddha visits Icchā,naṅgala

1.2 At one time, the Blessed One was walking in stages [peregrinating] (on a teaching tour)¹⁹ in Kosala with a large community of monks. He reached a brahmin village of the Kosalas named **Icchā,-naṅgala**.²⁰

2 There the Blessed One stayed in a thick wood outside Icchānaṅgala.

3 **The brahmin housemasters**²¹ of Icchānaṅgala heard:

“It is said that the recluse Gotama, the son of the Sakyas, who went forth from a Sakya clan,²² has been wandering [peregrinating] in Kosala in stages with a large community of monks and has come to the brahmin village of Icchānaṅgala and is now dwelling in the thick wood outside Icchānaṅgala.

4 Concerning this Blessed One, this fair report has been spread about, thus:²³

‘So, too, is he the Blessed One:²⁴

| | |
|--|---------------------------------------|
| for, he is arhat, | fully self-awakened, |
| accomplished in knowledge and conduct, | well-gone, |
| knower of the worlds, | unexcelled trainer of tamable people, |
| teacher of beings human and divine, | awakened, |
| blessed. | |

4.2 Having realized by his own direct knowledge
this world with its gods, its Māras and its Brahmās,
this generation with its recluses and brahmins, its rulers and people,
he makes it known to others.

¹⁸ This Sutta opening narrative up to the Buddha’s lion-roar on fame (§§1-11) recurs in (**Pañcaka**) **Nāgita S** (A 5.30,1-11), SD 55.12a, & (**Aṭṭhaka**) **Yasa S** (A 8.86,1-11), SD 55.13.

¹⁹ “Walking in stages ...,” *cārikam caramāno*, lit “walking the walk,” that is, wandering about teaching the Dharma and ministering to the people. For details: **Te,vijja S** (D 13,1) n (SD 1.8).

²⁰ A brahmin village near Ukkatthā in Kosala country; also called Icchā,naṅgala (Sn p15). See SD 34.8 (1.3).

²¹ *Brāhmaṇa,gahapatikā*, also spelt as *brāhmaṇa,gahapati*, which is invariably a collective term, never an individual, ie, the landed community of the brahmin villages (*brāhmaṇa,gāma*) or fiefs (*brahma,deya*) as a whole. This classification is based on land-ownership (ie their economic function), who is nonetheless still identified with the larger priestly class. As such, individually, they (such as Kūṭa,danta, Caṅkī, etc) are still referred to simply as *brāhmaṇa*. See Chakravarti 1987:72 f.

²² The Vinaya records the Buddha as having gone forth from a kshatriya family (*khattiya,kula*): **Culla,vagga** 6.2 (V 2:161). A stock passage speaks of the Buddha as “the recluse Gotama, a Sakya son who went forth from the Sakya clan” (*samaṇo ... gotamo sakya,putto sakya,kulā pabbajito*): **Mv** 22.2/V 1:35; **D** 4,1/1:111, **13,7/1:236**; **M** 41,2/-1:285; **A** 3.63.1/1:180; **Sn** p103. On his renunciation, see **Ariya Pariyesanā S** (M 26.14/1:163), SD 1.11, **Soṇa,daṇḍa S** (D 4,6/1:115), SD 30.5, **Kūṭa,danta S** (D 5,7/1:131), SD 22.8(7a) & **Caṅkī S** (M 95,9/2:167), SD 21.15, the last three of which say that he is “from a high family” (*uccā kulā*).

²³ *Evam kalyāṇo kitti,saddo abbhuggato*: **V** 1:35; **D** 1:49, 116, 236, 2:317; **M** 1:285, 2:167; **S** 5:352; **A** 1:180, 3:58, 4:80 (*kalyāṇo ... abbhuggaccheyya*); **Sn** p103; **J** 1:509.

²⁴ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord] ... “ On the meaning of *iti pi so*, see **Buddhānussati**, SD 15.7 (2.2) & n.

He teaches the Dharma, good in the beginning, good in the middle, good in the end,
both in the spirit and in the letter.

He proclaims the holy life that is entirely complete and pure.’

4.3 It is good to see arhats such as these.”²⁵

The brahmins visit the Buddha

5 Then, when the night had passed, the brahmin housemasters of Icchānaṅgala, bringing abundant food of various kinds, went to the thick wood outside Icchānaṅgala.

They stood outside the entrance, making **a great noise, a din**.

6 [2] Now at that time, the venerable **Nāgita** was the Blessed One’s attendant.²⁶

The Blessed One then addressed the venerable Nāgita: **[342]**

“What’s that great noise, Nāgita, that din? It sounds to me like fishermen plundering fish!”²⁷

7 “Bhante, they are the brahmin housemasters of Icchānaṅgala who have brought abundant food of various kinds. They are standing outside the entrance, expecting (to make the food-offerings to) the Blessed One and the community of monks.”

The Buddha’s lion-roar on non-fame

8 “**May I never meet with fame, Nāgita, nor fame ever meet with me.**”²⁸

8.2 Nāgita, let one who does not attain at will, without trouble or difficulty, this joy of renunciation, this joy of solitude, this joy of stillness, this joy of self-awakening²⁹—

8.3 *this joy of renunciation, this joy of solitude, this joy of stillness, this joy of self-awakening* that I can attain at will, without trouble or difficulty³⁰—

8.4 let him enjoy for himself that dung of pleasure,³¹ that sloth of pleasure, those pleasures of gain, honour and praise!”³²

²⁵ *Sādhū kho pana tathā,rūpānaṃ arahataṃ dassanaṃ hotī ti. Arahataṃ* is 3 gen pl. For details on this statement, see **Kesa,puttiya S** (A 3.65/1:188-193) @ SD 35.4a (comy n 1d). On “kept silent” as social or emotional distance, see SD 44.1 (2.2); see also **Love**, SD 38.4 (6.3).

²⁶ On Nāgita, see SD 55.12a (1.1.3.2).

²⁷ *Ke pana te nāgita uccā,saddā mahā,saddā kevaṭṭā maññe maccha,vilope’ti*, lit, “Who are (making) that great noise ... ?” *Ke*, “who” (3 masc pl). The tr here is idiomatic. *Vilopa* means “plunder, pillage.” See SD 55.12a (2).

²⁸ *Māhaṃ nāgita yasena samāgamaṃ, mā ca mayā yaso*. This sentence is an example of an antimetabole, a kind of chiasmus: SD 55.12a (3.2.1.2).

²⁹ *Yo kho nāgita na-y-imassa nekkhama,sukhassa paviveka,sukhassa upasama,sukhassa sambodha,sukhassa ni-kāma,lābhī assa akiccha,lābhī akasita.lābhī*. Psychologically, the implication is that those who lack inner joy, esp that of meditation and awakening, are drawn to “gain, honour and praise.”

³⁰ *Yassāhaṃ nekkhamma,sukhassa paviveka,sukhassa upasama,sukhassa sambodha,sukhassa nikāma,lābhī akiccha,lābhī akasira,lābhī*. The underscored is stock describing the ease with which the Buddha attains dhyana: see eg **Sampasādaniya S** (D 28,19.3) +n (SD 14.14).

³¹ On *mīlha,sukha*, see also **Laṭukikōpama S** (M 66,19/1:454,14), SD 28.11; **Araṇa Vibhaṅga S** (M 139,9.2/3:233,-22, 13(3)/3:236,13), SD 7.8; (**Pañcaka**) **Nāgita S** (A 5.30,8.4/3:31,13, 11/3:29), SD 55.12a; (**Chakka**) **Nāgita S** (A 6.-42,8.4/3:342,11, 11/3:27), SD 55.12b; (**Aṭṭhaka**) **Yasa S** (A 8.86,8.4/4:341,21, 11/4:42,11), SD 55.13. See SD 55.12a (3.4.1.3).

³² *So taṃ mīlha,sukhaṃ middhā,sukhaṃ lābha,sakkāra,silokaṃ sādiyeyyāti*. See SD 55.12a (3.4.1.3).

Nāgita's reaction

9 “Let the Blessed One now consent,³³ bhante, let the welcome one consent. This is now the time for the Blessed One to consent.

Wherever the Blessed One will go now, the brahmin housemasters of town and countryside will incline in the same direction.

10 Just as, when thick drops of rain are pouring down, the water flows down along the slope, so too, wherever the Blessed One will go now, the brahmin housemasters of town and country will incline in the same direction.

For what reason? Because of the Blessed One's virtuous behaviour and wisdom.”

Reprise: The Buddha's lion-roar

11 “May I never meet with fame, Nāgita, nor fame ever meet with me.

Nāgita, let one who attains not at will, without trouble or difficulty, this joy of renunciation, this joy of solitude, this joy of stillness, this joy of self-awakening,

this joy of renunciation, this joy of solitude, this joy of stillness, this joy of self-awakening that I can attain at will, without trouble or difficulty

let him enjoy for himself that dung of pleasure, that sloth of pleasure, those pleasures of gain, honour and praise!³⁴

The 6 teachings on solitude³⁵

12 [3]³⁶ (1) Here, Nāgita, I see a monk **dwelling on the village outskirts**³⁷ [343] sitting in a state of concentration. It then occurs to me regarding him:

‘Now a monastery attendant or a novice or a fellow in the Dharma will serve this venerable one, which will cause him to fall away from that concentration.³⁸

For this reason, Nāgita, I am not pleased with this monk's *dwelling in the village outskirts*.³⁹

13 (2) I see, Nāgita, **a forest-dwelling monk** sitting and nodding in the forest. It then occurs to me regarding him:

‘Now this venerable one, having dispelled this sleepiness and tiredness, he will attend (mental) oneness by just the perception of the forest.⁴⁰

For this reason, Nāgita, I am pleased with this monk's *forest dwelling*.⁴¹

³³ “Consent” to welcoming the noisy brahmins and their offerings. See SD 55.12a (3.6).

³⁴ This reprise is a subtle rebuke to Nāgita!

³⁵ This teaching is not found in A 5.30 (SD 55.12a), and differs slightly from that given in A 8.86 (SD 55.13); also here there are 6 points while in A 8.86, there are 8 points: SD 55.13 (Table 2.2).

³⁶ PTS numberings [3]-[8] runs consecutively following (bracketed) sequence ending with (6).

³⁷ *Gam'anta, vihāriṃ*.

³⁸ Be Ee *Tassa mayhaṃ nāgita evaṃ hoti idān'imaṃ āyasmantaṃ ārāmiko vā upaṭṭhahissati samaṇ'uddeso vā taṃ tamhā samādhimhā cāvessatīti*. Ce ... *ārāmiko vā samaṇ'uddeso vā saha, dhammiko vā ...*; Be Ee omit *saha-dhammiko vā*. Be Ee reads *ghaṭṭessati*, “strike against, offend, provoke,” instead of *upaṭṭhahissati*.

³⁹ This 1st factor (§12) is the same as the 5th factor of (**Aṭṭhaka**) **Yasa S** (A 8.86), SD 55.13: see nn there.

⁴⁰ *Arañña, saññāṃ yeva manasi karissati ekattam*. Comy: “**Oneness**: he will bring to mind just the perception of the forest, a one-pointed state of uniformity” (*eka, sabhāvaṃ, ek'aggata, bhūtaṃ arañña, saññāṃ yeva citte karissati*, AA 3367,20). On the perception of the forest, cf **Cūḷa Suññata S** (M 121): *arañña, saññāṃ paṭicca manasi karoti ekattam*, “he attends to the oneness dependent on the perception of the forest.” (M 121/3:104,20 f), SD 11.3

14 (3) I see, Nāgita, a **forest-dwelling monk** sitting in the forest in an unconcentrated state. It then occurs to me regarding him:

‘Now this venerable one will concentrate his unconcentrated mind or will guard his concentrated mind.

For this reason, Nāgita, I am pleased with this monk’s *forest dwelling*.⁴²

15 (4) I see, Nāgita, a **forest-dwelling** monk sitting in the forest, in a state of concentration. It then occurs to me regarding him:

‘Now this venerable one will liberate his unliberated mind or will guard his liberated mind.

For this reason, Nāgita, I am pleased with this monk’s forest dwelling.⁴³

16 (5) I see, Nāgita, a monk **dwelling on the village outskirts** who gains robes, almsfood, lodgings, and support for the sick and medical requisites.

Desiring gain, honour and fame, he neglects solitude; he neglects remote lodgings [344] in forests and jungle groves.

16.2 Having entered a village, market-town or royal city, he makes it his home.⁴⁴

For this reason, Nāgita, I am not pleased with this monk’s dwelling on the village outskirts.⁴⁵

17 (6) I see, Nāgita, a **forest-dwelling monk** who gains robes, almsfood, lodgings, and support for the sick and medical requisites.

Having dispelled that gain, honour, and praise, he does not neglect solitude; he does not neglect remote lodgings in forests and jungle groves.

For this reason, Nāgita, I am pleased with this monk’s forest dwelling.⁴⁶

The Buddha’s lion-roar on the joy of solitude

18 When, Nāgita, I’m traveling on a highway and see no one ahead of me or behind me, Nāgita, even when it is for just the purpose of defecating and urinating, I am at ease all that time.”⁴⁷

— evaṃ —

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⁴¹ This 2nd factor (§13) is the same as the 6th factor of (**Aṭṭhaka**) **Yasa S** (A 8.86), SD 55.13: see nn there.

⁴² This 3rd factor (§14) is the same as the 7th factor of (**Aṭṭhaka**) **Yasa S** (A 8.86), SD 55.13: see nn there.

⁴³ This 4th factor (§15) is the same as the 8th factor of (**Aṭṭhaka**) **Yasa S** (A 8.86), SD 55.13: see nn there.

⁴⁴ *Gāma, nigama, raja.dhānir̥ osarivā vāsar̥ kappeti.*

⁴⁵ This 5th factor (§16) is unique to A 8.86, but is interpolated into the Be Se set as its 7th factor: SD 55.13 (2.2.2.2).

⁴⁶ This 6th factor (§17) is unique to A 8.86, but is interpolated into the Be Se set as its 8th factor: SD 55.13 (2.2.2.2).

⁴⁷ *Yasmāhar̥ nāgita samaye addhāna, magga-p, paṭipanno na kiñci [only Be kañci] passāmi purato vā pacchato vā, phāsu me nāgita tasmir̥ samaye hoti antamaso uccāra, passāva, kammāyāti.*