

5

Vana,pattha Sutta

The Discourse on Forest Thickets | M 17

Theme: On the conduciveness of monastic dwellings

Translated & annotated by Piya Tan ©2009, 2018

1 Sutta overview

1.1 SUTTA SUMMARY

The Vana,pattha Sutta (M 17)—the discourse on the forest thicket—gives a set of guidance for a monastic’s life where he lives and practises—in a forest, or outside a village, a market-town, the city, or in dependence on a person. He should leave that place when he fails to progress in his practice, whether his life-supports are easily obtainable or not.

1.2 SUTTA STRUCTURE

1.2.1 The Vana,pattha Sutta comprises 6 cycles of teachings regarding how a solitary meditating monk dwells in dependence of (1) a forest thicket (*vana,pattha*), (2) a village (*gāma*), (3) a market-town (*nigāma*), (4) a city (*nagara*), (5) the countryside (*janapada*), and (6) a person (*puggala*). While the monk dwells *within* a forest thicket or just outside of it, he would, as a rule, live *outside* of a village, a market-town, or a city. “Countryside” (*janapada*) or idiomatically “the country,”¹ refers to a province, district, as opposed to “city” (*nagara*), to any suitably remote dwelling apart from those already mentioned.

1.2.2 The 1st cycle for the monk dwelling in (1) the forest thicket is fourfold, thus:

- (1) no progress and difficulty in obtaining requisites;
- (2) no progress and ease in obtaining requisites;
- (3) good progress and difficulty in obtaining requisites; and
- (4) good progress and ease in obtaining requisites.

This same sequence applies to the residence outside of (2) a village, (3) of a market-town, (4) of a city, and (5) in the countryside [**§§7-22**]

1.2.3 In the case of his dependence on **a person**, the Sutta instructions are rather curious. If he does not progress in his practice, he should leave, whether he is properly supported or not, and he need not even take leave [**§§23-24**]. However, if he should be able to progress, he should not leave—whether he is able to properly obtain his life-supports or not. Then, even if the person tells him to leave or drives him away, he should *not* leave!

Upon careful consideration, we should be able to understand why the practising monastic should not leave when his practice is progressing well. The reason is simple enough: nothing should stand in the way of his impending awakening! Indeed, if the monastic advances in deep meditation and approaches liberation, no one—not even Māra—will be able to drive him from his bodhi-seat, just like the Buddha under the Bodhi tree during the great awakening.

¹ See D 1:138 (opp *nagara*), 2:349; A 1:160, 178; Sn 422, 683, 995, 1102; J 1:258, 2:3 (opp *nagara*), 139, 300; PvA 20, 32, 111 (province).

2 Related suttas

Furthermore, **the Sevanā Sutta** (A 9.6) examines whether, by living in dependence on a person, a monk's basic supports (*paccaya*) are easy or hard to obtain, and if his meditation improves or not.² This survey is also found in **the Vana,pattha Sutta** (M 17)³ and its two Madhyama Āgama parallels.⁴

The Sevitabbāsevitabba Sutta (M 114) finally advises us, as practitioners, to take great care regarding the kind of persons (*puggala*) we associate with. If they, in any way, distract us from our spiritual path, we should simply move away, even without taking leave.⁵

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Vana,pattha Sutta

The Discourse on Forest Thickets

M 17

1 Thus have I heard.

An exposition regarding forest thickets

1.2 At one time, the Blessed One was staying in Anātha,piṇḍika's park-monastery in Jeta's grove outside Sāvattihī.

There the Blessed One addressed the monks: "Bhikshus!"

"Bhante! [Bhadante!]" the monks replied to the Blessed One.

2 The Blessed One said:

"I will teach you, bhikshus, **an exposition regarding forest thickets**. Listen; pay close attention. I will speak!"

"Yes, bhante," the monks replied to the Blessed One.

3 The Blessed One said this:

The forest thicket (*vana,pattha*)

(1) NO PROGRESS, HARD TO OBTAIN REQUISITES

"Here, bhikshus, a monk dwells depending on a certain **forest thicket**.

3.2 While he dwells dependent on that *forest thicket*, his unestablished mindfulness is not established;⁶

and his unconcentrated mind is not concentrated [does not go into samadhi];⁷

² A 9.6,3/4:366 (SD 83.7).

³ M 17,5+6/1:106 & 25+26/1:107 f (SD 52.5).

⁴ MĀ 107 (T1.597c8) & MĀ 108 (T1.598b3).

⁵ M 114 + SD 39.8 (1.1.3). See also **Vana,pattha S** (M 17/1:104-108), SD 52.5 & **Sevanā S** (A 9.6,3/4:367), SD 83.7.

⁶ *Anupaṭṭhitā c'eva sati na upaṭṭhāti*, lit, "His unestablished does not ever get established." [[Meaning]]

and his undestroyed influxes do not come to full destruction;⁸

and the unattained supreme security from the yoke is unattained.⁹

3.3 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.¹⁰

3.4 Bhikshus, that monk should [105] reflect thus:

‘Now, I dwell dependent on this forest thicket. While I dwell dependent on this forest thicket, my unestablished mindfulness is not established;

and my unconcentrated mind is not concentrated [does not go into samadhi];

and my undestroyed influxes do not come to full destruction;

and my unattained supreme security from the yoke is unattained.

3.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.¹

3.6 Bhikshus, that monk should leave that forest thicket, whether by night or by day; he should not remain.¹¹

(2) NO PROGRESS, EASY TO OBTAIN REQUISITES

4 Now, here, bhikshus, a monk dwells dependent on a certain forest thicket.

4.2 But while he dwells dependent on that *forest thicket*, *his unestablished mindfulness is not established;*

and his unconcentrated mind is not concentrated [does not go into samadhi];

and his undestroyed influxes do not come to full destruction;

and the unattained supreme security from the yoke is unattained.

4.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

4.4 *Bhikshus, this monk should reflect thus:*

‘Now, I dwell dependent on this forest thicket. While I dwell dependent on that forest thicket, *my unestablished mindfulness is not established;*

and my unconcentrated mind is not concentrated [never goes into samadhi];

and my undestroyed influxes do not come to full destruction;

and my unattained supreme security from the yoke is unattained.

4.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

4.6 But I have not gone forth from home into homelessness for the sake of robes.

I have not gone forth from home into homelessness for the sake of almsfood.

⁷ *Asamāhitañ ca cittaṃ na samādhīyati*. “Samadhi” (*samādhi*) refers to meditation in general, and dhyana specifically. On *samādhi*, see **Samadhi**, SD 33.1a. On dhyana, see **Dhyana**, SD 8.4.

⁸ *Aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti*. There are the 3 “influxes” (*āsava*) or “mental influxes,” those of: (1) sensual lust (*kām’āsava*), (2) existence (*bhav’āsava*), (3) ignorance (*avijjāsava*). In later lists, the influx of views, *diṭṭh’āsava*, is added as (3), totalling 4 influxes, called “floods” (*ogha*) or “bonds” (*yoga*). On the 4 floods (*ogha*), see SD 30.3 (1.4).

⁹ *Ananuppattañ ca anuttaraṃ yoga-k, khemaṃ nānupāpuṇāti*. He does not attain nirvana.

¹⁰ *Ye ca kho’me* [Be Ce; Ee Se Ye c’ime] *pabbajitena jīvita, parikkhārā samudānetabbā cīvara, piṇḍapāta, senāsana, gilāna, paccaya, bhesajja, parikkhārā, te kasirena samudāgacchanti*.

¹¹ *Tena bhikkhave bhikkhunā ratti, bhāgaṃ vā divasa, bhāgaṃ vā tamhā vana, patthā pakkamitabbāṃ, na vatthabbarāṃ*.

I have not gone forth from home into homelessness
I have not gone forth from home into homelessness

for the sake of lodging.
for the sake of medicine, support
and necessities for the sick.

4.7 But while I dwelled dependent on this *forest thicket*
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.'

4.8 Bhikshus, that monk, for that reason, too,¹² should leave that forest thicket, whether by night or by day; he should not remain.¹³

(3) GOOD PROGRESS, HARD TO OBTAIN REQUISITES

5 “Now, here, bhikshus, a monk dwells depending on a forest thicket.

5.2 And while he dwells dependent on that *forest thicket*,
his unestablished mindfulness is *truly established*;¹⁴
and his unconcentrated mind is *concentrated* [goes into samadhi];¹⁵
and his undestroyed influxes come to *full destruction*;¹⁶
and his unattained supreme security from the yoke is *attained*.¹⁷

5.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

5.4 Bhikshus, that monk should reflect thus: **[106]**

‘Now, I dwell dependent on this forest thicket. While I dwell dependent on this forest thicket,
my unestablished mindfulness is *truly established*;
and my unconcentrated mind is *concentrated* [goes into samadhi];
and my undestroyed influxes come to *full destruction*;
and my unattained supreme security from the yoke is attained.

5.5 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.’

5.6 But I have not gone forth from home into homelessness for the sake of robes.
I have not gone forth from home into homelessness for the sake of almsfood.
I have not gone forth from home into homelessness for the sake of lodging.
I have not gone forth from home into homelessness for the sake of medicine, support
and necessities for the sick.

5.7 But, while I dwell dependent on this forest thicket,
my unestablished mindfulness is *truly established*;
and my unconcentrated mind is *concentrated* [goes into samadhi];
and my undestroyed influxes come to *full destruction*;
and my unattained supreme security from the yoke is attained.’

5.8 Bhikshus, for that reason, too, that monk should remain in that forest thicket, all his life; he should *not* leave.¹⁸

¹² “For that reason, too,” *saṅkhā’pi*, lit, “on that count, too.”

¹³ *Tena bhikkhave bhikkhunā saṅkhā’pi tamhā vana, patthā pakkamitabbam, na vatthabbam.*

¹⁴ *Anupaṭṭhitā c’eva sati upaṭṭhāti.*

¹⁵ *Asamāhitañ ca cittam samādhīyati.*

¹⁶ *Aparikkhīṇā ca āsavā parikkhayam gacchanti.*

¹⁷ *Ananuppattañ ca anuttaram yoga-k, khemañ anupāpuṇāti.* He does attain nirvana.

(4) GOOD PROGRESS, EASY TO OBTAIN REQUISITES

6 Now, here, bhikshus, a monk dwells dependent on a certain forest thicket, his unestablished mindfulness is *truly established*; and his unconcentrated mind is *concentrated* [goes into samadhi]; and his undestroyed influxes come to *full destruction*; and his unattained supreme security from the yoke is *attained*.

6.2 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to be obtained.¹⁸

6.3 Bhikshus, this monk should reflect thus:

‘Now, I dwell dependent on this forest thicket. While I dwell dependent on this forest thicket, my unestablished mindfulness is *truly established*; and my unconcentrated mind is *concentrated* [goes into samadhi]; and my undestroyed influxes come to *full destruction*; and my unattained supreme security from the yoke is *attained*.’

6.4 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.¹⁹

6.5 Bhikshus, that monk should remain in that forest thicket, all his life; he should not leave.

The village (gāma)

(1) NO PROGRESS, HARD TO OBTAIN REQUISITES

7 “Here, bhikshus, a monk dwells depending on a certain **village**.

7.2 While he dwells dependent on that *village*, his unestablished mindfulness is never established; and his unconcentrated mind is not concentrated [does not go into samadhi]; and his undestroyed influxes do not come to full destruction; and the unattained supreme security from the yoke is unattained.

7.3 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

7.4 Bhikshus, this monk should reflect thus:

‘Now, I dwell dependent on this village. While I dwell dependent on this village, my unestablished mindfulness is not established; and my unconcentrated mind is not concentrated [does not go into samadhi]; and my undestroyed influxes do not come to full destruction; and my unattained supreme security from the yoke is unattained.

7.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.²⁰

7.6 Bhikshus, that monk should leave that village, whether by night or by day; he should not remain.

(2) NO PROGRESS, EASY TO OBTAIN REQUISITES

8 Now, here, bhikshus, a monk dwells dependent on a certain village.

¹⁸ *Tena bhikkhave bhikkhunā ratti, bhāgaṃ vā divasa, bhāgaṃ vā tamhā vana, patthā pakkamitabbarā, na vatthabbarā.*

8.2 But while he dwells dependent on that *village*,
his unestablished mindfulness is not established;
and his unconcentrated mind is not concentrated [does not go into samadhi];
and his undestroyed influxes do not come to full destruction;
and the unattained supreme security from the yoke is unattained.

8.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

8.4 *Bhikshus, this monk should reflect thus:*
 ‘Now, I dwell dependent on this village. While I dwell dependent on this village,
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.

8.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

8.6 But I have not gone forth from home into homelessness	for the sake of <u>robes</u> .
I have not gone forth from home into homelessness	for the sake of <u>almsfood</u> .
I have not gone forth from home into homelessness	for the sake of <u>lodging</u> .
I have not gone forth from home into homelessness	for the sake of <u>medicine, support</u> <u>and necessities for the sick</u> .

8.6 But while I dwelled dependent on this *village*
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.’

8.7 Bhikshus, that monk, for that reason, too, should leave that village, whether by night or by day; he should not remain.

(3) GOOD PROGRESS, HARD TO OBTAIN REQUISITES

9 “Now, here, bhikshus, a monk dwells depending on a village.

9.2 And while he dwells dependent on that *village*,
 his unestablished mindfulness is *truly established*;
 and his unconcentrated mind is *concentrated* [does not go into samadhi];
 and his undestroyed influxes come to *full destruction*;
 and his unattained supreme security from the yoke is *attained*.

9.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

9.4 Bhikshus, that monk should reflect thus: **[106]**
 ‘Now, I dwell dependent on this village. While I dwell dependent on this village,
 my unestablished mindfulness is *truly established*;
 and my unconcentrated mind is *concentrated* [goes into samadhi];
 and my undestroyed influxes come to *full destruction*;
 and my unattained supreme security from the yoke is attained.

9.5 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.’

9.6 But I have not gone forth from home into homelessness	for the sake of <u>robes</u> .
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I have not gone forth from home into homelessness
 I have not gone forth from home into homelessness
 I have not gone forth from home into homelessness

for the sake of almsfood.
 for the sake of lodging.
 for the sake of medicine, support
 and necessities for the sick.

9.7 But, while I dwell dependent on this village,
 my unestablished mindfulness is *truly established*;
 and my unconcentrated mind is *concentrated* [gets into samadhi];
 and my undestroyed influxes come to *full destruction*;
 and my unattained supreme security from the yoke is attained.’

9.8 Bhikshus, for that reason, too, that monk should remain in that village, all his life; he should *not* leave.

(4) GOOD PROGRESS, EASY TO OBTAIN REQUISITES

10 Now, here, bhikshus, a monk dwells dependent on a certain village,
 his unestablished mindfulness is *truly established*;
 and his unconcentrated mind is *concentrated* [goes into samadhi];
 and his undestroyed influxes come to *full destruction*;
 and his unattained supreme security from the yoke is *attained*.

10.2 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to be obtained.’

10.3 *Bhikshus, this monk should reflect thus:*

‘Now I dwell dependent on this village. While I dwell dependent on this village,
 my unestablished mindfulness is *truly established*;
 and my unconcentrated mind is *concentrated* [goes into samadhi];
 and my undestroyed influxes come to *full destruction*;
 and my unattained supreme security from the yoke is *attained*.’

10.4 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.’

10.5 Bhikshus, that monk should remain in that village, all his life; he should not leave.

The market-town (nigāma)

(1) NO PROGRESS, HARD TO OBTAIN REQUISITES

11 “Here, bhikshus, a monk dwells depending on a certain **market-town**.

11.2 While he dwells dependent on that *market-town*,
 his unestablished mindfulness is not established;
 and his unconcentrated mind is not concentrated [does not go into samadhi];
 and his undestroyed influxes do not come to full destruction;
 and the unattained supreme security from the yoke is unattained.

11.3 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

11.4 Bhikshus, this monk should reflect thus:

‘Now, I dwell dependent on this market-town. While I dwell dependent on this market-town,
 my unestablished mindfulness is not established;

and my unconcentrated mind is not concentrated [does not go into samadhi];
 and my undestroyed influxes do not come to full destruction;
 and my unattained supreme security from the yoke is unattained.

11.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.’

11.6 Bhikshus, that monk should leave that market-town, whether by night or by day; he should not remain.

(2) NO PROGRESS, EASY TO OBTAIN REQUISITES

12 Now, here, bhikshus, a monk dwells dependent on a certain market-town.

12.2 But while he dwells dependent on that *market-town*,
his unestablished mindfulness is not established;
and his unconcentrated mind is not concentrated [does not go into samadhi];
and his undestroyed influxes do not come to full destruction;
and the unattained supreme security from the yoke is unattained.

12.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

12.4 *Bhikshus, this monk should reflect thus:*

‘Now, I dwell dependent on this market-town. While I dwell dependent on this market-town,
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.

12.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

12.6 But I have not gone forth from home into homelessness for the sake of robes.
 I have not gone forth from home into homelessness for the sake of almsfood.
 I have not gone forth from home into homelessness for the sake of lodging.
 I have not gone forth from home into homelessness for the sake of medicine, support
and necessities for the sick.

12.7 But while I dwelled dependent on this *market-town*
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.’

12.8 Bhikshus, that monk, for that reason, too, should leave that market-town, whether by night or by day; he should not remain.

(3) GOOD PROGRESS, HARD TO OBTAIN REQUISITES

13 “Now, here, bhikshus, a monk dwells depending on a market-town.

13.2 And while he dwells dependent on that *market-town*,
 his unestablished mindfulness is *truly established*;
 and his unconcentrated mind is *concentrated* [goes into samadhi];
 and his undestroyed influxes come to *full destruction*;
 and his unattained supreme security from the yoke is *attained*.

13.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

13.4 Bhikshus, that monk should reflect thus: **[106]**

‘Now, I dwell dependent on this market-town. While I dwell dependent on this market-town, my unestablished mindfulness is *truly established*;
and my unconcentrated mind is *concentrated* [goes into samadhi];
and my undestroyed influxes come to *full destruction*;
and my unattained supreme security from the yoke is attained.

13.5 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.’

13.6 But I have not gone forth from home into homelessness for the sake of robes.
I have not gone forth from home into homelessness for the sake of almsfood.
I have not gone forth from home into homelessness for the sake of lodging.
I have not gone forth from home into homelessness for the sake of medicine, support and necessities for the sick.

13.7 But, while I dwell dependent on this market-town, my unestablished mindfulness is *truly established*;
and my unconcentrated mind is *concentrated* [goes into samadhi];
and my undestroyed influxes come to *full destruction*;
and my unattained supreme security from the yoke is attained.’

13.8 Bhikshus, for that reason, too, that monk should remain in that market-town, all his life; he should *not* leave.

(4) GOOD PROGRESS, EASY TO OBTAIN REQUISITES

14 Now, here, bhikshus, a monk dwells dependent on a certain market-town, his unestablished mindfulness is *truly established*;
and his unconcentrated mind is *concentrated* [goes into samadhi];
and his undestroyed influxes come to *full destruction*;
and his unattained supreme security from the yoke is *attained*.

14.2 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to be obtained.’

14.3 *Bhikshus, this monk should reflect thus:*

‘Now I dwell dependent on this market-town. While I dwell dependent on this market-town, my unestablished mindfulness is *truly established*;
and my unconcentrated mind is *concentrated* [goes into samadhi];
and my undestroyed influxes come to *full destruction*;
and my unattained supreme security from the yoke is attained.’

14.4 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.’

14.5 Bhikshus, that monk should remain in that market-town, all his life; he should not leave.

The city (nagara)

(1) NO PROGRESS, HARD TO OBTAIN REQUISITES

15 “Here, bhikshus, a monk dwells depending on a certain **city**.

15.2 While he dwells dependent on that *city*,
his unestablished mindfulness is never established;
and his unconcentrated mind is not concentrated [does not go into samadhi];
and his undestroyed influxes do not come to full destruction;
and the unattained supreme security from the yoke is unattained.

15.3 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

15.4 Bhikshus, this monk should reflect thus:

‘Now, I dwell dependent on this city. While I dwell dependent on this city,
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.

15.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.’

15.6 Bhikshus, that monk should leave that city, whether by night or by day; he should not remain.

(2) NO PROGRESS, EASY TO OBTAIN REQUISITES

16 Now, here, bhikshus, a monk dwells dependent on a certain city.

16.2 But while he dwells dependent on that *city*,
his unestablished mindfulness is not established;
and his unconcentrated mind is not concentrated [does not go into samadhi];
and his undestroyed influxes do not come to full destruction;
and the unattained supreme security from the yoke is unattained.

16.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

16.4 *Bhikshus, that monk should reflect thus:*

‘Now, I dwell dependent on this city. While I dwell dependent on that city,
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.

16.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

16.6 But I have not gone forth from home into homelessness for the sake of robes.
I have not gone forth from home into homelessness for the sake of almsfood.
I have not gone forth from home into homelessness for the sake of lodging.
I have not gone forth from home into homelessness for the sake of medicine, support
and necessities for the sick.

16.7 But while I dwelled dependent on this *city*
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.’

16.8 Bhikshus, that monk, for that reason, too, should leave that city, whether by night or by day; he should not remain.

(3) GOOD PROGRESS, HARD TO OBTAIN REQUISITES

17 “Now, here, bhikshus, a monk dwells depending on a city.

17.2 And while he dwells dependent on that *city*,
his unestablished mindfulness is *truly established*;
and his unconcentrated mind is *concentrated* [gets into samadhi];
and his undestroyed influxes come to *full destruction*;
and his unattained supreme security from the yoke is *attained*.

17.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

17.4 Bhikshus, that monk should reflect thus:

‘Now, I dwell dependent on this city. While I dwell dependent on this city,
my unestablished mindfulness is *truly established*;
and my unconcentrated mind is *concentrated* [goes into samadhi];
and my undestroyed influxes come to *full destruction*;
and my unattained supreme security from the yoke is attained.

17.5 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.’

17.6 But I have not gone forth from home into homelessness for the sake of robes.
I have not gone forth from home into homelessness for the sake of almsfood.
I have not gone forth from home into homelessness for the sake of lodging.
I have not gone forth from home into homelessness for the sake of medicine, support
and necessities for the sick.

17.7 But, while I dwell dependent on this city,
my unestablished mindfulness is *truly established*;
and my unconcentrated mind is *concentrated* [goes into samadhi];
and my undestroyed influxes come to *full destruction*;
and my unattained supreme security from the yoke is attained.’

17.8 Bhikshus, for that reason, too, that monk should remain in that city, all his life; he should *not* leave.

(4) GOOD PROGRESS, EASY TO OBTAIN REQUISITES

18 Now, here, bhikshus, a monk dwells dependent on a certain city,
his unestablished mindfulness is *truly established*;
and his unconcentrated mind is *concentrated* [goes into samadhi];
and his undestroyed influxes come to *full destruction*;
and his unattained supreme security from the yoke is *attained*.

18.2 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to be obtained.’

18.3 *Bhikshus, this monk should reflect thus:*

‘Now I dwell dependent on this city. While I dwell dependent on this city,
my unestablished mindfulness is truly established;
and my unconcentrated mind is concentrated [goes into samadhi];
and my undestroyed influxes come to full destruction;

and my unattained supreme security from the yoke is attained.'

18.4 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.'

18.5 Bhikshus, that monk should remain in that city, all his life; he should not leave.

The countryside (janapada)

(1) NO PROGRESS, HARD TO OBTAIN REQUISITES

19 "Here, bhikshus, a monk dwells depending on a certain **countryside (janapada)**.

19.2 While he dwells dependent on that countryside,
his unestablished mindfulness is not established;

and his unconcentrated mind is not concentrated [does not go into samadhi];

and his undestroyed influxes do not come to full destruction;

and the unattained supreme security from the yoke is unattained.

19.3 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

19.4 Bhikshus, this monk should reflect thus:

'Now, I dwell dependent on this countryside. While I dwell dependent on this countryside,
my unestablished mindfulness is not established;

and my unconcentrated mind is not concentrated [does not go into samadhi];

and my undestroyed influxes do not come to full destruction;

and my unattained supreme security from the yoke is unattained.

19.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.'

19.6 Bhikshus, that monk should leave that countryside, whether by night or by day; he should not remain.

(2) NO PROGRESS, EASY TO OBTAIN REQUISITES

20 Now, here, bhikshus, a monk dwells dependent on a certain countryside.

20.2 But while he dwells dependent on that countryside,
his unestablished mindfulness is not established;

and his unconcentrated mind is not concentrated [does not go into samadhi];

and his undestroyed influxes do not come to full destruction;

and the unattained supreme security from the yoke is unattained.

20.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

20.4 *Bhikshus, this monk should reflect thus:*

'Now, I dwell dependent on this countryside. While I dwell dependent on this countryside,
my unestablished mindfulness is not established;

and my unconcentrated mind is not concentrated [does not go into samadhi];

and my undestroyed influxes do not come to full destruction;

and my unattained supreme security from the yoke is unattained.

20.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

20.6 But I have not gone forth from home into homelessness for the sake of robes.
 I have not gone forth from home into homelessness for the sake of almsfood.
 I have not gone forth from home into homelessness for the sake of lodging.
 I have not gone forth from home into homelessness for the sake of medicine, support
and necessities for the sick.

20.7 But while I dwelled dependent on this *countryside*
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.'

20.8 Bhikshus, that monk, for that reason, too, should leave that countryside, whether by night or by day; he should not remain.

(3) GOOD PROGRESS, HARD TO OBTAIN REQUISITES

21 "Now, here, bhikshus, a monk dwells depending on a countryside.

21.2 And while he dwells dependent on that *countryside*, [107]
 his unestablished mindfulness is *truly established*;
 and his unconcentrated mind is *concentrated* [goes into samadhi];
 and his undestroyed influxes come to *full destruction*;
 and his unattained supreme security from the yoke is *attained*.

22.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

21.4 Bhikshus, that monk should reflect thus:
 'Now, I dwell dependent on this countryside. While I dwell dependent on this countryside,
 my unestablished mindfulness is *truly established*;
 and my unconcentrated mind is *concentrated* [goes into samadhi];
 and my undestroyed influxes come to *full destruction*;
 and my unattained supreme security from the yoke is attained.

21.5 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.'

21.6 But I have not gone forth from home into homelessness for the sake of robes.
 I have not gone forth from home into homelessness for the sake of almsfood.
 I have not gone forth from home into homelessness for the sake of lodging.
 I have not gone forth from home into homelessness for the sake of medicine, support
and necessities for the sick.

21.7 But, while I dwell dependent on this countryside,
 my unestablished mindfulness is *truly established*;
 and my unconcentrated mind is *concentrated* [gets into samadhi];
 and my undestroyed influxes come to *full destruction*;
 and my unattained supreme security from the yoke is attained.'

21.8 Bhikshus, for that reason, too, that monk should remain in that countryside, all his life; he should *not* leave.

(4) GOOD PROGRESS, EASY TO OBTAIN REQUISITES

22 Now, here, bhikshus, a monk dwells dependent on a certain countryside,
 his unestablished mindfulness is *truly established*;
 and his unconcentrated mind is *concentrated* [goes into samadhi];

and his undestroyed influxes come to *full destruction*;
and his unattained supreme security from the yoke is *attained*.

22.2 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to be obtained.¹⁹

22.3 Bhikshus, this monk should reflect thus:

‘Now I dwell dependent on this countryside. While I dwell dependent on this countryside,
my unestablished mindfulness is truly established;
and my unconcentrated mind is concentrated [goes into samadhi];
and my undestroyed influxes come to full destruction;
and my unattained supreme security from the yoke is attained.’

22.4 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.¹⁹

22.5 Bhikshus, that monk should remain in that countryside, all his life; he should not leave.

A person (puggala)

(1) NO PROGRESS, HARD TO OBTAIN REQUISITES

23 (1) NO PROGRESS, HARD TO OBTAIN REQUISITES

23 “Here, bhikshus, a monk dwells depending on a certain **person (puggala)**.

23.2 While he dwells dependent on that *person*, [107]

his unestablished mindfulness is never established;

and his unconcentrated mind is not concentrated [does not go into samadhi];

and his undestroyed influxes do not come to full destruction;

and the unattained supreme security from the yoke is unattained.

23.3 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

23.4 Bhikshus, this monk should reflect thus:

‘Now, I dwell dependent on this person. While I dwell dependent on this person,
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.

23.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.¹⁹

23.6 Bhikshus, that monk should leave that person, without taking leave,¹⁹ whether by night or by day; he should not continue to follow him.²⁰

(2) NO PROGRESS, EASY TO OBTAIN REQUISITES

¹⁹ Be Se *apucchā*, “taking leave”; Ee Se *anāpucchā*, “without taking leave.” If the context is that of urgency, then, the reading *anāpucchā*, “without taking leave” is preferred.

²⁰ *Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā puggalo anāpucchā pakkamitabbam* [Se -*tabbo* throughout] *nānubandhitabbo*. *An-āpucchā* (meg absol of *āpucchati*, “seek permission, take leave”), “without seeking permission, without paying regard to, without taking leave” (V 1:50,11, 85,1, 2:219,35, 4:100,10*, 165,17+33, 166,11+15, 116,31; M 1:106,34 f ≈ A 4:366,14; J 1:368,6, 3:326,22).

24 Now, here, bhikshus, a monk dwells dependent on a certain person.

24.2 But while he dwells dependent on that *person*,
his unestablished mindfulness is not established;
and his unconcentrated mind is not concentrated [does not go into samadhi];
and his undestroyed influxes do not come to full destruction;
and the unattained supreme security from the yoke is unattained.

24.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

24.4 *Bhikshus, this monk should reflect thus:*

‘Now, I dwell dependent on this person. While I dwell dependent on this person,
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.

24.5 Furthermore, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.

24.6 But I have not gone forth from home into homelessness for the sake of robes.
 I have not gone forth from home into homelessness for the sake of almsfood.
 I have not gone forth from home into homelessness for the sake of lodging.
 I have not gone forth from home into homelessness for the sake of medicine, support
and necessities for the sick.

24.7 But while I dwelled dependent on this *person*
my unestablished mindfulness is not established;
and my unconcentrated mind is not concentrated [does not go into samadhi];
and my undestroyed influxes do not come to full destruction;
and my unattained supreme security from the yoke is unattained.’

24.8 Bhikshus, that monk, for that reason, too, should leave that person, without taking leave,²¹ whether by night or by day; he should not continue to follow him.

(3) GOOD PROGRESS, HARD TO OBTAIN REQUISITES

25 “Now, here, bhikshus, a monk dwells depending on a certain person.

25.2 And while he dwells dependent on that *person*, **[107]**
his unestablished mindfulness is truly established;
and his unconcentrated mind is concentrated [goes into samadhi];
and his undestroyed influxes come to full destruction;
and his unattained supreme security from the yoke is attained.

25.3 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are difficult to obtain.

25.4 Bhikshus, that monk should reflect thus:

‘Now, I dwell dependent on this person. While I dwell dependent on this person,
my unestablished mindfulness is truly established;
and my unconcentrated mind is concentrated [goes into samadhi];
and my undestroyed influxes come to full destruction;

²¹ On *anāpucchā*, see §23.6 n.

and my unattained supreme security from the yoke is attained.

25.5 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are *difficult to obtain*.’

25.6 But I have not gone forth from home into homelessness for the sake of robes.
 I have not gone forth from home into homelessness for the sake of almsfood.
 I have not gone forth from home into homelessness for the sake of lodging.
 I have not gone forth from home into homelessness for the sake of medicine, support and necessities for the sick.

25.7 But, while I dwell dependent on this person,
 my unestablished mindfulness is *truly established*;
 and my unconcentrated mind is *concentrated* [goes into samadhi];
 and my undestroyed influxes come to *full destruction*;
 and my unattained supreme security from the yoke is attained.’

25.8 Bhikshus, for that reason, too, that monk should pursue²² that person all his life; he should continue to follow him.

(4) GOOD PROGRESS, EASY TO OBTAIN REQUISITES

26 Now, here, bhikshus, a monk dwells dependent on a certain person,
 his unestablished mindfulness is *truly established*;
 and his unconcentrated mind is *concentrated* [goes into samadhi];
 and his undestroyed influxes come to *full destruction*;
 and his unattained supreme security from the yoke is *attained*.

26.2 Further, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to be obtained.’

26.3 *Bhikshus, that monk should reflect thus:*
 ‘Now I dwell dependent on this person. While I dwell dependent on this person,
 my unestablished mindfulness is *truly established*;
 and my unconcentrated mind is *concentrated* [goes into samadhi];
 and my undestroyed influxes come to *full destruction*;
 and my unattained supreme security from the yoke is *attained*.’

26.4 However, these life-supports that should be obtained by a renunciant—robe, almsfood, lodging, and medicine, support and necessities for the sick—are not difficult to obtain.’

26.5 Bhikshus, for that reason, too, that monk should follow that person all his life; he should not leave, even if he were thrown out.²³

27 The Blessed One said this. Satisfied, the monks rejoiced in the Blessed One’s word.

— evaṃ —

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²² *Anubandhitabba*, gerundive of *anubandhati*, “to follow behind in one’s footsteps; to urge, to pursue.”

²³ *Tena bhikkhave bhikkhunā yāva, jīvam pi so puggalo anubandhitabbo, na pakkamitabbaṃ api panujjamānena pīti* [Be Ee Ce; Se *samujjamānena pīti*]. As in **Paṭisambhidā S 2** (A 7.37/4:32), SD 85.17. Comy says that even if one were being physically thrown out, driven out with a rod, and so on, one should still remain, patiently living there all life long (MA 2:72).