

1. Thus have I heard. On one occasion the Blessed One was living at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: "Bhikkhus."—"Venerable sir" they replied. The Blessed One said this:

2. "Bhikkhus, I shall teach you a discourse on jungle thickets. Listen and attend closely to what I shall say."—"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his undestroyed taints do not come to destruction, he does not attain the unattained supreme security from bondage; and also the requisites of life that should be obtained by one gone forth—robes, almsfood, resting place, and medicinal requisites—are hard to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness does not become established... I do not attain the unattained supreme security from bondage; and also the requisites of life...are hard to come by.' That bhikkhu should depart from that jungle thicket that very night or that very day; he should not continue living there.

4. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his undestroyed taints do not come to destruction, he does not attain the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are easy to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness does not become established...I do not attain the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are easy to come by. However, I did not go forth from the home life into homelessness for the sake of robes, almsfood, resting place, and medicinal requisites. Moreover, while I am living here my unestablished mindfulness does not become established...I do not attain the unattained supreme security from bondage.' Having reflected thus, that bhikkhu should depart from that jungle thicket; he should not continue living there.

5. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his undestroyed taints come to destruction, he attains the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth...are

hard to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage; yet the requisites of life...are hard to come by. However, I did not go forth from the home life into homelessness for the sake of robes, almsfood, resting place, and medicinal requisites. Moreover, while I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage.' Having reflected thus, that bhikkhu should continue living in that jungle thicket; he should not depart.

6. "Here, bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his undestroyed taints come to destruction, he attains the unattained supreme security from bondage; and also the requisites of life that should be obtained by one gone forth—robes, almsfood, resting place, and medicinal requisites—are easy to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness has become established...I have attained the unattained supreme security from bondage; and also the requisites of life...are easy to come by.' That bhikkhu should continue living in that jungle thicket as long as life lasts; he should not depart.

7-10. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain village...

11-14. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain town...

15-18. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain city...

19-22. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain country...

23. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...(as in §3)...That very night or that very day, that bhikkhu should depart from that person without taking leave; he should not continue following him.

24. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...(as in §4)...Having

reflected thus, that bhikkhu should depart from that person after taking leave; he should not continue following him.

25. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...(as in §5)...Having reflected thus, that bhikkhu should continue following that person; he should not depart from him.

26. "Here, bhikkhus, a bhikkhu lives in dependence upon a certain person...(as in §6)...That bhikkhu should continue following that person as long as life lasts; he should not depart from him even if told to go away."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

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Majjhima Nikāya 17

Part One – The Root Fifty Discourses (Mūlapaṭṭhāsapāṭi)

The Division of the Lion's Roar (Sīhanādavagga)

Translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi