MN 17 — Jungle Thickets

English translation by Bhikkhu Sujato.
Source: https://suttacentral.net/mn17/en/sujato
Source revision: 3bc8665e0e28e70518eba94304a2fafcab80f933
License: CC0-1.0 — https://creativecommons.org/publicdomain/zero/1.0/

Text

Middle Discourses 17

Jungle Thickets

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you an exposition about jungle thickets. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, take the case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness does not become established, my mind does not become immersed in samādhi, my defilements do not come to an end, and I do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by.' That mendicant should leave that jungle thicket that very time of night or day; they should not stay there.

Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness does not become established … But the necessities of life are easy to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness does not become established … But the necessities of life are easy to come by. But I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the sick. Moreover, while living close by this jungle thicket, my mindfulness does not become established …' That mendicant should, after appraisal, leave that jungle thicket; they should not stay there.

Take another case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke. But the necessities of life that a renunciate requires—robes, almsfood, lodgings, and

medicines and supplies for the sick—are hard to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness becomes established … But the necessities of life are hard to come by. But I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the sick. Moreover, while living close by this jungle thicket, my mindfulness becomes established …’ That mendicant should, after appraisal, stay in that jungle thicket; they should not leave.

Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness becomes established … And the necessities of life are easy to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness becomes established … And the necessities of life are easy to come by.’ That mendicant should stay in that jungle thicket for the rest of their life; they should not leave.

Take the case of a mendicant who lives supported by a village … town … city … country … an individual. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: ‘… my mindfulness does not become established … And the necessities of life are hard to come by.’ That mendicant should leave that individual at any time of the day or night, without taking leave; they should not follow them. …

Take another case of a mendicant who lives supported by an individual. Their mindfulness does not become established … But the necessities of life are easy to come by. That mendicant should reflect: ‘… my mindfulness does not become established … But the necessities of life are easy to come by.’ … That mendicant should, after appraisal, leave that individual having taken leave; they should not follow them. …

Take another case of a mendicant who lives supported by an individual. Their mindfulness becomes established … But the necessities of life are hard to come by. That mendicant should reflect: ‘… my mindfulness becomes established … But the necessities of life are hard to come by.’ … That mendicant should, after appraisal, follow that individual; they should not leave.

Take another case of a mendicant who lives supported by an individual. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. That mendicant should reflect: ‘While living supported by this individual, my mindfulness becomes established … And the necessities of life are easy to come by.’ That mendicant should follow that individual for the rest of their life; they should not leave them, even if driven away.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.