AN 3.123 — At Kusinārā

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Text

Numbered Discourses 3.123

13. Kusinārā

At Kusinārā

At one time the Buddha was staying near Kusinārā in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, take the case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with delicious fresh and cooked foods.

The mendicant thinks: ‘It’s so good that this householder serves me with delicious fresh and cooked foods.’ Then they think: ‘I really hope this householder serves me with delicious fresh and cooked foods in the future, too.’ They eat that food tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They think about it with sensual, malicious, or cruel thoughts. A gift to such a mendicant is not very fruitful, I say. Why is that? Because that mendicant is negligent.

Take another case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with delicious fresh and cooked foods.

It never occurs to them: ‘It’s so good that the householder or their child serves and satisfies me with their own hands with delicious fresh and cooked foods.’ They don’t think: ‘I really hope this householder serves me with delicious fresh and cooked foods in the future, too.’ They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. They think about it with thoughts of renunciation, good will, or harmlessness. A gift to such a mendicant is very fruitful, I say. Why is that? Because that mendicant is diligent.”