

Cūla assapursuttam
(40) The Shorter Discourse in Assapura

I heard thus.

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura. The Blessed One addressed the bhikkhus from there. Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Such being your designations, monks, such being your vocations, thus you should train yourselves, monks: We will follow those practices which are fitting for recluses; thus will this designation of ours become true and the vocation real. May it be of much fruit to those who offer us robes, morsel food, dwellings and requisites when ill. By that our going forth will be fruitful and full of results. Bhikkhus, you should train thus.

Bhikkhus, how doesn't the bhikkhu follow the method of the way proper to the recluse. The bhikkhu whose covetousness is not dispelled, ill will is not dispelled, anger is not dispelled, hostility is not dispelled, derogation is not dispelled, disparaging is not dispelled, envy is not dispelled, stinginess is not dispelled, fraud is not dispelled, hypocrisy is not dispelled, evil desires are not dispelled, wrong view is not dispelled, has not fallen to the method of the way proper to the recluse. Without dispelling these impurities, defects and blemishes, which bring hellish feelings to a recluse, I say, you have not fallen to the method of the way proper to the recluse. To the edges of the yellow robe is fixed a weapon named Matajā, sharp on both edges, and with it the bhikkhu is wrapped. I compare the going forth of the bhikkhu with these impurities, to that.

“Kathañca, bhikkhave, bhikkhu na samaṇasāmīcippaṭipadam paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno

abhijjhālussa abhijjhā appahīnā hoti, covetousness is not dispelled

byāpannacittassa byāpādo appahīno hoti, , ill will is not dispelled

kodhanassa kodho appahīno hoti, Anger is not dispelled

upanāhissa upanāho appahīno hoti, hostility is not dispelled

makkhissa makkho appahīno hoti, derogation is not dispelled

paḷāsissa paḷāso appahīno hoti, disparaging is not dispelled

issukissa issā appahīnā hoti, envy is not dispelled

maccharissa macchariyaṃ appahīnaṃ hoti, stinginess is not dispelled

saṭhassa sāṭheyyaṃ appahīnaṃ hoti, fraud is not dispelled

māyāvissa māyā appahīnā hoti, hypocrisy is not dispelled

pāpicchassa pāpikā icchā appahīnā hoti, evil desires are not dispelled

micchādiṭṭhikassa micchādiṭṭhi appahīnā hoti wrong view is not dispelled.

– imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ appahānā ‘na samaṇasāmīcippaṭipadam paṭipanno’ti vadāmi.

Bhikkhus; for the matter of wearing the three robes, I do not call him a recluse, for the matter of going naked I do not call him a recluse, for living with dust and dirt, I do not call him a recluse, for that matter of ritualistic bathing, I do not call him a recluse. For sitting at the root of a tree, for living in open space, for maintaining the standing posture, I do not call him a recluse. For taking food at regular intervals, for reciting the Teaching, for wearing a headdress one does not become a recluse.

Bhikkhus, when wearing the three robes, if the coveting mind fades, anger fades, ill will fades, anger fades; the hostility fades, the derogation fades, the disparaging fades, the jealousy fades, the stinginess fades, fraud fades, evil desires fade, and the wrong view gets dispelled. His friends and blood relations should make him wear the three robes and maintain it, from his birth. Come! You lucky one when you wear the three robes, your covetousness will fade, anger will fade, ill will, hostility, ... wrong view will fade, Bhikkhus, since I see a certain one wearing the three robes with covetousness, I say that, for the matter of wearing the three robes one is not a recluse.

Bhikkhus, if for the matter of going naked, -- living in dust and dirt, -- ascending the water, -- sitting at the root of a tree, -- living in open space, --maintaining the standing posture, --being fed at regular intervals, --reciting the Teaching, --when wearing a headdress, if covetousness fades, corruptions in the heart fades, anger fades, ill will fades, hypocrisy fades; malice fades, jealousy fades, selfishness fades, craftiness fades, deceit fades, evil desires fade, and if wrong view gets dispelled. His friends and blood relations should make him wear the headdress and maintain it, when he is born Come! You lucky one when you wear the headdress, your covetousness will fade, ..., wrong view will fade, Bhikkhus, since I see a certain one, wearing the headdress with covetousness, I say that, for the matter of wearing the headdress one is not a recluse.

Bhikkhus, how does the bhikkhu follow the method of the way proper to the recluse. When covetousness is dispelled, ill will is dispelled, anger is dispelled, hostility is dispelled, derogation is dispelled, disparaging is dispelled, envy is dispelled, stinginess is dispelled, fraud is dispelled, hypocrisy is dispelled, evil desires are dispelled, wrong view is dispelled I say you have fallen to the method of the way proper to the recluse. When these impurities, defects and blemishes of a recluse, which bring hellish feelings are dispelled, I say, you have fallen to the method of the way proper to the recluse.

Seeing himself pure when all these evil things of demerit are dispelled, he finds himself relieved. When released he is delighted. To the delighted arises joy. The body of one with joyful mind is appeased. An appeased body feels pleasant. The pleasant mind concentrates.

So sabbehi imehi pāpakehi akusalehi dhammehi vimuttamattānaṃ samanupassati . Tassa sabbehi imehi pāpakehi akusalehi dhammehi vimuttamattānaṃ samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

He abides pervading one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, entirely, the thought of loving kindness grown great limitless, free of ill will and anger. He abides pervading one direction with thoughts of compassion, ---- He abides pervading one direction with thoughts of intrinsic joy, ---He abides pervading one direction with thoughts of equanimity, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, entirely, with the thought of equanimity grown great limitless, free of ill will and anger, he abides.

So mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattāya sabbāvantaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsaḥagatena cetasā...pe... muditāsaḥagatena cetasā...pe... upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

Bhikkhus, there is a pond with clear, transparent, pure, cool, water with well formed banks in a pleasant setting. A man from the east would come to it thirsty, tired and overcome with the heat and the burning. Coming there he would dispel his thirst, and burning. A man from the west would come, --from the north would come, ---from the south would come. In whatever direction they come; coming to that pond they would quench their thirst and dispel the burning. In the same manner, even from the warrior clan a certain one would go forth as a homeless to the discipline declared by the Thus Gone One and developing thoughts of loving kindness, compassion, intrinsic joy and equanimity will gain internal appeasement. When internally appeased, I say he has followed the method of the way proper to the recluse. One gone forth as a homeless even from the warrior clan, would destroy desires, his mind released and released through wisdom here and now, knowing realising would abide. With the destruction of desires he is a recluse. One gone forth as a homeless even from the brahmin clan-even from the householder clan, -- even from the clan of out castes, would also destroy desires, his mind released and released through wisdom here and now, knowing and realising would abide. He with the destruction of desires is a recluse.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.