AN 3.123 — Kusinārā Sutta (At Kusinārā)

English translation by Bhikkhu Candana.

Source: https://www.mindreleased.com/s/Book-3_Anguttara-Nikya-A-New-Translation.pdf#page=251

Source revision: ee5230c458ad6c1566f518d5909916ad92d12aebf1240750c5357dd9b5699f30

License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Book-3_Anguttara-Nikya-A-New-Translation.pdf

Copyright © Bhikkhu Candana, 2020, 2026. Free distribution only; do not alter the contents. The original book, including its complete permission notice, accompanies this text.

Candana source labels: 122. Site text ID: AN 3.123.

Text

AN III

Suttas 122-131

Kusinārā Vagga “The Section on Kusinārā”

122. Kusinārā Sutta (At Kusinārā) Once, The Blessed One was living in Kusinārā, within a stretch of forest in Baliharaṇa. There, The Blessed One addressed the Bhikkhus and said:

a. Here, Bhikkhus, the Bhikkhu lives while relying on a certain village or town. Then, a householder or his son approaches him and invites the Bhikkhu for the next day’s meal. If the Bhikkhu wishes so, he accepts the invitation. The next morning, after putting on his robes and taking his bowl and outer robe, the Bhikkhu goes and approaches the home of that householder or the householder’s son. Then, he sits on the prepared seat, and the householder or his son serves the Bhikkhu nourishing food and drinks, with his own hands.

1. Then, it occurs to the Bhikkhu:

‘It is indeed good, that this householder (or his son) has served me nourishing and delicious food and drinks, with his own hands.’

2. He then starts to ponder further:

‘It would be really great, if this same householder (or his son) serves me nourishing and delicious food and drinks of a similar nature, with his own hands, again in the future as well.’

3. Thus, in accepting that meal offering, he becomes a slave to it, dwelling and fixating on it with greedy delight, without seeing the danger and therefore being unable to make use of it, in order to escape from it. What follows is that he gets lost in sensual thoughts, thoughts of ill will, and even harmful thoughts, all triggered by the alms food he received.

Now, Bhikkhus, I say that to give gifts or make offerings to such a Bhikkhu is not of much benefit, at all. And what is the reason for this?

It is because that careless Bhikkhu lives negligently.

b. Next, Bhikkhus, another Bhikkhu lives while also relying on a certain village or town. Then, a householder or his son approaches him and invites the Bhikkhu for the next day's meal. If the

Bhikkhu wishes so, he accepts the invitation. The next morning, after putting on his robes and taking his bowl and outer robe, the Bhikkhu goes and approaches the home of that householder or the householder's son. Then, he sits on the prepared seat, and the householder or his son serves the Bhikkhu nourishing food and drinks, with his own hands.

1. Now, with this Bhikkhu, the following thought does not even occur to him, as in:

'It is indeed good, that this householder (or his son) has served me nourishing and delicious food and drinks, with his own hands.'

2. Nor does he go on pondering further:

'It would be really great, if this same householder (or his son) serves me nourishing and delicious food and drinks of a similar nature, with his own hands, again in the future as well.'

3. Thus, in accepting that meal offering, he does not become a slave to it, nor dwells or is fixated on it with greedy delight, and instead, he clearly sees the danger in it and therefore is able to make use of it, in order to escape from it. What follows is that he reflects on the special quality of renunciation, while valuing its many benefits, along with thoughts of good will, empathetic and considerate thoughts of non-harm that arise in him, triggered by the alms food that he received.

Now, Bhikkhus, I say that to give gifts or make offerings to such a Bhikkhu is of much merit and benefit, indeed. And what is the reason for this?

It is because that considerate and mindful Bhikkhu is living diligently.