

AN 3:39 Delicate

[*Dhamma](#)

“Bhikkhus, I was delicately nurtured, most delicately nurtured, extremely delicately nurtured. At my father’s residence lotus ponds were made just for my enjoyment: in one of them blue lotuses bloomed, in another red lotuses, and in a third white lotuses. I used no sandalwood unless it came from Kāsi and my headdress, jacket, lower garment, and upper garment were made of cloth from Kāsi. By day and by night a white canopy was held over me so that cold and heat, dust, grass, and dew would not settle on me.

“I had three mansions: one for the winter, one for the summer, and one for the rainy season. I spent the four months of the rains in the rainy-season mansion, being entertained by musicians, none of whom were male, and I did not leave the mansion. While in other people’s homes slaves, workers, and servants are given broken rice together with sour gruel for their meals, in my father’s residence they were given choice hill rice, meat, and boiled rice.

(1) “Amid such splendor and a delicate life, it occurred to me: ‘An uninstructed worldling, though himself subject to old age, not exempt from old age, feels repelled, humiliated, and disgusted when he sees another who is old, overlooking his own situation. Now I too am subject to old age and am not exempt from old age. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is old, that would not be proper for me.’ When I reflected thus, my intoxication with youth was completely abandoned.

(2) “Again, it occurred to me: ‘An uninstructed worldling, though himself subject to illness, not exempt from illness, feels repelled, humiliated, and disgusted when he sees another who is ill, overlooking his own situation. Now I too am subject to illness and am not exempt from illness. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is ill, that would

not be proper for me.’ When I reflected thus, my intoxication with health was completely abandoned.

(3) “Again, it occurred to me: ‘An uninstructed worldling, though himself subject to death, not exempt from death, feels repelled, humiliated, and disgusted when he sees another who has died, overlooking his own situation. Now I too am subject to death and am not exempt from death. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who has died, that would not be proper for me.’ When I reflected thus, my intoxication with life was completely abandoned.

“There are, bhikkhus, these three kinds of intoxication. What three? Intoxication with youth, intoxication with health, and intoxication with life. (1) An uninstructed worldling, intoxicated with youth, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (2) An uninstructed worldling, intoxicated with health, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (3) An uninstructed worldling, intoxicated with life, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

“Intoxicated with youth, a bhikkhu gives up the training and reverts to the lower life; or intoxicated with health, he gives up the training and reverts to the lower life; or intoxicated with life, he gives up the training and reverts to the lower life.

“Worldlings subject to illness,
old age, and death, are disgusted
by other people who exist
in accordance with their nature. “If I were to become disgusted
with beings who have such a nature,
that would not be proper for me
since I too have the same nature. “While I was dwelling thus,
having known the state without acquisitions,
I overcame all intoxications—

intoxication with health,
with youth, and with life—
having seen security in renunciation. “Zeal then arose in me
as I clearly saw nibbāna.
Now I am incapable
of indulging in sensual pleasures.
Relying on the spiritual life,
never will I turn back.”

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