

Majjhima Nikāya - The Middle Length Discourses

The Minor Discourse in the Gosinga Forest (Cuulagosingatutta)

I heard thus.

At one time the Blessed One was living in a brick house in Naadikaa. At that time venerables Anuruddha, Nandiya and Kimbila were abiding in the Gosinga Sala forest gifted by the king. The Blessed One getting up from his seclusion in the evening approached the Sala forest. The forest keeper saw the Blessed One coming in the distance and said, recluse, do not enter this forest. There are three sons of clansmen abiding here seeking their own good, do not inconvenience them. Venerable Anuruddha heard this conversation between the forest keeper and the Blessed One and told the forest keeper. Do not obstruct the Blessed One, it is our Teacher, the Blessed One. Venerable Anuruddha addressed venerables Nandiya and Kimbila, come! Venerable ones, our Teacher has arrived. Then Venerables Anuruddha, Nandiya, and Kimbila approached the Blessed One, accepted bowl and robes from the Blessed One. One prepared a seat and another administered water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Those venerable ones worshipped the Blessed One and sat on a side.

The Blessed One addressed venerable Anuruddha: Anuruddha, are you alright, do you have any fatigue owing to want of morsel food? Venerable sir, we are alright, we have no fatigue owing to lack of morsel food. Anuruddha, are you united and friendly without a dispute, like milk and water and do you abide seeing each other with friendly eyes? Venerable sir, we are united like milk and water, friendly, without a dispute and abide seeing each other with friendly eyes. Anuruddha, how do you abide united like milk and water, friendly, without a dispute seeing each other with friendly eyes? Venerable sir, this thought occurs to me It is gain for me that I live with such co-associates in the holy life. So I abide with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving kindness towards these venerable ones openly and secretly. With mental actions of loving kindness towards these venerable ones openly and secretly

Sometimes it occurs to me what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies, and one in mind.

Venerable Nandiya and venerable Kimbila too said to the Blessed One, venerable sir, this thought occurs to me. It is gain for me, that I live with such co-associates in the holy life. So I abide, with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving kindness openly and secretly. With mental actions of loving kindness openly and secretly. Sometimes it occurs to me, what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies and one single in mind. . .

Venerable sir, in this manner we abide united like milk and water, friendly, without a dispute, seeing each other with friendly eyes. Good, Anuruddha, do you live diligently for dispelling? Venerable sir, indeed we abide diligently for dispelling. Anuruddha, how do you abide diligently for dispelling? Venerable sir, whoever comes from the village first, after collecting morsel food, prepares the seats administers water for drinking and washing and places the spittoons. Whoever comes last from the village, partakes of what is left over if he desires, if he does not, throws it to a place where nothing grows, or puts into some water where there is no life. He puts away the seats, and the vessels of water, washes the spittoons and sweeps the refectory, Whoever sees the water vessels for drinking, washing or toilets empty, fills them up. If he finds it not in his capacity to carry it, would call another with the wave of the hand. Would not utter a word on account of it. On every fifth day we would sit throughout the night discussing a topic on the Teaching. Venerable sir, thus we abide diligently for dispelling. Good, Anuruddha, you abide diligently for dispelling (*1). Have you attained any distinctive knowledge above human? Why not venerable sir, Whenever we desire, seclude the mind from sensual thoughts and defiling thoughts and with joy and pleasantness born from seclusion attained to abide in the first jhaana. Venerable sir, that is the distinctive knowledge we have attained above human. Good, Anuruddha, overcoming that and above that, is there any distinctive knowledge you have attained and abide above human?. Why not venerable sir. Whenever we desire, overcoming

thoughts and thought processes, the mind internally settled in one point, with joy and pleasantness born of concentration attained to abide in the second jhaana. Venerable sir, overcoming that and above that, this is the distinctive knowledge we have attained and abide above human. Good, Anuruddha, having overcome that and above that is there any distinctive knowledge you have attained to, abide above human..Why not venerable sir? Whenever we desire, with equanimity to joy and detachment we abide mindful and aware experiencing pleasantness with the body, in the third jhaana... To this, the noble ones say abiding mindfully in pleasantness with equanimity. Good Anuruddha, having overcome that and above that is there any distinctive knowledge you attain to abide above human? Why not venerable sir. Whenever we desire, dispelling pleasantness and unpleasantness, having overcome pleasure and displeasure earlier, with equanimity mindfulness purified, attained to, we abide in the fourth jhaana. Venerable sir, overcoming that and above that, this is the distinctive knowledge we have attained and abide above human. Good, Anuruddha, overcoming that and above it, is there any distinctive knowledge you attained to, abide above human?. Why not venerable sir. Whenever we desire overcoming all perceptions of matter and overcoming perceptions of anger, not attending to various perceptions, with space is boundless attained to, abide in the sphere of space. Venerable sir, overcoming that and above that, this is the distinctive knowledge we attained to, abide above human..Good, Anuruddha, having overcome that and above that is there any distinctive knowledge and vision you have attained to, abide above human?. Why not venerable sir? Whenever we desire overcoming all the sphere of space, with consciousness is boundless, and with there is nothing, attained to, abide in the sphere of no-thingness. Overcoming all the sphere of no-thingness attained to abide in the sphere of neither-perception-nor-non-perception, Venerable sir, overcoming that and above it, this is the distinctive knowledge and vision we attained to abide, above human. Good, Anuruddha, overcoming that, is there any distinctive knowledge and vision you have attained to, abide above human? Why not venerable sir. Whenever we desire attaining to the sphere of neither- perception –nor –non-perception we abide in the cessation of perceptions and feelings. Seeing this with wisdom desires get destroyed. Venerable, sir, overcoming that and above that, this is the distinctive knowledge and vision we attained to, abide, above human. Venerable sir, we have not seen a more noble and a more exalted abiding above this.—Good, Anuruddha, there is no abiding more noble and more exalted than this. . .

Then the Blessed One advised, instructed, incited, and made the hearts light of venerables Anuruddha, Nandiya and Kimbila and getting up from the seat went away. When the Blessed One was going the three venerables Anuruddha, Nandiya and Kimbila followed after the Blessed One and stopped short. Then venerables Nandiya and Kimbila asked venerable Anuruddha. What, did we tell you venerable Anuruddha, that we are gainers of those abidings and attainments .that the venerable one told the Blessed One as much as our destruction of desires? Not that the venerable ones told me about their abidings and attainments yet we penetrated the minds of the venerable ones and knew that the venerable ones are gainers of those attainments. The gods too told me about this, and when the Blessed One questioned me about it I replied.

Then the demon Diigha approached the Blessed One worshipped, stood on a side and said thus to the Blessed One: Venerable sir, ‘It is great gain for the Vajjis that the Blessed One abides perfect and rightfully enlightened and also these three sons of clansmen, venerable Anuruddha, venerable Kimbila and venerable Nandiya’ . Hearing the sound of the demon Diigha the terrestrial gods echoed it. Hearing the sound of the terrestrial gods, the retinue of the four great kings echoed it . Hearing the sound of the four great kings, the group of thirty two gods echoed it. Hearing the sound of the group of thirty two gods, the Yaama gods echoed it. Hearing the sound of the Yaama gods, the gods of happiness echoed it, Hearing the sound of the gods of happiness, the gods attached to creations, echoed it. Hearing the sound of the gods attached to creations, the gods attached to the creations of others, echoed it. Hearing the sound of the gods attached to the creations of others, the brahma gods echoed it . In a moment it was known as far as the Brahmaa world

Diigha, this is so, from whatever clan these three sons of clansmen went forth, if those clans recall these three with a pleasant mind, it will conduce to their happiness for a long time. If their family circle,----the people in the village from where they went forth--- from whatever hamlet,--- from whatever town,---- from whatever state---whoever warriors recall these three sons of clansmen--- whoever brahmins –whoever householders--- whoever outcastes recall these three clansmen with a pleasant mind it will conduce to their happiness for a long time. Diigha, anyone in this world of gods

and men together with its Maaras, Brahmaas, were to recall these three sons of clansmen, it will conduce to their happiness for a long time.

The Blessed One said thus and the demon Diigha delighted in the words of the Blessed One.

Notes.

1. Abide diligently for dispelling. ‘eva.m kho maya.m bhante appamattaa aataapino pahitatta.m viharaamaati’ When asked how they abode diligently for dispelling, he gives a complete picture of how they behaved. It becomes such behaviour where there are no disputes what so ever. Yet all the necessary work is done with complete clarity and preciseness This kind of behaviour involves a lot of clear thinking and dispelling all kinds defilements in the mind such as sensual thoughts, angry thoughts and hurting thoughts..This behaviour is founded on a lot of loving kindness, compassion, intrinsic joy and also equanimity and it promotes harmony. These are indeed the basics necessary for concentration.

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