

## **Majjhima Nikāya - The Middle Length Discourses**

### **The longer Discourse in the Gosinga Forest (Mahaagosingatutta)**

I heard thus.

At one time the Blessed One lived in the Gosinga Saala forest, with many well versed elder disciples such as venerables Saariputta, Mahaamoggallaana, Mahaakassapa, Anuruddha, Revata, Aananda and many other well versed elder disciples. Venerable Mahaamoggallaana getting up from his seclusion in the evening approached venerable Mahaakassapa and said; Kassapa, let us go to venerable Saariputta, to hear the Teaching. Venerable Mahaakassapa agreed and venerable Mahaamoggallaana, venerable Mahaakassapa and venerable Anuruddha approached venerable Saariputta. Venerable Aananda saw venerables, Mahaamoggallaana, Mahaakassapa and Anuruddha approaching venerable Saariputta to hear the Teaching and venerable Aananda approached venerable Revata and said, friend, Revata, the Great Men are approaching venerable Saariputta to hear the Teaching, shall we too go to hear the Teaching. Venerable Revata agreed and venerable Revata and venerable

Aananda approached venerable Saariputta.

Venerable Saariputta saw venerables Revata and Aananda coming in the distance and said, welcome friend, Aananda, the close and near attendant of the Blessed One. Friend, Aananda, in the moon light, the Saala forest is very pleasing the flowers in full bloom, give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, a learned bhikkhu, who bears all the Teaching, treasures that, which is good at the beginning, in the middle and at the end, and declares the completely pure holy life. Of that Teaching he should become a bearer by words and practise and an experiencer of it through penetration. He would teach it to the fourfold gatherings, with the words coming to him without difficulty, for the destruction of the latent tendencies of those with sharp mental faculties. Friend, Saariputta, such a bhikkhu would adorn the Gosinga Saala forest.

When this was said, venerable Saariputta addressed venerable Revata, Friend, Revata, venerable Aananda has declared this according to his understanding, now we ask you: Friend Revata, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, a bhikkhu who is fond of seclusion, yoked to internal appeasement of the mind. He would not neglect jhaana, endowed with wise reflection, and would develop the abidings without thoughts and discursive thoughts. Such a bhikkhu would adorn the Gosinga Saala forest.

When this was said, venerable Saariputta addressed venerable Anuruddha: Friend, Anuruddha, venerable Revata has declared this according to his understanding, now we ask you. Anuruddha, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Like a man who has climbed to the top most storey of his mansion would be looking at a disc with thousandfold circumferences. In the same manner the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Such a bhikkhu would adorn the Gosinga Saala forest.

When this was said, venerable Saariputta addressed venerable Mahaakassapa, Friend, Kassapa, venerable Anuruddha has declared this according to his understanding, now we ask you. Kassapa, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, the bhikkhu, a forest dweller praises forest dwelling. A partaker of morsel food praises the partaking of morsel food. A rag robe wearer, praises wearing rag-ropes. Confined to three robes, praises that. With few desires praises few desires, and satisfied praises satisfaction Secluded praises seclusion, withdrawn, praises withdrawal from the crowd. With aroused effort, praises arousal of effort and virtuous, praises endowment of virtues. Concentrated praises endowment of concentration and wise praises endowment of wisdom. Released praises endowment of release and endowed with the knowledge

and vision of release, praises the knowledge and vision of release. Such a bhikkhu would adorn the Gosinga Saala forest.

When this was said, venerable Saariputta addressed venerable Mahaamoggallaana

Friend, Moggallaana, venerable Mahaakassapa has declared this according to his understanding, now we ask you. Friend, Moggallaana, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, two bhikkhus discussing a deep point in the Teaching would ask questions from each other. Would find replies for each others questions. They would not fall out with each other, their talk would be timely and beneficial. Such a bhikkhu would adorn the Gosinga Saala forest.

Then venerable Mahaamoggallaana addressed venerable Saariputta. Friend, Saariputta we all have declared this according to our understanding. Now we ask you. Friend, Saariputta, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent, what kind of bhikkhu would adorn this Saala forest. Here, friend, Moggallaana, the bhikkhu wields power over the mind, and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, in that, he abides in the morning. Whatever abiding he desires to abide in the mid day, in that he abides in the mid day. Whatever abiding he desires to abide in the evening, in that he abides in the evening. Like a head anointed king, or his chief minister who had a casket full of clothes of various colours, would choose the set of clothes he wanted to wear in the morning, in the mid day, and in the evening. In the same manner the bhikkhu wields power over the mind and does not abide in the power of the mind. In whatever abidings he desires to abide, in the morning, at mid day, and in the evening, in that respective abiding he abides in the morning, at mid day, and in the evening. Such a bhikkhu adorns the Gosinga Saala forest.

Then venerable Saariputta said thus to those venerable ones-Let us approach the Blessed One, and inform all this and as he explains it let us bear it in mind. Those venerable ones agreed and they

approached the Blessed One, worshipped and sat on a side. Then venerable Saariputta said thus to the Blessed One: Venerable sir, venerable Revata and venerable Aananda approached me to hear the Teaching, I seeing venerables Revata and Aananda coming in the distance, said welcome friend, Aananda, the close and near attendant of the Blessed One. Friend, Aananda, in the moon light, the Saala forest is very pleasing the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest.? Venerable sir, then venerable Aananda said: Friend, Saariputta, a learned bhikkhu, treasures the Teaching which is good at the beginning, in the middle and at the end. That Teaching which declares the completely pure holy life. Of that Teaching he should become a bearer by words and practise and an experiencer through penetration He would teach it to the fourfold gatherings, the words coming to him without difficulty, for the destruction of the latent tendencies of those with sharp mental faculties. Friend, Saariputta, such a bhikkhu would adorn the Gosinga .Saala forest..Good Saariputta, as Aananda himself has explained, is learned bears the Teaching and treasures the Teaching good at the beginning, in the middle and at the end. The Teaching which declares the complete and pure holy life. He bears it in mind by words and practise and experiences it through penetration and he teaches the four gatherings, the words coming to him without difficulty, for the destruction of the latent tendencies of those with sharp mental faculties.

When this was said, venerable sir, I addressed venerable Revata. Friend, Revata, venerable Aananda has declared this according to his understanding, now we ask you: Revata, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest?. When this was said, venerable Revata said thus to me. Friend, Saariputta, a bhikkhu fond of seclusion, yoked to the internal appeasement of mind, would not neglect jhaana, endowed with wise reflection (\*1). He would develop the abidings overcoming thoughts and discursive thoughts. Such a bhikkhu would adorn the Gosinga Saala forest.Good, Saariputta, As Revata himself explains is fond of seclusion yoked to the internal appeasement of mind, does not neglect jhaana develops abidings overcoming thoughts and discursive thoughts.

When this was said, venerable sir, I told venerable Anuruddha: Friend, Anuruddha, venerable Revata has declared this according to his understanding, now we ask you. Friend, Anuruddha, in the moon

light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest?. When this was said venerable Anuruddha said thus to me. Friend, Saariputta, the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Like a man who has climbed to the top most storey of his mansion would look at a disc with a thousandfold circumference. In the same manner the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Such a bhikkhu would adorn the Gosinga Saala forest. Good, Saariputta, as Anuruddha himself explains with the heavenly eye purified beyond human, he looks at the thousandfold world systems

When this was said, venerable sir, I told venerable Mahaakassapa, Friend, Kassapa, venerable Anuruddha has declared this according to his understanding, now we ask you. Friend, Kassapa, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? When this was said, venerable Mahaakassapa said thus to me. Friend, Saariputta, the bhikkhu a forest dweller praises dwelling in the forest. Partaking morsel food praises the partaking of morsel food. A rag robe wearer, praises wearing rag-ropes. Confined to three robes, praises that and with few desires praises few desires. Satisfied praises satisfaction, and secluded praises seclusion. Withdrawing from the crowd, praises withdrawal from the crowd. With aroused effort, praises arousal of effort and virtuous praises endowment of virtues. Concentrated praises endowment of concentration and wise, praises endowment of wisdom. Released praises endowment of release. Endowed with the knowledge and vision of release, praises the knowledge and vision of release. Such a bhikkhu would adorn the Gosinga Saala forest. Good, Saariputta, As Kassapa himself explains he a forest dweller praises forest dwelling, himself endowed with the knowledge and vision of release praises the knowledge and vision of release. .

When this was said, venerable sir, I told venerable Mahaamoggallaana Friend, Moggallaana, venerable Mahaakassapa has declared this according to his understanding, now we ask you. Friend, Moggallaana, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, two bhikkhus discussing a deep point in the Teaching would ask questions from each other. They would

find replies for each others questions, would not fall out with each other. Their talk would be timely and beneficial. Such a bhikkhu would adorn the Gosinga Saala forest. Good, Saariputta, As Moggallaana himself explains he is a good preacher.

Then venerable Mahaamoggallaana said thus to the Blessed One: venerable sir, then I said to venerable Saariputta. Friend, Saariputta we all have declared this according to our understanding, now we ask you.. Friend, Saariputta, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent, what kind of bhikkhu would adorn this Saala forest. When this was said venerable Saariputta said thus to me. Here, friend, Moggallaana, the bhikkhu wields power over the mind, and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, in that he abides in the morning, whatever abiding he desires to abide, at mid day, in that he abides, at mid day, whatever abiding he desires to abide in the evening, in that he abides in the evening. Like a head anointed king, or his chief minister who had a casket full of clothes of various colours. From it he would choose whatever set of clothes he wanted to wear in the morning, in the mid day, and in the evening.. In the same manner the bhikkhu wields power over the mind and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, at mid day and in the evening, in that respective abiding he abides respectively Friend, Moggallaana, such a bhikkhu adorns the Gosinga Saala forest. Good Moggallaana! As Saariputta himself explains it, he wields power over the mind, and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, at mid day and in the evening, in those and those he would abide respectively...

When this was said venerable Saariputta said thus to the Blessed One -Venerable sir, Whose words are the best?. Saariputta, all these are good words, in a certain order, yet listen to what I have to say: Here, Saariputta, the bhikkhu,. when the meal is over and returning from the alms round sits in a cross legged posture, keeping his body straight and mindfulness established in front. The he determines, until my mind is released without desires, I would not change this posture. Saariputta, such a bhikkhu, adorns the Gosinga Saala forest.

The Blessed One said thus and the venerable ones delighted in the words of the Blessed One.

Notes.

1. Would not neglect jhaana endowed with wise reflection.'aniiraakata jhaano vipassanaaya samannaagato' When jhaanas are practised, they should be accompanied with wise reflection. 'vipassanaa bhaavanaa' is this wise reflection and it is none other than reflecting that those pure thought moments are impermanent, changing, so they are unpleasant, and so it is foolish to appropriate them as me or mine. This helps the yogi to drop the self view little by little.

Source: BudSas.org | PDF by Doan, Thoai MD ([BudSas.top](http://BudSas.top))