

Majjhima Nikāya - The Middle Length Discourses

The Discourse at Kosambi (Kosambiyasutta)

I heard thus.

At one time the Blessed One was living in Ghosita's monastery in Kosambi. At that time the bhikkhus of Kosambi had aroused a dispute and were quarrelling with each other, throwing sharp words at each other. They would not discuss the matter among themselves and come to an understanding. A certain bhikkhu approached the Blessed One, worshipped, sat on a side and said, Venerable sir, the bhikkhus of Kosambi have aroused a dispute and are quarrelling with each other, throwing sharp words at each other. They would not discuss the matter among themselves and come to an understanding. Then the Blessed One addressed a certain bhikkhu: Come bhikkhu in my words address those bhikkhus, and tell, the Teacher wants you. That bhikkhu agreed, approached those bhikkhus, and said Bhikkhus, the Teacher wants you: Those bhikkhus agreed, approached the Blessed One, worshipped and sat on a side. Then the Blessed One said to those bhikkhus; Bhikkhus, is it true that you have aroused a dispute among yourselves are quarrelling with each other throwing sharp words at each other. You wouldn't discuss the matter among yourselves and come to an understanding? Yes, venerable sir. Bhikkhus, at a time when you have aroused a dispute among yourselves are quarrelling with each other throwing sharp words at each other, are you established in bodily actions of loving kindness, towards co-associates in the holy life openly and secretly? Established in verbal actions of loving kindness, towards co-associates in the holy life openly and secretly? Established in mental actions of loving kindness, towards co-associates in the holy life openly and secretly? No, venerable sir. Bhikkhus, you have aroused a dispute among yourselves quarrelling with each other, throwing sharp words at each other. Now you are not established in bodily actions of loving kindness, towards co-associates in the holy life openly or secretly. You are not established in verbal actions of loving kindness, towards co-associates in the holy life openly or secretly. You are not established in mental actions of loving kindness, towards co-associates in the holy life openly or secretly. Foolish men, seeing what good have you aroused this dispute? You do

not discuss this matter among yourselves and come to an understanding. Foolish men, this will be for your undoing for a long time

Then the Blessed One addressed the bhikkhus: Bhikkhus, there are six things which conduce to reverence, unity, friendliness and love for each other. What six: Here, bhikkhus, the bhikkhu should be established in bodily actions of loving kindness towards co-associates in the holy life openly and secretly. This is a thing which conduces to reverence, unity, friendliness and love for each other. Again, the bhikkhu should be established in verbal actions of loving kindness towards co-associates in the holy life openly and secretly. This too is a thing which conduces to reverence, unity, friendliness and love for each other. Again the bhikkhu should be established in mental actions of loving kindness towards co-associates in the holy life openly and secretly. This too is a thing that conduces to reverence, unity, friendliness and love for each other. Again bhikkhus, gains rightfully obtained, as far as what is put into the bowl, the bhikkhu would not partake without sharing equally with the co-associates in the holy life. This too is a thing that conduces to reverence, unity, friendliness and love for each other. Again the bhikkhu becomes equal in virtues with the co-associates in the holy life openly and secretly. The virtues that are not broken, fissured or spotted, are consistent and praised by the wise as unaffected and conducive to concentration. This too is a thing that conduces to reverence, unity, friendliness and love for each other . Again the bhikkhu becomes equal with the co-associates in the holy life in the noble view that leads to the beyond. Which rightfully shows the destruction of unpleasantness to one who thinks logically. This too is a thing that conduces to reverence, unity, friendliness and love for each other. Bhikkhus, these are the six things that conduces to reverence, unity, friendliness and love for each other. Bhikkhus, of these six the noble view that leads to the beyond and rightfully shows the destruction of unpleasantness to one who thinks logically is the foremost and the chief. It binds all others at the top most beam of the gabled house. ..

Bhikkhus, what is that noble view that leads to the beyond and rightfully shows the destruction of unpleasantness to one who thinks logically. Here. Bhikkhus, the bhikkhu gone to a forest or to the root of a tree, or to an empty house reflects. Are there undisputed hindrances in me? Do they obstruct

my mind, from knowing and seeing as it really is? Am I overcome by sensual lust, or is my mind hindered by them? Am I overcome by anger, or is my mind hindered by it? Am I overcome by sloth and torpor, or is my mind hindered by sloth and torpor? Am I overcome by restlessness and worry, or is my mind hindered by restlessness and worry? Is my mind overcome with doubts, about this world and the other world? Or am I with a dispute quarrelling, throwing rough words at others, is my mind hindered in this manner?

The bhikkhu knows, I haven't undisputed hindrances on account of which my mind would not see it, as it really is. These things are thoroughly dispelled from my mind and it is ready for realising the truth. This is the first noble knowledge attained, not of the world and not shared by the ordinary (*1).

Again, the noble disciple reflects When I practise and develop this view much, I experience internal appeasement, and internal extinction (*2). This is the second noble knowledge attained, not of the world and not shared by the ordinary.

Again the noble disciple reflects. This view I have gained is it also the view of the recluses and brahmins of other sects. Then he knows, this view with which I am endowed, is not shared by recluses and brahmins of other sects. This is the third noble knowledge attained, not of the world and not shared by the ordinary.

Again, bhikkhus, the noble disciple reflects. I share this view with those come to righteousness of view. I'm also endowed with that unique characteristic. Bhikkhus, what is that unique characteristic of one come to righteousness or view? When he does any wrong, it becomes manifest to him, and he instantly goes to the Teacher or a wise co-associate in the holy life and declares and makes it manifest and makes amends for future restraint, like a toddler who is slow to stand and lie would tread on a burning piece of charcoal and would instantly pull away from it. In the same manner when he does any wrong, it becomes manifest to him, and he instantly goes to the Teacher or a wise co-associate in the holy life and declares and makes amends for future restraint. This is a unique

character of one come to righteousness of view. This is the fourth noble knowledge attained, not of the world and not shared by the ordinary.

Again, bhikkhus, the noble disciple reflects. I share this view, with those come to righteousness of view. I'm also endowed with that unique characteristic. Bhikkhus, what is that unique characteristic of one come to righteousness of view? It is the unique characteristic of one come to righteousness view, to be greatly intent in completing any work high or low that has to be done for the co-associates in the holy life. Mindful of the high virtues, training, and high wisdom. Like the cow which would even pull out the post to which it is tied in an effort to save her calf. In the same manner would be greatly intent in completing any work high or low that has to be done for the co-associates in the holy life. Mindful of the high virtues, much training and high wisdom. Then he knows, I share this view, with those come to righteousness of view. I'm endowed with that unique characteristic. This is the fifth noble knowledge attained, not of the world and not shared by the ordinary.

Again, the noble disciple reflects I share this power, with those come to righteousness of view. I'm endowed with that power. What is that power with which the one come to righteousness of view is endowed? One come to righteousness of view listens to the Teaching attending carefully to take the essential with the mind well concentrated. Then he knows, I'm endowed with the power of one come to righteousness of view. This is the sixth noble knowledge attained, not of the world and not shared by the ordinary.

Again, the noble disciple reflects. I share this power, with those come to righteousness of view. I'm endowed, with that power What is that power with which the one come to righteousness of view is endowed?. It is the power of one come to righteousness of view to listen to the Teaching taught by the Blessed One and gain the meanings, experience the Teaching and experience the joy. Then he knows, with whatever power the one, come to righteousness of view is endowed, I too share that power. . This is the seventh noble knowledge attained, not of the world and not shared by the ordinary.

When the noble disciple is endowed with these seven characteristics, he is ready to realise the fruits of the entry into the stream of the Teaching.

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

Notes

1. This is the first knowledge attained not of the world and not shared with the ordinary 'idamassa pa;thama.m ~naana.m adhigata.m honti ariya.m lokuttara.m asaadhaarana.m puthujjanehi'. This knowledge does not belong to the world, as the data does not enter through any of the doors of mental contact. So it is not shared by the ordinary worldling. It is some knowledge realised by the noble disciple.

2. When I practise and develop this view much, I experience internal appeasement and internal extinction. 'ima.m nukho aha.m di.t.thi aasevanto baavento bahulii karonto labhaami paccatta.m samatha.m labhaami paccatta.m nibbuuta.mti' The view of the noble disciple when his mind is freed from the five hindrances, when he practises and develops this view, he experiences internal appeasement and internal extinction.

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