

Majjhima Nikāya - The Middle Length Discourses

To Venerable Anuruddha (Anuruddhasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The carpenter Pa~ncakanga called a certain man and said, 'Come! Good man, approach venerable Anuruddha and tell him in my words, that I worship his feet and also tell him, may venerable Anuruddha accept tomorrow's meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pa~ncakanga is busy, has much work together with the king's work.' That man agreed approached venerable Anuruddha worshipped his feet, sat on a side and said, 'The carpenter Pa~ncakanga worships the feet of venerable Anuruddha and also tells, may venerable Anuruddha accept tomorrow's meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pa~ncakanga is busy, has much work together with the king's work.' Venerable Anuruddha accepted in silence. At the end of that night, venerable Anuruddha put on robes and taking bowl and robes approached the house of the carpenter Pa~ncakanga and sat on the prepared seat. Then the carpenter served venerable Anuruddha, nourishing food and drinks with his own hands. The meal over and when the bowl was put away, the carpenter took a low seat, sat on a side and said thus, 'Venerable sir, when I approached the elder bhikkhus, they said, 'Householder, develop limitless release of mind. Another one said, Householder, develop the release of mind grown great. Venerable sir, the limitless release of mind, and the release of mind grown great are they different in meaning and different in words or else the same in meaning and different in words?'

'Then householder, explain it, as it occurs to you'

'Venerable sir it occurs to me thus, the limitless release of the mind and the release of mind grown great are the same in meaning and different in words.'

‘Householder, the limitless release of the mind and the release of mind grown great are different in meaning as well as in words.

Householder, what is the limitless release of mind? Here, the bhikkhu pervades one direction with thoughts of loving kindness. Also the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with thoughts of loving kindness, extensive, grown great and measureless without ill will and anger. The bhikkhu pervades one direction with thoughts of compassion,...re....intrinsic joy,...re.... equanimity Also the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with equanimity, extensive, grown great and measureless without ill will and anger. Householder, this is the limitless release of mind.

Householder, what is the release of mind grown great? The bhikkhu indulges pervading the extent of the root of one tree and abides. This is the release of mind grown great The bhikkhu indulges pervading the extent of the roots of two or three trees and abides. This is the release of mind grown great The bhikkhu indulges pervading the extent of one village and its fields and abides. This too is the release of mind grown great The bhikkhu indulges pervading the extent of one large kingdom and abides. This too is the release of mind grown great The bhikkhu indulges pervading the extent of two or three large kingdoms and abides. This too is the release of mind grown great. The bhikkhu indulges pervading the earth limited by the great ocean and abides. This too is the release of mind grown great. Householder, in this method, you should know how these things are different in meaning and different in words..

Householder, there are four arisings of being. What are the four? Householder, a certain one pervades with limited effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of limited effulgence. A certain one pervades with limitless effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of limitless effulgence. A certain one pervades with impure effulgence, indulging in it and abides, at the break up of the body after death he is born with the gods of impure effulgence. A certain one pervades with pure

effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of pure effulgence

There is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgences. Like a man had put in his house a lot of oil lamps. Of those oil lamps the varied flames are evident and not the varied effulgences. In the same manner, householder, there is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgences..Householder, it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves. Like the flies, that do not think, this that we eat, drink and carry away is permanent. Yet wherever they settle, there they enjoy themselves. Householder, in the same manner it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves...

When this was said venerable Abhiyo Kaccaano said thus to venerable Anuruddha. ‘Thank you venerable sir, Anuruddha, I have a question to ask. Are all gods with effulgence with limited effulgence or are there some gods with limitless effulgence?’

‘In due order there are certain gods with limited effulgence and others with limitless effulgence’

‘Friend, Anuruddha, of these gods born in the same category, why are some with limited effulgence and others with limitless effulgence?’

‘Friend, Kaccaana I will counter question you on this, and you may reply as it pleases you. The bhikkhu that indulged in pervading one root of a tree and the other that indulged in pervading two or three roots of trees, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three roots of trees is superior to the mental development of the bhikkhu that indulged in pervading a single root of a tree.’

‘Friend Kaccaana, the bhikkhu that indulged in pervading two or three roots of trees and the bhikkhu that indulged in pervading a single village and its fields, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading one village and its fields is superior to the mental development of the bhikkhu that indulged in pervading two or three roots of trees.’

‘Friend Kaccaana the bhikkhu that indulged in pervading one village and its fields and the bhikkhu that indulged in pervading two or three villages and their fields, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three villages and their fields is superior to the mental development of the bhikkhu that indulged in pervading one village and its fields.’

‘Friend Kaccaana the bhikkhu that indulged in pervading two or three villages and their fields and the bhikkhu that indulged in pervading a great kingdom, of these two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading a great kingdom is superior to the mental development of the bhikkhu that indulged in pervading two or three villages and their fields.’

‘Friend Kaccaana the bhikkhu that indulged in pervading one great kingdom and the bhikkhu that indulged in pervading two or three great kingdoms, of these two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three great kingdoms is superior to the mental development of the bhikkhu that indulged in pervading one great kingdom’

. ‘Friend Kaccaana the bhikkhu that indulged in pervading two or three great kingdoms and the bhikkhu that indulged in pervading the earth limited by the great ocean, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three great kingdoms is superior to the mental development of the bhikkhu that indulged in pervading one great kingdom’

‘Friend, Kaccaana, this is the reason that, of gods born in the same category a certain god has limited effulgence and another limitless effulgence

‘Thank you venerable sir, Anuruddha, I have a further question. Are all gods with impure effulgence or are there some gods with pure effulgence?’

‘In due order there are certain gods with impure effulgence and others with pure effulgence’

‘Friend, Anuruddha, of these gods born in the same category, why are some with impure effulgence and others with pure effulgence?’

‘Friend, Kaccaana I will give you a comparison, for a certain wise one understands when a comparison is given. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both impure. On account of the impure oil and wick, the flame burns as though blinking. In the same manner a certain bhikkhu pervades, indulges and abides with impure effulgence. Because his bodily misconduct is not thoroughly overcome, sloth and torpor and restless and worry are not well turned out, he has a blinking effulgence. After the break up of the body, after death he is born with the gods of impure effulgence. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both pure. On account of the pure oil and wick, the flame burns without blinking. In the same manner a certain bhikkhu pervades, indulges and abides with pure effulgence. Because his bodily misconduct is thoroughly overcome, sloth and torpor and restless and worry are well turned out, he has a non blinking effulgence. After the break up of the body, after death he is born with the gods of pure effulgence.. .

Friend, Kaccaana, on account of this, of these gods born in the same category, some are with impure effulgence and others with pure effulgence.’

.Then venerable Abhiiyo Kaccaana said to venerable Anuruddha.’Thank you venerable sir. Friend Anuruddha you did not say. I heard this, or it should be like this, but said those gods were thus and thus. It occurs to me that venerable Anuruddha should have lived, spoken, discussed and associated them earlier.’

‘Friend, Kaccaana you speak words close upon praise. yet I will explain it to you. In the past I have lived, spoken, discussed and associated these gods.’

Then venerable Abhiiya Kaccaana said to the carpenter Pañckanga ‘Householder, it is great gain, we dispelled our doubts hearing this discourse.