

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 1.4.5 Cūlagosīṅgasuttaṃ Like Milk and Water Dwelling in Harmony



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Cūlagosīṅgasuttaṃ	Like Milk and Water Dwelling in Harmony
“Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti?	“I hope you are getting along well Anuruddhā, feeling comfortable and not exhausting yourself in getting alms food!”
“Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāmā”ti.	“We are getting along well, Bhante. We are feeling comfortable, Bhante. We are not exhausting ourselves in getting alms food.”
“Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?	“And are you, Anuruddhā, in agreement, in harmony, without dispute dwelling like milk and water joined together and eying each other with sympathy in the eyes?”
“Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.	“We are Bhante, dwelling in agreement, harmonious, without dispute like milk and water joined together and looking at each other with sympathy in the eyes.”
“Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?	“But how are you, Anuruddhā in agreement, in harmony, without dispute dwelling like milk and water joined together eying each other with sympathy in the eyes?”
“Idha mayhaṃ, bhante, evaṃ hoti:	“Here Bhante, it is thus for us:
‘lābhā vata me, suladdhaṃ vata me, yoḥaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti.	‘It is a true possession for me; it is a great gain for me to be living the holy life together with companions like these.’
Tassa mayhaṃ, bhante, imesu āyasmantesu	Thus, Bhante we always convey metta in

mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;	our body towards these Venerable Ones, whether open or privately.
mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.	We convey metta in speech, open and privately towards these and also perform metta in mind towards these, open and in private.
Tassa mayhaṃ, bhante, evaṃ hoti— 'yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyyan'ti.	It is thus to us Bhante: 'I put aside whatever I'd like to do on account of what the Venerable Ones would like to do.'
So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.	And thus Bhante, having set aside what I'd like to do I perform what the Venerable Ones like to do.
Nānā hi kho no, bhante, kāyā ekañca pana maññe cittaṃ'ti.	We are different in body, Bhante, but we are one in mind."
Āyasmāpi kho nandiyo ...pe... āyasmāpi kho kimilo bhagavantaṃ etadavoca—	Then the Venerable Nandiyo ...pe... and the Venerable Kimilo spoke thus:
"mayhampi, bhante, evaṃ hoti:	"Here Bhante, it is thus for us:
'lābhā vata me, suladdhaṃ vata me, yo haṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi'ti.	'It is a true possession for me; it is a great gain for me to be living the holy life together with companions like these.'
Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;	Thus, Lord we always convey metta in our body towards these Venerable Ones, whether open or privately.
mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.	We convey metta in speech, open and privately towards these and also perform metta in mind towards these, open and in private.
Tassa mayhaṃ, bhante, evaṃ hoti:	It is thus to us Bhante:
'yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyyan'ti.	'I put aside whatever I'd like to do on account of what the Venerable Ones would like to do.'

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.	And thus Bhante, having set aside what I'd like to do I perform what the Venerable Ones like to do.
Nānā hi kho no, bhante, kāyā ekañca pana maññe cittanti.	We are different in body, Bhante, but we are one in mind.
Evam kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantāviharāmā”ti.	In this way are we, Bhante, in agreement, in harmony, without dispute dwelling like milk and water joined together and eying each other with love in the eyes.”
“Sādhu sādhu, anuruddhā!	“Very well, Anuruddhā!
Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?	But are you also further without any negligence, full of zeal and of resolute will?”
“Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti. ....	“Truly we are, Bhante, without any negligence, full of zeal and of resolute will!”