

## Exploring the ancient path in the Buddha's own words -- Lesson 1.4.5

### Cūḷagosiṅgasuttam

“Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti? “Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāmā”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti. “Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Idha mayhaṃ, bhante, evaṃ hoti- ‘lābhā vata me, suladdhaṃ vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ<sup>1</sup> kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayhaṃ, bhante, evaṃ hoti- ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyyan’ti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana mañña cittaṃ”ti.

Āyasmāpi kho nandiyo ...pe... āyasmāpi kho kimilo bhagavantaṃ etadavoca- “mayhampi, bhante, evaṃ hoti- ‘lābhā vata me, suladdhaṃ vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayhaṃ, bhante, evaṃ hoti- ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyyan’ti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho

<sup>1</sup> For detailed explanation of *metta* and its practise see chapter 4.3.

no, bhante, kāyā ekañca pana maññe cittanti.

“Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantāviharāmā”ti.

“Sādhu sādhu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti. ....

***Majjhimanikāyo, Mūlapaṇṇāsapāḷi, Mahāyamakavaggo, select.***

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āvi		open, in public
aññamaññaṃ	aññaṃ +aññaṃ	one + the other
avivadamānā	a + vivada + māna(pr.p.)	without + dispute: harmony, agreement
evarūpehi	eva + rūpehi	such + amongst a body
kāyakammaṃ	kāya + kammaṃ	deeds of body
kacci	interrog.	truly, surely?
khīrodakībhūtā	khīr + udaka + bhūtā	milk + water +made together
khamanīyaṃ	khamati (ger.)	to be allayed
kilamathā	kilamati	you are getting tired, fatigue
lābhā		gain, possession
manokammaṃ		mind + action
mettaṃ		compassion, goodwill
nikkhipivā	nikkhipati (ger.)	having put aside, layed down
paccupaṭṭhitam	paṭi + upa + ṭ + ṭhitam	lit: making stand in front of you, present, ready, imminent
pahitattā	p.p.	of resolute will
piyacakkhūhi	piya + cakkhūhi	pleasing + with eyes
raho		in secret
sakaṃ		own
saddhiṃ		together with
samaggā		in union, harmonious
sammodamānā	sammodati (pr.p) + mānā	on friendly terms, in agreement
sampasantā	sam + passantā	viewing, looking at
suladdhaṃ	su + laddhaṃ	well + having obtained
taggha	affirm.	indeed, truly
vacīkammaṃ	vacī + kammaṃ	actions of speech
vasena	instr.	on account of
vasena vatteyya	opt. (2nd. pl.)	you should bring under control
vata	indecl.	truly, surely
yaṃnūnāhaṃ	yaṃ+nūna +ahaṃ	whatever + indeed + I
yāpanīyaṃ	yāpeti (ger.)	supporting, suitable
yohaṃ	yo + ahaṃ	which + I