

MN 31
Culagosinga Sutta
“The Shorter Discourse in Gosinga”
Translated by Candana Bhikkhu

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I personally heard this.

At one time, the Blessed One was living at the brick house in Nādikā. It was during that time, that the Venerables Anuruddha, Nandiya, and Kimbila were staying together at the Gosinga Sal Tree Forest, which was donated by the king.

Then, when it was early evening, The Blessed One came out from his seclusion and went to the Gosinga Sal Tree Forest.

Now, on seeing the Blessed One coming in the distance, the forest keeper called out to him: “Recluse, do not enter this forest! There are three sons of clansmen staying here, seeking and working on their own good. Do not enter and disturb them!”

Meanwhile, the Venerable Anuruddha heard these words being spoken by the forest keeper, who was addressing the Blessed One, and he immediately called out the forest keeper: “Forest keeper, do not stop The Blessed One! It is our Teacher whom you’re obstructing! He is the Blessed One!”

And quickly, the Venerable Anuruddha addressed the Venerables Nandiya and Kimbila: “Come, Friends! Venerable ones, Our Teacher has arrived!”

Then, the Venerables Anuruddha, Nandiya, and Kimbila rushed to greet the Blessed One, as one received His bowl and outer robe, the other prepared His seat, and another brought water to the Blessed One for washing the feet.

The Blessed One then sat on the prepared seat and washed His feet.

Those Bhikkhus then paid their respect by worshipping the Blessed One and sat to one side.

Then, The Blessed One addressed the Venerable Anuruddha by saying:

“Anuruddha, are you all keeping well? Are you getting your requisites met? Do you have any fatigue owing to any lack in alms food?”

“Bhante, we are keeping well. We all are getting our requisites met. We have no fatigue owing to any lack in alms food.

“Very good, Anuruddha. Are you united and in harmony, amicable, considerate towards and friendly with each other, without having any disputes? Are you like milk and water, blending together? Do you look upon each other with kindly and friendly eyes?”

“Bhante, we are united and in harmony, amicable, considerate towards and friendly with each other, without having any disputes. We are indeed like milk and water, blending together, looking upon each other with kindly and friendly eyes.”

“And how is it, Anuruddha, that you are able to live together in such harmony?”

“Bhante, this is how I look at it: ‘It is truly such a great gain, such a privilege for me to live with these caring companions in the Holy Life!’

“In this way, whether openly or in private, I live while engaging in and behaving with bodily actions that are beaming with loving kindness towards these venerable ones. I live while engaging in and behaving with verbal actions that are beaming with loving kindness towards these venerable ones. I live while engaging in and behaving with mental actions that are beaming with loving kindness towards these venerable ones.

“I often reflect thus: ‘What if I put aside the thoughts and desires I have in my own heart, and just go along with the thoughts and desires of these venerable ones?’ So, I do just that, and forego my own thoughts and desires, and instead follow along with those of my dear companions in the Holy Life.

“Bhante, in just this manner, we find ourselves to be different in our bodies, but one in our hearts.”

Then, both the Venerable Nandiya and the Venerable Kimbila in turn responded to the Blessed One, by giving the same reply:

“Bhante, this is how I look at it: ‘It is truly such a great gain, such a privilege for me to live with these caring companions in the Holy Life!’

“In this way, whether openly or in private, I live while engaging in and behaving with bodily actions that are beaming with loving kindness towards these venerable ones. I live while engaging in and behaving with verbal actions that are beaming with loving kindness towards these venerable ones. I live while engaging in and behaving with mental actions that are beaming with loving kindness towards these venerable ones.

“I often reflect thus: ‘What if I put aside the thoughts and desires I have in my own heart, and just go along with the thoughts and desires of these venerable ones?’ So, I do just that, and forego my own thoughts and desire, and instead follow along with those of my dear companions in the Holy Life.

“Bhante, in just this manner, we find ourselves to be different in our bodies, but one in our hearts.”

Then the Venerable Anuruddha added:

“Bhante, it is just in this manner that we find ourselves united and in harmony, amicable, considerate towards and friendly with each other, without having any disputes. Therefore, we are indeed like milk and water, blending together, looking upon each other with kindly and friendly eyes.”

“Excellent, Anuruddha, excellent! And do you live diligently, keenly ardent, and resolute?”

“Indeed, Bhante, we all live diligently, keenly ardent, and resolute.”

“And how, Anuruddha, do you all live diligently, keenly ardent, and resolute?”

“Bhante, after having gone for alms, whoever would return first from the village prepares the seats and sees to it that water for drinking and washing of the feet is available, as well as emptying the trash bin. And whoever is the last to return from the village eats whatever is left over if he so desires, and if he does not, then he throws it into a barren area, where nothing grows, or puts it into some water, where no life is apparent. Then, he puts away the seats, the water vessels, and after emptying and washing the trash bin, he sweeps the meal area.

Furthermore, Bhante, whoever sees the water vessels used for drinking, washing, or for the toilets running low, he would go and fill them up. And if he finds the buckets to be too heavy to carry, then he calls out to one of the others to come and help him, but he does so with a gesture of the hands. He would not utter or say a single word on account of it.

We maintain noble silence during the week, except for every fifth day where we sit throughout the night, discussing a topic on the Dhamma.

“Bhante, in this manner, we all live diligently, keenly ardent, and resolute.

“Excellent, Anuruddha, excellent! And while living diligently, keenly ardent, and resolutely in this manner, have you attained to any superhuman levels of knowledge and vision worthy of the Noble Ones, as a result of meditative and peacefully contented living?”

“Of course, we attain to such superhuman levels indeed. For, whenever we desire, while being secluded from sensual desires and unwholesome thoughts, we all can enter upon and abide in the First *Jhāna*, which is accompanied by thinking and pondering, with joy and pleasure that arise from such seclusion. Bhante, this is one such superhuman level of knowledge and vision worthy of the Noble Ones, which we have each attained, as a result of meditative and peacefully contented living.

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision that are beyond this peaceful state?”

“Of course, Bhante, we attain to such superhuman levels that go beyond this peaceful state. For, by leaving behind both thinking and pondering, we can enter and dwell in the Second *Jhāna*,

where the heart becomes internally stabilized and tranquil and is brought to a single point, which brings with it joy and pleasure that is the result of the collectedness of mind. Bhante, this is another superhuman level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision by moving beyond this peaceful state?”

“Of course, Bhante, we attain indeed to such superhuman levels that go beyond this peaceful state. For, as equanimity grows within the mind, and the joy subsides, we can abide dispassionate for as long as we like, but mindful and fully aware as we experience the soothing relaxation within the body. Thus, we enter upon and abide in the Third *Jhāna*, of which the Noble Ones declare: *‘Mindfully one abides equanimous, experiencing happiness throughout.’* Bhante, this is yet another superhuman level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision, by leaving behind that peaceful state?”

“Of course, Bhante, by going beyond that peaceful state, we attain to higher superhuman levels of knowledge and vision. For, by giving up both pleasure and pain, and having already gone beyond joy and anguish, we each abide in the state of purifying mindfulness with an ever-present sense of equanimity, while experiencing neither pleasure nor pain, having now gone beyond them, as we enter into and dwell in the Fourth *Jhāna*. Bhante, this is yet another superhuman level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision, beyond that of this peaceful state as well?”

“Of course, Bhante, by going beyond that peaceful state, we attain to higher superhuman levels of knowledge and vision. For, whenever we desire, by overcoming all perceptions of matter and overcoming memories or mental associations of anger, by ignoring and not giving any attention to passing thoughts of diversity, while directing the mind to the boundlessness of space, we have attained to and dwelled in the realm of infinity of space. Bhante, this is yet another superhuman level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision, beyond that of this peaceful state as well?”

“Of course, Bhante, by going beyond that peaceful state as well, we attain to higher superhuman levels of knowledge and vision. For, whenever we want to, by going beyond the realm of infinity of space, while directing the mind to the infinitely expanding consciousness, we have attained to and dwelled in the realm of infinity of consciousness. Bhante, this is yet another superhuman

level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision, beyond that of this peaceful state as well?”

“Of course, Bhante, by going beyond that peaceful state as well, we attain to higher superhuman levels of knowledge and vision. For, whenever we want to, by going beyond the realm of infinity of consciousness, while becoming aware that there is nothing, we have attained to and dwelled in the realm of nothingness. Bhante, this is yet another superhuman level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision, beyond that of this peaceful state as well?”

“Of course, Bhante, by going beyond that peaceful state as well, we attain to higher superhuman levels of knowledge and vision. For, whenever we want to, by going beyond the realm of nothingness, we have attained to and dwelled in the realm of neither perception nor non-perception. Bhante, this is yet another superhuman level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Excellent, Anuruddha, excellent! But have you attained to any superhuman levels of knowledge and vision, beyond that of this peaceful state as well?”

“Of course, Bhante, by going beyond that peaceful state as well, we attain to higher superhuman levels of knowledge and vision. For, whenever we want to, by going beyond the realm of neither perception nor non-perception, we have attained to and dwelled in the cessation of perceptions and feelings. And having seen it for ourselves, directly in this manner and with wisdom, the mental contaminants have all been completely destroyed in us. Bhante, this is yet another superhuman level of knowledge and vision, which we have each attained, as a result of meditative and peacefully contented living.”

“Bhante, we have not witnessed nor experienced a more peaceful, noble, exalted, and superhuman state of being than this.”

“Excellent, Anuruddha, excellent! For indeed, there is no state of being that is more peaceful, noble, exalted, and superhuman than this.”

Then, the Blessed One encouragingly spoke, as he inspired, roused, and lightened the hearts of the Venerable Anuruddha, Nandiya, and Kimbila with an enlivening Talk on the Dhamma, and then He rose from His seat and left.

The three Bhikkhus then accompanied their Teacher, by following after the Blessed One, and stopped short at the entrance of the Sal Forest.

It was then that the Venerables Nandiya and Kimbila both asked the Venerable Anuruddha:

“Friend Anuruddha, did we ever discuss with you or tell you that we have attained any of those lofty states mentioned, which the Venerable one reported to The Blessed One, up to and including the complete destruction of the mental contaminants?”

“No, Friends, the Venerable ones have not discussed with me nor told me about those lofty attainments, but I saw the truth of this in my heart, as I looked into your hearts. Furthermore, the Devas also informed me about this, and when the Blessed One questioned me on this, I replied by telling the truth of what I know.”

Then the Yakkha Dīgha Parajana quickly went and approached the Blessed One, and after paying his respects, stood to one side, and said this to the Blessed One:

“Bhante, it is truly such a great fortune for the Vajjis that the Blessed One, the Perfectly Awakened Buddha, lives among them, as do His three sons of good families: the Venerable Anuruddha, the Venerable Kimbila, and the Venerable Nandiya!”

On hearing the jubilant words of the Yakkha Dīgha Parajana, the terrestrial Devas began echoing it.

And on hearing the cries of the terrestrial Devas, the Devas of the retinue of the Four Great Kings also began echoing it.

Similarly, on hearing the jubilant cries of Devas of the retinue of the Four Great Kings, the Devas of the realm of the Thirty-Three also began echoing it.

And on hearing the cries of the Devas of the realm of the Thirty-Three, the Yāma Devas (The Happy Gods) also began echoing it.

On hearing the jubilant cries of Yāma Devas, the Devas of the Tusita Heaven also began echoing it.

And on hearing the jubilant cries of the Tusita Devas, the Nimmānaratī Devas (the Ones who delight in creation) also began echoing it.

On hearing the jubilant cries of the Nimmānaratī Devas, the Paranimmānaratī Devas (the Ones who delight in controlling the creation of other gods) also began echoing it.

And finally, on hearing the jubilant cries of the Paranimmānaratī Devas, the Brahma Gods also began echoing:

“It is truly such a great fortune for the Vajjis that the Blessed One, the Perfectly Awakened Buddha, lives among them, as do His three sons of good families: the Venerable Anuruddha, the Venerable Kimbila, and the Venerable Nandiya!”

Thus, within that moment, in that short of an instance, the reputation and renown of those three Venerable ones reached as far as the Brahmā world.

And the Blessed One addressed the Yakkha Dīgha Parajana, by saying:

“Indeed, it is so, Dīgha! Indeed, it is so!

For whatever clan these three sons of good families went forth from, if any of their immediate family members would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of their extended family members would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of their acquaintances from their native villages would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of the citizens of their native towns would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of the citizens of their native cities would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of the citizens of their native countries would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of the warrior kings of their respective regions would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of the brahmins of their respective regions would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of the merchants and business folk of their respective regions would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

Similarly, if any of the workers and artisans of their respective regions would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

“Therefore, Dīgha, if anyone in this entire world with its Devas and humans, its recluses and brahmins, together with its Māras, Brahmās, would recall these Three with a happy and joyful heart, that recollection itself will surely conduce to their own benefit and happiness, as it will stay with them for a long time.

“After all, Dīgha, those Three Sons of good families are living their lives while practicing for the happiness, benefit, and welfare of many beings, out of compassion for the entire world systems, for the happiness and wellbeing of both Devas and humans.”

That is what the Blessed One said, and the Yakkha Dīgha Parajana was delighted in hearing the words of the Blessed One.

Sadhu

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