

Readings from the Pali Canon

Read by Urgyen Sangharakshita





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Introduction

*Call forth as much as you can of love, of respect,
and of faith!*

*Remove the obstructing defilements, and clear away
all your taints!*

*Listen to the Perfect Wisdom of the gentle Buddhas,
Taught for the weal of the world,
for heroic spirits intended!*

Here are eight suttas, or discourses, from what is known as the Pali Canon, read by Urygen Sangharakshita, and compiled for use in the Mitra Study Course.

The Pali Canon, one of the oldest rescensions of the Buddha's teachings, was originally an oral tradition. The Buddha apparently never wrote anything, and his teachings were memorized by his disciples and handed down orally, from one to another, from generation to generation. This is reflected in the form of the suttas: repetitions, aphorisms, verses, and refrains all help with the memorizing of the teachings. In these recordings we are encountering the Buddha's message in the way that the early Buddhists would have encountered them: through the ear rather than the eye. And there is something about hearing the Buddha's teachings which can affect us more than reading; it is as if when listening to them we become more receptive. Perhaps listening takes us back to our childhood when our mother or father read stories to us; or perhaps it takes us back even further, to earlier cultures, when story-telling was the main way in

which customs, laws, ideas and moral norms were communicated.

In the Pali Canon there are many accounts of people gaining Insight into the true nature of things, and I think it is true to say that the most common way that it happens is when someone is listening to a teaching given by the Buddha, or one of his disciples. Sariputta for instance, who later became one of the Buddha's two chief disciples, gained Stream Entry on hearing Assaji's summary of the Buddha's message and, not long afterwards, gained full Enlightenment as he overheard the Buddha teaching the Dharma to another listener. Perhaps it would be expecting too much for the same to happen to us as we listen to these recordings, although it is not out of the question! Whether or not we gain Insight, we can allow the Dharma to affect us more deeply simply by listening to it. For this to happen we will have to listen mindfully, with full attention; if we listen to the words of the Buddha casually, while we are thinking about or doing something else, we will not be able to hear them fully. Perhaps the best way of listening to these recordings is to approach them as we would meditation – even better would be to listen to them while we meditate.

We should also try to develop an emotionally positive state of mind before we listen, a state of respect, love, and faith, as the verses quoted at the beginning of this introduction recommend to us. The word which Conze translates as faith is *prasada* (*pasada* in Pali), which also means serenity, and

clarity: for Buddhism a mind of faith is also a calm and clear mind – and only such a mind is able to understand things as they are. In ancient Indian mythology the *Pasada* was a magical stone which, when dropped into muddy water, would immediately purify it, making it crystal clear. If we listen with faith, love, and respect, we will clear our mind of all unskillful thoughts and feelings which prevent us from understanding the Buddha's message.

Not all of the Buddha's disciples were as quick to gain Enlightenment as Sariputta was. Often when the Buddha had given a teaching, the texts tell us that his disciples were simply 'delighted, and rejoiced' in what he had said. However, they would then go away and reflect on his teaching, turning it over in their minds, coming to a clearer understanding of it, making it their own. The Buddha criticized one of his disciples for failing to do this, saying that although some of his disciples learn and memorize many of his teachings, they don't reflect on them; and because they don't reflect on them, they don't gain a proper understanding – in fact, they misunderstand them.

This calls to mind the teaching of the three kinds of knowledge. These are usually understood to be levels of understanding: the first level, *suta-maya-panna* means wisdom-by-means-of hearing; the second level is *cinta-maya-panna*, or wisdom-by-means-of-thinking; the third is *bhavana-maya-panna* – wisdom-by-means-of-meditation. The idea is that one first listens in a calm, clear, concentrated, and emotionally positive state of mind. One then goes on

to reflect on what one has heard, thinking through the implications of the teaching, and applying it to one's life. Finally one meditates on it, seeing the meaning for oneself. However, Sangharakshita has recently suggested another way in which we might understand this teaching, not in terms of levels of wisdom, but as different ways in which Insight may arise: it can arise when listening to the Dharma, when thinking about it, or when meditating on it.

You may have had the experience yourself of hearing or reading something, and then thinking about and meditating on it for some time. Then one day you come across the passage that you had been thinking about once again, or perhaps someone reads it in the context of a Puja, and suddenly it becomes clearer than ever before, almost as if it was the first time that you had heard it. In this way a dialectical relationship between the three kinds of wisdom can be developed, taking us more and more fully into the truth.

These recordings give us a wonderful opportunity to penetrate the Dharma in this way. Sangharakshita is an excellent reader, who understands the Dharma very deeply. By listening to him read the Buddha's words, we can understand them more deeply ourselves. We can listen to him again and again, reflecting on what the Buddha says, meditating on it, listening once again, allowing the truth to percolate down through all the levels of our being, until we have fully realised the truth which they express. Ratnaguna, February, 2000 CE.

01 **Buddhavagga**
The Section of the Enlightened One

i

That Enlightened one whose sphere is endless, whose victory is irreversible, and after whose victory no (defilements) remain (to be conquered), by what track will you lead him (astray), the Trackless One?

ii

That Enlightened One in whom there is not that ensnaring, entangling craving to lead anywhere (in conditioned existence), and whose sphere is endless, by what track will you lead him (astray), the Trackless One?

iii

Those wise ones who are intent on absorption (in higher meditative states) and who delight in the calm of renunciation, even the gods love them, those thoroughly Enlightened and mindful ones.

iv

Difficult is the attainment of the human state. Difficult is the life of mortals. Difficult is the hearing of the Real Truth (*saddhamma*). Difficult is the appearance of the Enlightened Ones.

v

The not doing of anything evil, undertaking to do what is (ethically) skilful (*kusala*), (and) complete purification of the mind – this is the ordinance (*sasana*) of the Enlightened Ones.

vi

Patient endurance is the best form of penance. “Nirvana is the Highest,” say the Enlightened Ones. No (true) goer forth (from the household life) is he who injures another, nor is he a true ascetic who persecutes others.

vii

Not to speak evil, not to injure, to exercise restraint through the observance of the (almsman’s) code of conduct, to be moderate in diet, and to occupy oneself with higher mental states – this is the ordinance (*sasana*) of the Buddhas.

viii

Not (even) in a shower of money is satisfaction of desires to be found. “Worldly pleasures are of little relish, (indeed) painful.” Thus understanding, the spiritually mature person

ix

takes no delight even in heavenly pleasures. The disciple of the Fully, Perfectly Enlightened One takes delight (only) in the destruction of craving.

x

Many people, out of fear, flee for refuge to (sacred) hills, woods, groves, trees and shrines.

xi

In reality this is not a safe refuge. In reality this is not the best refuge. Fleeing to such a refuge one is not released from all suffering.

xii

He who goes for refuge to the Enlightened One, to the Truth, and to the Spiritual Community, – and who sees with perfect wisdom the Four Ariyan Truths, –

xiii

namely, suffering, the origin of suffering, the passing beyond suffering, and the Ariyan Eight-membered Way leading to the pacification of suffering, –

xiv

(for him) this is a safe refuge, (for him) this is the best refuge. Having gone to such a refuge, one is released from all suffering.

xv

Hard to come by is the Ideal Man (*purisajanna*). He is not born everywhere. Where such a wise one is born, that family grows happy.

xvi

Happy is the appearance of the Enlightened Ones. Happy is the teaching of the Real Truth (*saddhamma*). Happy is the unity of the Spiritual Community. Happy is the spiritual effort of the united.

vii

He who reverences those worthy of reverence, whether Enlightened Ones or (their) disciples, (men) who have transcended illusion (*papanca*), and passed beyond grief and lamentation,

xviii

he who reverences those who are of such a nature, who (moreover) are at peace and without cause for fear, his merit is not to be reckoned as such and such.

A group of villagers visit the Buddha



Thus have I heard: On a certain occasion the Exalted One, while going his rounds among the Kosalans with a great company of monks, came to Kesaputta, a district of the Kosalans.

Now the Kalamas of Kesaputta heard it said that Gotama the recluse, the Sakyans' son who went forth as a wanderer from the Sakyans, had reached Kesaputta.

And this good report was noised abroad about Gotama, that Exalted One, thus: "He it is, the Exalted One, Arahant, a Fully Enlightened One, perfect in knowledge and practice, and so forth. It were indeed a good thing to get sight of such arahants!"

So the Kalamas of Kesaputta came to see the Exalted One. On reaching him, some saluted the Exalted One and sat down at one side: some greeted the Exalted One courteously, and after the exchange of greetings and courtesies sat down at one side: some raising their joined palms to the Exalted One sat down at one side: some proclaimed their name and clan and did likewise; while others without saying anything just sat down at one side. Then as they sat thus the Kalamas of Kesaputta said this to the Exalted One:

"Sir, certain recluses and brahmins come to Kesaputta. As to their own view, they proclaim and expound it in full: but as to the view of others, they abuse it, revile it, depreciate and cripple it. Moreover, sir, other recluses and brahmins, on coming to Kesaputta, do likewise. When we listen to them, sir, we have doubt and wavering as to which of these worthies is speaking truth and which speaks falsehood."

"Yes, Kalamas, you may well doubt, you may well waver. In a doubtful matter wavering does arise. Now look you, Kalamas, be not misled by report or tradition or hearsay; be not misled by proficiency in the collections, nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for a recluse who holds it. But, Kalamas, when you know for yourselves: these things are unprofitable, these things are blameworthy, these things are censured by the intelligent; these things, when performed and undertaken, conduce to loss and sorrow, then indeed do ye reject them, Kalamas.

Now what think ye, Kalamas? When greed arises within a man, does it arise to his profit or to his loss?"

"To his loss, sir."

"Now, Kalamas, does not this man, thus become greedy, being overcome by greed and losing control of his mind, does he not kill a living creature, take what is not given, go after another's wife, tell lies and lead another into such a state as cause his loss and

sorrow for a long time?"

"He does, sir."

"Now what think ye, Kalamas? When malice arises within a man, does it arise to his profit or to his loss?"

"To his loss, sir."

"Now, Kalamas, does not this man, thus become malicious, being overcome by malice and losing control of his mind, does he not kill a living creature, take what is not given, go after another's wife, tell lies and lead another into such a state as cause his loss and sorrow for a long time?"

"He does indeed, sir."

"Now what think ye, Kalamas? When illusion arises within a man, does it arise to his profit or to his loss?"

"To his loss, sir."

"Now, Kalamas, does not this man, thus deluded likewise lead another to his loss and sorrow for a long time?"

"He does, sir."

"Well then, Kalamas, what think ye? Are these things profitable or unprofitable?"

"Unprofitable, sir."

"Are they blameworthy or not?"

"Blameworthy, sir."

"Are they censured by the intelligent or not?"

"They are censured, sir."

"If performed and undertaken, do they conduce to loss and sorrow or not?"

"They conduce to loss and sorrow, sir. It is just

so, methinks."

"So, then, Kalamas, as to my words to you just now: 'Be not misled by proficiency in the collections, nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for a recluse who holds it. But, Kalamas, when you know for yourselves: these things are unprofitable, these things are blameworthy, these things are censured by the intelligent; these things, when performed and undertaken, conduce to loss and sorrow, then indeed do ye reject them,' such was my reason for uttering those words.

Come now, Kalamas, be ye not so misled. But if at any time ye know of yourselves: these things are profitable, they are blameless, they are praised by the intelligent: these things when performed and undertaken, conduce to profit and happiness, then, Kalamas, do ye, having undertaken them, abide therein.

Now what think ye, Kalamas? When freedom from greed arises within a man, does it arise to his profit or his loss?"

"To his profit, sir."

"Does not this man, not being greedy, not overcome by greed, having his mind under control, does he not cease to slay and so forth: does he not cease to mislead another into a state that shall be to his loss and sorrow for a long time?"

"He does, sir"

"Now what think ye, Kalamas? When freedom

from malice arises within a man, does it arise to his profit or his loss?"

"To his profit, sir."

"Does not this man, not being malicious, not being overcome by malice, but having his mind under control, does he not cease to slay and so forth? Does he not lead another into such a state as causes his profit and happiness for a long time?"

"He does, sir"

"And is this not the same with regard to freedom from illusion?"

"Yes, sir."

"Then, Kalamas, what think ye? Are these things profitable or unprofitable?"

"Profitable, sir."

"Are they blameworthy or not?"

"They are not, sir."

"Are they censured or praised by the intelligent?"

"They are praised, sir."

"When performed and undertaken, do they conduce to happiness or not?"

"They do conduce to happiness, sir. It is just so, methinks."

"So then, Kalamas, as to my words to you just now: 'Be ye not misled, but when ye know for yourselves: these things are profitable and conduce to happiness, do ye undertake them and abide therein,' such was my reason for uttering them.

Now, Kalamas, he who is an Ariyan disciple freed from coveting and malevolence, who is not bewildered but self-controlled and mindful, with a

heart possessed by goodwill, by compassion, possessed by sympathy, by equanimity that is widespread, grown great and boundless, free from enmity and oppression, such a one abides suffusing one quarter of the world therewith, likewise the second, third and fourth quarter of the world. And in like manner above, below, across, everywhere, for all sorts and conditions, he abides suffusing the whole world with a heart possessed by equanimity that is widespread, grown great and boundless, free from enmity and oppression. By that Ariyan disciple whose heart is thus free from enmity, free from oppression, untainted and made pure, by such in this very life four comforts are attained, thus:

'If there be a world beyond, if there be fruit and ripening of deeds done well or ill, then when body breaks up after death, I shall be reborn in the Happy Lot, in the Heaven World.' This is the first comfort he attains.

'If, however, there be no world beyond, no fruit and ripening of deeds done well or ill, yet in this very life do I hold myself free from enmity and oppression, sorrowless and well.' This is the second comfort he attains.

'Though, as result of action, ill be done by me, yet do I plan no ill to anyone. And if I do no ill, how can sorrow touch me?' This is the third comfort he attains.

'But if, as result of action, no ill be done by me, then in both ways do I behold myself utterly pure.' This is the fourth comfort he attains.

Thus, Kalamas, that Ariyan disciple whose heart is free from enmity, free from oppression, untainted and made pure, in this very life attains these four comforts."

"So it is, Exalted One. So it is, Wellfarer. That Ariyan disciple in this very life attains these four comforts..." And they repeated all that had been said.

"Excellent, sir! We here do go for refuge to the Exalted One, to Dhamma and to the Order of monks. May the Exalted One accept us as lay-followers from this day forth so long as life shall last, who have so taken refuge."

03 **Mangala Sutta**
Auspicious Signs

For welfare wishing, many gods and men
Have pondered on 'the most auspicious sign':
Tell us the most auspicious sign of all.

Not to serve fools but men of wisdom deep,
And to give worship to the worshipful –
This is the most auspicious sign of all.

Life in a suitable locality,
With deeds of merit done in former times,
And aspiration to the Perfect State –
This is the most auspicious sign of all.

Much knowledge, and much skill in arts and crafts,
A well-learned discipline, and pleasant speech –
This is the most auspicious sign of all.

The maintenance of parents past their youth,
The loving nurture of one's child and wife,
And following a peaceful livelihood –
This is the most auspicious sign of all.

To give in charity, live righteously,
To help one's kindred in the time of need,
And to do spotless deeds that bring no blame –
This is the most auspicious sign of all.

To cease and utterly abstain from sin,
Shunning all wit-destroying drinks and drugs,
And to be vigilant in doing good –
This is the most auspicious sign of all.

Reverent demeanour, humbleheartedness,
Contentment sweet and lowly gratitude,
And hearkening to the Law at proper times –
This is the most auspicious sign of all.

Patience in provocation, pleasant speech,
The sight of those who lead the holy life,
And talk about the Truth in season meet –
This is the most auspicious sign of all.

Asceticism and the life sublime,
The vision splendid of the Noble Truths,
The seeing of Nibbana face to face –
This is the most auspicious sign of all.

He whose firm mind, untroubled by the touch
Of all terrestrial happenings whatsoever,
Is void of sorrow, stainless, and secure –
This is the most auspicious sign of all.

Those who accomplish such good things as these
In every place unconquered do abide,
Moving in perfect safety where they will –
Theirs are the most auspicious signs of all.

The Buddha, attended by a deva





Thus have I heard: On a certain occasion the Exalted One was staying near Savatthi, at Jeta Grove in Anathapindika's Park. On that occasion Bahiya of the Bark Garment was staying at Supparaka on the seashore, being esteemed, honoured, thought much of, worshipped and with deference paid to him, and he got plenty of robes and alms-food, bed and seat, comforts and medicines for sickness. Now consideration arose in the mind of Bahiya of the Bark Garment thus: "I wonder whether I am one of those who in the world are arahants or have attained the arahant path".

Then a devata who was formerly a blood-relation of Bahiya of the Bark Garment, out of compassion and desire for his welfare, knowing with his own mind the consideration of his mind, came to where he was and said this to Bahiya of the Bark Garment:

"Bahiya, neither are you arahant nor have you reached the arahants' path. Yours is not that course by which you could be arahant or reach the arahants' path."

"But," asked Bahiya of the Bark Garment, "who in the world with its devas are arahants or have reached the arahants' path?"

"There is a town, Bahiya, in the far-off districts named Savatthi. There now dwells that Exalted One who is arahant, a rightly awakened One. He indeed, Bahiya, is arahant, and teaches dhamma for reaching arahantship."

Then Bahiya of the Bark garment, stirred by that devata, left Supparaka, and, staying only a single

night throughout the journey, came to where the Exalted One was staying near Savatthi, at Jeta Grove in Anathapindika's Park.

Now on that occasion a great number of monks were walking about in the open air. Then Bahiya of the Bark Garment went up to them and said this to those monks:

"Pray, sirs, where now is the Exalted One dwelling, he who is arahant, a rightly awakened One? We are desirous of seeing that arahant who is a rightly awakened One."

"The Exalted One, Bahiya, has gone among the houses in quest of alms-food."

Thereupon Bahiya of the Bark Garment turned about hastily, left Jeta Grove and entered Savatthi, where he saw the Exalted One going about Savatthi in quest of alms-food; comely he was, goodly to look upon, with senses calmed, tranquil of mind, in full attainment of composure by masterly control, (like) a tamed, alert, perfectly trained elephant. On seeing him he went up to the Exalted One, fell with his head at his feet and said this to the Exalted One:

"Sir, let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!"

At these words the Exalted One said this to Bahiya of the Bark Garment:

"You come unseasonably, Bahiya. We have entered in quest of alms-food."

Then a second time Bahiya of the Bark Garment said this to the Exalted One:

“This thing, sir, is hard to know, the danger to the span of life of the Exalted One and myself. Let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!”

Then a second time the Exalted One said:

“You come unseasonably, Bahiya. We have entered in quest of alms-food.”

Then yet a third time Bahiya of the Bark Garment said to the Exalted One:

“This thing, sir, is hard to know, the danger to the span of life of the Exalted One and myself. Let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!”

“Then, Bahiya, thus you must train yourself: in the seen there will be just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized. Thus will you have no ‘thereby’. That is how you must train yourself. Now, Bahiya, when in the seen there will be to you just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized, then, Bahiya, as you will have no ‘thereby’, you will have no ‘therein’. As you, Bahiya, will have no ‘therein’, it follows that you will have no ‘here’ or ‘beyond’ or ‘midway between’. That is the end of ill.”

Thereupon Bahiya of the Bark Garment, thanks to this concise dhamma-teaching of the Exalted One, by not clinging, thenceforth released his mind from the cankers. So the Exalted One, after admonishing Bahiya with this concise teaching, went away.

Not long after the departure of the Exalted One a young calf attacked Bahiya of the Bark Garment and caused his death. And the Exalted One, after wandering about Savatthi in quest of alms-food, returned from his alms-quest and, after his meal, on leaving the town with a great number of monks, saw Bahiya of the Bark garment who had made an end of life. On seeing him he said to the monks:

“Monks, take up the body of Bahiya of the Bark Garment. Bring a litter, carry it away and burn it and pile a cairn thereon.”

“Yes, sir,” replied those monks to the Exalted One, and they took up the body, brought a litter, set it thereon and burned it, and when they had piled a cairn they came to the Exalted One, saluted him and sat down at one side.

Then as they sat at one side those monks said this to the Exalted One:

“Sir, the body of Bahiya of the Bark Garment is burned and a cairn set up. Pray what is his bourn, what is his future destiny?”

“A sage, monks, was Bahiya of the Bark Garment. He went in accordance with dhamma, and he vexed me not in the matter of dhamma-teaching. Bahiya of the Bark Garment, monks, has won utter freedom.”

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

*Where water, earth, fire, air no footing find,
There shine no stars, no sun is there displayed,
There gleams no moon; no darkness there is seen.
So when the sage, the brahmana, by wisdom
Of his own self hath pierced (unto the truth),
From form and no-form, pleasure-and-pain he s freed.*

This verse of uplift also was spoken by the Exalted One, so I have heard.

05 **Karaniyametta Sutta**
Loving Kindness

This must be done by one who kens his good,
Who grasps the meaning
of 'The Place of Peace'.
Able and upright, yea, and truly straight,
Soft-spoken and mild-mannered, must he be,
And void of all the vain conceit of self.
He should be well content, soon satisfied,
With wants but few, of frugal appetites,
With faculties of sense restrained and stilled,
Discreet in all his ways, not insolent,
Nor greedy after gifts; nor should he do
Any ignoble act which other men,
Wiser, beholding might rebuke him for.

Now, may all living things, or weak or strong,
Omitting none, tall, middle-sized, or short,
Subtle or gross of form, seen or unseen,
Those dwelling near or dwelling far away,
Born or unborn – may every living thing
Abound in bliss. Let none deceive or think
Scorn of another, in whatever way.
But as a mother watches o'er her child,
Her only child, so long as she doth breathe,
So let him practise unto all that live
An all-embracing mind. And let a man
Practise unbounded love for all the world,
Above, below, across, in every way,
Love unobstructed, void of enmity.
Standing or moving, sitting, lying down,

In whatsoever way that man may be,
Provided he be slothless, let him found
Firmly this mindfulness of boundless love.
For this is what men call 'The State Sublime'.
So shall a man, by leaving far behind
All wrongful views, by walking righteously,
Attain to gnostic vision and crush out
All lust for sensual pleasures. Such in truth
Shall come to birth no more in any womb.



Thus have I heard: On a certain occasion the Exalted One was staying at Calika, on Calika Hill. Now on that occasion the venerable Meghiya was in attendance on the Exalted One. Then the venerable Meghiya came to the Exalted One, and on coming to him saluted him and stood at one side. As he thus stood he said to the Exalted One:

"I desire, sir, to enter Jantu village for alms-quest."

"Do whatever you think it is time for, Meghiya."

So the venerable Meghiya, robing himself in the forenoon and taking bowl and robe, entered Jantu village in quest of alms-food, and after questing for alms food there returned after his rounds, and after eating his meal went towards the bank of the river Kimikala, and on reaching it, while taking exercise by walking up and down and to and fro, he saw a lovely, delightful mango-grove. At the sight of it he thought: "Truly lovely and delightful is this mango-grove! A proper place surely is this for a clansman for striving (for concentration). If the Exalted One would give me leave, I would come here to this mango-grove to strive for concentration."

So the venerable Meghiya went to the Exalted One and sat down at one side, and as he sat thus he told the Exalted One (of his find and what he had thought) and said:

"If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration."

At these words the Exalted One said to the venerable Meghiya:

"Wait a little, Meghiya. I am alone till some other monk arrives."

Then a second time the venerable Meghiya said to the Exalted One:

"Sir, the Exalted One has nothing further to be done, has nothing more to add to what he has done. But for me, sir, there is more yet to be done, there is more to be added to what I have done. If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration."

Then a second time the Exalted One replied:

"Wait a little, Meghiya. I am alone till some other monk arrives."

Then yet a third time the venerable Meghiya made his request, and the Exalted One replied:

"Well, Meghiya, what can I say when you talk of striving for concentration? Do what you think it is time for, Meghiya."

Accordingly the venerable Meghiya rose from his seat, saluted the Exalted One with his right side and went away to that mango-grove, and on reaching it plunged into it and sat down for the midday rest at the foot of a certain tree.

Now as the venerable Meghiya was staying in that mango-grove there came habitually upon him three evil, unprofitable forms of thought, to wit: thoughts lustful, thoughts malicious and thoughts harmful. Then the venerable Meghiya thought thus: "It is strange, in truth! It is a wonderful thing, in truth, that I who in faith went forth from home to the homeless should thus be assailed by these three evil,

unprofitable forms of thought, to wit: thoughts lustful, thoughts malicious and thoughts harmful!" So at eventide he arose from his solitude and went to the Exalted One, and on coming to him said:

"Sir, while I have been staying in that mango-grove there came habitually upon me three evil, unprofitable forms of thought. Then, sir, I thought: 'It is strange, in truth! It is wonderful, in truth, that I should be assailed thus!'

"Meghiya, when the heart's release is immature, five things conduce to its maturity. What five? Herein, Meghiya, a monk has a lovely intimacy, a lovely friendship, a lovely comradeship. When the heart's release is immature this is the first thing that conduces to its maturity. Then again, Meghiya, a monk is virtuous, he abides restrained with the restraint of the obligations, he is perfect in the practice of right behaviour, sees danger in trifling faults, he undertakes and trains himself in the ways of training. When the heart's release is immature this, Meghiya, is the second thing that conduces to its maturity.

Then again, Meghiya, as regards talk that is serious and suitable for opening up the heart and conduces to downright revulsion, to dispassion, to ending, to calm, to comprehension, to perfect insight, to nibbana, that is to say, talk about wanting little, about contentment, about solitude, about avoiding society, about putting forth energy; talk about virtue, concentration of mind and wisdom, talk about release, knowledge and insight of release, such talk

as this the monk gets at pleasure, without pain and without stint. When the heart's release is immature, Meghiya, this is the third thing that conduces to its maturity.

Then again, Meghiya, a monk abides resolute in energy, for the abandoning of unprofitable things, for the acquiring of profitable things, he is stout and strong in effort, not laying aside the burden in things profitable. When the heart's release is immature, Meghiya, this is the fourth thing that conduces to its maturity.

Then again, Meghiya, a monk is possessed of insight, endowed with the insight that goes on to discern the rise and fall, with the Ariyan penetration which goes on to penetrate the perfect ending of ill. When the heart's release is immature, Meghiya, this is the fifth thing that conduces to its maturity.

Now, Meghiya, this may be looked for by a monk who has a lovely intimacy, a lovely friendship, a lovely comradeship, that he will become virtuous, will abide restrained by the restraint of the obligations, be perfect in the practice of right behaviour, see danger in trifling faults, undertake and train himself in the ways of training. This, Meghiya, may be looked for by a monk, that he will become virtuous, that he will undertake the ways of training, that he will get at pleasure, without pain and without stint, such talk as is serious about concentration of mind, insight of release. This, Meghiya, may be looked for, that he will be possessed of insight to penetrate to the perfect ending of ill.

Moreover, Meghiya, by the monk who is established in these five conditions, four other things are to be made to grow, thus: the (idea of the) unlovely is to be made to grow for the abandoning of lust; amity is to be made to grow for the abandoning of malice; mindfulness of inbreathing and outbreathing is to be made to grow for the suppression of discursive thought; the consciousness of impermanence is to be made to grow for the uprooting of the pride of egoism. In him, Meghiya, who is conscious of impermanence the consciousness of what is not the self is established. He who is conscious of what is not the self wins the uprooting of the pride of egoism in this very life, namely, he wins nibbana."

Thereupon the Exalted One gave utterance to this verse of uplift:

*Thoughts trite and subtle, taking shape, cause mind
to be elated.*

*Man, ignorant of these, with whirling brain, strays to
and fro;*

*But knowing them, ardent and mindful, checks these
thoughts of mind.*

*When mind's elation cometh not to pass,
th enlightened sage*

*Abandons utterly these thoughts of mind, that none
remain.*

Forest ascetic



Thus have I heard: On one occasion the Blessed One was living at Kosambi in Ghosita's Park.

Now on that occasion the bhikkhus at Kosambi had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers. They could neither convince each other nor be convinced by others; they could neither persuade each other nor be persuaded by others.

Then a certain bhikkhu went to the Blessed One, and after paying homage to him, he sat down at one side and informed him of what was happening.

Then the Blessed One addressed a certain bhikkhu thus:

"Come, bhikkhu, tell those bhikkhus in my name that the Teacher calls them."

"Yes, venerable sir," he replied, and he went to those bhikkhus and told them: "The Teacher calls to the venerable ones."

"Yes, friend," they replied, and they went to the Blessed One, and after paying homage to him, they sat down at one side. The Blessed One then asked them:

"Bhikkhus, is it true that you have taken to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers; that you can neither convince each other nor be convinced by others, that you can neither persuade each other nor be persuaded by others?"

"Yes, venerable sir."

"Bhikkhus, what do you think? When you take to quarrelling and brawling and are deep in disputes,

stabbing each other with verbal daggers, do you on that occasion maintain acts of loving-kindness by body, speech and mind in public and in private towards your companions in the holy life?"

"No, venerable sir."

"So, bhikkhus, when you take to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers, on that occasion you do not maintain acts of loving-kindness by body, speech and mind in public and in private towards your companions in the holy life. Misguided men, what can you possibly know, what can you see, that you take to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers? That you can neither convince each other nor be convinced by others, that you can neither persuade each other nor be persuaded by others? Misguided men, that will lead to your harm and suffering for a long time."

Then the Blessed One addressed the bhikkhus thus:

"Bhikkhus, there are these six memorable qualities that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity. What are the six?"

Here a bhikkhu maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life. This is a memorable quality that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, and to unity.

Again, a bhikkhu maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life. This is a memorable quality that creates love and respect, and conduces to unity.

Again, a bhikkhu maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life. This is a memorable quality that creates love and respect, and conduces to unity.

Again, a bhikkhu uses things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with the Dhamma and has been obtained in a way that accords with the Dhamma, including even the contents of his bowl. This is a memorable quality that creates love and respect, and conduces to unity.

Again, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, untorn, unblotched, unmottled, liberating, commended by the wise, not misapprehended, and conducive to concentration. This too is a memorable quality that creates love and respect, and conduces to unity.

Again, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life that view that is noble and emancipating, and leads one who practises in accordance with it to the complete destruction of

suffering. This too is a memorable quality that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, and to unity.

These are the six memorable qualities that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity.

Of these memorable qualities, the highest, the most comprehensive, the most conclusive is this view that is noble and emancipating, and leads one who practises in accordance with it to the complete destruction of suffering. Just as the highest, the most comprehensive, the most conclusive part of a pinnacled building is the pinnacle itself, so too, of these six memorable qualities, the highest is this view that is noble and emancipating.

And how does this view that is noble and emancipating lead the one who practises in accordance with it to the complete destruction of suffering?

Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, considers thus:

'Is there any obsession unabandoned in myself that might so obsess my mind that I cannot know or see things as they actually are?'

If a bhikkhu is obsessed by sensual lust, then his mind is obsessed. If he is obsessed by ill will, then his mind is obsessed. If he is obsessed by sloth and torpor, then his mind is obsessed. If he is obsessed by restlessness and remorse, then his mind is obsessed. If he is obsessed by doubt, then his mind is obsessed. If a bhikkhu is absorbed in speculation

about this world, then his mind is obsessed. If a bhikkhu is absorbed in speculation about the other world, then his mind is obsessed. If a bhikkhu takes to quarrelling and brawling and is deep in disputes, stabbing others with verbal daggers, then his mind is obsessed. He understands thus:

'There is no obsession unabandoned in myself that might so obsess my mind that I cannot know and see things as they actually are. My mind is well disposed for awakening to the truths.'

This is the first knowledge attained by him that is noble, supramundane, not shared by ordinary people.

Again, a noble disciple considers thus:

'When I pursue, develop, and cultivate this view, do I obtain internal serenity, do I personally obtain stillness?'

He understands thus:

'When I pursue, develop, and cultivate this view, I obtain internal serenity, I personally obtain stillness.'

This is the second knowledge attained by him that is noble, supramundane, not shared by ordinary people.

Again, a noble disciple considers thus:

'Is there any other recluse or brahmin outside the Buddha's Dispensation possessed of such a view as I possess?'

He understands thus:

'There is no other recluse or brahmin outside the Buddha's Dispensation possessed of such a view as I possess.'

This is the third knowledge attained by him that is

noble, supramundane, not shared by ordinary people.

Again, a noble disciple considers thus:

'Do I possess the character of a person who possesses right view?'

What is the character of a person who possesses right view? This is the character of a person who possesses right view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still at once he confesses, reveals and discloses it to the Teacher or to wise companions in the holy life, and having done that, he enters upon constraint for the future. Just as a young, tender infant lying prone at once draws back when he puts his hand or his foot on a live coal, so too, that is the character of a person who possesses right view. He understands thus:

'I possess the character of a person who possesses right view.'

This is the fourth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

Again, a noble disciple considers thus:

'Do I possess the character of a person who possesses right view?'

What is the character of a person who possesses right view? This is the character of a person who possesses right view: although he may be active in various matters for his companions in the holy life, yet he has a keen regard for training in the higher virtue, training in the higher mind, and training in the higher wisdom. Just as a cow with a new calf, while she

grazes watches her calf, so too, that is the character of a person who possesses right view. He understands thus:

'I possess the character of a person who possesses right view.'

This is the fifth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

Again, a noble disciple considers thus:

'Do I possess the strength of a person who possesses right view?'

What is the strength of a person who possesses right view? This is the strength of a person who possesses right view: when the Dhamma and Discipline proclaimed by the Tathagata is being taught, he heeds it, gives it attention, engages it with all his mind, hears the Dhamma as with eager ears. He understands thus:

'I possess the strength of a person who possesses right view.'

This is the sixth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

Again, a noble disciple considers thus:

'Do I possess the strength of a person who possesses right view?'

What is the strength of a person who possesses right view? This is the strength of a person who possesses right view: when the Dhamma and Discipline proclaimed by the Tathagata is being taught, he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. He understands thus:

'I possess the strength of a person who possesses right view.'

This is the seventh knowledge attained by him that is noble, supramundane, not shared by ordinary people.

When a noble disciple is thus possessed of seven factors, he has well sought the character for realisation of the fruit of stream-entry. When a noble disciple is thus possessed of seven factors, he possesses the fruit of stream-entry."

This is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

Thus have I heard: On one occasion the Blessed One was living at Nadika in the Brick House.

Now on that occasion the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila were living at the Park of the Gosinga Sala-tree Wood.

Then, when it was evening, the Blessed One rose from meditation and went to the Park of the Gosinga Sala-tree Wood. The park keeper saw the Blessed One coming in the distance and told him: "Do not enter this park, recluse. There are three clansmen here seeking their own good. Do not disturb them."

The venerable Anuruddha heard the park keeper speaking to the Blessed One and told him: "Friend park keeper, do not keep the Blessed One out. It is our Teacher, the Blessed One, who has come."

Then the venerable Anuruddha went to the venerable Nandiya and the venerable Kimbila and said: "Come out, venerable sirs, come out! Our Teacher, the Blessed One, has come."

Then all three went to meet the Blessed One. One took his bowl and outer robe, one prepared a seat, and one set out water for washing the feet. The Blessed One sat down on the seat made ready and washed his feet. Then those three venerable ones paid homage to the Blessed One and sat down at one side. When they were seated, the Blessed One said to them: "I hope you are all keeping well, Anuruddha, I hope you are all comfortable, I hope you are not having any trouble getting almsfood. I hope, Anuruddha, that you are all living in concord, with mutual appreciation, without disputing, blending

like milk and water, viewing each other with kindly eyes."

"Surely, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes."

"But, Anuruddha, how do you live thus?"

"Venerable sir, as to that, I think thus: 'It is a gain for me, it is a great gain for me, that I am living with such companions in the holy life.' I maintain bodily acts of loving-kindness towards those venerable ones both openly and privately; I maintain verbal acts of loving-kindness towards them both openly and privately; I maintain mental acts of loving-kindness towards them both openly and privately. I consider: 'Why should I not set aside what I wish to do and do what these venerable ones wish to do?' Then I set aside what I wish to do and do what these venerable ones wish to do. We are different in body, venerable sir, but one in mind."

The venerable Nandiya and the venerable Kimbila each spoke likewise, adding:

"That is how, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes."

"Good, good, Anuruddha. I hope that you all abide diligent, ardent and resolute."

"Surely, venerable sir, we abide diligent, ardent and resolute."

"But, Anuruddha, how do you abide thus?"



“Venerable sir, as to that, whichever of us returns first from the village with almsfood prepares the seats, sets out the water for drinking and for washing, and puts the refuse bucket in its place. Whichever of us returns last eats any food left over, if he wishes; otherwise he throws it away where there is no greenery, or drops it into water where there is no life. He puts away the seats and the water for drinking and for washing. He puts away the refuse bucket after washing it and he sweeps out the refectory. Whoever notices that the pots of water for drinking, washing, or the latrine are low or empty takes care of them. If they are too heavy for him, he calls someone else by a signal of the hand and they move it by joining hands, but because of this we do not break out into speech. But every five days we sit together all night discussing the Dhamma. That is how we abide diligent, ardent and resolute.”

“Good, good, Anuruddha. But while you abide thus diligent, ardent and resolute, have you attained any superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding?”

“Why not, venerable sir? Here, venerable sir, whenever we want, quite secluded from sensual pleasures, secluded from unwholesome states, we enter upon and abide in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Venerable sir, this is a superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable

abiding, which we have attained while abiding diligent, ardent, and resolute.”

“Good, good, Anuruddha. But is there any other superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding, which you have attained by surmounting that abiding, by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, with the stilling of applied and sustained thought, we enter upon and abide in the second jhana. With the fading away as well of rapture, we enter upon and abide in the third jhana. With the abandoning of pleasure and pain, we enter upon and abide in the fourth jhana. Venerable sir, this is another superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding which we have attained by surmounting the preceding abiding, by making that abiding subside.”

“Good, good, Anuruddha. But is there any other superhuman state which you have attained by surmounting that abiding, by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite’, we enter upon and abide in the base of infinite space. Venerable sir, this is another superhuman state which we have attained by surmounting the

preceding abiding, by making that abiding subside.”

“Good, good, Anuruddha. But is there any other superhuman state which you have attained by surmounting that abiding, by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite’, we enter upon and abide in the base of infinite consciousness. By completely surmounting the base of infinite consciousness, aware that ‘there is nothing’, we enter upon and abide in the base of nothingness. By completely surmounting the base of nothingness, we enter upon and abide in the base of neither-perception-nor-non-perception. Venerable sir, this is another superhuman state which we have attained by surmounting the preceding abiding, by making that abiding subside.”

“Good, good, Anuruddha. But is there any other superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding, which you have attained by surmounting that abiding, by making that abiding subside?”

“Why not, venerable sir? Here, venerable sir, whenever we want, by completely surmounting the base of neither-perception-nor-non-perception, we enter upon and abide in the cessation of perception and feeling. And our taints are destroyed by our seeing with wisdom. Venerable sir, this is another superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable

abiding, which we have attained by surmounting the preceding abiding, by making that abiding subside. and, venerable sir, we do not see any other comfortable abiding higher or more sublime than this one.”

“Good, good, Anuruddha. There is no other comfortable abiding higher or more sublime than that one.”

Then, when the Blessed One had instructed, urged, roused, and encouraged the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila with a talk on the Dhamma, he rose from his seat and departed.

After they had accompanied the Blessed One a little way and turned back again, the venerable Nandiya and the venerable Kimbila asked the venerable Anuruddha:

Have we ever reported to the venerable Anuruddha that we have obtained those abidings and attainments that the venerable Anuruddha, in the Blessed One’s presence, ascribed to us up to the destruction of the taints?”

“The venerable ones have never reported to me that they have obtained those abidings and attainments. Yet by encompassing the venerable ones’ minds with my own mind, I know that they have obtained those abidings and attainments. and deities have also reported to me : ‘These venerable ones have obtained those abidings and attainments.’ Then I declared it when directly questioned by the Blessed One.”

Then the spirit Digha Parajana went to the Blessed One. After paying homage to the Blessed One, he stood at one side and said: “It is a gain for the Vajjians, venerable sir, a great gain for the Vajjian people that the Tathagata, accomplished and fully enlightened, dwells among them and these three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila!”

On hearing the exclamation of the spirit Digha Parajana, the earth gods exclaimed:

“It is a gain for the Vajjians, a great gain for the Vajjian people that the Tathagata, accomplished and fully enlightened, dwells among them and these three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila!”

On hearing the exclamation of the earth gods, the gods of the heaven of the Four Great Kings, the gods of the heaven of the Thirty-three, the Yama gods, the gods of the Tusita heaven, the gods who delight in creating, the gods who wield power over

others’ creations, the gods of Brahma’s retinue exclaimed:

“It is a gain for the Vajjians, a great gain for the Vajjian people that the Tathagata, accomplished and fully enlightened, dwells among them and these three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila!”

Thus at that instant, at that moment, those venerable ones were known as far as the Brahma-world.

The Blessed One said: “So it is, Digha, so it is! And if the clan from which those three clansmen went forth from the home life into homelessness should remember them with confident heart, that would lead to the welfare and the happiness of that clan for a long time. And if the retinue of the clan from which those three clansmen went forth, the village from which they went forth, the town from which they went forth, the city from which they went forth, the country from which those three clansmen went forth from the home life into homelessness should remember them with

confident heart, that would lead to the welfare and the happiness of that country for a long time. If all nobles should remember those three clansmen with confident heart, that would lead to the welfare and happiness of the nobles for a long time. If all brahmins, all merchants, all workers should remember those three clansmen with confident heart, that would lead to the welfare and happiness of the workers for a long time. If the world with its gods, its Maras, and its Brahmas, this generation with its recluses and brahmins, its princes and its people, should remember those three clansmen with confident heart, that would lead to the welfare and happiness of the world for a long time. See, Digha, how those three clansmen are practising for the welfare and happiness of the many, out of compassion for the world, for the good, welfare and happiness of gods and humans.”

This is what the Blessed One said. The spirit Digha Parajana was satisfied and delighted in the Blessed One’s words.



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