

## Selected Suttas from the Pali Canon

This part of the course represents something of a departure from the rest of the course in that we will be studying Pali texts rather than lectures by Sangharakshita. The texts have been chosen because they are simple, inspiring, and convey something of a feeling of the Buddha. Bhante has led seminars on most of the suttas I have chosen, but not all of them. There is a loose structure to this series, beginning with the Buddha in week one, moving on to the Dharma from week two to six, and the Sangha for the last two weeks (obviously there is quite a bit of overlap). Obviously we won't be able to study these suttas line by line in the way that Bhante does in a seminar - there just won't be time. I see this series more as an introduction to the Pali Canon, and I would recommend that Mitra Study Leaders deal with this material in much the same way that they deal with Bhante's lectures - i.e. the Mitras study each text in the week before the Mitra Class, and come to the group 'armed with questions'. However, I think that the Study Leaders will have to be prepared to take the lead much more in pointing out important aspects of the sutta than they would normally have to in studying Bhante's lectures. Therefore this series could present more of a challenge to the Study Leaders than the other series. The section below on themes raised by the suttas should be of help as will the further reading suggested below.

### Primary Study Material

1. **The Buddha Vagga** (From the Dhammapada [14], Sangharakshita's translation)
2. **Kalama Sutta** (Anguttara-nikaya, Vol 1. 187. Woodward's trans, PTS, Gradual Sayings, Vol 1, page 170)
3. **Mangala Sutta** (Sutta Nipata, 2.4), Sangharakshita's trans. published in *The Complete Poems*, p.473.
4. **Bahiya Sutta**. (Udana, 1.X, Woodward trans, PTS, p8)
5. **Karaniyametta Sutta**. (Sutta Nipata, 1.8, Sangharakshita's trans, *Complete Poems*, p475)
6. **Meghiya Sutta** (Udana, 4.1, Woodward trans, PTS, p40)
7. **Kosambiya Sutta** (from the Majjhima-nikaya. No. 48. Ñanamoli & Bhikkhu Bodhi's translation, *The Middle Length Discourses of the Buddha*, p.419, Wisdom Publications)
8. **Culagosinga Sutta** (M.N.31, same trans. as Kosambiya Sutta).

The primary study material for this course is provided below. There is also an extract from Bhante's seminar on the Udana with particular reference to the Bahiya Sutta and some background notes to each of the suttas compiled by Nagapriya.

### **Suggested Further Reading for the Series**

*The Life of the Buddha* by Ven. Ñānamoli (Buddhist Publications Society)

*The Eternal Legacy* by Sangharakshita C1-7

*A Concise History of Buddhism* by Andrew Skilton, C9

*Sangharakshita: A New Voice in the Buddhist Tradition* by Subhuti, C2

*Who is the Buddha?* by Sangharakshita, Windhorse

*Udana*, trans. John Ireland, Buddhist Publications Society

### **Suggested Further Reading by Unit**

Unit 1: the *Dhammapada* (numerous translations are available)

Unit 2: Bhante's seminar on the Kalama Sutta can be accessed on

[www.freebuddhistaudio.com](http://www.freebuddhistaudio.com) .

An excellent overview of the Kalama Sutta - *Knowledge and Truth in Early Buddhism* by Nagapriya - is available in the third edition of the Western Buddhist Review from

<http://www.westernbuddhistreview.com/index.html> .

*Majjhima Nikaya* 22 (Parable of the Water Snake),

Unit 3: Bhante's seminar on the Mangala Sutta can be accessed on

[www.freebuddhistaudio.com](http://www.freebuddhistaudio.com)

Unit 4: An excerpt from Bhante's seminar on the Udana is attached below – the

full seminar can be accessed from [www.freebuddhistaudio.com](http://www.freebuddhistaudio.com)

Unit 5: *Living with Kindness* by Sangharakshita – this is an edited version of Bhante's seminar on the sutta.

Units 6: Bhante's seminar on the Meghiya Sutta can be accessed on

[www.freebuddhistaudio.com](http://www.freebuddhistaudio.com)

Unit 7: Ñānamoli, pp.109-19

Unit 8: *The One Mind of Friendship* by Padmavajra, (Padmaloka books)

## Study Questions

### Unit 1 Buddhavagga

1. What is meant by saying that the Buddha is trackless (*apada*)? (V179-80)
2. Why might patience be considered the highest asceticism? (V184)
3. Give a brief account of the Four Noble Truths as mentioned in V191.
4. What is meant by merit (*puñña*) in V196?
5. 'Even the gods love them, those thoroughly enlightened and mindful ones'. Why do even the gods love them?
6. 'Difficult is the attainment of the human state'. What does this mean?
7. 'Many people, out of fear, flee for refuge to the (sacred) hills ... etc.' Reflect on some modern day equivalents of these, then summarise your thoughts.
8. What does it mean to reverence someone?

### Unit 2 Kalama Sutta

1. What is the significance of the phrase 'Thus have I heard'?
2. The Buddha offers ten grounds which, in themselves, are insufficient to recommend the adoption of a teaching. Why are they insufficient?
3. The Buddha offers two criteria for the acceptance of a teaching - one's own experience and the censure/praise of the wise. What is meant by 'the wise' here? How can we evaluate who 'the wise' are in order to trust their testimony?
4. Are there any other criteria for testing the validity of the teachings than those mentioned to the Kalamas? Explain your answer.
5. The Buddha tells the Kalamas not to go upon what is in a scripture. How far are the Buddhist scriptures a reliable source of knowledge? How should we evaluate them?
6. What are 'the four comforts', and why does the Buddha mention them here?
7. Why does the Buddha talk about the 4 Brahma Viharas at that point in the sutta?
8. The Kalamas were not followers of the Buddha. Do you think he would give different criteria for testing the validity of teachings to those who had already gone for refuge to him?

### Unit 3 Mangala Sutta

**NOTE:** Sangharakshita's translation omits the introductory paragraph, which is, in Saddhatissa's translation: "Thus have I heard: Once the Buddha was living near Savatthi in the Jeta Grove at Anathapindika's monastery. Then, one beautiful night, a certain devata, having illumined the whole Jeta Grove with surpassing splendour, came to the Buddha and, making salutations, stood on one side and addressed the Buddha in [the following] verse:"

The first verse of Sangharakshita's translation is the devata's question to the Buddha, and the rest of the sutta is the Buddha's reply.

1. What is a mangala (respond in 150-250 words)?
2. The Buddha's reply includes a lot about the living of a skilful lay human life. Why should the Buddha answer in this way? What is the connection between his reply and the devata?
3. 'Life in a suitable locality'. What is a 'suitable locality'?
4. 'Much knowledge and skill in arts and crafts'. Why are these important? (Saddhatissa's translation has "A good, all-round education, [appreciation of] the Arts,...").
5. '...and hearkening to the Law at proper times'. What are 'proper times', and what might be improper times?
6. 'The loving nurture of one's child and wife'. How does this teaching square with the Buddha's leaving of his wife and child?
7. 'Shunning all wit-destroying drinks and drugs'. Should Buddhists abstain completely from alcohol and the recreational use of drugs?
8. 'In every place unconquered do they abide'. In what way are they unconquered?

#### **Unit 4** Bahiya Sutta

1. Who or what is an Arahant?
2. What is the significance of the devata appearing to Bahiya?
3. Why is the Buddha compared to an elephant (naga)? What other animals is he sometimes compared to and why?
4. Why does Bahiya have to ask the Buddha three times before receiving a teaching?
5. 'In the seen there will be just the seen,..etc.' What does this mean, and how can we apply it to our lives?
6. Give an account of the meaning of the Buddha's *Udana* at the end of the sutta.

7. When Bahiya approaches the Buddha, he (the Buddha) says "You come unseasonably, Bahiya. We have entered in quest of alms-food." Why should the Buddha be reluctant to teach when he is on his alms round? Are there equivalent times in our lives when we should not speak about the Dharma?
8. '..thenceforth released his mind from the cankers'. What are the cankers?

### Unit 5 Metta Sutta

1. Can you see a structure to the sutta?
2. What does it mean to be 'mild-mannered' (*mudu*) for a Buddhist?
3. 'Void of all the vain conceit of self.' What is meant by this phrase?
4. What is meant by 'With faculties of sense restrained and stilled'?
5. In what way may metta be compared to a mother's love for her child? Are there limitations to this comparison?
6. 'nor should he do/Any ignoble act which other men,/Wiser, beholding might rebuke him for.' In this context what does 'rebuke' mean?
7. '...by leaving far behind all wrongful views'. What are wrongful views?
8. Such in truth/Shall come to birth no more in any womb'. What does this mean?
9. The end of the Sutta implies that by developing metta one can gain Insight, even perhaps Enlightenment. What is the connection between metta and Transcendental Wisdom?

### Unit 6 Meghiya Sutta

1. What is 'a lovely intimacy, a lovely friendship, a lovely comradeship', and what is the connection between this and the other four things that conduce to the maturity of the heart's release?
2. How do the five factors expounded in the sutta conduce to the heart's release?
3. What is meant by Insight (*pañña*) (the fifth thing that conduces to the mind's release)? What does it mean to discern the rise and fall?
4. Discuss the symbolic meaning of the mango grove. Identify a modern situation comparable to that of Meghiya and his mango grove.
5. Why is Meghiya assailed by unskillful thoughts? What lessons can we draw from this episode?

6. Describe the relationship between the four contemplations recounted towards the end of the sutta and the four spiritual virtues to which they give rise.
7. Why did the Buddha not wish to be left alone?
8. In what ways does the Buddha exemplify spiritual friendship in this sutta?
9. What are 'trifling faults', and why is there a danger in them?

### **Unit 7 Kosambiya Sutta**

1. The fourth memorable quality is about sharing everything we have: is this teaching for bhikkhus only, or is it relevant to our own sangha as well?
2. How should a spiritual community best govern itself in relation to members that transgress its principles?
3. In the sutta, one group of bhikkhus expels another bhikkhu from the Order. Is the use of power in this way ever justifiable within a spiritual community?
4. What practical lessons can we learn from the Seven Characteristics of the Stream-Entrant?
5. '... in public and in private', what does this mean and what are its implications?
6. The Buddha mentions love and respect as something we should create. What is the connection between the two?
7. The fifth memorable quality relates to the communal practice of ethics. Why are shared ethical values important in the creation of a sangha?
8. Why does the Buddha consider the sixth memorable quality to be the highest of the six?
9. How does 'this view that is noble and emancipating' create love and respect?

### **Unit 8 Culagosinga Sutta**

1. What can we learn about spiritual friendship from the way in which the Buddha and the three Anuruddhas relate to each other? Reflect and then comment upon the manner in which the Buddha questions the Anuruddhas about their spiritual lives.

2. Anuruddha declares that the three monks are of 'one mind'. What does this mean, and how does it relate to Sangharakshita's teachings about individuality, the group and the spiritual community?
3. In what way is it a spiritual practice to "set aside what I wish to do and do what those venerable ones wish to do"? What would be the fruits of such practice?
4. What is the spiritual value of the silence which the Anuruddhas observe, and could we learn anything from this?
5. Why might remembering the Anuruddhas with 'confident heart' lead to one's welfare for a long time?
6. What spiritual virtues do the Anuruddhas particularly exemplify?
7. What are the connections between cleaning out the latrines etc., and the first dhyana?
8. Examine any connections between this sutta and the previous two.

**Themes raised by the suttas in this course are as follows:**

**1 The Buddha vagga**

- The Buddha is trackless.
- Difficult is the attainment of the human state/hearing of the truth/appearance of the Buddha.
- Cease to do evil, learn to do good, purify the heart.
- One who goes forth does not injure others.
- Worldly pleasures do not satisfy.
- Sacred hills, woods, etc. are not a safe refuge.
- The Three Jewels, the Four Noble Truths are true refuges.
- The ideal man is hard to come by.
- Happy is the appearance of the Buddhas/the Dharma/the unity of the Spiritual Community.
- Those who reverence the spiritually developed gain much merit.

**2 The Kalama sutta**

- The Kalamas have become confused because so many teachers have taught contradictory teachings - how can they test the teachings for themselves?
- The Buddha gives the famous answer: go by your own experience and the

testimony of the wise.

- He then gives the examples of greed, hatred and delusion - do those states make you happy or unhappy?
- Ditto with the opposite states.
- Someone who has got rid of negative mental states and who abides in the 4 Brahma Viharas is possessed of four 'comforts':
  1. He knows that if there is such a thing as karma and rebirth, he will be reborn in a deva realm.
  2. If, however, there is no such thing as karma and rebirth, still, in this life he is happy.
  3. Even though he may unintentionally hurt another, as he didn't intend it, no sorrow will come to him.
  4. If he does no harm to anyone, whether intentionally or unintentionally, he will know himself to be utterly pure.

### **3 The Mangala Sutta**

- Associating with the wise
- The right conditions, and meritorious actions
- Education and appreciation of the arts, discipline, and pleasant speech
- Supporting one's parents, cherishing wife and children, right livelihood
- Generosity, helping of relatives, blameless actions
- Ethics, highlighting abstention from intoxicants
- Reverence, humility, contentment, gratitude; timely hearing of the Dharma
- Forbearance, obedience, association with exemplars, discussion of Dharma
- Self-control, understanding the 4 Noble Truths, attainment of Nirvana

### **4 Bahiya Sutta**

- Bahiya wonders whether he is an Arahant or on the Arahant path.
- A deva kindly tells him that he is not - but also tells him about the Buddha, who is.
- Bahiya goes to see the Buddha, and receives the famous teaching 'In the seen, only the seen' etc.
- Bahiya gains Arahantship and is killed by a calf.
- The Udana is very Perfection-of-Wisdom-esque.



## 5 The Karaniyametta Sutta

- The qualities needed as preparation for the practice of the Metta Bhavana
- 13 in all - would spend some time on them
- The practice of the Metta Bhavana.
- The result of practising = Wisdom - no more rebirth.
- Could see the sutta as an example of the threefold way

## 6 The Meghiya Sutta

- The story of Meghiya.
- The 5 things that conduce to the heart's release:
  1. Spiritual friendship (a lovely intimacy)
  2. Ethics.
  3. Talk about the Dharma.
  4. Meditation. (Energy in eradicating negative mental states, and in developing positive ones).
  5. 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". Connection with suttas studied in first three weeks).

Antidotes to unskillful mental states:

1. Lust - Contemplation of the unlovely
2. Malice - Metta Bhavana
3. Discursive thought - Mindfulness of Breathing
4. Egoism - Consciousness of impermanence

## 7 The Kosambiya sutta

- The quarrel at Kosambi - the Bhikkhus are 'stabbing each other with verbal daggers'.
- The Buddha calls them to him and asks if they feel metta towards one another when they are quarrelling. They answer no.
- The Buddha reprimands them and gives them a teaching: The '6 memorable qualities that create love and respect and conduce to helpfulness, to non-dispute, to concord, and to unity':
  1. Bodily acts of metta, in public and in private, to his companions in the holy life.

2. 2. Verbal " " " " " "
  3. 3. Mental " " " " " "
  4. Sharing possessions with companions in the holy life.
  5. Living an ethical life.
  6. Perfect Vision.
- Of these six, the last is the highest and most important.
  - The Buddha then goes on to discuss the 7 characteristics of the Stream Entrant:
    1. Having gone to the root of a tree, he can overcome the hindrances and see things as they really are.
    2. He obtains internal serenity when he cultivates Perfect Vision.
    3. He knows that no other Recluse or Brahman outside of the Buddha's Dispensation is possessed of Perfect Vision.
    4. He confesses any fault as soon as he becomes aware of it.
    5. Although he may be active on behalf of his friends in the holy life, he doesn't neglect the training in ethics, meditation, and wisdom.
    6. When he hears the Dharma he listens with eager ears, giving it all his attention.
    7. When he hears the Dharma he becomes inspired.

## 8 The Culagosinga Sutta

- The story of the Buddha visiting the Anuruddhas.
- They live in concord, viewing each other with kindly eyes.
- How? They develop metta towards one another, with body, speech and mind, both publicly and privately.
- Each one sets aside what he wants to do for the others.
- They are different in body, but one in mind.
- They help one another with their chores, without needing to speak, and once every five nights they spend the whole night talking about the Dharma.
- The 4 dhyanas of the world of form, and the 4 formless dhyanas.
- The destruction of the Asavas

*This material was originally compiled by Nagapriya for the distance-learning version of the Mitra Study Course and has subsequently been edited and updated by Saccanama.*

## Extract from Bhante's Seminar on the Udana on the Bahiya Sutta

### Overview of Chapter 1 of the Udana

This first chapter, which is called 'Enlightenment', establishes in one way and another the nature of the spiritual ideal. As far as the verses are concerned, they simply describe the brahmin, the ideal man of early Buddhism, before any specifically Buddhist technical terms are introduced. The term 'arahant' is used in the prose portions, but in the verses the term 'brahmin' is used - the pre-Buddhistic term which the Buddha is trying hard to remodel and give a new meaning to.

There is no specifically Buddhist language [in the Udana verses]. The Buddha is just using the ordinary language of his day and trying, as best he can, to express his own new vision through the medium of that language. He is concerned with his new ideal - his ideal for humanity: to be a brahmin, in his sense. So it is quite significant that the compilers, whoever they were - we do not know - put first in the Udana these verses and the episodes that, perhaps in some cases at a later stage, are associated with them. When I took an Udana seminar before, I speculated that, since Savatthi figures prominently in this work, this little collection was put together by monks living at or around that area, and it was their gospel, as it were. It reads very much like a gospel. It is the nearest thing to a gospel in the Christian sense that we have in the whole Pali Canon. It is about the same length as one of the gospels. It is self-contained. It begins at the beginning, with the Buddha's Enlightenment, and there is a certain chronological sequence, or at least development, throughout, as we shall see as we go on. It is pre-Buddhistic Buddhism, you could say; what I call archaic Buddhism.

What impression do you get about the background of the Dharma, the Buddha and the monks? Who or what have been mentioned so far? First of all, places. The scene is northern India, mainly north-eastern India, though north-western India also comes into it. Buddhagaya - or the place that we now call Buddhagaya - is mentioned; at that time it was simply the village of Uruvela. And Gaya comes in. Rajagaha comes in and, of course, Savatthi or Sravasti, and the place now called Supparaka or Sopara, on the western sea coast. That is the area. A bit of Indian mythology comes in, with references to devas. There is a yakkha, and a reference to certain religious practices and customs - the caityas that are set up over the ashes of the deceased monk. There is no reference to monasteries. The

Buddha lives at the foot of a tree. His monks walk about in the open air. They all go for alms. There is the settlement of Anathapindika - the arama, the rest place, probably some little huts put up in a park, nothing more than that. There is the Bamboo Grove, where the Buddha sometimes stays, outside the gates of Rajagaha.

The teaching is very simple. In this chapter, the Buddha is simply concerned to define what he means by the ideal man, what is the ideal for human life, what the new man is like, and to describe some of his characteristics and distinguish him from the old-fashioned brahmin, to distinguish the new spiritual ideal from the old, ethnic ideal. That is what he is concerned with in this chapter. So this really does come at the beginning. There is no doctrine, in the ordinary sense, apart from the twelve nidanas in their rather truncated form. It is just the ideal, what sort of life, what sort of man the Buddha wants to see. He wants to see the new brahmin, as it were, who afterwards was called the arhant and even, later on, the Bodhisattva. In archaic Buddhism the ideal is the ideal of the brahmin - the ideal described in contemporary Indian terms. The arhant is the same ideal, but described in terms of a more systematic Buddhist tradition, and the Bodhisattva is, again, the same ideal presented even more fully, correcting some early misinterpretations which had crept in since the Buddha's own time...

#### Commentary on Bahiya

Sangharakshita: Here is the Buddha staying at Savatthi or Sravasti, in north-western India, at the Jeta Grove in Anathapindika's Park, where he often stayed and spent, I think it was, twenty-four rainy seasons after his Enlightenment. And 'on that occasion' - at that time - 'Bahiya' - Bahiya meaning the outsider, almost like the foreigner - 'of the Bark Garment was staying at Supparaka on the seashore.' Supparaka has recently been excavated and identified. It is north of Bombay. There is a Buddhist vihara there now. In those days it was a great port and emporium, with trade connections with Babylonia, so I have sometimes speculated that this Bahiya might even have been from there or had something to do with Babylonian or Sumerian religion. He is described as 'of the Bark Garment', though I am not sure what that means - why he should wear a garment of bark, or what a garment of bark is. Perhaps it is a linen garment. When we were in New Zealand I saw some bark garments in museums. There is a bark of a tree there which can be used almost like a weave. It is quite strange - very thin. But I have never heard of anything like that in India. So I have a

suspicion that Bahiya might have been from Babylonia or had connections there or was connected with some sort of cult there...

So Bahiya seems to have been a sort of teacher, a spiritual leader. He lived on the seashore at Supparaka, '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.' Whoever compiled this section is thinking of Bahiya very much as an Indian ascetic, with robes and bowl and so on, but he may well have been something quite different from that. He may have been following some non-Indian cult. Anyway, it is interesting that this consideration arose in his mind: "I wonder whether I am one of those who in the world are arahants or have attained the arahant path."

The word 'arahant' here cannot be used, surely, in the later technical sense, because how would Bahiya be able to reflect like that? He apparently knew nothing about the Buddha's teaching. He had never heard of the Buddha before, as we shall see. Therefore, we can probably conclude that he thought along these lines: 'What good is all this doing me? Have I really made any progress? Am I really developing?' But he would naturally have expressed that in terms of his own faith or tradition, as he then followed or professed it. Anyway, a certain dissatisfaction or doubt arose whether he in fact was a spiritually developed person. Even though he was regarded as a spiritual leader by the people of that locality, this doubt arose in his mind.

"...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."

He did not stay in any place in the course of his journey more than a single night, he was so eager to get there. It does not mean that he stayed only a single night anywhere in the course of the whole journey...

Bahiya is told that in the far-off district of Savatthi the Buddha dwells. We may take it quite literally that a deva did tell him, or that somehow some sort of rumour reached him from some unknown source, as it were, that there was what was called an Enlightened Being living in that town, so many hundreds of miles away. So he goes there and is so eager to arrive and see the Buddha that he does not stay overnight anywhere more than one night. He presses on until he gets to Savatthi and the Jeta Grove, and just sees a lot of monks walking up and down in the open air. He asks them where the Buddha is, and they tell him that he has gone for alms-food into the town among the houses. So Bahiya follows him, and

then he sees the Buddha: '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.' This comparison of the Buddha to an elephant is quite common in Pali literature, especially the tamed elephant, because there is tremendous strength but it is perfectly under control - tamed, subdued.

There are four beasts to which the Buddha is regularly compared in the Pali Canon. First of all, he is compared to the lion. He is called Nara-singha - the lion man or the lion among men. Then he is compared to the bull: Nara-punghava, the bull among men or the bull man. Then he is compared to the serpent or dragon - Naga - so he is Mahanaga, the great serpent, the great dragon. And also he is compared to the elephant, which is also Naga. The Buddha is never compared to the horse, as far as I recollect, though the horse is a symbol of the Great Renunciation. The elephant, of course, is a symbol of the Buddha's conception because, according to legend - maybe later legend - the Buddha's mother, before he was born, dreamt that a beautiful white elephant entered her womb. So the elephant is a symbol of the conception, just as the bull is a symbol of the birth because the Buddha was born under the sign of Taurus, the bull - Urisambha. The horse is the symbol of the Renunciation, because he left home on horseback. The lion is the symbol of - I was going to say the preaching, but I try to avoid that word - the enunciation of the Dharma which came unfortunately to be called the first sermon. So there are references throughout to the Buddha as the lion, Singhanada, because he roars out the Truth without fear, just as the lion roars in the forest without fearing other beasts. Just as when the lion roars all the other beasts remain silent, so when the Buddha speaks the Truth, when he gives utterance to the Dharma, all the other lesser teachers remain silent. So these are the four animals associated with these four episodes in the Buddha's life.

Then there are the other four animals, though they overlap to some extent, to which the Buddha was explicitly compared in a symbolic way: the bull, the elephant, the serpent and the lion. The lion seems to emphasize his fearlessness, his proclamation of the Truth. He roars the Truth as the lion roars in the jungle, so the lion stands for fearless, fiery energy. The bull is associated with the earth. It is a very earthy symbol. The bull stands for this very stubborn, strong energy or strength, a sort of earth-rooted strength. The horse, we can say, stands for the more active energy. And the snake, of course, is always a sacred animal because it changes its skin. It is a symbol of the new birth, the new life. It is also a bit mysterious; you don't know where it comes from or where it goes to...

There is a whole chapter in the Dhammapada about the elephant. The elephant is also a symbol of patience. The Dhammapada says: 'As the elephant in battle bears the arrows at him hurled, one must bear men's [46] bitter tongues, for very evil is the world'. So the elephant is a symbol of patient strength, patient energy. The horse represents more active energy; the lion represents even aggressive energy; the bull, you can say, represents more steadfast energy - the strength of inertia, almost, but raised to a highly spiritual degree; and the elephant represents patient strength, patient energy. It seems that the Buddha, when compared to animals, is compared to animals of this sort. The emphasis is very much upon strength.

There is also the question of the elephant-look. The Buddha is said to look like an elephant, so how does the elephant look?...The elephant, according to Indian myth or legend, never just turns his head - he always swivels his whole body round. He doesn't have any neck joints. I don't know whether he actually does that or not; I have never observed. But that is the elephant-look, in which you turn the whole body, with the head, and look. So the Buddha always looks as an elephant does: he never turns the head and looks, he turns the whole body or torso and looks. What do you think that means?...

Directness; also, giving you the whole of his energy and attention; not just with the head, with the whole body. That is quite significant. I don't think the significance of the elephant-look has ever been pointed out - that the force, the power, the energy of the whole body is there, that not just the head is turning and looking but the whole body, the whole being, is giving you his undivided, concentrated attention. He is totally attending. He confronts you completely when he is looking. He doesn't just confront you with his head or his face, but with the whole body. He is all in line, as it were...

The Buddha is not even compared to the deer - though the deer does figure in Pali literature - nor to the tiger. The arhant is of course compared to the rhinoceros and is exhorted to wander by himself, 'even as the horn of the rhinoceros is single'. But the Buddha himself, as far as I recollect, as Buddha, is not ever compared to the rhinoceros or to the tiger. It is to the noble and powerful animals that the Buddha is compared when he is compared at all.

'Exalted One' is Bhagavan. 'Wellfarer' is Sugata, sometimes translated as 'the Happy One', the one who has gone to a good, a happy state, who has fared well, fared to a happy state.

So Bahiya asks the Buddha to teach him the Dharma and the Buddha says, in effect, that it is not the right time. He is busy. He is in quest of alms-food. But anyway, Bahiya persists. He says, "This thing, sir, is hard to know, the danger to the span of life of the Exalted One and myself." He is saying, as it were: 'You are asking me to wait, but who knows what will happen? If I wait, you may die before you have time to teach me, or I may die before you have time to teach me.' It is interesting, as though he has a premonition that he is going to die for he does die, or is killed, shortly afterwards. Perhaps he is psychic; perhaps he is gifted in this way, because there he was, staying at Supparaka, and he hears this voice, this deva, telling him to go to the Buddha. He has a sort of premonition, it seems, here that he is going to die or that life is short, or is going to be short for him. So he urges upon the Buddha: 'You ask me to wait, maybe only an hour, but who knows whether you or I will live that hour out? So let me have the teaching. It is very urgent.' The second time, the Buddha refuses, but the third time the request is made the Buddha grants it. We often find this in the Pali tradition. If the Buddha is asked something a third time, he replies, however devastating it may be for the person asking the question...

The Buddha says: 'Then, Bahiya, thus must you 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.' What do you think that means?

...Just awareness, with no unnecessary mental activity... It is not that knowledge is excluded - not even really that thinking is excluded; but unnecessary or neurotic thinking is excluded. For instance, supposing you want to go somewhere and you have to think how to get there. You can think: 'How can I get there? First I have to go to the bus stop and get such-and-such a number bus, which will take me so far. Then I can get such-and-such a train, then I will get to my destination.' That is necessary, objective thinking. But if you start worrying, 'Supposing the bus doesn't come? Supposing I get on the wrong bus by mistake? Supposing I forget to take any money with me? Supposing the train is late? Supposing there is no train? Supposing there is a breakdown? Supposing I'm killed?' This is all neurotic thinking, worry. That sort of thinking is excluded. But thinking as such, objective or necessary thinking, is not excluded.

So the Buddha says, 'First of all, just be aware. Just look; just see. Just imagine. Just cognize. Just know, without unnecessary mental activity. Thus you will have no "thereby".' What do you think that means? It is quite obscure.



...No speculations, no going from one thing to another, no comparisons. Just remaining with what is actually present here and now. Also no samskaras, no karmic consequences. '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".'

It is usually said that 'here' refers to this world, 'beyond' to the other world - heaven - and 'in between' to the intermediate state. But this is only an explanation; one can look at it even more profoundly than that. (There should be) no comparison, no going from one thing to another. You are just with what is actually present here and now. 'This is just the end of Ill', the end of dukkha.

Sagaramati: When you said 'no samskaras', you meant not setting up any future karma?

S: Yes, no setting up of any karma which would ripen in the future, because it is on account of samskaras set up in the past that you reap karmic consequences later on. That is the significance of the 'thereby'. You create karma in the past and thereby you reap the consequences in the future. But there is no 'thereby' if you remain simply in the present and are simply aware - if you just look and see, just imagine, just cognize. If you don't set up any samskaras, there will be nothing in the future from those samskaras, nothing which will come about on account of those samskaras, nothing from them. The precise significance of that 'no therein' is not quite clear, but the general sense is quite clear.

'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.'

'Cairn' is caitya, the heap of stones, or perhaps even a heap of earth, which was the original of the stupa. It was the custom, even before the Buddha's day, to pile up a heap of earth or stones over the ashes of the cremated body of a king, leader or chief or some very revered person, and this was continued by the Buddhists - first of all with regard to some of the disciples of the Buddha, who were cremated and commemorated in that way on the Buddha's instructions, even during the Buddha's own lifetime, and then, after his death, in the case of the Buddha himself. Then, gradually, the caitya or stupa became more and more

elaborate and grandiose and assumed certain symbolical values and became the best-known type of Buddhist monument and architectural expression.

So the Buddha orders the monks to cremate the body and erect a primitive stupa over the ashes.

" '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" - gati - 'what is his future destiny?'"

Monks were very fond of this question in the Buddha's time. If anyone died, monk or lay disciple, they used to come to the Buddha and say, 'What is his bourn? Where is he being reborn, or is he being reborn at all?' And the Buddha would tell them. Here he says:

"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."

How could one vex the Buddha in the matter of dhamma-teaching? By asking unnecessary questions, by disputing and carping and not being very receptive - as some of the people who came to him were.

'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.'

So the Buddha is saying that Bahiya has reached a higher level, a higher state of consciousness and being, a state where the four elements are not present: where the stars are not present, where there is no sun. It is not this world, not this universe at all. There is no moon, but there is no darkness. He has reached the level of Reality...He has gone beyond all the pairs of opposites. He is completely Enlightened, completely released.

## The Texts

### **14 The Buddhavagga or 'The Enlightened One'**

from the Dhammapada. Trans. Ugyen Sangharakshita

- 179: That Enlightened One whose sphere is endless, whose conquest is irreversible, and after whose victory no (defilements) remain (to be conquered), by what track will you lead him (astray), the Trackless One?
- 180: 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?
- 181: 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.
- 182: Difficult is the attainment of the human state. Difficult is the life of mortals. Difficult is the hearing of the Real Truth (saddharma). Difficult is the appearance of the Enlightened Ones.
- 183: 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.
- 184: 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.
- 185: 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 enlightened ones.
- 186: 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 ...
- 187: takes no delight even in heavenly pleasures. The disciple of the Fully, Perfectly Enlightened One takes delight (only) in the destruction of craving.
- 188: Many people, out of fear, flee for refuge to (sacred) hills, woods, groves, trees, and shrines.
- 189: 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.

- 190: 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 –
- 191: namely, suffering, the origin of suffering, the passing beyond suffering, and the Ariyan Eightfold Way leading to the pacification of suffering –
- 192: (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.
- 193: Hard to come by is the Ideal Man (purisajañña). He is not born everywhere. Where such a wise one is born, that family grows happy.
- 194: Happy is the appearance of the Enlightened Ones. Happy is the teaching of the Real Truth (saddharma). Happy is the unity of the Spiritual Community. Happy is the spiritual effort of the united.
- 195: He who reverences those worthy of reverence, whether Enlightened Ones or (their) disciples, (men) who have transcended illusion (papañca), and passed beyond grief and lamentation,
- 196: 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 such and such.

## **Kalama Sutta**

Trans. by F.L. Woodward (from PTS, Gradual Sayings Vol. 1 pp.170-5)

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 Sakyan clan, had reached Kesaputta. And this good report was noised abroad about Gotama, that the 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 thus sat the Kalamas of Kessaputta 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 ye 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 causes 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, and the rest, and lead another into such a state as causes 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.'

'And does not this man, thus deluded...likewise mislead 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 ye 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," 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 to 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 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 it 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 or 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 just now: "Be ye not misled..." 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 a good-will, 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:

[1] "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.

[2] "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.

[3] "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.

[4] "But if, as a 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 lifetime attains these four comforts (*and they repeat 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.'



## **Auspicious Signs**

*Mangala Sutta (Sutta Nipata, 2.4)*

Trans. By Sangharakshita

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-learnt 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 drink 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 whatso'er,  
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.

## **Bahiya Sutta**

*Udana: I.x*

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 the course by which you could be arahant or reach the arahant path.'

'But,' asked Bahiya, 'who in the world with its devas are arahants or have reached the arahant 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 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 or 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 the Exalted One: 'This thing, sir, is hard to know, the danger to the span of life of the Exalted One or 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 must you 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 you will have no "thereby." That is how you must train yourself. Now, Bahiya, when in the seen 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 "here" or "beyond" or "midway between." This is just 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.

Now 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 together 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. For, monks, a fellow in the Brahma-life has met his end.'

'Yes sir,' replied those monks to the Exalted One, and they took the body up, brought a litter, set it thereon and burnt 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, o 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 gleam 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 was spoken by the Exalted One, so I have heard.

Trans. from Woodward: 'Verses of Uplift'.

### **The Karaniyametta Sutta (Sutta Nipata, 1.8)**

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.

Translation by Sangharakshita, 1949

## **Meghiya Sutta**

*(Udana IV.i)*

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 the 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 the time for Meghiya.'

Accordingly the venerable Meghiya rose from his seat, saluted the Exalted One with his right side and went away to the 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 at 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, 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, and these are the five things that conduce 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 abide resolute in energy...not laying aside the burden in things profitable. This, Meghiya, may be looked for....that he will be possessed of insight...penetrating 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 in-breathing and out-breathing 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, seeing the meaning of it, at that time 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.*

## **Kosambiya Sutta**

### *The Kosambians*

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

2. 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.

3. 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.

4. 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 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."

5. "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 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."

6. 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 conduce 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, un-torn, un-blotted, un-mottled, liberating, commended by the wise, not misapprehended, and conducive to concentration. This too is a memorable quality that promotes 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.

7. “Of these memorable qualities, the highest, the most comprehensive, the most conclusive is this view that is noble and emancipating, and leads the 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...

8. “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.

9. “Again, a noble disciple considers thus: ‘When I pursue, develop, and cultivate this view, do I obtain internal serenity, do I personally obtain quenching’?

“He understands thus: ‘When I pursue, develop, and cultivate this view, I obtain internal serenity, I personally obtain quenching.’ This is the second knowledge attained by him that is noble, supramundane, not shared by ordinary people.

10. “Again, a noble disciple considers thus: ‘Is there any other recluse or Brahmin outside [the Buddha’s Dispensation] possessed of a view such as I possess?’

“He understands thus: ‘There is no other recluse or Brahmin outside [the Buddha’s Dispensation] possessed of a view such as I possess.’ This is the third knowledge attained by him that is noble, supramundane, not shared by ordinary people.

11. “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 he at once confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life, and having done that, he enters upon restraint 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.

12. “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, 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.

13. “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.

14. “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.

15. “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.

### 31 Culagosinga Sutta

#### *The Shorter Discourse in Gosinga*

1. Thus have I heard. On one occasion the Blessed One was living at Nadika in the Brick House.
2. 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.
3. 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."
4. 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."
5. 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."  
"We are keeping well, Blessed One, we are comfortable, and we 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?"

9. "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."

10. "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."

11 – 13. "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.”

14. “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.”

15 – 17. “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.”

18. “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.”

19. 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.



20. 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."

21. 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 Thirtythree... 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.

22. [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 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 clansmen went forth from the home life into homelessness should remember them with confident heart, that would lead to the welfare and 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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