Ud 4.1 — Meghiya Sutta: Meghiya

English translation by John D. Ireland.

Source: https://www.accesstoinsight.org/tipitaka/kn/ud/ud.4.01.irel.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

License: Free redistribution with attribution and complete notice — https://www.accesstoinsight.org/tipitaka/kn/ud/ud.4.01.irel.html#F_termsOfUse

License URL: https://www.accesstoinsight.org/tipitaka/kn/ud/ud.4.01.irel.html#F_termsOfUse

Copyright: ©1997 Buddhist Publication Society.

License notice: You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available free of charge and, in the case of reprinting, only in quantities of no more than 50 copies; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved. Documents linked from this page may be subject to other restrictions.

Attribution: ©1997 Buddhist Publication Society. You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available free of charge and, in the case of reprinting, only in quantities of no more than 50 copies; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved. Documents linked from this page may be subject to other restrictions. From The Udana: Inspired Utterances of the Buddha, translated from the Pali by John D. Ireland (Kandy: Buddhist Publication Society, 1997). Copyright © 1997 Buddhist Publication Society. Used with permission. Last revised for Access to Insight on 13 June 2010. How to cite this document (a suggested style): "Meghiya Sutta: Meghiya" (Ud 4.1), translated from the Pali by John D. Ireland. Access to Insight (BCBS Edition), 13 June 2010, https://www.accesstoinsight.org/tipitaka/kn/ud/ud.4.01.irel.html .

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved; source ellipsis or repetition-omission statement retained. Canonical repetitions were not reconstructed.

Text

Thus have I heard. At one time the Lord was staying at Calika on Calika Hill. At that time the Venerable Meghiya was the Lord's attendant. Then the Venerable Meghiya approached the Lord, prostrated himself, stood to one side, and said: "I wish to go into Jantu village for almsfood, revered sir."

"Do now, Meghiya, what you think it is time to do."

Then the Venerable Meghiya, having put on his robe in the forenoon and taken his bowl and outer cloak, entered Jantu village for almsfood. Having walked in Jantu village for almsfood, after the meal, on returning from collecting almsfood, he approached the bank of the river Kimikala. As he was walking and wandering up and down beside the river for exercise, he saw a pleasant and charming mango grove. On seeing it he thought: "This mango grove is very pleasant and charming. It is eminently suitable for the endeavor (in meditation) of a young man of good family who is intent on the endeavor. If the Lord were to give me permission, I would come and endeavor in this mango grove."

Then the Venerable Meghiya approached the Lord, prostrated himself, sat down to one side, and said: "Revered sir, having put on my robe in the forenoon... I approached the bank of the river Kimikala and saw a pleasant and charming mango grove. On seeing it I thought: 'This mango grove is very pleasant and charming. It is eminently suitable for the endeavor (in meditation) of a young man of good family who is intent on the endeavor. If the Lord were to give me permission, I would come and endeavor in this mango grove.' If, revered sir, the Lord gives me permission, I would go to that mango grove to endeavor (in meditation)."

When this was said the Lord replied to the Venerable Meghiya: "As we are alone, Meghiya, wait a while until some other bhikkhu comes."

A second time the Venerable Meghiya said to the Lord: "Revered sir, the Lord has nothing further that should be done and nothing to add to what has been done. But for me, revered sir, there is something further that should be done and something to add to what has been done. If, revered sir, the Lord gives me permission, I would go to that mango grove to endeavor (in meditation)."

A second time the Lord replied to the Venerable Meghiya: "As we are alone, Meghiya, wait a while until some other bhikkhu comes."

A third time the Venerable Meghiya said to the Lord: "Revered sir, the Lord has nothing further that should be done... I would go to that mango grove to endeavor (in meditation)."

"As you are talking of endeavoring, Meghiya, what can I say? Do now, Meghiya, what you think it is time to do."

Then the Venerable Meghiya rose from his seat, prostrated himself before the Lord, and keeping his right side towards him, went to that mango grove. On entering that mango grove he sat down at the foot of a certain tree for the rest period during the middle of the day.

Now while the Venerable Meghiya was staying in that mango grove, there kept occurring to him three bad, unwholesome kinds of thoughts: sensual thought, malevolent thought, and cruel thought. The Venerable Meghiya then reflected: "It is indeed strange! It is indeed remarkable! Although I have gone forth out of faith from home to the homeless state, yet I am overwhelmed by these three bad, unwholesome kinds of thoughts: sensual thought, malevolent thought, and cruel thought."

Then the Venerable Meghiya, on emerging from seclusion in the late afternoon, approached the Lord, prostrated himself, sat down to one side, and said: "Revered sir, while I was staying in that mango grove there kept occurring to me three bad, unwholesome kinds of thoughts... and I thought: 'It is indeed strange!... I am overwhelmed by these three bad, unwholesome kinds of thoughts: sensual thought, malevolent thought, and cruel thought.'"

"When mind-deliverance is as yet immature, Meghiya, five things lead to its maturity. What five?

"Here, Meghiya, a bhikkhu has good friends, good associates, good companions. When mind-deliverance is as yet immature, Meghiya, this is the first thing that leads to its maturity.

"Furthermore, Meghiya, a bhikkhu is virtuous, he lives restrained by the restraint of the Patimokkha, endowed with conduct and resort; seeing danger in the smallest faults, he trains in the training rules he has accepted. When mind-deliverance is as yet immature, Meghiya, this is the second thing that leads to its maturity.

"Furthermore, Meghiya, a bhikkhu obtains at will, with no trouble or difficulty, talk that is effacing, a help in opening up the mind, and which conduces to complete turning away, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbana — that is, talk about fewness of wishes, talk about contentment, talk about seclusion, talk about being non-gregarious, talk about putting forth energy, talk about virtue, talk about concentration, talk about wisdom, talk about deliverance, talk about the knowledge and vision of deliverance. When mind-deliverance is as yet immature, Meghiya, this is the third thing that leads to its maturity.

"Furthermore, Meghiya, a bhikkhu lives with energy instigated for the abandoning of unwholesome states and the acquiring of wholesome states; he is vigorous, energetic, and persevering with regard to wholesome states. When mind-deliverance is as yet immature, Meghiya, this is the fourth thing that leads to its maturity.

"Furthermore, Meghiya, a bhikkhu is wise, endowed with the noble ones' penetrative understanding of rise and disappearance leading to the complete ending of suffering. When mind-deliverance is as yet immature, Meghiya, this is the fifth thing that leads to its maturity. When mind-deliverance is as yet immature, Meghiya, these five things lead to its maturity.

"It is to be expected of a bhikkhu who has good friends, good associates, good companions, that he will be virtuous, that he will live restrained by the restraint of the Patimokkha, endowed with conduct and resort, and that seeing danger in the smallest faults, he will train in the training rules he has accepted. It is to be expected of a bhikkhu who has good friends... that he will obtain at will, with no trouble or difficulty, talk that is effacing, a help in opening up the mind... talk about the knowledge and vision of deliverance. It is to be expected of a bhikkhu who has good friends... that he will live with energy instigated... vigorous, energetic, and persevering with regard to wholesome states. It is to be expected of a bhikkhu who has good friends... that he will be wise, endowed with the noble ones' penetrative understanding of rise and disappearance leading to the complete ending of suffering.

"A bhikkhu, Meghiya, who is established in these five things should also cultivate four additional things: foulness should be cultivated for overcoming lust; loving-kindness

should be cultivated for overcoming malevolence; respiration-mindfulness should be cultivated for cutting off (discursive) thinking; the perception of impermanence should be cultivated for the removal of the conceit 'I am.' For when one perceives impermanence, Meghiya, the perception of not-self is established. When one perceives not-self one reaches the removal of the conceit 'I am,' which is called Nibbana here and now."

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

Trivial thoughts, subtle thoughts, Mental jerkings that follow one along: Not understanding these mental thoughts, One runs back and forth with wandering mind. But having known these mental thoughts, The ardent and mindful one restrains them. An awakened one has entirely abandoned them, These mental jerkings that follow one along.