

## AN 9.3: Meghiya Sutta

### *The Discourse to Meghiya*

Translated by Suddhāso Bhikkhu

On one occasion the Blessed One was dwelling at Cālikā, on Cālikā Mountain. On that occasion Venerable Meghiya was the Blessed One's attendant. Venerable Meghiya went to the Blessed One, bowed to him, and stood to one side. While standing to one side, Venerable Meghiya said to the Blessed One, "Bhante, I wish to enter Jantu Village for alms."

"Meghiya, you may do as you wish."

Then in the morning Venerable Meghiya dressed, took his bowl and robe, and entered Jantu Village for alms. He went for alms in Jantu Village, and while returning from almsround after finishing his meal, he went to the bank of the Kimikālā River. While walking along the bank of the Kimikālā River, he saw a tranquil and pleasant mango grove. Seeing this, he thought, "Ah, what a tranquil and pleasant mango grove! It would be a suitable place of striving for a person in need of striving. If the Blessed One allows me, I will come to this mango grove for striving."

Then Venerable Meghiya went to the Blessed One, bowed to him, and sat to one side. While seated to one side, Venerable Meghiya said to the Blessed One, "Bhante, this morning I dressed, took my bowl and robe, and entered Jantu Village for alms. I went for alms in Jantu Village, and while returning from almsround after finishing my meal, I went to the bank of the Kimikālā River. While walking along the bank of the Kimikālā River, I saw a tranquil and pleasant mango grove. Seeing this, I thought, 'Ah, what a tranquil and pleasant mango grove! It would be a suitable place of striving for a person in need of striving. If the Blessed One allows me, I will come to this mango grove for striving.' IF the Blessed One allows me, I will go to that mango grove for striving."

"Wait a bit, Meghiya. I am alone. Wait until another monk comes."

A second time, Venerable Meghiya said to the Blessed One, "Bhante, the Blessed One does not need to do anything or to accumulate anything. But, Bhante, I still have more I need to do and to accumulate. If the Blessed One allows me, I will go to that mango grove for striving."

"Wait a bit, Meghiya. I am alone. Wait until another monk comes."

A third time, Venerable Meghiya said to the Blessed One, "Bhante, the Blessed One does not need to do anything or to accumulate anything. But, Bhante, I still have more I need to do and to accumulate. If the Blessed One allows me, I will go to that mango grove for striving."

"Megha, what can we say to someone speaking of striving! Meghiya, do as you wish."

Then Venerable Meghiya rose from his seat and bowed to the Blessed One. Having paid respects, he went to the Mango Grove, entered it, and sat at the base of a certain tree for the day. Then for most of the time that Venerable Meghiya was dwelling in that mango grove, he was overcome by three kinds of harmful, unwholesome thoughts: sensual thoughts, aversive thoughts, and cruel thoughts. Then he thought, "Astounding! Incredible! Out of faith, I have left lay life and become a monastic, yet I am filled with these three kinds of harmful, unwholesome thoughts – sensual thoughts, aversive thoughts, and cruel thoughts."

Then Venerable Meghiya went to the Blessed One, bowed to him, and sat to one side. While seated to one side, Venerable Meghiya said to the Blessed One, "Bhante, most of the time that I was dwelling in that mango grove, I was overcome by three kinds of harmful, unwholesome thoughts: sensual thoughts, aversive thoughts, and cruel thoughts. Then I thought, 'Astounding! Incredible! Out of faith, I have left lay life and become a monastic, yet I am filled with these three kinds of harmful, unwholesome thoughts – sensual thoughts, aversive thoughts, and cruel thoughts.'"

"Meghiya, when mental liberation has not fully ripened, there are five things which are conducive to full ripening. What five?

"Here, Meghiya, a monk has good spiritual friends, good spiritual companions, good spiritual associates. Meghiya, when mental liberation has not fully ripened, this is the first thing which is conducive to full ripening.

"This is another one, Meghiya: a monk is virtuous, self-restrained in accordance with the monastic rules, consummate in behavior and conduct, seeing even minor transgressions as dangerous, committed to training himself in the precepts. Meghiya, when mental liberation has not fully ripened, this is the second thing which is conducive to full ripening.

"This is another one, Meghiya: there are conversations which are supportive for developing humility and helpful for opening one's mind – such as conversations about having minimal wishes, about contentment, about seclusion, about non-involvement, about arousing energy, about morality, about concentration, about wisdom, about liberation, and about the knowledge and vision of liberation – and whenever one wishes, one can easily and without difficulty have such conversations. Meghiya, when mental liberation has not fully ripened, this is the third thing which is conducive to full ripening.

"This is another one, Meghiya: a monk makes effort to discard unwholesome things and to take up wholesome things; he is steadfast, powerful, and unrelenting regarding wholesome things. Meghiya, when mental liberation has not fully ripened, this is the fourth thing which is conducive to full ripening.

"This is another one, Meghiya: a monk is wise, endowed with the wisdom that knows arising and vanishing, that leads to noble breakthrough and to the complete elimination of suffering. Meghiya, when mental liberation has not fully ripened, this is the fifth thing which is conducive to full ripening.

“Meghiya, this can be expected of a monk who has good spiritual friends, good spiritual companions, and good spiritual associates: ‘He will be virtuous, self-restrained in accordance with the monastic rules, consummate in behavior and conduct, seeing even minor transgressions as dangerous, and committed to training himself in the precepts.’

“Meghiya, this can be expected of a monk who has good spiritual friends, good spiritual companions, and good spiritual associates: ‘There are conversations which are supportive for developing humility and helpful for opening one’s mind – such as conversations about having minimal wishes, about contentment, about seclusion, about non-involvement, about arousing energy, about morality, about concentration, about wisdom, about liberation, and about the knowledge and vision of liberation – and whenever he wishes, he will easily and without difficulty have such conversations.’

“Meghiya, this can be expected of a monk who has good spiritual friends, good spiritual companions, and good spiritual associates: ‘He will make effort to discard unwholesome things and to take up wholesome things; he will be steadfast, powerful, and unrelenting regarding wholesome things.’

“Meghiya, this can be expected of a monk who has good spiritual friends, good spiritual companions, and good spiritual associates: ‘He will be wise, endowed with the wisdom that knows arising and vanishing, that leads to noble breakthrough and to the complete elimination of suffering.’

“From that, Meghiya, a monk who is established in these five things should develop four additional things: non-beauty should be developed for the discarding of lust, loving-kindness should be developed for the discarding of aversion, mindfulness of breathing should be developed for the severing of thought, and recognition of impermanence should be developed for completely uprooting the conceit of self-existence. Meghiya, one who recognizes impermanence establishes the recognition of not-self. One who recognizes not-self reaches the complete uprooting of the conceit of self-existence – immediately visible Nibbāna.”