

## **Meghiyasuttam** - 001. Sambodhivaggo, Navakanipāta, Aṅguttara Nikāya

001.03. At one time The Blessed One was living on the Calika rock in Calika. At that time venerable Meghiya attended on The Blessed One. Then venerable Meghiya approached The Blessed One, worshipped, stood on a side and said: "Venerable sir, I desire to go to my native village for the alms round"

"Meghiya, do as you think is fit."

Then venerable Meghiya putting on robes in the morning taking bowl and robes went the alms round in his native village, returning from the alms round and after the meal was over he approached the bank of river Kimikala. Wandering up and down the bank of river Kimikala, he came to a pleasant mango orchard and it occurred to him: This mango orchard is pleasant. It is ideal for the son of a clansman to make effort. If I get permission from The Blessed One I will come to this mango orchard to make effort."

Venerable Meghiya approached The Blessed One, worshipped, sat on a side and said:

"Venerable sir, I put on robes in the morning, took bowl and robes and went the alms round in my native village. Returning from the alms round and after the meal was over I approached the bank of river Kimikala. Wandering up and down the bank of river Kimikala, I came to a pleasant mango orchard and it occurred to him: This mango orchard is pleasant. It is ideal for the son of a clansman to make effort. If I get permission from The Blessed One I will come to this mango orchard to make effort."

The Blessed One said: "**Meghiya, wait! I am by myself, wait until another bhikkhu comes**"

For the second time venerable Meghiya said to The Blessed One: "Venerable sir, The Blessed One has nothing more to do. As for me, there is something more for me to do. There is something more, left for me to do. If The Blessed One grants me permission, I will go to the mango orchard for making effort." "Meghiya, wait! I am by myself, wait until another bhikkhu comes"

For the third time venerable Meghiya said to The Blessed One: "Venerable sir, The Blessed One has nothing more to do. As for me, there is something more, for me to do. There is something more, left for me to do. If The Blessed One grants me permission, I will go to the mango orchard to make effort."

"Meghiya, when you say it's to make effort, what shall I say! Do as you think is fitting."

Then venerable Meghiya getting up from his seat worshipped and circumambulated The Blessed One, and approached and entered the mango orchard, and sat under a certain tree to spend the day. When venerable Meghiya was abiding in that mango orchard, *three evil demeritorious thoughts assailed him constantly, such as sensual thoughts, angry thoughts and hurtful thoughts.* *Then it occurred to venerable Meghiya: 'It is wonderful and surprising I left home and became homeless out of faith. Yet am beset by these evil demeritorious thoughts of sensuality, anger and hurtfulness'*

Venerable Meghiya approached The Blessed One, worshipped, sat on a side and said:

"Here, venerable sir, when I was abiding in that mango orchard, three evil demeritorious thoughts assailed me constantly, such as sensual thoughts, angry thoughts and hurtful thoughts. Then it occurred to me: 'It is wonderful and surprising I left home and became homeless out of faith. Yet am beset by these evil demeritorious thoughts of sensuality, anger and hurtfulness.'"

**"Meghiya, it is immaturity.** The maturity of five things lead to the release of mind. What five? Here, Meghiya the bhikkhu becomes a spiritual friend, **a good associate with good friendship.** Meghiya, for the mind, immature for release this is the first thing leading to maturity.

Again, Meghiya, the bhikkhu becomes virtuous restrained in the **higher code of rules, conducting himself**, seeing fear in the slightest fault he observes the rules. Meghiya, for the mind, immature for release this is the second thing leading to maturity ...

Again, Meghiya, the bhikkhu becomes a quick and easy gainer for nothing of such **talk about austere penances, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion**, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release Meghiya, for the mind, immature for release this is the third thing leading to maturity.

Again, friends, the bhikkhu abides with aroused effort, to dispel demeritorious things and to amass meritorious things with the firm endeavour of **not giving up the main aim in meritorious things.** Meghiya, for the mind, immature for release this is the fourth thing leading to maturity.

Again, Meghiya, the bhikkhu becomes wise endowed with wisdom about the rising and fading nature of the five holding masses, for the **noble penetration to rightfully end unpleasantness**. Meghiya, for the mind, immature for release this is the fifth thing leading to maturity.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu, to become virtuous restrained in the higher code of rules, to conduct himself observing the rules, seeing fear in the slightest fault.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu, for a quick and easy gain for nothing of such talk about austere penances, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to abide with aroused effort, to dispel demeritorious things and to amass meritorious things with the firm endeavour of not giving up the main aim in meritorious things.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to become wise, endowed with wisdom about the rising and fading nature of the five holding masses for the noble penetration to rightfully end unpleasantness.

Bhikkhus, the bhikkhu established in these five things should further develop four things. -to dispel greed loathing should be developed, to dispel anger lovingkindness should be developed, to cut up thoughts, in and out breathing should be developed, to root out the measuring 'I be', the perception of impermanence should be developed. Bhikkhus, to one developed in the perception of impermanence, the perception of no self gets established. One with the perception of no-self completely destroys the perception 'I be' and here and now enjoys extinction.

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