

7

Migajāla Sutta 2

Dutiya Migajāla Sutta The Second Discourse to Migajāla | S 35.64

Theme: True solitude leads to arhathood

Translated by Piya Tan ©2007

Introduction

1 The Saṃyutta Nikāya contains a whole chapter to his name, **the Migajāla Vagga**, that is, the second chapter of the Salāyatana Saṃyutta (S 35).¹ In **Migajāla Sutta 1** (S 35.63), Migajāla asks the Buddha about the definition of **a lone dweller** (*eka, vihārī*), that is, the practice of spiritual solitude. The Buddha defines it in terms of a mind that is free from sensual attachment.²

2 Here, in **the Migajāla Sutta 2** (S 35.64), Migajāla asks the Buddha for “Dharma in brief,” a teaching for reflection before going into solitary forest retreat [§3]. The Buddha instructs him on the nature of the various sense-objects, and how not delighting in them leads to ending of suffering. Migajāla practises as instructed and becomes an arhat. [§17]

3 THE 2 MIGA,JĀLA SUTTAS

3.1 The teaching here on the arising of suffering [§§4-9] and its ending [§§10-15], by way of the 6 sense-objects, the first five of which are called “sensual strands” or “cords of sensual pleasure” (*pañca kāma,guṇa*).³ This teaching is also **the Buddha’s advice to Puṇṇa** before his departure to Sunāparanta.⁴

3.2 Here in **the Migajāla Sutta 2**, they form the “brief teaching” given to Migajāla, reflecting on which he goes into solitary meditation, and becomes an arhat [§17]. While the Migajāla Sutta 1 records the Buddha giving Migajāla preliminary teachings, the Migajāla Sutta 2, in other words, records how Migajāla attains arhathood.

3.3 **The Migajāla Sutta 1** (S 35.63), then, is given before the Migajāla Sutta 2 (they have the same theme, on the 6 sense-bases and spiritual solitude). The main difference is that, in the Migajāla Sutta 2, the Buddha teaches Migajāla to use the first cycles [§§4-9] to reflect on the arising on suffering, and the second cycle [§§10-15], on the ending of suffering. Migajāla does his meditation, and reflecting of this, he finally attains arhathood.⁵

4 **The Migajāla Thera, gāthā** records the elder Migajāla’s verses (Tha 417-422).⁶

— — —

The Second Discourse to Migajāla

S 35.64

1 Sāvathī.

Migajāla’s request for brief Dharma

2 Then, the venerable Migajāla approached the Blessed One, saluted him and then sat down at one side.

3 Seated thus at one side, the venerable Migajāla said this to the Blessed One:
“It would be good, bhante, if the Blessed One were to teach the Dharma in brief, so that having heard it, I might dwell alone, aloof, diligent, exertive and resolute.”

¹ S 35.63-73/4:35-45, dealing with the senses. Actually, only the first 2 suttas of Migajāla Vagga are connected with Migajāla. For other details on **Migajāla**, see SD 20.10 Intro.

² S 35.63/4:35-37 @ SD 44.6.

³ Mentioned in **Araṇa Vibhaṅga S** (M 139,9.1/3:233), SD 7.8.

⁴ **Puṇṇ’ovāda S** (M 145,3-4), SD 20.15.

⁵ S 35.63/4:35-37 @ SD 44.6.

⁶ SD 20.10.

The arising of suffering

- 4 (1) “There are, Migajāla, **forms**, cognizable by the eye,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.⁷
If a monk finds them enticing,
welcomes them,
remains attached to them,
then, on account of that approving, welcoming, remaining attached to them, delight arises.⁸
Migajāla, with the arising of *delight*, there is the arising of suffering, I say!
- 5 (2) There are, Migajāla, **sounds**, cognizable by the ear,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk finds them enticing,
welcomes them,
remains attached to them,
then, on account of that approving, welcoming, remaining attached to them, delight arises.
Migajāla, with the arising of *delight*, there is the arising of suffering, I say!
- 6 (3) “There are, Migajāla, **smells**, cognizable by the nose,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk finds them enticing,
welcomes them,
remains attached to them,
then, on account of that approving, welcoming, remaining attached to them, delight arises.
Migajāla, with the arising of *delight*, there is the arising of suffering, I say!
- 7 (4) “There are, Migajāla, **tastes**, cognizable by the tongue,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk finds them enticing,
welcomes them,
remains attached to them,
then, on account of that approving, welcoming, remaining attached to them, delight arises.
Migajāla, with the arising of *delight*, there is the arising of suffering, I say!
- 8 (5) “There are, Migajāla, **touches**, cognizable by the body,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk finds them enticing,
welcomes them,
remains attached to them,
then, on account of that approving, welcoming, remaining attached to them, delight arises.
Migajāla, with the arising of *delight*, there is the arising of suffering, I say!
- 9 ⁹(6) “There are, Migajāla, **mind-objects**, cognizable by the mind,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk finds them enticing,
welcomes them,
remains attached to them,
then, on account of that approving, welcoming, remaining attached to them, delight arises.
Migajāla, with the arising of *delight*, there is the arising of suffering, I say!

The ending of suffering

- 10 (1) “There are, Migajāla, **forms**, cognizable by the eye,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk is *not* enticed by them,
does *not* welcome them,
does *not* remain attached to them,

⁷ “Desirable...delightful,” *iṭṭhā kantā manāpā piya,rūpā kāmūpasamhitā rajanīyā*.

⁸ *Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī*.

⁹ This section is missing from Se.

then, on account of that not approving, not welcoming, not remaining attached to them, delight does not arise.

Miga,jāla, with the non-arising of delight, there is the ending of suffering, I say!

11 (2) “There are, Miga,jāla, **sounds**, cognizable by the ear,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk is not enticed by them,
does not welcome them,
does not remain attached to them,

then, on account of that not approving, not welcoming, not remaining attached to them, delight does not arise.

Miga,jāla, with the non-arising of delight, there is the ending of suffering, I say!

12 (3) “There are, Miga,jāla, **smells**, cognizable by the nose,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk is not enticed by them,
does not welcome them,
does not remain attached to them,

then, on account of that not approving, not welcoming, not remaining attached to them, delight does not arise.

Miga,jāla, with the non-arising of delight, there is the ending of suffering, I say!

13 (4) “There are, Miga,jāla, **tastes**, cognizable by the tongue,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk is not enticed by them,
does not welcome them,
does not remain attached to them,

then, on account of that not approving, not welcoming, not remaining attached to them, delight does not arise.

Miga,jāla, with the non-arising of delight, there is the ending of suffering, I say!

14 (5) “There are, Miga,jāla, **touches**, cognizable by the body,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk is not enticed by them,
does not welcome them,
does not remain attached to them,

then, on account of that not approving, not welcoming, not remaining attached to them, delight does not arise.

Miga,jāla, with the non-arising of delight, there is the ending of suffering, I say!

15 ¹⁰(6) “There are, Miga,jāla, **mind-objects**, cognizable by the mind,
that are desirable, pleasant, agreeable, lovely, arousing sense-desire, enticing.
If a monk is not enticed by them,
does not welcome them,
does not remain attached to them,

then, on account of that not approving, not welcoming, not remaining attached to them, delight does not arise.

Miga,jāla, with the non-arising of delight, there is the ending of suffering, I say!”

Miga,jāla’s arhathood

16 Then the venerable Miga,jāla, delighted, rejoiced in the Blessed One’s word, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, departed.

17 THE FULL ARHATHOOD PERICOPE¹¹ Then, the venerable Miga,jāla, dwelling alone, aloof, diligent, exertive, and resolute,
in no long time at all, right here and now, having realized it for himself through direct knowledge, attained and dwelled in the supreme goal of the holy life,

¹⁰ This section is missing from Se.

¹¹ For details, see **Poṭṭhapāda S** (D 9,56.2+56.3), SD 7.14.

for the sake of which sons of family rightly go forth from the household life into homelessness.
26.2 THE ARHAT'S REVIEW KNOWLEDGE. He directly knew:
“Birth is destroyed, *khīṇa, jāti*
the holy life has been lived, *vusitam brahma, cariyam*
done what is to be done, *kataṃ karaṇīyaṃ*
there is no more of this state of being.”¹² *nāparam itthattāyāti*
And the venerable Miga, jāla became one of the arhats.

— evaṃ —

070930 131029 131030 141206r 150415

¹² On this para and the next (the attainment of arhathood), see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.