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Meghiya Sutta

The Discourse to Meghiya | A 9.3 ≈ U 4.1¹

Theme: Spiritual friendship conduces to mental development

Translated by Piya Tan ©2003; 2006; 2007

1 Meghiya

1.1 ROLE MODEL

The Meghiya Sutta, a heart-warming and instructive sutta, is a **classic case-study on spiritual friendship**.² It is found in the Aṅguttara (A 9.3) and the Udāna (U 4.1). The two only differ in syntax, while the Udāna closes with a verse passage not found in A 9.3. A number of English translations of the sutta are available [Biblio]. The role of spiritual friendship in facilitating spiritual development is clear, especially its connection with wise attention (*yoniso, manasikāra*).³ In fact, **the Yoniso Sutta** (S 45.55) states that wise attention is the *internal* condition for the eightfold path, while spiritual friendship is the path's *external* condition.⁴ [2.1.3]

As long as we have neither hit the road to nirvana, nor found the turning to streamwinning, it is vital to have a good spiritual role model. The reason is clear enough: we are often haunted by our past, that is, our past karma, most of which go very far back, even many previous lives. Understandably, the power of such negative energy accumulated over such long periods tends to be *recursive*: our karma tends to repeatedly assert itself, reproducing itself in an endless cycle. We are thus rendered spiritually powerless, at least while it lasts. We can however be pulled out of such a vicious cycle by someone *spiritually mature*, one who has freed himself from it, someone like the Buddha or a true disciple of his.

There are at least 2 stories in the Nikāyas where the Buddha advises a monk not to live the solitary forest life. The best known of these is that of **Upāli**, as recounted in **the (Durabhisambhava) Upāli Sutta** (A 10.99), where the Buddha clearly states that the solitary forest dwelling is not for one who has not mastered his mind.⁵ The second story is, of course, that of **Meghiya**, who however insists on going into solitary retreat despite the Buddha's advice, and meets with insurmountable mental distractions.⁶

1.2 MEGHIYA

1.2.1 The 13th year

Meghiya is a Sākya of Kapilavatthu, and who, after joining the order, serves for some time as **the Buddha's personal attendant**.⁷ During the 13th year of the Buddha's ministry (BA 3), when the Buddha is

¹ The symbol ≈ means "almost equal or identical to."

² For an Intro, see **Spiritual friendship: stories of kindness**, SD 8.1.

³ See **Virtue ethics**, SD 18.11(6.4).

⁴ S 45.55/5:31 (SD 34.12).

⁵ A 10.99/5:201-209 @ SD 30.9.

⁶ See Analayo, *Satipaṭṭhāna: The direct path to realization*, 2003:273 f, esp n14.

⁷ Comys say that when the Buddha was "newly awoken" (ie during the first 20 years of the ministry), he did not have any regular personal attendant (*upaṭṭhāka*) (SA 1:258; J 4:95; UA 217). Amongst those who were his attendants were Nāgasamāla (UA 425-427), Nāgita (D 1:151), Upavāna (S 1:174 f), Sunakkhatta (J 1:389), the novice Cunda (prob Cundaka, UA 403), Sāgata (V 1:179), and Meghiya (UA 217). Not all of them were satisfactory. It was only after that, when the Buddha was 55, that Ānanda became his dedicated and mindful personal attendant for the remaining 20 years of the Buddha's life (SA 1:258 f; J 4:95 f; ThaA 3:112 ad Tha 1018; UA 217). Apparently, it is after the events of the Meghiya S, that the Buddha decides to have a regular personal attendant, and Ānanda is given

staying with him at Cālikā,⁸ Meghiya goes into Jantu,gāma for alms [§1-2]. On his return, he is drawn to a mango grove on the banks of the river Kimi,kālā.⁹ In his over-enthusiasm to go on a solitary meditation retreat, he persists in seeking the Buddha’s permission to dwell there. Seeing his enthusiasm, the Buddha obliges [§§3-5].

While dwelling there, however, Meghiya is consumed by bad thoughts and returns to the Buddha for advice [§§6-7a]. The Buddha teaches him “the five conditions that bring about the full maturing in the freedom of mind” (*ceto,vimuttiyā pañca paripakkāya,dhammā*), namely, spiritual friendship, moral virtue, Dharma-centred talk, zealous exertion, and insight into impermanence [§§7b-12].

1.2.2 Dhammapa Commentary story

The Dhammapada Commentary summarizes the Meghiya Sutta in **the Meghiya Thera Vatthu** (the Story of the Elder Meghiya) (DhA 29.1): the Buddha rebukes him for disobeying him, and then admonishes him, closing with the following **Dhammapada** verses:

<i>Phandanam capalam cittam dūrakkhāṃ dunnivārayam ujjum karoti medhāvī usu,kāro’va tejanam.</i>	The mind is shaky and unsteady, hard to restrain, hard to control. The wise straightens it like a fletcher an arrow.	Dh 33 ¹⁰
<i>Vārijo’va thale khitto okam-okata ubbhato pariphandati’dam cittam māra,dheyyam pahātave.¹¹</i>	Like a water-born fish cast onto dry land, thrown up from its watery home, this mind flounders about, Māra’s realm should be given up.	Dh 34 ¹²

At the end of the Buddha’s teaching, Meghiya, along with “many other beings,” become streamwinners.¹³ There seems to be no clear reference to Meghiya’s attainment of arhathood, except perhaps for two references. The first reference to his arhathood is found in the closing verse of the Udāna version of his story [§13f].¹⁴

the task (VA 1:178 f; AA 1:293-296). Cf Rockhill, *The Life of the Buddha*, 1884:57 f, for a Tibetan version on how Ānanda becomes the Buddha’s attendant. See also Piya Tan, *The Buddha and His Disciples*, 2004 §6.3.

⁸ Comy says that **Cālikā** was so called because outside the city gate, there was “quivering mud” (*cala,paṅka*) on all sides. This prob referred to a quagmire; hence, the city appeared to be “quivering” (*calamānam*). **Mt Cālikā**, not far from the city, was so called because it was completely white, and during the dark fortnight, it appeared to be “quivering” (*calamānam*) (AA 4:164; UA 217). The Buddha spent his 13th, 18th and 19th rains here (BA 3).

⁹ *Kimi,kālā* means “black worms,” which were abundant there (UA 217). On its banks was a beautiful mango grove (A 4:354 = U 4.1; DhA 1:287 f).

¹⁰ Cf **Patna Dh:** *phandanam capalam cittam durakkham dunnivārayam | ujjum karoti medhāvī usukāro va tejanā* || (Dh:Patna 342); **Udāna,varga:** *Spandanam.capalam.cittam.durakṣyam [dūrakṣyam].durnivāraṇam | rjum.karoti.-medhāvī iṣu.kāra;iva.tejasā* || (Uv 31.8).

¹¹ *Pahātave*, inf of purpose, alt tr, “in order to avoid Māra’s realm”; often confused with fut pass part *pahatabbam*, as found in Comy, which also takes *pahātave* as an alt form of the inf *pahātum* (DhA 1:289). See Norman, review of Carter & Paliwadana, *The Dhammapada* (OUP, 1987), *Buddhist Studies Review* 6,2 1989:159 = *Collected Papers*, Oxford: PTS, 1996:164.

¹² Cf **Patna Dh:** *vārijo va thale khitto okamokātu ubbhato | pariphandatimam cittam māradheyam prahātave* || (Dh:Patna 343); **Udāna,varga:** *Vārijo.vā.sthale.kṣipta;okād.oghāt.samuddhṛtaḥ | parispandati.vai.cittam.māra.-dheyam.prahātavai* || (Uv 31.2).

¹³ DhA 29.1/1:286-289.

¹⁴ UA 237 f appears to confirm this, too.

1.2.3 The only clear reference to Meghiya's arhathood is in his **Thera,gāthā**, which records his simple declaration of awakening, thus:

<i>Anusāsi mahā,vīro</i>	The great hero counselled me—	
<i>sabba,dhammāna pārāgu</i>	the one who has reached the far shore of all states.	
<i>Tassāhaṃ dhammaṃ sutvāna</i>	Hearing his teaching, I	
<i>vihāsim̃ santike sato</i> ¹⁵	dwelt mindful [delighted] in his presence.	
<i>Tisso vijjā anuppattā</i>	The 3 knowledges ¹⁶ have been attained,	
<i>katam̃ buddhassa sāsanaṃ.</i>	done is the Buddha's teaching.	(Tha 66)

In these simple words, we can feel the joyful gratitude of a great saint who has benefitted from a greater spiritual friend, learning from both his conduct (compassion) and wisdom (liberation), so that the pupil becomes just like the liberated master. The last line is very significant: it shows that the teaching is not a religion to be merely "worshipped" or "followed," but *one to be lived for self-liberation*.

1.2.4 It is said that 91 aeons ago, when **Vipassī Buddha** passed away, there was a great earthquake. The people were terrified but Vessavana explained to them the reason for it and dispelled their fears. Meghiya was then a houselord, and having thus heard the Buddha's qualities, was filled with joy. 14 world-cycles ago, it is said, Meghiya was a king named Samita.¹⁷ Evidently, he is identical with Buddha,sañña of **the Apadāna** (Ap 117/151 f).

1.3 WHY THE BUDDHA OBLIGES MEGHIYA

1.3.1 The Meghiya Sutta may be simply described as a story of a pupil's frivolity and disobedience, a teacher's compassion and wisdom, leading to the pupil's spiritual freedom. Meghiya, fascinated by a déjà vu experience on seeing a mango grove, decides to spend time meditating there—even though there is no one else to attend to the Buddha [§§2-3b]. He persuades the Buddha by declaring that while the Buddha is already awakened, he (Meghiya) has yet to strive for it [§§4-5]. Meghiya's statement is significant in that it shows that he is actually sincere and enthusiastic about doing his solitary meditation retreat.

1.3.2 The Buddha, knowing that the conditions are not yet right, twice says no, but then appears impressed by Meghiya's enthusiasm (that he aims to strive for awakening), and remarks:

"You are speaking of striving, Meghiya; what can I say? Please do what you think it is now
the time to do, Meghiya." [§5]

However, a careful reading of the passage suggests that the Buddha is here only *conditionally* approving of Meghiya's request to go on a solitary retreat. However, later, when Meghiya fails in his

¹⁵ So Be Ce Pe *sato*; Ee Se *rato*.

¹⁶ **The "3 knowledges"** (*te,vijja*) are direct knowledge (*abhiññā*) of the Buddha and some arhats: (1) the knowledge of the recollection of past lives (*pubbe,nivāsānussati,ñāṇa*), ie retrocognition; (2) the knowledge of the rise and fall of beings according to their karma (*cut'upapāta,ñāṇa*), ie the divine eye (*dibba,cakkhu*) or clairvoyance; and (3) the knowledge of the destruction of the mental cankers (*āsava-k,khaya,ñāṇa*), that ends rebirth. Those arhats with these 3 knowledges are known as the threefold-knowledge arhat (*te,vijja arahata*), who, with samatha as basis, have attained four or more dhyanas. (D 3:281; M 1:34; A 1:255, 258, 3:17, 280, 4:421). For further details, see **Te,vijja S** (D 13/1:235-252), SD 1.8 (2.2).

¹⁷ UA 218-220; ThaA 1:160.

efforts, he thus also fails to gain the benefit of the doubt. As such, some would blame him for “disobeying” the Buddha and going his own way. However, the real situation is more complicated here.

1.3.3 Dhammapāla, in his Udāna Commentary, explains that the Buddha, “wishing to generate a tender heart, says thus, ‘This monk, having gone thus, would unsuspectingly return out of affection, as his work remains unaccomplished.’”¹⁸ Apparently, the Buddha has a premonition of the outcome of Meghiya’s stay at the mango grove, but he lets him go nevertheless, so that Meghiya would experience the reality of the situation for himself, and in that way gain spiritual maturation. This is an example of a heartwarming trust that a spiritual teacher has in his spiritual pupil that is a vital basis for spiritual friendship.

As the story goes, Meghiya, during his solitary practice at the mango grove, has a déjà vu experience. Despite his renunciation and spiritual training, *thoughts of sense-pleasure, ill will and violence* disturb his meditations.¹⁹ He is appalled by his inability to overcome these distractions and the lack of progress, and so returns to the Buddha for admonition [§7.1].

1.3.4 Dhammapāla adds that the Buddha permits Meghiya to go on his solitary retreat even when the conditions are not right because he knows that *even had he not been permitted*, he would still have gone, leaving him behind. This might mislead Meghiya into thinking that the Buddha, in not permitting him to go, treated him like a servant—a thought that would be to his long-term detriment and suffering (UA 220). However, all’s well that ends well for Meghiya, and for us.

2 The 5 conditions for full spiritual maturation

2.0 CONTEXT OF SPIRITUAL FRIENDSHIP

2.0.1 The key teaching of the Meghiya Sutta is that of “the 5 conditions that bring about the full maturing in the freedom of mind” (*ceto, vimuttiyā pañca paripakāya, dhammā*),²⁰ namely, **spiritual friendship, moral virtue, Dharma-centred talk, zealous exertion, and insight in impermanence** [§§7b-12]. Of these, moral virtue, exertion and insight are the meditator’s internal limb (*ajjhattika aṅga*), and spiritual friendship and Dharma-centred talk are his external limb (*bāhira aṅga*) (UA 234).

2.0.2 “**Full maturing**,” as such, is another term for conditions for the noble path, which, as we have seen [1.1], has *wise attention* as the path’s internal condition (that is, the “internal limb” here), and *spiritual friendship* as its external condition or external limb. **The Sambodha, pakkhika Dhamma Sutta** (A 9.1)

¹⁸ *Idam pan’assa “evam ayam gantvā pi kamme anipphajjamāne nirāsaṅko hutvā pema, vasena puna āgacchisanti ti citta. maddava, janana, atthaṃ āha* (UA 218)

¹⁹ AA gives a curious explanation why these thoughts assailed Meghiya so suddenly and so strongly: In 500 successive rebirths, Meghiya had been a king. When he went out into the royal park for sport and amusement together with dancing girls of the three stages of life, he used to sit down at the very spot called “the auspicious slab” (*P maṅgala, silā, paṭṭa*). Therefore, at the very moment when Meghiya sat down at that place, he felt as if his monkhood had left him and he was a king surrounded by beautiful dancers. And when, as a king, he was enjoying that splendour, thought of sensuality arose in him. At that very moment it happened that his great warriors brought to him two bandits whom they had arrested, and Meghiya saw them as distinctly as if they were standing in front of him. Now when (as a king) he was ordering the execution of one bandit, thought of ill-will arose in him, and when he was ordering the manacling and imprisonment of the other, thought of violence arose in him. So even now, as Meghiya, he became entangled in these unwholesome thoughts like a tree in a network of creepers or like a honey-gatherer in a swarm of honey bees. (AA 4:165 f; cf UA 219 f)

²⁰ More briefly, “the conditions conducing to full maturity” (*pañca dhammā paripakāya*) (UA 219).

uses the term “states conducive to self-awakening” (*sambodha, pakkhika dhamma*) for the same list of 5 limbs.²¹ As such, they are synonyms.

Let us examine this in some detail, based especially on the Udāna Commentary (UA 211-235).

	Internal limb (<i>ajjhattika aṅga</i>)	External limb (<i>bāhira aṅga</i>)
1	—	spiritual friendship
2	moral virtue	—
3	—	Dharma-centred talk
4	zealous exertion	—
5	insight into impermanence	—

Fig 2. Internal and external limbs of the 5 conditions for full maturity

2.1 THE NATURE OF SPIRITUAL FRIENDSHIP

Understandably, the very first point in the Buddha’s teaching to Meghiya is on the spiritual friend (*kalyāṇa, mitta*) [§8]. The Commentaries often describe a “spiritual friend” (*kalyāṇa, mitta*) as “a slayer of bad, a provider of good” (*aghassa ghātā hitassa vidhātā*).²² In the Udāna Commentary, **Dhammapāla** lists and describes **the 8 “characteristics of a spiritual friend”** (*kalyāṇa, mitta, lakkaṇa*) (UA 222). This list is collated here with 2 other canonical lists in connection with the qualities of the noble disciple (*ariya, sāvaka*) and the true individual (*sappurisa*):²³

	characteristics of spiritual friendship (<i>kalyāṇa, mitta, - lakkaṇa</i>) (UA 222) accomplishment in:	sublime qualities (<i>saddhamma</i>) (Cūḷa Puṇṇama Sutta, M 110/- 3:23): the 1 st set of qualities of a true individual (<i>sappurisa</i>)	noble growth (<i>ariya vaḍḍhi</i>) (Vaḍḍhi Suttas 1-2, A 5.63-64/3:80): a noble disciple (<i>ariya, sāvaka</i>) grows in:
1	<u>faith</u> * (<i>saddhā, sampanna</i>)	faith	faith
2	moral virtue (<i>sīla, sampanna</i>)	moral shame; moral fear	moral virtue
3	learning (<i>suta, sampanna</i>)	learning	learning
4	charity (<i>cāga, sampanna</i>)	(gives gifts as a true individual)	charity
5	<u>effort</u> (<i>vīriya, sampanna</i>)	effort	—
6	<u>mindfulness</u> (<i>sati, sampanna</i>)	mindfulness	—
7	<u>samadhi</u> (<i>samādhi, sampanna</i>)	—	—
8	<u>wisdom</u> (<i>paññā, sampanna</i>)	wisdom	wisdom

[* denotes one of the 5 spiritual faculties, *pañc’indriya*]

Table 2.1 Comparative table of the 8 characteristics

²¹ A 9.1.3-7/4:351- f @ SD 82.1.

²² UA 221; ItA 1:65; ThīA 177. The epithet refers to the Buddha in connection with refuge-going: DA 229 = MA 1:130 = SA 1:171; AA 2:20 = KhpA 18 = UA 287.

²³ For a discussion, see **Dūta S** (A 8.16), SD (8.2).

2.1.1 The 8 characteristics of spiritual friendship

(1) Faith, briefly, refers to the wise acceptance of the Buddha as a fully self-awakened being, that is, the most spiritually evolved being of our time; the Buddha Dharma as the true teachings for spiritual development and liberation; and the sangha of saints as those who have won self-liberation. Above all, it is the confidence that we can, through self-effort (with the help of spiritual friendship), attain liberation for ourselves, even in this life itself (that is, at least attain streamwinning).

(2) Moral virtue is the wise restraint of our bodily actions and speech directed to a growing awareness of self and others, unconditionally accepting personal differences so that our being, our social relationship and the environment are conducive for spiritual growth. Moral virtue is not only good in itself, and also serves both as a foundation and a catalyst for mental cultivation. [3.6]

(3) Learning is our mental receptivity towards the living word of the Buddha as transmitted down the ages, and our constant reflection of it, so that we grow in a direct experience of true reality ripening as liberating awakening. Learning is also a mutually beneficial means of wholesome social interaction so that our fellowship is bonded by *wisdom* that sees greater common virtues than superficial differences. Learning and understanding the Dharma are the best ways of protecting and perpetuating it, so that there is always a core of the Buddha's authentic teachings in a world of shifting values and uncertainties.

(4) Charity is both a condition for spiritual growth and the mark of a true individual, that is, one who lives by the Buddha's teachings, exemplifying them. One gives not only because one is *able and willing* to give, but that such a gesture would help others to rise above the daily quest of material needs to the level of the spiritual quest. It is a giving that is tempered both by compassion and by wisdom. Such giving can take the form of a wide range of skillful means besides material and financial gifts, such as the gift of our time, energy, or skill, the gift of fearlessness, and above all the gift of the Dharma. One gives so that the recipient would in due course be spiritually liberated.

(5) Effort here refers to the wise attention directed towards positive change (that is, the 4 right efforts) [2.4]. Briefly: first, we identify negative personal actions and habits, wisely and assertively restrain ourselves so that they are weakened. In due course, when the conditions are right, we abandon them. Then, we cultivate wholesome qualities and activities that promote self-understanding. And finally, we maintain a wholesome lifestyle so that it benefits *self, others and the environment*.²⁴

(6) Mindfulness is a more sustained and focused attention to the nature of our *physical being* for the sake of physical and mental wellbeing, so that you see the body's conditionality and impermanence. We see *feelings* as they really are, whether pleasant, unpleasant, or neutral, not reactively, but as a part of an uncertain tone of sense-experiences. We observe how *the mind* affects and, in turn, is affected by such feelings, noting them just as they are, without further comment. Whatever *mental phenomena* arise, we see them simply for what they are, as passing mental states. In this way, we live the present, fully alive to experience as it arises.

(7) Samadhi is when *the present-moment awareness* is focused to such a level that the mind transcends all physical sensing, and works purely on a wholesomely centred mental state or dhyana (*jhāna*). It is a state of progressively profound yet subtle joy and clarity. Such experiences keep our mind clear

²⁴ See **Veḷu,dvāreyya S** (S 55.7) @ SD 1.5 (3) & **Sevitabbāsevitabba S** (M 114/3:45-61), SD 39.8.

and our senses focused so that we are able to experience things with remarkable clarity. This can be developed into extrasensory perception that helps us in seeing directly into the true nature of things.

(8) Wisdom is *the direct vision of true reality itself*, especially when it is fully developed so that we are liberated. In a sense, we each become a being in our own right, a true individual, that is, one bound for awakening, or is already awakened. It is a true and healing wisdom that effectively transmits itself down through the ages, a clear wisdom of which the written word is but a pale image. It is the wisdom that liberates us from suffering.

2.1.2 The 5 spiritual faculties

A common link amongst these three sets of qualities is that (1) the eight characteristics are an extension of the 5 spiritual faculties (*pañc'indriya*),²⁵ while (2) the two other sets are abridged versions of the faculties [Table 2.1]. The Pali term for “spiritual faculty” is *indriya* (ts), which comes from the word *inda* (Skt *indra*), meaning “leader.” In other words, the five spiritual faculties are the qualities of *a true spiritual leader*, that is, a spiritual friend. There is a very significant difference between “social friendship” (or friendly socializing) and spiritual friendship: social friendship is an association of bodies and appearances, while spiritual friendship is *a fellowship of hearts and minds*.

2.1.3 The totality of spiritual friendship

The Meghiya Sutta expressly states that spiritual friendship is the most important condition for “the full maturing of the freedom of mind not yet fully matured” [§§13a-13d]. Here (and elsewhere) we see the Buddha repeatedly stressing the importance of spiritual friendship in the living of the holy life. **The Upaḍḍha Sutta** (S 45.2), for example, records the Buddha as declaring to Ānanda that spiritual friendship is the *whole* of the holy life.²⁶ In **the (Kalyāṇa,mittatā) Sāriputta Sutta** (S 45.3), Sāriputta himself makes this same statement.²⁷

The Kalyāṇa,mittatā Sutta (S 45.49) states that spiritual friendship is the external condition for the noble eightfold path.²⁸ **The Yoniso Sutta** (S 45.55) states that wise attention is the internal condition for the noble eightfold path. Understandably, spiritual friendship is a “liberating bond” based on wise attention.²⁹ (“Liberating bond,” on account of the opposing senses of the 2 words, is called an “oxymoron.”)

2.2 MORAL VIRTUE

This is the 2nd condition for full spiritual maturation, that is to say, moral virtue: a monk is “morally virtuous (*sīlavā*), restrained in keeping with the code of discipline [Pāṭimokkha],” seeing danger in the slightest fault [§9]. A lay practitioner is guided by the 5 precepts, that is, he shows the fivefold respects, that is, towards (1) life, (2) the property of others, (3) his person and that of others, (4) truth, and (5) mindfulness.³⁰

2.3 DHARMA-CENTRED TALK

The 3rd condition for full spiritual maturation is “talk concerned with austerity that conduces to the opening of the heart” (*kathā abhisallekhikā ceto,vivaraṇa,sappāyā*) [§10]. Basically, this is *right speech*

²⁵ See **Āpaṇa S** (A 48.50/5:225 f), SD 10.4.

²⁶ S 45.2/5:2 f @ SD 34.9.

²⁷ S 45.3/5:3 f @ SD 34.10.

²⁸ S 45.49/5:28 f @ SD 34.11.

²⁹ S 45.55/5:31 @ SD 34.12.

³⁰ For a practical approach to moral virtue, see **Virtue Ethics**, SD 18.11.

for the monastics and those working for self-liberation in this life itself. As they are of vital importance, we shall look at them fully as a separate section [3].³¹

2.4 ZEALOUS EXERTION

The 4th condition for full spiritual maturation is that of “exerting effort” (*āradḍha, viriya*), that is, the practitioner “dwells exerting effort³² in abandoning unwholesome states and promoting wholesome states. He is vigorous, steadfast in striving, unrelentingly working on the wholesome states” [§11]. This is an even more sustained level of the fourfold right effort, this time applied to mindfulness practice, aimed at the removal of unwholesome roots, that is, the root causes themselves. **The Saṅgīti Sutta** (D 33) defines **the 4 right efforts** (*cattāri padhānāni*), thus:³³

- (1) The effort of restraint (*saṁvara padhāna*). Here, on *seeing a form with the eye* (the same with the other five objects and faculties), you do not grasp at the sign or the details,³⁴ striving to restrain what might cause bad, unwholesome states, such as covetousness or sorrow, to overwhelm you.
- (2) The effort of abandoning (*pahāna padhāna*). Here, you do not entertain a thought of lust, of hate, or of cruelty, that has arisen, but abandon, dispel it, make it non-existent.
- (3) The effort of cultivation (*bhāvanā padhāna*). Here, you cultivate (the *awakening factors* of mindfulness, of investigation of states, of energy, of zest, of tranquillity, of concentration, of equanimity)³⁵ based on solitude, detachment, cessation, maturing in relinquishing [release].³⁶
- (4) The effort of maintenance (*anurakkhaṇa padhāna*). Here, you maintain an auspicious object of concentration (*bhadraka samādhi, nimitta*) that has arisen, such as the perception of a skeleton, or of a corpse that is worm-filled, or that is blue-black, or that is full of holes, or that is bloated (or, the practice of lovingkindness, as applicable). (D 33,1.11(10)/3:226)

2.5 INSIGHT INTO IMPERMANENCE

2.5.1 The 5th condition for full spiritual maturation is that the practitioner is “wise” (*paññavā*), “endowed with the noble wisdom into the rise and fall (of the aggregates)”³⁷ [§12]. We, that is, our mind-body being, are nothing more than the 5 aggregates—form, feeling, perception, formations, and consciousness. *Form* is the conscious body through which *feelings* arise, and as a result of which we *perceive* (or recognize) familiar patterns. We then go on to *form* or concoct more ideas and realities upon such deeply rooted patterns. This existential drama occurs on the stage of *consciousness* that gives life and reality to it (as movies do), and perpetuates it as an endless loop of recursive virtual reality.³⁸

2.5.2 The simplest way of dealing with this self-created world of virtual reality, propped up by the 5 aggregates, is to see it for what it really is, that is, as *impermanent*: in fact, this is the practice of the per-

³¹ At this point, you might like to go on to study **part 3** below, before going on the last two sub-sections here.

³² Cf M 53.15/1:356, M 85.58/2:95; S 48.9/5.14.4; A 5:197/3:11, A 7.4.4/4:3.

³³ See *Cattāro padhāna* = SD 10.2.

³⁴ See *Na nimitta-g, gāhī nānuyvañjana-g, gāhī*, SD 19.14.

³⁵ See *Bodhi, pakkhiya, dhamma*, SD 10.1.

³⁶ “Based on solitude...maturity of surrender,” *viveka, nissitaṁ virāga, nissitaṁ nirodha, nissitaṁ vossagga, pari-ṇāmirā*: see SD 13.1(4.2c) & also Gethin, *The Buddhist Path to Awakening*, 2001:162-168.

³⁷ UA 234. On the 5 aggregates (*pañca-k, khandha*), see (**Upādāna**) **Parivaṭṭa S** (S 22.56/3:58-61), SD 3.7 & **Khandha**, SD 17, esp (1b): **Abhijāna S** (S 22.24), (9): **Khajjanīya S** (S 22.79).

³⁸ On the 5 aggregates, see SD 17.

ception of impermanence (*anicca,saññā*).³⁹ Dhammapāla explains **the perception of impermanence** as follows:

One perceives impermanence by way of a **contemplation of impermanence** that goes by way of “All formations are impermanent” (*sabbe saṅkhārā aniccā*, Dh 227),

- | | | |
|--|-----------------------------|----------|
| ○ on account of their being non-existent after having been, | <i>hutvā abhāvato</i> | |
| ○ on account of their arising and falling away, | <i>udaya-b,baya.vantato</i> | |
| ○ on account of their being for their breaking up, | <i>pabhaṅgato</i> | |
| ○ on account of their existing in time [for the time being], and | <i>tāva,kālikato</i> | |
| ○ on account of their opposing the permanent. | <i>nicca-p,paṭipakkhato</i> | (UA 236) |

2.5.3 Dhammapāla goes on to state that “when one of these 3 characteristics [impermanence, suffering, nonself] is seen, the remaining pair is itself seen” (id). It should be understood that it is not that all 3 are seen at the same time, but that true insight into **impermanence** forms the basis for the realization of the other 2 characteristics. That is to say, *the realization of the truth of impermanence brings about streamwinning*, which in due course leads to full liberation. [2.5.1]

2.5.4 Often in our times, **the perception of impermanence** is rarely spoken of as a practice in itself, but the perception of impermanence is given the highest priority in such texts as **the (Anicca) Cakkhu Sutta** (S 25.1)⁴⁰ and **the Velāma Sutta** (A 9.20). The Velāma Sutta ends with the statement that the perception of impermanence, if done “for even the moment of a finger-snap” (A 9.20,5.2) is better than the cultivation of lovingkindness, or observing the precepts, or going for refuge, or building a monastery, or feeding the Buddha, or feeding the Sangha, or doing any other kind of material giving.⁴¹

It is important to see this in proper context: it does not mean here that the perception of impermanence could or should be done to the exclusion of the other teachings (especially the cultivation of lovingkindness, the observance of precepts, going for refuge and practising charity). Rather, they should be practised in relation to one another, with the perception of impermanence underlying them.

2.5.5 The perception of impermanence here should be taken in the context of streamwinning, especially those teachings given in two remarkable suttas related to lay spiritual training (but also suitable for monastics who are not striving for arhathood), namely, **the Sa,upādisesa Sutta** (A 9.12)⁴² and **the (Anicca) Cakkhu Sutta** (S 25.1).⁴³ In fact, the last practice on the list (the most important), that is, the perception on impermanence, leads to the very first person on the list, that is, the one endowed with right view (alluding to the streamwinner).⁴⁴

3 Talk that is conducive to the opening of the heart

3.0 Right speech is clearly defined in §10 of the Sutta, where the Buddha lists the following 10 kinds of “**talk concerned with austerity that is conducive to the opening of the heart**,”⁴⁵ that is to say, talk on

³⁹ See eg **Araka S** (A 7.70/3:136-139), SD 16.17.

⁴⁰ S 25.1/3:225 (SD 16.7).

⁴¹ A 9.20/4:392-396 (SD 16.6).

⁴² A 9.12/4:378-382 @ SD 3.3(3).

⁴³ S 25.1/3:225 (SD 16.7).

⁴⁴ When you have finished studying both parts 2 & 3 here, go on to see their context in §§7b-12 in the Sutta itself.

⁴⁵ *Abhisallekhikā ceto,vivaraṇa,sappāyā*.

desiring little, on contentment, on solitude, on non-socializing,⁴⁶ on exerting effort, on moral virtue, on mental cultivation, on wisdom, on freedom, and on the knowledges and vision of freedom [§10].⁴⁷ “Such talk as this he attains at will, without difficulty, with no trouble.” This is the 3rd factor, which “brings about the full maturing of the freedom of mind not yet fully matured.” We shall examine each in turn, based mainly on the **Udāna Commentary** (UA 227-234).

3.1 TALK ON DESIRING LITTLE

Dhammapāla says that a **true practitioner** has few desires [wishes] (*app'icchā*) in 4 ways, that is,

- (1) he desires little in terms of requisites (almsfood, robes, shelter, medication);
- (2) he does not make known what strict ascetic practice (*dhutaṅga*)⁴⁸ he is doing;
- (3) he does not reveal that he is learned in the texts; and
- (4) he does not reveal his spiritual attainment. (UA 228)

As such, “talk on desiring little” (*appiccha,kathā*) refers to having only what is necessary for supporting life so that we can practise the holy life, and which facilitates freedom of movement, going where we wish to dwell for our solitary retreat. Such a monk moves about freely, only with his robe and bowl, like a bird freely flying on its two wings.⁴⁹

3.2 TALK ON CONTENTMENT

While “desiring little” concerns *external* aspects, “contentment” covers the *internal* or mental aspects of the practitioner. “Talk on contentment” (*santuṭṭhi,kathā*) is, for the practitioner, communicating only what is necessary and wholesome. “Necessary” here refers to communication related to personal health and personal discipline. “Wholesome” refers to communication related to learning and practising the Dharma, and proper mental cultivation. “Talk on contentment,” then, conduces to the lessen of thinking, facilitating quicker mental focus.⁵⁰

3.3 TALK ON SOLITUDE

The “talk on deep solitude” (*paviveka,kathā*) concerns the practitioner’s total devotion to spiritual training. Dhammapāla quotes the **Mahā Niddesa** on the 3 kinds of solitude (*viveka*),⁵¹ namely:

- (1) **solitude of body** (*kāya,viveka*): living in a solitary dwelling (in terms of body) and avoiding social intercourse (in terms of business), “He resorts to a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw. He dwells physically alone, goes about alone, stands alone, sits alone, uses his bed alone, enters the village for alms alone, returns alone, sits alone in solitude, walks alone, departs himself alone, proceeds alone, looks after himself alone, keeps himself going alone.” (Nm 26, selected)

⁴⁶ This refers to avoiding social intercourse while he is under training, not that society is evil or should be shunned in anyway. The Teaching is for the “good of the many” (*bahu,jana,hitāya*).

⁴⁷ This important list is a common (hence important) one: **Sekha S 1** (A 5.90.6/3:117); (**Anāpāna,sati**) **Kathā S** (A 5.97.2/3:121); **Sambodhi,pakkhika Dhamma S** (A 9.1.5+8/4:352); **Meghiya S** (A 9.3.10+13/4:357 f; U 36, 37); **Kosa-la S 2** (A 10.30.9/5:67, ×2); AA 4:162; UA 226 (×2); ItA 1:66, 2:90.

⁴⁸ For a full list of strict ascetic practices, see **Bakkula S** (M 124/3:124-128) + SD 3.15 (2).

⁴⁹ D 2,66/1:71 = M 51,15/1:346 = 112,14/3:35 = A 4.198,10/2:209 f.

⁵⁰ See UA 229-231. For details, see SD 46.15 (2.5.2.2).

⁵¹ *Viveka* and *paviveka* are synonyms.

(2) **solitude of mind** (*citta,viveka*), that is, the 8 attainments (the 4 dhyanas and 4 formless attainments), or more simply, deep meditation:

- the mind of one in *the 1st dhyana* is secluded from the hindrances;⁵²
- the mind of one in *the 2nd dhyana* is secluded from initial application and sustained application;
- the mind of one in *the 3rd dhyana* is secluded from joy;
- the mind of one in the 4th dhyana is secluded from happiness and suffering;
- the mind of one in *the sphere of infinite space* is secluded from the perception of form, from the perception of sense impingement, and from the perception of diversity;
- the mind of one in *the sphere of infinite consciousness* is secluded from the sphere of infinite space;
- the mind of one in *the sphere of nothingness* is secluded from the sphere of infinite consciousness;
- the mind of one in *the sphere of neither-perception-nor-non-perception* is secluded from the sphere of nothingness
- the mind of *the streamwinner* is secluded from the self-identity view, doubt, and grasping after rules and rituals, and their related latent tendencies ...

(3) **solitude from life-substrates** (*upadhi,viveka*),⁵³ that is, nirvana.

(Nm 26 f, 140, 157, 341; UA 163, 231, 328, 396; DhA 3:129)

3.4 TALK ON NON-SOCIALIZING

3.4.1 The “talk on non-socializing” (*asaṃsagga,kathā*) concerns the *avoidance* of the following 5 kinds of socializing (*saṃsagga*), on account of which a monk might leave the order to become a layman due to being captivated by a beautiful village girl through any of these 5 ways:

- | | |
|---|--|
| (1) socializing by way of <u>hearing</u> : | he hears about her great beauty; or, |
| (2) socializing by way of <u>seeing</u> : | he sees her great beauty; or |
| (3) socializing by way of <u>conversation</u> : | he converses with her, and is captivated by her giggling, etc; or |
| (4) socializing by way of <u>enjoyment</u> : | defilements arise in him through using something given to him by a woman in the present or in the past; or |
| (5) socializing by way of <u>the body</u> : | through such intimacy as holding a woman’s (or a nun’s) hand. |
- (UA 232)

3.4.2 The Hālidakāni Sutta (S 22.3) and **the Dāru-k,khandha Sutta 1** (S 35.241) states the same points in a single verse:

Here, houselord, one lives associating with laypeople—he rejoices with them, he sorrows with them. He is happy when they are happy, and sad when they are sad. He involves himself in

⁵² See §3.11.0 & *Nīvaraṇa*, SD 32.1.

⁵³ *Upadhi* is an early term referring generally to whatever sustains this life and rebirth, and specifically to “acquisitions” that constitute such a state, and which can be tr as foll: life-substrate, acquisition (that supports life) “prop” or basis of life (and rebirth) (M 66.14/1:453). Comys generally explain it as fourfold: (the objects of) sense-pleasures (*kām’upadhi* or *kāma,guṇ’upadhi*), the 5 aggregates (*khandh’upadhi*), defilement (*kiles’upadhi*), and volitional constructions (ie karmic activities) (*abhisankhār’upadhi*) (MA 2:112, 3:169, 5:60; SA 1:31; ItA 2:64; SnA 436; cf MA 4:55, 56).

their current affairs and duties as if they were his own.⁵⁴ It is in such a way that one is intimate with the village. (S 22.3/3:11, SD 10.12; S 35.241/4:180, SD 28.5)

3.4.3 In the **Rāhula Sutta** (Sn 2.11), the Buddha admonishes Rāhula thus:

<p><i>Mitte bhajassu kalyāṇe pantañ ca sayan'āsanam vivittam appanigghosam mattaññū hohi bhojane</i></p>	<p>Resort to spiritual friends and a remote dwelling, secluded, with little noise, be moderate in food. (Sn 338)</p>
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3.5 TALK ON EXERTING EFFORT

The “talk on exerting effort” (*viriy'ārambha, kathā*) is exemplified in the **(Āhāra) Kāya Sutta** (S 46.2), where it is said:

There are, bhikshus, the element of initiating effort (*ārambha, dhātu*), the element of endeavour (*nikkama, dhātu*), and the element of exertion (*parakkama, dhātu*). Frequently giving wise attention to them is the food for the arising of unarisen awakening factor of energy, and for the fulfillment by cultivation of the arisen awakening factor of energy. (S 46.2/5:66)

The Sutta’s Commentary explains that these three are progressive stages of increasing strength (SA 3:141 = Vism 132). This is, then, a more refined version of the 4 right efforts [2.4].

3.6 TALK ON MORAL VIRTUE

The “talk on moral virtue” (*sīla, kathā*) occurs on two levels, the mundane and the supramundane. *The mundane moral virtue* refers to the four kinds of moral virtue by way of purification (*parisuddhi, sīla*), that is,

- the restraint in keeping with the code of discipline (Pāṭimokkha),
- the restraint of the sense-faculties,
- the purification of livelihood, and
- moral virtue concerning the 4 requisites (almsfood, robes, shelter, and medication).

The supramundane moral virtue is that associated with the paths and with the fruitions, and also the moral virtue associated with the eight attainments (that is, the dhyanas and the attainments).

3.7 TALK ON MENTAL CONCENTRATION

The “talk on mental concentration” (*samādhi, kathā*) refers to the 8 attainments [3.3(2)], along with access concentration, forming the basis of insight: this is *mundane* concentration. The supramundane concentration is that of the paths of sainthood.

⁵⁴ Such intimacy with the laity is considered unbecoming and unskillful of a monastic. See also **Nāgadatta S** (S 9.7/1:200 f) & A 3:116 f. The phrase *samāna, sukha, dukkha* (“same in joy and sorrow”) (D 3:187; S 1:201) is exemplified in a negative sense at **Hālidakāni S 1** (S 22.3.18/3:11), but in **Sigāl'ovāda S**, it has a positive sense, characteristic of a true friend (D 31.21/3:187): see SD 3.16.

3.8 TALK ON WISDOM

The “talk on wisdom” (*paññā,kathā*) specifically refers to the knowledge associated with insight (*vipassanā*), namely, that connected with the supramundane paths and fruitions.

3.9 TALK ON FREEDOM

The “talk on freedom” (*vimutti,kathā*) concerns the paths and fruitions of sainthood. The “path” (*magga*) here refers to the descent into the way *heading towards* a particular kind of sainthood, and “fruition” (*phala*) is *the full attainment* of that level.

3.10 TALK ON THE KNOWLEDGE AND VISION OF FREEDOM

The “talk on the knowledge and vision of freedom” (*vimutti,ñāṇa,dassana,kathā*) concerns the “re-view knowledge” of the arhat who contemplates the nature of his awakening. It can also apply to other levels of attainment as the saint reflects on the nature of his or her awakening.

3.11 “THE OPENING OF THE HEART”

3.11.0 According to Dhammapāla, these 10 kinds of talks that are said to be “**concerned with austerity that is conducive to the opening of the heart**” [3.0] are so called because they have 2 vital qualities in term of mental training:

- (1) they employ calm and insight (*samatha,vipassanā*) to keep away the mental hindrances (*nīvaraṇa*) (to mindfulness and samadhi) [3.11.1], or
- (2) they brings into being the mind of calm and insight.⁵⁵

The mental hindrances—sense-desire, ill will, sloth and torpor, restlessness and worry, and doubt—close up the heart and veil up the mind so that we are unable to see beyond our noses: they hinder us from becoming better than what we think we are.

3.11.1 Calm and insight

3.11.1.1 The “**opening of the heart**” (*ceto,vivarāṇa*)⁵⁶ is a very interesting meditation term referring to how calm and insight work together to bring about spiritual freedom (UA 177). We need to calm the mind so that wisdom arises; we use wisdom to clear the mind of distractions, so that it is focused. The two, like the wings of a bird, helps to keep it in the air above the world. In fact, *they are, respectively, the eighth (right concentration) and the first (right view) factors of the noble eightfold path*. And the seventh factor, *right mindfulness*, is the means of applying calm and insight so that they become supramundane, that is, path-factors. In other words, calm and insight are both the means and the ends of meditation and mindfulness training. As the ancient saying goes:

*N’atthi jhānaṃ apaññassa
paññā na’tthi ajhāyato*

There is no dhyana [meditation] for one without wisdom,
there is no wisdom for one without dhyana [meditation]:

⁵⁵ Be Ee *samatha,vipassanā,citass’eva*; Ce Se *samatha,vipassanā’va cittass’eva*. Masefied notes that Dhammapāla’s expl here is clearly a combination of those found at AA 2:275 (*ceto,vivarāṇa,saṅkhātānaṃ samatha,vipassanānaṃ sappāya*) and AA 4:162 (*samatha,vipassanā,cittassa vivaraṇe sappāyā upakārakā*). (UA:M 659 n188)

⁵⁶ Although Dhammapāla uses *citta,vivarāṇa* here, this (***ceto,vivarāṇa***) is the canonical and more common term: A 5.90/3:116+117; A 5.97/3:121; A 9.1.5+8/4:352; A 9.3.10+13/4:357 f; A 10.30.9/5:67 (×2); U 36, 37; AA 4:162; UA 226 (×2); ItA 1:66, 2:90.

*yamhi jhānañ ca paññā ca
sa ve nibbāna,santike*

but where there is both dhyana [meditation] and wisdom,
one is indeed in nirvana's presence. (Dh 372)⁵⁷

3.11.1.2 It is clear here that *jhāna* (in the early sense)—anglicized as “dhyana”—is a non-technical term (that is, not as an “absorption”) but is a generic term for “meditation” (or mindfulness practice).⁵⁸ Its verb form appears in the Dhammapada verse just before the above:

Jhāya bhikkhu mā ca pamādo

Meditate, bhikshu! Be not heedless!

mā te kāma,guṇe bhamassu cittaṃ

Let not your mind stray amongst the cords of sense-pleasures.

mā loha,guḷaṃ gilī pamatto

Do not, being heedless, swallow an iron ball.

mā kandī dukkham idan ti ḍayhamāno

Do not, while burning, cry out, “This is suffering!”

(Dh 371)⁵⁹

3.11.1.3 The imperative 2nd person plural verb *jhāyatha* is more common than its singular form *jhāya*, in the same context of exhorting the monks to meditate, as in the stock passage (with minor variations, depending on whom it is addressed to):

*Etāni <Cunda | bhikkhave> rukkha,mūlāni, etāni suññ'āgārāni. Jhāyatha <Cunda | bhikkhave>
mā pamādattha. Mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani ti*

These are the roots of trees <Cunda | bhikkhus>, these are empty houses. Meditate, <Cunda!
| bhikkhus!> Be not heedless! Do not regret later. This is our teaching to you.⁶⁰

3.11.2 “Breaking the barriers”

3.11.2.1 In the cultivation of lovingkindness (*mettā,bhāvanā*), traditional teachers often say that the practice is only fully accomplished when the practitioner “breaks the barrier,” that is, when loving-kindness is directed evenly towards self, a dear person, one who is neutral, a hostile person, and to all beings.⁶¹ The canonical term for this unconditional acceptance of everyone alike is *appamañña*⁶² or *ap-pamāṇa*⁶³—both meaning “immeasurable”—and their various phrases.⁶⁴

⁵⁷ **Patna Dh:** *nāsti jhānam apramāssa pramā nāsti ajhāyato | yamhi jhānaṃ ca pramāñā ca sa ve nibbāna,san-tike* || (Dh:Patna 62). **Udāna,varga:** *nasti jaṇa aprāṇasa | prañā nasti ajayado || yasa jaṇa ca prañā ya | so hu nir-vaṇasa sadi'i* (Uv 58 = 32.25).

⁵⁸ **Brahmavamso** has a curious view regarding *jhāna*, that it is the Buddha who discovered it: see SD 33.1b.

⁵⁹ **Patna Dh:** *dhammaṃ vicinātha apramattā mā vo kāma,guṇā bhrameṃsu cittaṃ | mā loha,guḍe gilāṃ pra-matto kraṇḍe dukkham idan ti dahyamāno* || (Dh:Patna 33). **Udāna,varga:** *ja'i bhikkhu ma yi pramati | ma de kama,-guṇa bhametsu cita || ma loha-guḍa gilī pramata | kani dukkham ida di ḍajamaṇo* || (Uv 75 = 31.1).

⁶⁰ See eg **Sallekha S** (M 8,18/1:46) = **Dvedha,vitakka S** (M 19.27/1:118) = (**Nava Purāṇa**) **Kamma S** (S 35.146/-4:133) = **Kāya S** (S 43.1/4:359) = **Maggaṅga S** (S 43.11/4:361) = **Asaṅkhata S** (S 43.12/4:362) = **Parāyana S** (S 43.44/-4:373) = **Dhamma,vihāri S 1** (A 5.73/3:87) = **Dhamma,vihāri S 2** (A 5.74/3:89) = **Araka S** (A 7.7.70.4/4:139) = **Devatā S** (A 9.19.4/4:392); (**Ājāniya**) **Saddha S** (A 11.10/5:322-326); **Sumaṅgala Tha** (Tha 43d); **Vajji,putta Tha** (Tha 119c); **Kātiyāna Tha** (Tha 414d); cf **Mahā Palobhana J** (J 80.286 = J 507/4:469).

⁶¹ The n for this is *sīma,sambheda* (Vism 9.41-43/307; DAṬ 1:83).

⁶² Sn 507; D 2:144 = M 2:14 = A 5:46; D 2:186; A 5:150 = It 21; M 1:197 (*appamaññā ceto,vimutti*) = 3:145; M 2:-262; A 3:51,4:421, 5:299; Tha 549, 647.

⁶³ Sn 507; D 3:233; Tha 386; Vbh 272, 276, 282.

⁶⁴ See CPD svv for refs.

3.11.2.2 On a supramundane level, this immeasurability refers to the arhat’s destruction of conceit (*māna*), which is the measuring of oneself with others, that one is better than others (superiority complex), or worse than others (inferiority complex), or equal to others (equality complex). The arhat has given up any such notions, and simply regards everyone as they really are.

3.11.2.3 The Udāna version of the Meghiya Sutta, adds that these kinds of talk conduce “**to complete revulsion, to fading away, to cessation, to calming [peace], to direct knowledge, to self-awakening, to nirvana**” [§10].⁶⁵ The Udāna Commentary explains each of the factors thus:

- | | | |
|--------------------|------------------------|---|
| • utter revulsion | <i>ekanta, nibbidā</i> | showing disenchantment with the suffering of samsara; |
| • fading away | <i>virāga</i> | lessening of defilements, or dispassion; |
| • cessation | <i>nirodha</i> | ending of suffering; |
| • calming | <i>upasama</i> | ending of all defilements; |
| • direct knowledge | <i>abhiññā</i> | true understanding of reality and liberating knowledge; |
| • self-awakening | <i>sambodhi</i> | awakening to the four paths (the stages of sainthood); |
| • nirvana | <i>nibbāna</i> | the nirvana without remains (final nirvana). |

3.11.2.4 These 7 factors are in fact an extended version of the well known canonical *viveka, nissita* formula [2.4(3)], which in the Nikāyas is often applied to the awakening factors (*bojjhaṅga*), the spiritual faculties (*indriya*) and the spiritual powers (*bala*).⁶⁶ These factors are related to the 5 types of abandoning (*pahāna*), as shown in this table:

	The 7 factors (D 16,1.10)	The stages of freedom (<i>viveka, nissita</i> formula) [2.4(3)]	The 5 types of abandoning (<i>pahāna</i>), SD 13.1(4.2c)
1	utter revulsion	} freedom (temporary)	by suppression by substitution of opposite (displacement)
2	fading away		
3	cessation	cessation	by cutting off
4	calming	solitude	by tranquillization
5	direct knowledge	detachment	} by escape
6	self-awakening	} relinquishment	
7	nirvana		

[At this point, you might like to go back to 2.3 above and continue where you left off.]

— — —

⁶⁵ That is, to complete revulsion at the world, to fading away of lust, to cessation of suffering, to calming (riding) of all defilements, to direct knowledge (a direct experience of reality), to self-awakening (self-gnosis), to nirvana (spiritual liberation): see **Mahā Parinibbāna S** (D 16,1.10/2:79, SD 9).

⁶⁶ See S 5:29-31, 32-34, 35 f, 38-42, 45-62, 134-140, 239-243, 249-253. See also Gethin, *The Buddhist Path to Awakening* 2001:162-168, 253-255.

Meghiya Sutta

The Discourse to Meghiya

A 9.3 ≈ U 4.1

1 Thus have I heard. [U 34]

Meghiya is attracted to a mango grove

1.2 At one time the Blessed One was staying on Mt Cālikā near Cālikā.⁶⁷

1.3 At that time, the venerable Meghiya was the Blessed One's attendant.

Then, the venerable Meghiya approached the Blessed One. Having approached, he saluted the Blessed One and stood at one side.

Standing thus at one side, the elder Meghiya said this to the Blessed One:

“Bhante, I wish to go into Jantu,gāma for the almsround.”

“Please do what you think is now the time to do, Meghiya.”⁶⁸

2 Then, the venerable Meghiya, having dressed himself in the morning and taking robe and bowl, entered Jantu,gāma⁶⁹ for alms. Having made the almsround in Jantu,gāma and taken his meal, he went to the bank of the river Kimi,kālā.⁷⁰

2.2 There,⁷¹ on the bank of the river Kimi,kālā, while walking about, here and there, to stretch his legs,⁷² the venerable Meghiya saw a pleasant and delightful mango grove. Seeing it, he thought:

“Pleasant, indeed, is this mango grove; delightful, indeed, is this mango grove!⁷³ Truly, it is fit for a clansman who wishes to strive in meditation.

If the Blessed One allows it, I shall return to this mango grove to strive in meditation.”

⁶⁷ Mt Cālikā & Cālikā: see Intro (1).

⁶⁸ *Yassa dāni tvam meghiya kālam maññasī ti* (lit, “Think you the timely for you now!”). This is stock: **Sāmañña-phala S** (D 2,103/1:85 f), SD 8.10; **Mahā Parinibbāna S** (D 16,3.6/2:104), SD 13; **Sekha S** (M 53.3/1:354), SD 21.14; **Kaṇṇaka-t,thala S** (M 90.17/2:132 f @ SD 10.8) and **Puṇṇ’ovāda S** (M 145.6/3:269).

⁶⁹ AA gives alt name as *jatugāmaṃ* (Ce Se) or *jattugāmaṃ* (Ee, Ke; UA 217). Comys say that it is near the eastern bamboo forest grove, *pācīna,vaṃsa,daye jantu,gāmaṃ* (DA 2:419); *pācīna,vaṃse miga,dāye jantu,gāmaṃ* (AA 1:293). See SD 5.18 (8.2).

⁷⁰ “Black worm”: see Intro (1.2).

⁷¹ The 2 texts minor slightly only in syntax. U adds *upasaṃkamtivā*.

⁷² *Jaṅghā,viḥāraṃ anucaṅkamāno anuvicaramāno*, lit, “wandering on foot, up and down, and here and there.” (K R Norman, *Group of Discourses II*, 1992:63). Be Ee *jaṅghā,viḥāraṃ*; Be (Phayre), Ce Ke Se *jaṅgha,viḥāraṃ*. Also said of the Buddha, ie, walking about for the sake of easing up the legs’ tightness (*jaṅghā,kilamatha,vinodan’attham jaṅghā,cāraṃ*, MA 2:151); or, going for a stroll, as in the case of Daṇḍa,pānī (MA 2:72) in **Madhu,piṇḍika S** (M 18,3), SD 6.14); or for sight-seeing, “For the sake of seeing parks, woods, mountains” (MA 2:73). Also in: **Cūḷa Saccaka S** (M 35/1:227,30), SD 26.5; **Mahā Saccaka S** (M 36/1:237,10), SD 49.3; **Potaliya S** (M 54/1:359,13), SD 43.8; **Māgandiya S** (M 75/1:502,1+503,8), SD 31.5; **Dhamma,cetiya S** (M 89/2:118,17), SD 64.10; **Sela S** (M 92/-2:146 = Sn 3.7/p105,7), SD 45.7a; **Ghoṭa,mukha S** (M 94/2:158,1), SD 96.7; **Danta,bhūmi S** (M 125/3:128,11), SD 46.3; **Mahā Kamma Vibhaṅga S** (M 136/3:207,5), SD 4.16; (**Hatthaka**) **Āḷavaka S** (A 3.34/1:136,22), SD 4.8; **Meghiya S** (A 9.3/4:355,24 + 356,14 = U 4.1/34,14+27), SD 34.2 Cf Miln 22; J 2:240, 272. See **Tevijja S** (D 13,3/1:234) :: D:RD 1:301n. See MA 2:270 (Assaji, Sāriputta’s teacher); PvA 73. For a detailed treatment of the phrase, see SnA 447 f. See also M 18,2 n @ SD 6.14. Further, see M 18,2 n @ SD 6.14.

⁷³ Comy: It was “pleasant” (*pāsādika*) because it brought serenity to those seeing it on account of the density of trees and the glossiness of the the leaves; it was “pleasing” (*manuñña*) on account of its dense shade and its rustic character; it is “delightful” (*ramaṇīya*) because it inspires zest and joy in those who enter it. (UA 217 f)

3 Then, the venerable Meghiya approached the Blessed One. Having approached, he saluted him, and sat down at one side. Seated thus at one side, the elder Meghiya said to the Blessed One:

3.2 “Bhante, *having dressed myself in the morning and taking robe and bowl, I entered Jantu, gāma for alms.* [§2]

Having made the almsround in Jantugāma and taken my meal, I went to the bank of the river Kimi, kālā.

There, on the bank of the river Kimi, kālā, while walking about, here and there, to stretch my legs, I saw a pleasant and delightful mango grove.

Seeing it, I thought:

“Pleasant, indeed, is this mango grove; delightful, indeed, is this mango grove! Truly, it is fit for a clansman who wishes to strive in meditation.

If the Blessed One allows it, I shall return to this mango grove to strive in meditation.” [U 35]

Meghiya is assailed by old karma

3.2 When this was said, the Blessed One said this to the venerable Meghiya:⁷⁴

“Wait awhile, Meghiya. We are now alone⁷⁵ here. Wait awhile until some other monk comes along⁷⁶ [until some other monk shows up].”⁷⁷

4 But, for the 2nd time, the venerable Meghiya said this to the Blessed One:

“Bhante, for the Blessed One, there is nothing more that needs to be done. There is nothing more to add to what has been done.⁷⁸ But *as for me, bhante, there is more that needs to be done*; I still have to add to what has been done.

If the Blessed One permits me, I shall go to that mango grove and strive in meditation.”⁷⁹

[For the 2nd time, the Blessed said this to the venerable Meghiya:]⁸⁰

“Wait awhile, Meghiya. We are now alone here. Wait awhile until some other monk comes along.”

⁷⁴ Be Ee omit this line.

⁷⁵ A:Be Se, U:Be *ekak’amhi* (1st sg: “I am alone”) ; A:Ce Ee, U:Ee Po *ekak’amhā*; U:Se *ekako’mhi* (“I am alone”).

⁷⁶ “(He) comes,” Be *āgacchatī ti*. Amplification: “shows up [is seen],” Se *dissatū ti*; UA also notes *dissatī ti* as vl (UA 219).

⁷⁷ A:Se *Āgamehi tāva meghiya, ekak’amhā tāva, yāva aññe [Ee añño] pi koci bhikkhu āgacchatī ti*. U:Se *āgamehi tāva meghiya, ekak’amhā yāva añño [Ee adds pi] koci bhikkhū āgacchatī ti*. For other vl, see U 35 n1. See (1.3).

⁷⁸ *Bhagavato bhante, n’atthi kiñci uttarim karaṇīyaṃ, n’atthi katassa paṭicayo*. This is stock: S 22.122.18/3:168 f; A 9.3.4/4:356 = U 4.1/37,5 (x4); A 3:378* (*katassa paṭicayo n’atthi, karaṇīyaṃ na vijjati*) = Tha 642. AA ad loc: “There is nothing more that he needs to do: Because he has done the 4 tasks (*kicca*) regarding the 4 noble truths [Dhamma, cakka S = S 56.11.9-12/5:422 @ SD 1.1], there is nothing more to be done. *There is nothing more to add to what has been done*, that is, there is no (need for a) repetition of the realization. For, the path, once cultivated, not be cultivated again; the abandoned defilements are not abandoned again” (AA 4:165,3-5); UA adds that the Buddha has accomplished “the 16 functions of full understanding etc, by way of the 4 paths in connection with the 4 truths” (UA 218, also 68: sv *pariññābhisamaya*, & Vism 33.89-129/689-697). Here, see esp (Mahā Koṭṭhita) Sila S (S 12.122.18/3:168 f). This passage is significant in that it shows that Meghiya is actually sincere and enthusiastic about doing his solitary meditation retreat. However, the conditions are not right yet. See foll n.

⁷⁹ *Bhagavato bhante, n’atthi kiñci uttarim karaṇīyaṃ, n’atthi katassa paṭicayo. Mayhaṃ kho pana bhante, atthi uttarim karaṇīyaṃ, atthi katassa paṭicayo. Sace maṃ bhagavā anujāneyya, gaccheyyāhaṃ taṃ amba, vanam padhānāyā ti*. Here, the two occurrences of *karaṇīyaṃ* have been differently rendered to fit the context. See prec n.

⁸⁰ Such parentheses refer to Udāna readings.

5 But, for the 3rd time, [356] the venerable Meghiya said this to the Blessed One:

“Bhante, for the Blessed One, there is nothing more that needs to be done. There is nothing more to add to what has been done. But as for me, bhante, there is more that needs to be done; I still have to add to what has been done. If the Blessed One permits me, I shall go to that mango grove and strive in meditation.”

5.2 “You are speaking of striving, Meghiya; what can I say?⁸¹ Please do what you think is now the time to do, Meghiya.”

Meghiya is assailed by thoughts of sense-desire, ill will and violence

6 Then, the venerable Meghiya, having risen from his seat, saluted the Blessed One, keeping him to the right [walking sunwise around him],⁸² headed for the mango grove.

Having reached the mango grove, he sat down at the foot of a certain tree for the noonday rest.

6.2 But while doing so, 3 kinds of bad, unwholesome thoughts constantly assailed him, that is to say, thoughts of sense-desire, thoughts of ill-will and thoughts of violence.

Then, this thought occurred to the venerable Meghiya:

“It’s strange, it’s amazing!⁸³ Out of faith I have gone forth from home into homelessness, and yet I am harassed⁸⁴ by these 3 kinds of bad, unwholesome thoughts, (that is to say,) thoughts of sense-desire, thoughts of ill-will, thoughts of violence.”⁸⁵

Meghiya consults the Buddha

7 Then, the venerable Meghiya approached the Blessed One. Having approached, saluted him and sat down at one side.

Seated thus at one side, the venerable Meghiya said this to the Blessed One:

“Bhante, while I was dwelling in the mango grove, 3 kinds of bad unwholesome thoughts constantly assailed him, that is to say, thoughts of sense-desire, thoughts of ill-will and thoughts of violence.

Then, this thought occurred to me:

⁸¹ *Padhānan ti kho, meghiya, vadamānaṃ kin ti vadeyyāma?* See Intro (1.3).

⁸² *Padakkhiṇaṃ katvā: padakkhiṇa = pa* (directional prefix, “forward”) + *dakkhiṇa* (“right side”); thus, to keep a sacred person (like the Buddha) on one’s right as a gesture reverence. This evolved into the ritual circumambulation of a sacred object (eg a stupa), keeping it on one’s right; ie going sunwise or clockwise. Its origin was prob rooted in the mythical notion of the sun’s orbit in the heavens, maintaining life and order in the universe. *Padakkhiṇaṃ karoṭi*, “he moves in a sunwise direction,” ie, to move with deference keeping the sacred object or person on one’s right. This traditional practice is, in Scotland, called “making the deasil” (Walter Scott, *Waverley*, 1814: ch 24). In Celtic, “deasil” means “sunwise, clockwise.” For a study, but dated, see W Simpson, *The Buddhist Prayer Wheel*, London, 1896.

⁸³ *Acchariyaṃ vata bho, abbhutaṃ vata bho*. This exclamation is made in reproach, as Ānanda does when he sees the Buddha’s ageing body (UA 219): see (Ānanda) *Jarā S* (S 48.41/5:216 @ SD 42.5) (SA 3:224).

⁸⁴ **A:**Ee *anvāsatto*; **A:**Ee Se **U:**Be *anvāsattā*; **U:**Ee *anvasanno*; **U:**Pe *anusantā*. Peter Masefield notes that CPD errs in its expl of *anvāsattā*, where he says, “Clearly the explanation being offered is that it was Meghiya’s belief that the Lord had himself, as one also gone forth, been once similarly subjected to such thoughts—cp how he is later [UA 219] said to have thought, ‘The far-seeing Lord must surely have put a stop to this upon seeing it’ [*Idaṃ vata disvā dīgha, dassī bhagavā paṭisedhesī ti*].” (UA:M 648 n40).

⁸⁵ For Buddhaghosa’s explanation of Meghiya’s distractions, see Intro (1.3).

*'It's strange, it's amazing! Out of faith I have gone forth from home into homelessness, and yet I am harassed by these 3 kinds of bad, unwholesome thoughts, (that is to say,) [357] thoughts of sense-desire, thoughts of ill-will, thoughts of violence.'*⁸⁶ [U 36]

The 5 conditions conducive to spiritual maturity

7.2 “Meghiya, there are these **5 conditions that bring full maturing**⁸⁷ of the freedom of mind of one who is not fully matured.

What are the five?⁸⁸

8 (1) Here, Meghiya, a monk is a **spiritual friend**, good companion, good comrade.⁸⁹ [§13]

This, Meghiya, is the 1st factor that brings about the full maturing of the freedom of mind not yet fully matured.

9 (2) Furthermore, Meghiya, a monk is **morally virtuous**, restrained in keeping to the code of discipline [Pāṭimokkha], seeing danger in the slightest fault. Having undertaken the training rules, he trains in them.

This, Meghiya, is the 2nd factor that brings about the full maturing of the freedom of mind not yet fully matured.

10 (3) Furthermore, Meghiya, there is this **talk concerned with austerity that is conducive to the opening of the heart**,⁹⁰ that is to say:

talk on desiring little,	<i>appiccha,kathā,</i>
talk on contentment,	<i>santuṭṭhi,kathā,</i>
talk on solitude,	<i>paviveka,kathā,</i>
talk on not socializing,	<i>asaṃsagga,kathā,</i>
talk on exerting effort,	<i>viriy'ārambha,kathā,</i>
talk on moral virtue,	<i>sīla,kathā,</i>
talk on mental cultivation,	<i>samādhi,kathā,</i>
talk on wisdom,	<i>paññā,kathā,</i>

⁸⁶ From here right to the end, the teaching is essentially the same as that given at **Sambodhi,pakkhika Dhamma S** (A 9.1.3-8/4:351-252), SD 82.1.

⁸⁷ *Pañca dhammā paripakkāya. Sambodhi,pakkhika Dhamma S* (A 9.1) here uses the phrase “states conducive to self-awakening” (*sambodhi,pakkhika dhamma*) (A 9.1.3/4:351), SD 82.1.

⁸⁸ These 5 qualities [§§8-12] are called “the states that are the limbs of awakening” (*sambodhi,pakkhika dhamma*). While **Meghiya S** (A 9.3) say these qualities “bring about the full maturing of the freedom of mind not yet fully matured,” the **Sambodhi,pakkhika Dhamma S** (A 9.1/3:351-353) describes them as “necessary conditions” (*upanisā*) for the limb of awakening. See **Upanisā S** (S 12.23/2:29-32), SD 6.12: see esp (1.2) on tr of *upanisā*.

⁸⁹ Notice the vb *hoti*. *Kalyāṇa,mitto hoti, kalyāṇa,sahāyo* [U omits], *kalyāṇa,sampavaṅko*: **D 33,3.3(1)/3:267 10 nātha,karaṇa,dhamma, 34,2.3(1)/3:290 10 bahu,kāra.dhamma; S 3.4,7/1:83, 3.18,5+6+10+11/1:87 f, 45.2,4+5/5:2 f, 45.3,3-5/5:3 f; A 3.27/1:127, 5.47,2/3:422, 8.54.9/4:284, 8.55,9/4:288, 8.57,2/4:290, 9.1,3+58/5:351-353, 9.3,13-14:357 f, 10.17,4/5:24 dhamma nātha,karaṇa, 10.18,4/5:26 dhamma nātha,karaṇa, 10.50,5/5:90, 10.97,4/5:199, 11.15,4/5:338, 11.15,13/5:341; U 4.1/36 f; Pug 3.14/37. This teaching means that we show respect and attentiveness to a teacher in terms of learning Dharma and meditation. In other words, we have a spiritual friend in a morally virtuous, compassionate and wise teacher [§13]. On spiritual friendship, see **Dīgha,jānu S** (A 8.54), SD 5.10; SD 4.1 (4.2.1). As the whole of the holy life: SD 34.1. Essays: **Spiritual friendship: Stories of kindness** SD 8.1; **Spiritual friendship: A textual study** SD 34.1.**

⁹⁰ *Kathā abhisallekkhikā ceto,vivarāṇa,sappāyā*. See Intro (3.11) above.

talk on freedom, *vimutti,kathā,*
 talk on the knowledge and vision of freedom. *vimutti,ñāṇa,dassana,kathā*

Such talk as this he attains [gets to hear] at will, without difficulty, with no trouble.⁹¹

This, Meghiya, is the 3rd factor that brings about the full maturing of the freedom of mind not yet fully matured.

11 (4) Furthermore, Meghiya, a monk dwells **exerting effort** [initiating energy]⁹² in abandoning unwholesome states and promoting wholesome states.

He is vigorous, steadfast in striving,
 unrelentingly working on [not laying down the burden regarding] the wholesome states.⁹³

This, Meghiya, is the 4th factor that brings about the full maturing of the freedom of mind not yet fully matured.

12 (5) Furthermore, Meghiya, a monk is **wise**, accomplished in the noble wisdom into the rise and fall (of the aggregates),⁹⁴ noble, penetrative; that leads to the complete destruction of suffering.⁹⁵

This, Meghiya, is the 5th factor that brings about the full maturing of the freedom of mind not yet fully matured.⁹⁶

Benefits of spiritual friendship

These 5 factors, Meghiya, bring about the full maturing of the freedom of mind not yet fully matured.⁹⁷

13 (1) Meghiya, when a monk is a one with a **spiritual friend**, good companion, **[U 37]** good comrade,⁹⁸ [§8]

(2) it can be expected that he will be **morally virtuous**, restrained in keeping to the code of discipline [Pāṭimokkha], seeing danger in the slightest fault. Having undertaken the training rules, he trains in them.

14 (3) Meghiya, when he is a monk with a spiritual friend, good companion, good comrade, it can be expected that this **talk concerned with austerity** that is conducive to the opening of the heart, that is to say:

⁹¹ "At will ... with no trouble," *nikāma,lābhī hoti akiccha,lābhī akasira,lābhī*. This is stock: see **Nagarōpama S** (A 7.63,11) n, SD 52.13.

⁹² *Āraddha,vīriyo*. Cf M 53.15/1:356, M 85.58/2:95; S 48.9/5.14.4; A 5:197/3:11, A 7.4.4/4:3.

⁹³ *Thāmaṅga daḥa,parakkamo anikkhitta,dhuro kusalesu dhammesu*.

⁹⁴ UA 234. On the 5 aggregates (*pañca-k,khandha*), see SD 17, esp (1b): **Abhijāna S** (S 22.24), (9): **Khajjanīya S** (S 22.79). On watching rise and fall, see SD 13.1(3.8).

⁹⁵ *Puna ca paramṃ meghiya bhikkhu paññavā hoti uday'atthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā,dukkhakkhaya,gāminiyā*.

⁹⁶ *Aparipakkāya meghiya ceto,vimuttīyā ayaṃ pañcamo dhammo paripakkāya samvattati*. Se (BJT) has ... *ime pañca dhammā paripakkāya samvattati*, which is clearly an editorial oversight.

⁹⁷ This line only at U 36 (not found at A 4:357). **Study note:** At this point, you might like to go to **Intro (2)** above for a more detailed analysis of this section.

⁹⁸ *Kalyāṇa,mitta kalyāṇa,sahāya kalyāṇa,sampavaṅka* [§8]. This sentence confirms the reciprocal nature of spiritual friendship: we are a spiritual friend; we *have* a spiritual. It is a Dharma-spirited fellowship.

talk on desiring little,
talk on contentment,
talk on solitude,
talk on not socializing,
talk on exerting effort,
talk on moral virtue,
talk on mental cultivation,
talk on wisdom,
talk on freedom,
talk on the knowledge and vision of freedom—

such talk as this, he attains [gets to hear] at will, without difficulty, with no trouble.

15 (4) Meghiya, when he is a monk with a spiritual friend, good companion, good comrade, it can be expected that he dwells **exerting effort**

in abandoning unwholesome states and promoting wholesome states.

He is vigorous, steadfast in striving, unrelentingly working on the wholesome states.

16 (5) Meghiya, when he is a monk with a spiritual friend, it can be expected that he is **wise**, endowed with noble wisdom into the rise and fall (of the aggregates), noble, penetrative; that leads to the complete destruction of suffering.

The 4 supporting meditations

17 Then, Meghiya, when the monk is established in these 5 things, he should cultivate **4 more things**:⁹⁹

The meditation on foulness ¹⁰⁰	should be cultivated for abandoning	lust.
Lovingkindness	should be cultivated for abandoning	ill-will. ¹⁰¹
The mindfulness of breathing	should be cultivated for cutting off	thoughts. ¹⁰²
The perception of impermanence ¹⁰³	should be cultivated for eliminating	the ‘I am’ conceit. ¹⁰⁴

For, one who perceives **impermanence**, Meghiya, establishes **the perception of non-self**. One who perceives **non-self** eliminates the ‘I am’ conceit.¹⁰⁵ He attains **nirvana** here and now.”¹⁰⁶

⁹⁹ From here up to §13e, as in **Sambodhi, pakkhika Dhamma S** (A 9.1.9/4:353), SD 82.1. The 4 meditations are qu at Vism 3.122/114 f.

¹⁰⁰ This is the term commonly found in the suttas, and refers to the 31 (or Comy, 32.incl “brain”) parts of the body, beginning with “head hair, body hair, nails, teeth, skin.” The term *asubha, nimitta* (the sign of foulness) in Comys, refers to one or other of the 10 foul objects, ie, bodily remains in one of the 10 stages of decomposition (Vism 6.1-11/178 f). On details of practice, see **Satipaṭṭhāna Ss** (D 22,5/2:293 = M 10,10), SD 13.2-3; **Kāya, gatā, sati S** (M 119,7/3:90), SD 12.21 (5). See also **Vibhaṅga S** (S 51.29/5:277 f), on the analysis of will or desire (*chanda*).

¹⁰¹ See eg **Āghāta Paṭivīnaya S** (A 5.161/3:185 f), SD 12.23.

¹⁰² *Ānāpāna, sati bhāvetabbā vitakk’upacchedāya*. Cf AA 2:303. This is the same as saying that breath meditation is a basis for dhyana.

¹⁰³ See **(Anicca) Cakkhu S** (S 25.1/3:225), SD 16.7.

¹⁰⁴ The “I-am” conceit here is a short-hand for conceit (*māna*) in general: see **Anusaya**, SD 31.3. Comy refers to the elimination of the 9 kinds of conceit (Vbh 962/389 f): see **Anusaya**, SD 31.3(4).

¹⁰⁵ The import is that the true realization of impermanence is the basis for the realization of the other two characteristics in due course: see [2.5.1].

¹⁰⁶ Aṅguttara (A 9.3) version ends here.

The udāna

¹⁰⁷[18 Then, the Blessed One, understanding the significance, on the occasion, uttered this udana [inspired utterance].¹⁰⁸

- | | |
|---|--|
| <p>19 <i>Khuddā vitakkā sukhumā vitakkā
anuggatā¹⁰⁹ manaso uppilāvā,
ete avidvā manaso vitakke
hurā,huraṃ dhāvati bhanta,citto.</i></p> | <p>Small thoughts, subtle thoughts,
when followed, they elate the mind.¹¹⁰
Not knowing these thoughts of the mind,
the wandering mind runs on life after life.</p> |
| <p>20 <i>Ete ca vidvā manaso vitakke
ātāpi yo saṃvaratī satīmā,
anuggate manaso uppilāve
asesam ete pajahāsi buddho'ti</i></p> | <p>But having known these thoughts of the mind,
the ardent, the mindful, restrains the mind,
so that one follows not the mind, elating it:
one is awakened, one has fully abandoned them.]¹¹¹</p> |

— evaṃ —

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¹⁰⁷ Only found in U 4.1/37; see Intro (1.1).

¹⁰⁸ *Atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi.*

¹⁰⁹ On *anuggata* (vl *anugata*), see comys on *sotanugata* at **Sotānugata S** (A 4.191,1 +n), SD 58.2.

¹¹⁰ Note the occurrences of *mano* in §19bc §20ac, and *citta* in §19d. SD 56.4 (3.4.2.5). Basically, *mano* is the 3rd karmic door & 6th sense-door; *citta* is thought (which can and need to be trained). *Citta*, *mano*, *viññāṇa* are discerned at SD 17.8a (12), esp (12.5.4) summary.

¹¹¹ For the DhA ending and its verses (Dh 33 f), see (1.2.2).