

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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[Ud 4, PTS 34-46]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

4. The Chapter on Meghiya

1. The Discourse on Meghiya

31. Thus have I heard - On one occasion the Blessed One was dwelling at Cālikā on Cālikā Mountain. Now at that time the Venerable Meghiya was the Blessed One's attendant. Then the Venerable Meghiya approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, the Venerable Meghiya said this to the Blessed One - "I wish, venerable sir, to enter Jantugāma for almsfood." "Now do as you think fit, Meghiya."

Then the Venerable Meghiya, having dressed in the earlier period of the day, taking his bowl and robe, entered Jantugāma for almsfood. Having walked for almsfood in Jantugāma, after the meal, having returned from his alms round, he approached the bank of the river Kimikālā. The Venerable Meghiya, walking up and down for leg exercise on the bank of the river Kimikālā, wandering about, saw a mango grove, pleasing, delightful, and charming. Having seen him, this occurred to him: "This mango grove is indeed pleasing, delightful, and charming. This is indeed suitable for a son of good family desirous of striving, for striving. If the Blessed One would permit me, I would come to this mango grove for striving."

Then the Venerable Meghiya approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Meghiya said this to the Blessed One -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Jantugāma for almsfood. Having walked for almsfood in Jantugāma, after the meal, having returned from my alms round, I approached the bank of the river Kimikālā. I saw, venerable sir, walking up and down for leg exercise on the bank of the river Kimikālā, wandering about, a mango grove, pleasing, delightful, and charming. Having seen him, this occurred to me: 'This mango grove is indeed pleasing, delightful, and charming. This is indeed suitable for a son of good family desirous of striving, for striving. If the Blessed One would permit me, I would come to this mango grove for striving.' If the Blessed One permits me, venerable sir, I would go to that mango grove for striving."

When this was said, the Blessed One said this to the Venerable Meghiya - "Wait for now, Meghiya, I am alone for now until some other monk comes."

For the second time the Venerable Meghiya said this to the Blessed One - "For the Blessed One, venerable sir, there is nothing further to be done, there is no adding to what has been done. But for me, venerable sir, there is something further to be done, there is adding to what has been done. If the Blessed One permits me, I would go to

that mango grove for striving." For the second time the Blessed One said this to the Venerable Meghiya - "Wait for now, Meghiya, I am alone for now until some other monk comes."

For the third time the Venerable Meghiya said this to the Blessed One - "For the Blessed One, venerable sir, there is nothing further to be done, there is no adding to what has been done. But for me, venerable sir, there is something further to be done, there is adding to what has been done. If the Blessed One permits me, I would go to that mango grove for striving." "When you speak of striving, Meghiya, what could we say? Now do as you think fit, Meghiya."

Then the Venerable Meghiya, rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, approached that mango grove; having approached, having plunged into that mango grove, he sat down for the day's abiding at the foot of a certain tree. Then as the Venerable Meghiya was dwelling in that mango grove, for the most part three evil unwholesome thoughts occurred to him, as follows - sensual thought, thought of anger, thought of violence.

Then this occurred to the Venerable Meghiya - "Wonderful indeed, friend, marvellous indeed, friend! Indeed through faith we have gone forth from home into homelessness; and yet we are beset by these three evil unwholesome thoughts, as follows - sensual thought, thought of anger, thought of violence."

Then the Venerable Meghiya, in the evening, having emerged from seclusion, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Meghiya said this to the Blessed One - "Here, venerable sir, as I was dwelling in that mango grove, for the most part three evil unwholesome thoughts occurred to me, as follows - sensual thought, thought of anger, thought of violence. Then, venerable sir, this occurred to me: 'Wonderful indeed, friend, marvellous indeed, friend! Indeed through faith we have gone forth from home into homelessness; and yet we are beset by these three evil unwholesome thoughts, as follows - sensual thought, thought of anger, thought of violence.'"

"For the unripe liberation of mind, Meghiya, five qualities lead to ripening. Which five?"

"Here, Meghiya, a monk has good friends, good companions, good associates. For the unripe liberation of mind, Meghiya, this is the first quality that leads to ripening.

"Furthermore, Meghiya, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. For the unripe liberation of mind, Meghiya, this is the second quality that leads to ripening.

"Furthermore, Meghiya, a monk - whatever talk is conducive to effacement, suitable for opening the mind, leading exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation; of such talk he is one who obtains at will, obtains without difficulty, obtains without trouble. For the unripened liberation of mind, Meghiya, this

is the third quality that leads to ripening.

"Furthermore, Meghiya, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. For the unripened liberation of mind, Meghiya, this is the fourth quality that leads to ripening.

"Furthermore, Meghiya, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete destruction of suffering. For the unripened liberation of mind, Meghiya, this is the fifth quality that leads to ripening. For the unripened liberation of mind, Meghiya, these five qualities lead to ripening.

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - that he will be virtuous, he will dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he will train in them.

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - that whatever talk is conducive to effacement, suitable for opening the mind, leading exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation; of such talk he will be one who obtains at will, obtains without difficulty, obtains without trouble.

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - that he will dwell putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states.

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - that he will be wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete destruction of suffering.

"And further, Meghiya, by that monk, having been established in these five qualities, four qualities are to be further developed - foulness is to be developed for the abandoning of lust, friendliness is to be developed for the abandoning of anger, mindfulness of breathing is to be developed for the arrest of applied thought, perception of impermanence is to be developed for the uprooting of the conceit 'I am'. For one perceiving impermanence, Meghiya, perception of non-self becomes established; one perceiving non-self attains the uprooting of the conceit 'I am' - Nibbāna in this very life."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Inferior thoughts, subtle thoughts,

Followed along, causing the mind to float up;
Not knowing these thoughts of the mind,
One with a confused mind runs from existence to existence.

"But knowing these thoughts of the mind,
The ardent one exercises restraint, mindful;
Those followed along, causing the mind to float up,
The Buddha has abandoned them without remainder." The first.

2. The Discourse on the Agitated

32. Thus have I heard - On one occasion the Blessed One was dwelling at Kusinārā in the Upavattana, in the Sāla grove of the Mallas. Now at that time several monks were dwelling in a forest hut not far from the Blessed One, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties.

The Blessed One saw those several monks dwelling in a forest hut not far away, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"With body unguarded, and destroyed by wrong view;
Overcome by sloth and torpor, one comes under Māra's control.

"Therefore, with mind guarded, with right thought as one's domain;
With right view as one's guide, having known the rise and fall;
A monk who overcomes sloth and torpor, should give up all unfortunate realms." The second.

3. The Discourse on the Cowherd

33. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks. Then the Blessed One, having turned aside from the road, approached a certain tree-root; having approached, he sat down on the prepared seat.

Then a certain cowherd approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened that cowherd seated to one side with a talk on the Teaching.

Then that cowherd, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then that cowherd, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then that cowherd, after that night had passed, having had abundant milk-rice with little water and fresh ghee prepared at his own dwelling, announced the time to the Blessed One - "It is time, venerable sir, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, together with the Community of monks, approached that cowherd's dwelling; having approached, he sat down on the prepared seat. Then that cowherd with his own hand satisfied and served the Community of monks headed by the Buddha with milk-rice with little water and fresh ghee. Then that cowherd, when the Blessed One had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened that cowherd seated to one side with a talk on the Teaching, rose from his seat and departed. Then, not long after the Blessed One had departed, a certain man deprived that cowherd of life at the boundary between villages.

Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "The cowherd, venerable sir, by whom the Community of monks headed by the Buddha was today satisfied and served with his own hand with milk-rice with little water and fresh ghee - that cowherd, venerable sir, has been deprived of life by a certain man at the boundary between villages."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Whatever an enemy might do to an enemy, or else a foe to a foe;
A wrongly directed mind can do worse to him than that." The third.

4. The Discourse on the Demon's Blow

34. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Pigeon Grotto. Now at that time the Venerable Sāriputta, on a moonlit night, with freshly shaven hair, was seated in the open air, having attained a certain concentration.

Now at that time two demons who were friends were going from the northern direction to the southern direction on some business. Those demons saw the Venerable Sāriputta, on a moonlit night, with freshly shaven hair, seated in the open air. Having seen him, one demon said this to the second demon - "It occurs to me, my dear, to give a blow on this ascetic's head." When this was said, that demon said this to that demon - "Enough, my dear, do not assail the ascetic. That ascetic, my dear, is eminent, of great supernormal power, of great might."

For the second time that demon said this to that demon - "It occurs to me, my dear, to give a blow on this ascetic's head." For the second time that demon said this to that demon - "Enough, my dear, do not assail the ascetic. That ascetic, my dear, is eminent, of great supernormal power, of great might." For the third time that demon said this to that demon - "It occurs to me, my dear, to give a blow on this ascetic's head." For the third time that demon said this to that demon - "Enough, my dear, do not assail the ascetic. That ascetic, my dear, is eminent, of great supernormal power, of great might."

Then that demon, not heeding that demon, gave a blow on the head of the Venerable Sāriputta the Elder. So great was the blow that with that blow one could sink an elephant seven or seven and a half cubits tall, or split apart a great mountain peak. And yet that demon, having said "I am burning, I am burning!", fell right there into the great hell.

The Venerable Mahāmoggallāna saw with the divine eye, which is pure and surpasses the human, the blow being given by that demon on the head of the Venerable Sāriputta the Elder. Having seen, he approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta - "Is it bearable for you, friend, is it endurable, is there no suffering?" "It is bearable for me, friend Moggallāna, it is endurable for me, friend Moggallāna; but my head is a little painful."

"It is wonderful, friend Sāriputta, it is marvellous, friend Sāriputta! How great in supernormal power is the Venerable Sāriputta, of great might! Here, friend Sāriputta, a certain demon gave a blow on your head. So great was the blow that with that blow one could sink a seven-cubit or seven-and-a-half-cubit elephant, or could split a great mountain peak, and yet the Venerable Sāriputta says thus - 'It is bearable for me, friend Moggallāna, it is endurable for me, friend Moggallāna; but my head is a little painful.'"

"It is wonderful, friend Moggallāna, it is marvellous, friend Moggallāna! How great in supernormal power is the Venerable Mahāmoggallāna, of great might, in that he will even see a demon! But we at present do not even see a dust-goblin."

The Blessed One heard with the divine ear element, purified and surpassing the human, this friendly conversation of those two great elephants.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"For whom the mind is like a rock, steady, not trembling;
Dispassionate towards enticing things, not irritated by what provokes irritation;
For whom the mind is thus developed, from where will suffering come to him?"
The fourth.

5. The Discourse on the Elephant

35. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time the Blessed One was dwelling crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. Being crowded, he dwelt in suffering, not comfortably. Then this occurred to the Blessed One: "I am now dwelling crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. Being crowded, I dwell in suffering, not comfortably. What if I were to dwell alone, withdrawn from the group?"

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Kosambī for almsfood. Having walked for almsfood in Kosambī, after the meal, having returned from his alms round, having set in order his lodging by himself, taking his bowl and robe, without addressing his attendants, without taking leave of the Community of monks, alone, without a companion, he set out on a

journey towards Pālileyyaka. Wandering on a journey gradually, he arrived at Pālileyyaka. There the Blessed One stayed at Pālileyyaka in the Protected Forest Grove at the foot of the Bhaddasāla tree.

A certain noble elephant too was dwelling crowded by elephants, she-elephants, young elephants, and elephant calves. He ate grass with cut-off tips, and they ate his bent-down broken branches, and he drank turbid water, and when he had come up from the water, she-elephants went along rubbing against his body. Being crowded, he dwelt in suffering, not comfortably. Then this occurred to that noble elephant: "I am now dwelling crowded by elephants, she-elephants, young elephants, and elephant calves; I eat grass with cut-off tips, and they eat my bent-down broken branches, and I drink turbid water, and when I have come up from the water, she-elephants go along rubbing against my body; being crowded, I dwell in suffering, not comfortably. What if I were to dwell alone, withdrawn from the group?"

Then that noble elephant, having departed from the herd, approached the Protected Forest Grove at Pālileyyaka, the foot of the Bhaddasāla tree, approached the Blessed One. There that noble elephant kept the place where the Blessed One was dwelling free of green vegetation, and with his trunk he set out drinking water and water for washing for the Blessed One.

Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "I formerly dwelt crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians; being crowded, I dwelt in suffering, not comfortably. Now I dwell uncrowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians; being uncrowded, I dwell happily, comfortably."

This reflection also arose in the mind of that noble elephant: "I formerly dwelt crowded by elephants, she-elephants, young elephants, and elephant calves; I ate grass with cut-off tips, and they ate my bent-down broken branches, and I drank turbid water, and when I had come up from the water, she-elephants went along rubbing against my body; being crowded, I dwelt in suffering, not comfortably. Now I dwell uncrowded by elephants, she-elephants, young elephants, and elephant calves; I eat grass with uncut tips, and they do not eat my bent-down broken branches, and I drink clear water, and when I have come up from the water, she-elephants do not go along rubbing against my body; being uncrowded, I dwell happily, comfortably."

Then the Blessed One, having understood his own solitude and having known with his mind the reflection in the mind of that noble elephant, at that time uttered this inspired utterance:

"This agrees, the mind of the serpent with the serpent, of the tusker elephant with tusks like plough-poles;
Mind agrees with mind, in that alone the mind delights." The fifth.

6. The Discourse on Piṇḍola

36. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Piṇḍolabhāradvāja was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, a forest-dweller, an almsfood eater, a wearer of rag-robles, a three-robe wearer, of few wishes, content, secluded, not in company, putting forth strenuous energy, an advocate of austere practices, devoted to higher consciousness.

The Blessed One saw the Venerable Piṇḍolabhāradvāja seated not far away, folding his legs crosswise, directing his body upright, a forest-dweller, an almsfood eater, a wearer of rag-robles, a three-robe wearer, of few wishes, content, secluded, not in company, putting forth strenuous energy, an advocate of austere practices, devoted to higher consciousness.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Not reviling, not injuring, and restraint in the Pātimokkha;
Moderation in food, and secluded lodgings;
And devotion to higher consciousness - this is the instruction of the Buddhas."
The sixth.

7. The Discourse to Sāriputta

37. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, of few wishes, content, secluded, not in company, putting forth strenuous energy, devoted to higher consciousness.

The Blessed One saw the Venerable Sāriputta seated not far away, folding his legs crosswise, directing his body upright, of few wishes, content, secluded, not in company, putting forth strenuous energy, devoted to higher consciousness.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"For one of higher consciousness, not negligent,
A sage training in the paths of wisdom;
Sorrows do not exist for such a one,
Who is at peace, always mindful." The seventh.

8. The Discourse on Sundarī

38. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. The Community of monks too was honoured, respected, revered, venerated, and esteemed, obtainers of the requisites of robes, almsfood, lodging, and medicine for the sick. But the heterodox wandering ascetics were not honoured, not respected, not revered, not venerated, not esteemed, not obtainers of the requisites of robes, almsfood, lodging, and medicine for the sick.

Then those heterodox wandering ascetics, not enduring the honour shown to the Blessed One and to the Community of monks, approached the female wandering ascetic Sundarī; having approached, they said this to the female wandering ascetic Sundarī - "Are you able, sister, to act for the benefit of your relatives?" "What shall I do, sirs? What am I not able to do? Even my life is given up for the benefit of my relatives."

"If so, sister, go constantly to Jeta's Grove." "Yes, sirs," the female wandering ascetic Sundarī, having assented to those heterodox wandering ascetics, went constantly to Jeta's Grove.

When those heterodox wandering ascetics knew - "The female wandering ascetic Sundarī has been seen by many people going constantly to Jeta's Grove." Then, having deprived her of life, having deposited her right there in the moat ditch of Jeta's Grove, they approached King Pasenadi of Kosala; having approached, they said this to King Pasenadi of Kosala - "That female wandering ascetic Sundarī, great king; she is not seen by us." "But where do you suspect?" "In Jeta's Grove, great king." "If so, search Jeta's Grove."

Then those heterodox wandering ascetics, having searched Jeta's Grove, having pulled her out from the moat ditch where she had been deposited, having lifted her onto a small bed, having entered Sāvattthī, having gone from road to road, from crossroads to crossroads, made the people look down upon them -

"See, sirs, the deed of the ascetics, disciples of the Sakyan! These ascetics, disciples of the Sakyan, are shameless, immoral, of bad character, liars, not practitioners of the holy life. Yet these will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character! There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life? They have departed from asceticism, they have departed from commitment to holy life. How indeed could a man, having done a man's deed, deprive a woman of life!"

Now at that time in Sāvattthī, people, having seen monks, reviled, abused, irritated, and harassed them with vulgar and harsh speech -

"These shameless ascetics, disciples of the Sakyan, are immoral, of bad character, liars, not practitioners of the holy life. Yet these will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character! There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life? They have departed from asceticism, they have departed from commitment to holy life. How indeed could a man, having done a man's deed, deprive a woman of life!"

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from their alms round, they approached the

Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Now, venerable sir, in Sāvattthī, people, having seen monks, revile, abuse, irritate, and harass them with vulgar and harsh speech - 'These shameless ascetics, disciples of the Sakyan, are immoral, of bad character, liars, not practitioners of the holy life. These indeed will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character. There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life? They have departed from asceticism, they have departed from commitment to holy life. How indeed could a man, having done a man's deed, deprive a woman of life!'"

"This sound, monks, will not last long; it will last only seven days. After the elapse of seven days, it will disappear. Therefore, monks, those people who, having seen monks, revile, abuse, irritate, and harass them with vulgar and harsh speech, reprove them with this verse -

'A liar goes to hell,
And he who having done says "I do not do";
Both of them, after death, become equal,
Human beings of low action in the hereafter.'"

Then those monks, having learnt this verse thoroughly in the presence of the Blessed One, reprove with this verse those people who, having seen monks, revile, abuse, irritate, and harass them with vulgar and harsh speech -

"A liar goes to hell,
And he who having done says 'I do not do';
Both of them, after death, become equal,
Human beings of low action in the hereafter."

This occurred to the people - "These ascetics, disciples of the Sakyan, are innocent. This was not done by them. These ascetics, disciples of the Sakyan, are swearing an oath." Indeed that sound did not last long. It lasted only a week. After the elapse of a week, it disappeared.

Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'This sound, monks, will not last long. It will last only a week. After the elapse of a week, it will disappear.' That sound, venerable sir, has disappeared."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Unrestrained people pierce with speech,
Like an elephant gone to battle with arrows;

Having heard harsh words spoken,
A monk should endure with an uncorrupted mind." The eighth.

9. The Discourse on Upasena

39. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then, when the Venerable Upasena Vaṅgantaputta had gone to a private place and was in seclusion, this reflection arose in his mind - "It is a gain for me indeed, it is well-gained for me indeed, that my Teacher is the Blessed One, the Worthy One, the Perfectly Enlightened One; and I have gone forth from home into homelessness in the well preached Teaching and discipline; and my fellows in the holy life are moral, of good character; and I am one who fulfils morality; and I am well concentrated, with fully focused mind; and I am a Worthy One who has eliminated the mental corruptions; and I am of great supernormal power, of great might. Good is my life, good is my death."

Then the Blessed One, having known with his mind the reflection in the mind of the Venerable Upasena Vaṅgantaputta, at that time uttered this inspired utterance -

"One whom life does not torment, does not grieve at the end of death;
That wise one who has seen the state, does not grieve in the midst of sorrow.

"For the monk whose craving for existence is cut off, whose mind is peaceful;
The cycle of birth and wandering is eliminated, there is no more rebirth for him." The ninth.

10. The Discourse on Sāriputta's Peace

40. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, reviewing his own peace.

The Blessed One saw the Venerable Sāriputta seated not far away, folding his legs crosswise, directing his body upright, reviewing his own peace.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"For the monk whose mind is calmed and peaceful, whose conduit is cut;
The cycle of birth and wandering is eliminated, he is freed from Māra's bondage." The tenth.

The Chapter on Meghiya is concluded as fourth.

Its summary:

Meghiya, the agitated, the cowherd, the demon, with the serpent the fifth;
Piṇḍola and Sāriputta, Sundarī is the eighth;
Upasena Vaṅgantaputta, and Sāriputta - these are ten.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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