

# Essential Factors for Meditation Practice

*Padhāniyaṅga Sutta*  
and  
*Meghiya Sutta*



Venerable Kumārābhivamṣa

“Bhikkhus, there are these five factors that assist the practice of meditation. What five? *Saddha* (Faith).” ...

***Padhāniyaṅga Sutta***



“Here, *Meghiya*, a bhikkhu has good friends, good association, good companions. When liberation of mind from defilements has not matured, this is the first thing that leads to its maturation.” ...

***Meghiya Sutta***

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Venerable Kumārābhivamṣa

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***Namo Tassa Bhagavato Arahato  
Sammā Sambuddhassa***

Homage to Him,  
the Blessed one,  
the Worthy One,  
the Perfectly Self-Enlightened One

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and  
Meghiya Sutta***

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*Sabbadānaṃ Dhammadānam Jināti*  
The give of truth excels all other gifts.

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## Introduction

The insights found in *Padhāniyaṅga* and *Meghiya Sutta* relate tremendously to the practice of meditation. I hope this booklet will support many people's meditation practice; to be successful in meditation and experience inner peace, happiness and liberation.

Because I was not satisfied with my talk on these two topics, I did not intend to make this booklet. However, due to requests from some of my disciples, I allowed them to transcribe and write this book.

May all readers and meditators apply The Dhamma in this booklet for the realization of *Nibbāna* as soon as possible. May all beings be happy!

*Sādhu, Sādhu, Sādhu.*

***U Kumarābhivaṃsa***  
Pa-Auk Tawya (Pyin Oo Lwin)

## Editor's Note

This book is based on *Sayadaw U Kumarābhivaṃsa's* Dhamma Talks about *Padhāniyaṅga-Sutta* and *Meghiya-Sutta* given at Pa-Auk Tawya Tat-Oo Dhamma Yeikhthar (Extended), Pyin Oo Lwin, Myanmar, as well in other countries such as Singapore, Thailand and Vietnam.

We express our deepest gratitude to Sayadaw U *Kumarābhivaṃsa* for all his teachings and giving us permission to transcribe this book.

Some stories and Pāḷi-English translations are from sources listed in the source reference section. During his talks, *Sayadaw U Kumārābhivaṃsa* also provided some Commentary material. Minor language adjustments were made throughout the book to make it easier for English readers to understand. Our appreciations to everyone who helped edit and give suggestions, to all the donors, and whoever participated in making and distributing this book. We apologize for any errors or mistakes made.

May this book be an inspiration for those who have not yet practiced meditation. May this book assist meditators to overcome all difficulties in meditation practice. May all be able to practice The Dhamma to realize *Nibbāna* in this very life.

*Sādhu, Sādhu, Sādhu.*

Editors  
Pa-Auk Tawya Dhamma Yeiktha (Extended) Pyin Oo Lwin,  
**19<sup>th</sup> January 2019**

## Three Trainings

Prior to speaking on the five *Padhāniyaṅga*, do you know what the teachings of the Buddha are? If we summarize the Buddha's Teaching, it consists of three trainings namely: the training of morality (*Sīla Sikkhā*), the training of concentration (*Samādhi Sikkhā*) and the training of wisdom (*Paññā Sikkhā*). Here I will explain in brief.

### ***Sīla Sikkhā***

*Sīla* or morality, is the first training in the *Buddha's* Teaching. One who observes pure morality will be known as a good person but one who always breaks morality's precepts will not have a good reputation in society.

Many problems in the modern world arise because people do not observe the precepts. People kill each other, steal other people's belongings, commit sexual misconduct, speak lies, drink alcohol, and so on. If people observed and protected the moral precepts, wars and conflicts in the world would cease. *Sīla* is very important in order to create world peace. With continuous fighting and killing for worldly gain, the world will never be peaceful, societies will remain in upheaval and people will continue to live with worry and anxiety. If everybody observed good *Sīla*, the world would be a much happier peaceful place.

The Buddha explained five kinds of advantages for those who accomplished pure morality<sup>1</sup>:

- (1) Gain much wealth and riches (*mahantaṃ bhogakkhandhaṃ adhigacchati*),
- (2) Gain good reputation (*kalyāṇo kittisaddo abbhuggacchati*),
- (3) Confidently associate with any social class or group of people whether it be Noble, Brahmin, householder or ascetic (*yaññadeva parisāṃ upasaṅkamati*),
- (4) Die with a peaceful mind (*asammūḷho kālaṅkaroti*),
- (5) At the breaking up of the body, after death, be reborn in a happy destination, a heavenly world (*kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati*).

Life is impermanent. As soon as we begin life, we need to accept that death will come one day. If we do not attain Arahantship in this life, we will continue the process of rebirth after death. Unlike people with Noble attainments who can choose their remaining rebirths, the rebirth for an ordinary person is uncertain. It could be woeful realms, human realm or celestial heavens. But if people can observe and guard pure morality until the death moment, they need not worry about the next destination. They will have a rebirth in a good destination.

If you can observe pure morality there are many places for you to stay. For example, if you do not have much money, you can come to our Pa-Auk Meditation Center to practice Dhamma. We can take care and support you to practice meditation. We have many generous donors who are willing

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<sup>1</sup> *Digha Nikāya, Mahāvagga, Mahāparinibbānasuttaṃ, ‘Sīlavanttanisamsā-Suttaṃ’* (Advantages of observing the moral precepts Sutta).

to support people who observe good morality. They will support your practice of pure morality and meditation.

Whether you are Buddhists or not, if you transgress precepts and engage in killing and stealing or so on, you sow the seeds of unwholesome kamma, you will get painful result. If you have accomplished pure morality, you have sowed the seeds of wholesome kamma and will surely experience good and pleasant results. By knowing the advantages of observing *Sīla*, it gives you more inspiration and energy to cultivate this practice. It will give the benefits not only in this life also in future live.

Eventhough by observing pure morality, you will still find it very difficult to make the mind always in a positive wholesome state. The mind still associates with *lobha* (greed), *dosa* (hatred) and *moha* (delusion). With such defilements, the mind cannot achieve peace and happiness. So, to make mind pure, peaceful and happy, you need to practice the second step of the Buddha's Teaching; the training of concentration (*Samādhi Sikkhā*).

### ***Samādhi Sikkhā***

To develop concentration, The Buddha taught forty subjects<sup>2</sup> of *Samatha* (tranquility) meditation. There is no *lobha*, *dosa* and *moha* in the mind when a meditator is absorbed in a meditation object for one hour, two hours,

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<sup>2</sup> See Appendix 1: 'The Forty Meditation Subjects' [page 94].

three hours, or longer. With mental defilements temporarily overcome, the mind becomes peaceful, tranquil and still.

Out of the forty subjects of *Samatha* meditation, you may choose one according to your temperament. But at Pa-Auk Meditation Center, we usually start with teaching *Ānāpānassati* (mindfulness on the breath). From the experience of many meditators, we know when a meditator practices *Ānāpānassati* diligently, concentration will surely develop. *Ānāpānassati* can be practiced up to the fourth *jhana*. When absorption is attained, the mind can stay with one object for long time and becomes very peaceful, tranquil and still. No unwholesome mental states arise at that time.

Even without the pleasures of material wealth, if you have strong concentration, you can stay alone blissfully and happily in the forest. By practice you will directly experience all the power of concentration and its benefits.

However, even with this deep state of tranquility, peace and stillness, a meditator has not uprooted the roots of unwholesome mental states. If a meditator stops practicing meditation, his concentration can and will degrade. *Samatha* concentration or *Lokiya* (worldly) concentration is not a permanent achievement. It can degrade or disappear when practice is stopped. Then the unwholesome mental states may appear again and the meditator is susceptible to transgress moral precepts if not careful. As long as the roots of mental defilements remain, any happiness achieved by *Samatha* meditation is not permanent. That is why the meditator need to continue to practice the last step of the Buddha's Teaching, the training of wisdom (*Paññā Sikkhā*).



## ***Paññā Sikkhā***

In Pa-Auk Meditation Center, after developing concentration, Teachers will guide meditators in the practice of Four Elements meditation. Through Four Element meditation a meditator can discern the twenty-eight materialities (*rūpa*). After completing the discernment of materiality (*rūpa*) a meditator will continue to discern mentality (*nāma*). With a strong foundation of *Samatha* meditation, meditator will be able to discern the ultimate realities of mentality-materiality (*nāma-rūpa*) as they really are.

In order to understand this, you need to know that the Buddha taught about four kinds of ultimate realities or *paramattha-dhammas*. What are they?

1. *Citta* (consciousness)
2. *Cetasika* (mental factors)
3. *Rūpa* (materiality)
4. *Nibbāna* (absence of materiality, mentality, and suffering; ultimate and peaceful happiness)

*Citta* and *Cetasika* are the ultimate realities of the mentality (*nāma*). Then we have the ultimate reality of matter (*rūpa*) and *Nibbāna*<sup>3</sup>. Without developing deep concentration, a person only sees conventional truths such as a bhikkhu, sayalay, man, woman, boy, girl, etc. According to ultimate reality, there is no such thing as animal, human, *deva*, *Brahmā*, and so on, there are only ultimate mentalities and materialities. Without concentration one only knows concepts

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<sup>3</sup> *Nibbāna* = *asaṅkhata dhātu* (unconditioned state or peaceful element).

and sees compactness. If you want to see ultimate mentality-materiality, you should practice one of the meditation subjects to develop concentration. Based on this concentration, a meditator proceeds to practice four elements meditation. What are the four elements? They are earth, water, fire and wind. When meditators discern these four elements clearly in their whole body from head to foot and foot to head, again and again, they will experience their body as a block of the four elements<sup>4</sup>. When this happens the perception of 'self' temporarily disappears. Meditator experiencing that there is no man, woman, etc.

After can discern the four elements internally in own bodies, externally you can also discern houses, cars, and see them in their ultimate nature as only groups of four elements. When meditators finish with discerning the four elements, they are ready to proceed with the practice of materiality meditation (*rūpa-kammaṭṭhāna*), the discernment of the twenty-eight kinds of materiality<sup>5</sup>.

In daily life, you may not think that our bodies and minds are changing. This truth that our minds and bodies are always changing may not dawn on you. By reflecting about how you looked this year compared to last year, you can see some general changes. To know and see this changing nature at the deepest level of ultimate realities you must develop enough concentration; only then you will see the truest nature of ultimate realities as they really are.

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<sup>4</sup> Please approach to capable meditation teacher to practice systematically.

<sup>5</sup> See Appendix 2: 'The Twenty-Eighth Types of Materiality' [page 96].

After discerning materiality, meditators can proceed to discern mentality through the practice of mentality meditation (*nāma-kammaṭṭhāna*). Then after meditators are able to discern *nāma-rūpa*, meditators have to discern their causes, which is discerning Dependent Origination (*Paṭicca-Samuppāda*). Dependent origination is about how causes and effects operate over the three periods of past, present, and future. The Buddha taught four methods to discern dependent origination, according to the character of his listeners, and there is a fifth method taught by the Venerable *Sāriputta*.

At the Pa-Auk monasteries usually teach only two methods; the First and Fifth Method. The First Method for example recorded at *Mahānidāna-Suttaṃ* (The Great Causation Sutta) of *Dīgha-Nikāya* and the *Nidāna-Vagga* (Causation Section) of *Saṃyutta-Nikāya*. The Fifth Method recorded in the *Paṭisambhidā-Magga*, *Dhamma-Ṭṭhiti-Ñāṇa-Niddeso* (Standing on-Phenomena Knowledge Description).

Only after you are able to discern *nāma-rūpa* and their causes, then you can see their nature. What is their nature? They are always arising and passing away at phenomenal speeds. At this *paramattha* stage, you can start to contemplate *nāma-rūpa* and their causes as *anicca* (impermanent), *dukkha* (suffering) and *anatta* (non-self).

All *nāma-rūpa* are impermanent (*anicca*) because always arising and perishing. Because they are impermanent, as soon as they arise they pass away so they are suffering (*dukkha*). *Nāma-rūpa* is non-self (*anatta*), because if there is 'self' (*atta*) they will follow according to our desire, not to be sick, not to grow old and not to die. But because of non-self nature, we

get sick, old and die. When we contemplate *nāma-rūpa* as *anicca*, *dukkha* and *anatta*, this is the practice of *Vipassanā* (insight), so this is the training of wisdom.

The step by step Insight Knowledges<sup>6</sup> development through the practice of *Vippasanā* gradually and powerfully weakens the defilements until realizing *Magga-Phala* (Path and Fruition) and the goal of enlightenment, *Nibbāna*.

The attainment of *Nibbāna*, means that a meditator has started the complete eradication of the defilements by attaining the subsequent stages of a Noble person. They are:

#### 1. *Sotāpanna* (The Stream Enterer)

*Sotāpatti-Magga-Ñāṇa* (the Stream-Entry Path Knowledge), destroys three fetters (*saṃyojana*):

- i. the identity view (*sakkāya-diṭṭhi*),
- ii. scepticism (*vicikicchā*) about The Triple Gems, past and future lives, the workings of kamma, etc.
- iii. adherence to wrong rites and rituals (*sīlabbata-parāmāsa*).

The Stream Enterer has now unshakeable faith in The Buddha, Dhamma, and Saṅgha, unshakeable faith in the threefold training, unshakeable faith in past lives, unshakeable faith in future lives, unshakeable faith in past and future lives, and unshakeable faith in Dependent Origination. A person who is a Stream Enterer no longer

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<sup>6</sup> See Appendix 3: 'The Sixteen of *Vipassanā Ñāṇa* (Insight Knowledges)' [page 98].

can hold a wrong view about the workings of kamma and is not able to transgress the Five-Precepts. A *Sotāpanna* will for sure attain Arahantship within seven lives, either as a human being, *deva* or *Brahma*.

## 2. *Sakadāgāmi* (The Once Returner)

*Sakadāgāmi-Magga-Ñāṇa* (the Once-Return Path Knowledge), destroys no defilements, but further weakens the fetters of sensual greed, hatred and delusion. A *Sakadāgāmi* may reborn in the human world only once and for sure attain Arahantship in that life.

## 3. *Anāgāmi* (The Non-Returner)

*Anāgāmi-Magga-Ñāṇa* (the Non-Return Path Knowledge), destroys:

- iv. all remaining sensual lust (*kāmarāga*),
- v. all remaining hatred (*paṭigha*), including remorse.

The Non-Returner is no longer able to engage in sexual conduct, or slander, harsh speech, or ill-will. One will never return to the human or sensual *deva* worlds. An *Anāgāmi* will for sure attain Arahantship as a *Brahma* in a subsequent life.

## 4. *Arahā* (The Arahant)

*Arahatta-Magga-Ñāṇa* (the Arahant Path-Knowledge), destroys:

- vi. craving for fine-material existence (*rūparāga*),
- vii. craving for immaterial existence (*arūparāga*),

- viii. conceit (*māna*),
- ix. restlessness (*uddhacca*), and
- x. ignorance (*avijjā*).

In brief, the Arahant has completely destroyed greed (*lobha*), hatred (*dosa*), and delusion (*moha*). the Arahant's actions do not produce kmmas neither unwholesome kamma nor wholesome kamma. The Arahant's volition is purely functional (*kiriya*). There is no more rebirth for an Arahant.

When meditators attain *Nibbāna*, then they can live truly peaceful, deeply happy and at ease. This is what is called *Lokuttara Dhamma*, the Supramundane *Dhamma*. Once people realize *Nibbāna*, they can never lose this attainment due to the power of *Magga* and *Phala* (Path and Fruition).

Now you understand that *Sīla Sikkhā*, *Samādhi Sikkhā* and *Paññā Sikkhā* are The Buddha's Teaching leading us to be free from suffering. The goal is the highest happiness of *Nibbāna*. You can enjoy the Dhamma happiness by practicing step-by-step instructions of The Buddha. In order to attain *Nibbāna*, you should practice meditation with the five necessary factors for meditation practice. These five necessary factors are called *padhāniyaṅga* in Pāḷi.

# The Five Necessary Factors for the practice of Meditation (*Padhāniyaṅga*)

I would like to share the Dhamma about five *padhāniyaṅga*, the five necessary factors for the practice of meditation, quoted from the *Aṅguttara Nikāya, pañcakanipāta, dutiyapaṇṇāsakaṃ, nīvaraṇavagga, padhāniyaṅga sutta* (5.53). What are they?

The first one is,

## 1. *Saddhā* (Faith)

*‘Saddho hoti, saddahati tathāgatassa bodhiṃ’*

“He places faith in the enlightenment of the Tathāgata. That is Faith.”

Meditators should have faith in the Omniscience of The Buddha, with the understanding that the Buddha is endowed with the nine qualities. Also, should have faith in the Dhamma and the Saṅgha and confidence in themselves.

## The Nine Qualities of The Buddha

1. *Arahaṃ*, worthy of the highest veneration;
2. *Sammā Sambuddha*, Perfectly Self-Enlightened;
3. *Vijjācaraṇasampanna*, accomplished in true wisdom and conduct;
4. *Sugata*, speaks only what is beneficial and true;
5. *Lokavidū*, knows the three worlds in details.

The three worlds are:

- a) the world of sentient beings (*satta-loka*),
  - b) the world of conditioned phenomena (*saṅkhāra-loka*),
  - c) the world as the bases of various planes of existence (*okāsa-loka*);
6. *Anuttaro purisadamma-sārathi*, an incomparable tamer to others that are fit to be tamed;
  7. *Satthā deva-manussānaṃ*, teacher of *devas* and humans;
  8. *Buddha*, the Enlightened One realizes the Four Noble Truths by Himself and teaches others to realize it;
  9. *Bhagavā*, endowed with the six exalted qualities (unattainable by the disciples) of glory (*bhaga*), namely:
    - i. *Issariya* (Highest, Supreme),
    - ii. *Dhamma* (Knowledge of the Nine Supramundane Factors, i.e four *Magga*, four *Phala* and *Nibbāna*),
    - iii. *Yasa* (Fame and Followership),
    - iv. *Sirī* (Splendour of Physical Perfection),
    - v. *Kāma* (Power of accomplishment), and
    - vi. *Payatta* (unrivalled diligence).

## 2. *Appābādha* (Health)

*‘Appābādho hoti appātaṅko’*

“He is healthy, free from disease.”

The practice of meditation requires a general condition of good health. Ideally, one is free from diseases, does not have any pains in the body, endowed with good digestion,



not too cold, not too hot, and with suitable digestion. These provide conducive conditions for meditation practice. Nowadays some people try to improve their health by eating a healthy diet and using natural detox treatments.

### **3. *Asaṭṭha* (Honesty)**

*‘Asaṭṭho hoti amāyāvā’*

“He is honest and sincere.”

Meditators must be honest and sincere and declare themselves in line with who they really are to teachers or to their observant companions in the holy life.

### **4. *Vīriya* (Effort)**

*‘Āraddhavīriyo viharati’*

“He is provided with great effort.”

Meditators should make great effort to abandon unwholesome qualities and to acquire wholesome qualities. One should make solid effort in fulfilling perfections (*pāramī*) and never stop performing wholesome dhamma. This means you must have strong energy or make great effort. But the effort here is especially the effort related to meditation. One should practice meditation with great effort and not stop practice. If you stop practicing, you will not attain deep concentration and will not realize *Nibbāna*.

## 5. *Paññā* (Wisdom)

*'Paññavā hoti'*

"He is wise."

Meditators should possess wisdom of Insight Knowledge (*Vippsanā-Ñāṇa*); the insight knowledge here specially refer to Arise and Perish Knowledge (*Udayabbaya-Ñāṇa*) of mentality and materiality (*nāma-rūpa*) and their causes. For example, now you are reading a Dhamma dissertation. Your mind is associated with wisdom, but it is only normal wisdom not yet *Vippsanā* wisdom.

These five *padhāniyaṅga*, can be also called the five factors required for practice meditation to realize *Nibbāna*. When you have these five factors in full, you can realize *Nibbāna*. If you have not cultivated these five factors then realizing *Nibbāna* is not possible. You will still need to practice more. Before we discuss them in detail, I will tell you one story first. Do you know Prince *Bodhi*? (*Bodhi Rāja Kumāra*).

Prince *Bodhi* was the son of King *Udena*. He learned the art of riding elephants and wielding goad from his royal father. As such, he became an expert in elephant taming. One day, Prince *Bodhi* invited The Buddha and His Saṅgha to the inauguration of his palace. On that occasion, The Buddha explained step by step the way of how He practiced the Three Trainings, the training of morality, concentration

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<sup>7</sup> *Majjhima Nikāya, Majjhimapaṇṇāsa, Rājavagga, 'Bodhi-Rāja-Kumāra Suttaṃ'* (The Royal-Son *Bodhi* Sutta).

and wisdom (*Sīla, Samādhi, Paññā*) or the Noble Eightfold Path<sup>8</sup> until He became Enlightened.

After He finished the talk, Prince *Bodhi* asked a question to The Buddha:

“Most Exalted Buddha, for one who has a leader and teacher such as You, how long does he need to practice to attain Arahantship fruition stage and enjoy peace and tranquillity?”

The Buddha replied:

“Prince, in this connection I would ask you a question and you may answer as you like: Are you skillful in riding elephant and wielding the elephant goad?”

The Prince replied:

“Yes Lord, I am skilful in riding elephant and wielding the elephant goad<sup>9</sup>.”

The Buddha went on to ask the Prince:

“Prince, suppose a person, knowing that you are skillful in the art of riding elephants and wielding the goad, comes to learn the art of riding elephants under you with these defects:

- 1) Lacking in faith: He lacks sufficient faith to attain the desired standard or goal.
- 2) Disease: He is suffering from a disease bad enough to prevent him from attaining the desired goal.

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<sup>8</sup> The Noble Eightfold Path is composed by: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

<sup>9</sup> Angkusha or bullhook

- 3) Dishonesty: He is dishonest or puts on vain and boastful airs that deters him from attaining the desired goal.
- 4) Lacking in effort: He is lacking in earnest effort to attain the desired goal.
- 5) Lacking in intelligence: He is not intelligent enough to attain the desired goal.

Would that person be able to learn the art of riding elephants and wielding the goad from you?"

The Prince replied:

"Most Exalted Buddha, it will not be possible to train a person with any one of the five defects to attain the desired goal, let alone training one with all five defects."

Again, The Buddha asked:

"Prince supposing, the person who comes to you to learn the art of riding elephants and wielding the goad has the following qualifications:

- (1) Faith: He has sufficient faith that enables him to reach the desired objective.
- (2) Healthy: He is free from any disease or is with good health to enable him to reach the desired objective.
- (3) Honesty: He does not make false pretensions, or he is one with an honest mind that enables him to attain the desired objective.
- (4) Effort: He is one with earnest effort that enables him to reach the desired objective.
- (5) Intelligence: He is a man of intelligence capable of attaining the objective.

Will it be possible for you to train a person with such qualifications to achieve the desired objective?”

Prince *Bodhi* replied:

“Most Exalted Buddha, it will be quite possible for me to train a person to achieve the desired objective even if he only has one out of the five qualifications, the more so if he possesses all five qualities.”

“Prince in a similar manner, there are five factors to be striven after by one who practices meditation.”

Then, The Buddha proceeded to preach about the five *padhāniyaṅga* like I already mentioned before and is recorded in the *Padhāniyaṅga Sutta* as follows:

*“Pañcimāni, bhikkhave, padhāniyaṅgāni. Katamāni pañca? Idha, bhikkhave, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Appābādho hoti appātaṅko; samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī; yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āradhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃva daḷhaparakkamo anikkhittadhuro kusalesu dhammesu; paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Imāni kho, bhikkhave, pañca padhāniyaṅgāni.”*

“Bhikkhus, there are these five factors that assist the practice of meditation. What five?

(1) Here, a bhikkhu is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an Arahant, Perfectly Self-Enlightened, accomplished in true Knowledge and Conduct, speaks only what is beneficial and true, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’

(2) He is healthy, free from disease, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for the practice of meditation.

(3) He is honest and sincere, one who reveals himself as he really is to the Teacher and his wise fellow monks.

(4) He is provided with great effort for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities.

(5) He is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering.

These, bhikkhus, are the five factors that assist the practice of meditation.”

So, you should consider with reflection, whether you have these five factors or not. If you do not have these five factors,

you cannot attain *Nibbāna*. You should practice continuously, develop and fulfill these five factors.

Let us study them one by one according to what is explained in The Commentary.

## 1. *Saddhā* (Faith)

The Commentary explains confidence or faith (*saddhā*) by dividing it into four classes:

- a. *Āgama-saddhā* (religious faith),
- b. *Adhigama-saddhā* (acquired faith),
- c. *Okappana-saddhā* (determined faith),
- d. *Pasāda-saddhā* (Inspired faith).

I will explain further about these four kinds of faith, in following next section.

### [a] *Āgama-saddhā* (Religious faith)

*“Tattha sabbaññubodhisattānaṃ saddhā, abhinīhārato paṭṭhāya āgatattā āgasaddhā nāma.”*

“Faith of *Bodhisattas* that has remained unshaken since the time of making the resolution to become a Buddha, this is called *āgama-saddhā*.”

Our *Bodhisatta* made the aspiration to become a *Buddha* in the time of *Dīpaṅkara Buddha*, four incalculables (*asaṅkheyya*

*kappa*<sup>10</sup>) and one hundred thousand aeons ago (*kappa*<sup>11</sup>). Since that time until His last life as Prince *Siddhattha*, He never lost His faith. The *Bodhisatta* needs to fulfill ten perfections (*pāramī*). For example, *dāna pāramī*; sometimes He offered His family or His bodily parts to those that needed or wanted them. Sometimes you can reflect on the *Bodhisatta's* great inner qualities. Is it possible for you to do the same things as the *Bodhisatta*?

Among all ten *pāramī*<sup>12</sup>, *dāna pāramī* is the easiest one in order to become a Buddha. Even though it is the easiest to practice out of the ten, very few people can practice so devotedly and continuously. If one is not able to practice like that, one will stop along the way and will not become a Buddha. Our *Bodhisatta* never failed to fulfill necessary *pāramīs* for Buddhahood. Throughout many rebirths, He countlessly offered His wife, His daughter, His son, his various body parts and life. If someone made a request to Him, He would offer. If someone asked you to offer your eyes, would you be willing to offer? Yes, it would be very difficult for you to do that. Although it is very difficult, the *Bodhisatta* never failed to fulfill His *pāramī*. From the moment of receiving the

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<sup>10</sup> Incalculable aeons.

<sup>11</sup> The duration of a aeon (*kappa*) cannot be calculated by the number of years. It is known only by inference. Suppose there is a big granary which is one *yojana* [see foot note 19] each in length, breadth and height and which is full of tiny mustard seeds. One seed is thrown out once a century pass. When all the mustard seeds have been thrown out, the period called *kappa* will not yet have ended.

<sup>12</sup> Ten *pāramīs* are: Generosity (*dāna*), virtue (*sīla*), renunciation (*nekkhamma*), wisdom (*paññā*), energy (*vīriya*), patience (*khanti*), truthfulness (*sacca*), determination (*adhiṭṭhāna*), loving-kindness (*mettā*), and equanimity (*upekkhā*).



definite prophecy for Buddhahood and until His Enlightened, He never lost His faith. Because of this reason, this kind of faith is called *Āgama-saddhā*.

### **[b] *Adhigama saddhā* (Acquired faith)**

*“Ariyasāvakaṇaṃ paṭivedhena adhigatattā  
adhigamasaddhā nāma.”*

“Faith of the Noble disciples that remains unshaken since the time they realize *Nibbāna*, this is called *adhigama-saddhā*.”

This is not like an ordinary person’s or ordinary disciple’s faith. For example; you may have faith now, but some unfortunate experience may happen which may cause you to lose your faith. On the other hand, Noble disciples or Noble persons, ones who have attained Path Knowledge (*Magga-Ñāṇa*) or realized *Nibbāna*, have unshakeable and irreversible faith in the Buddha, in the Dhamma, in the Saṅgha and in themselves. This will never disappear for the rest of their life no matter what circumstance. This kind of faith is called *adhigama-saddhā* which is acquired by realization of a Path and Fruition (*Magga-Phala*).

Related to this kind of *saddhā*, I will tell the story of the leper *Suppabuddha*, have you ever heard it before?

### **The Story of the Leper *Suppabuddha***

On one occasion the Buddha was staying near *Rājagaha* at the Bamboo Grove, the Squirrels’ Sanctuary. And on that

occasion, there was a leper named *Suppabuddha*, a poor and miserable person.

The Buddha was teaching the Dhamma surrounded by a large assembly. There were many beings in the audience such as bhikkhus, bhikkhunis, upasakas, upasikas and others. From far away the leper *Suppabuddha*<sup>13</sup> saw that assembly. He went over to the large gathering, saw the Buddha there and thought to himself, “That is Master *Gotama*, teaching the Dhamma. Why don’t I listen to it?” He seated a bit far from the audience at one corner of the monastery. Because of his leprosy, he did not dare to go near the others.

The compassionate Buddha, having encompassed the entire assembly with his awareness, saw that *Suppabuddha* was capable of understanding the Dhamma. Directing the nature of His talk to *Suppabuddha*, He gave a gradual discourse on generosity (*dāna-kathā*), on virtue (*sīla-kathā*), on heaven (*sagga-kathā*); he declared the drawbacks, degradation, defect of sensual pleasure (*kāmānaṃ-ādīnavaṃ-okāraṃ-saṅkilesaṃ-kathā*), and the advantages of renunciation (*nekkhamma-ānisaṃsaṃ-kathā*). Then when the Buddha knew that *Suppabuddha*’s mind was ready, free from hindrances and clear, He expounded on The Four Noble Truths. *Suppabuddha*, comprehended the Four Noble Truths deeply and became a *Sotāpanna*. Desiring to inform the Buddha of his achievement but not daring to force his way into the midst of the assembly, he waited until people finished paying

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<sup>13</sup> *Udana, Soṇavagga, ‘Suppabuddha-Kuṭṭhi-Suttam’* (The Leper *Suppabuddha* Sutta); described also in *Dhammapada, Bālavagga, ‘Suppabuddha-Kuṭṭhi-Vatthu’* (The story of the Leper *Suppabuddha*).

homage to the Buddha. Once the crowd cleared, he approached the Buddha.

At that moment *Sakka*, king of gods, thought to himself, "The leper *Suppabuddha* desires to make known his achievement in the Buddha's Dispensation. I will test him." So, he went to him, poised in the air, and spoke thus to him:

"*Suppabuddha*, you are a poor man, a man afflicted with misery. I will give you limitless wealth if you will say,

*"Buddho na buddho,  
dhammo na dhammo,  
saṅgho na saṅgho,  
alaṃ me buddhena,  
alaṃ me dhammena,  
alaṃ me saṅghenā."*

"The Buddha is not The Buddha,  
The Dhamma is not The Dhamma,  
The Saṅgha is not The Saṅgha.  
I have had enough of The Buddha,  
I have had enough of The Dhamma,  
I have had enough of The Saṅgha."

What do you think? How would *Suppabuddha* answer *Sakka*?

The leper said to him:  
"Who are you?"

"I am *Sakka*."

“Poor *Sakka*, you are not fit to talk to me. You say that I am poor and afflicted.”

Then he recited the stanza to reply to *Sakka*:

*“Saddhā dhanam sīladhanam,  
hirī ottappiyam dhanam;  
Sutadhanañca cāgo ca,  
paññā ve sattamaṃ dhanam.”*  
*“Yassa ete dhanā atthi, itthiyā purisassa vā; ‘Adaliddo’ti  
taṃ āhu, amogham tassa jīvita’nti.  
Tassimāni me satta ariyadhanāni santi. Yesañhi imāni  
dhanāni santi, na tveva te buddhehi vā paccekabuddhehi  
vā ‘daliddā’ti vuccantī.”*

“On the contrary, I have attained happiness and great wealth: the seven kinds of wealth<sup>14</sup> of Noble person. Those who possess these stores of wealth are not called poor by Buddhas or Paccekabuddhas.”

When *Sakka* heard him speak thus, he went to the Buddha, and informed about the conversation.

The Buddha said to him, “*Sakka*, it is not possible, even with a hundred pieces of gold, even with a thousand, to

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<sup>14</sup> The seven kinds of wealth of Noble persons are:

- (1) Faith in the Triple Gem (*saddhā*),
- (2) Virtue (*sīla*),
- (3) Sense of shame to do unwholesome (*hirī*),
- (4) Sense of fear to do unwholesome (*ottapa*),
- (5) Wide learning of the Dhamma (*bāhusacca*),
- (6) Generosity (*cāga*),
- (7) Wisdom (*paññā*).

persuade the leper *Suppabuddha* to say, ‘The Buddha is not the Buddha, the Dhamma is not the Dhamma, the Saṅgha is not the Saṅgha.’ Because his faith is unshakable.”

Then *Suppabuddha* went to the Buddha, and the Buddha received him. And having informed the Buddha of his achievement, he rose from his seat and left the monastery.

Why could not *Suppabuddha* be persuaded by *Sakka*? Because a Noble person’s faith is very strong. Their faith will be unshakable as soon as they realize *Nibbāna*. From a common and external point view many will say *Suppabuddha* is poor. However, *Suppabuddha* possesses the seven kinds of wealth of a Noble person. It is this inner wealth that truly makes him a rich person. This kind of faith is called *adhigama-saddhā*.

I will share now another story related with *adhigama-saddhā* because many people are interested in the stories and also it will be easy to understand. The next story is about *Surambaṭṭha*.

## The Story of The Householder *Sūrambaṭṭha*

*Sūrambaṭṭha*<sup>15</sup> was born into a rich man's family in *Sāvatti*, during the time of Buddha *Gotama*. When he was of marriageable age, he married and became a regular supporter of ascetics following other teachings.

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<sup>15</sup> *Majjhima Nikāya, Mūlapaṇṇāsa Aṭṭhakathā, Cūlayamakavagga* and *Aṅguttara Nikāya, Ekakanipāta Aṭṭhakathā, Etadaggavagga ‘Sūrambaṭṭhavatthu’* (Commentary on the story of *Sūrambaṭṭha*).

In one early morning, the Buddha reviewed of the world for individuals who were ready for Enlightenment and saw the ripeness of *Sūrambaṭṭha's* merit to gain *Sotāpatti-Magga*. The Buddha went to *Sūrambaṭṭha's* house for alms-food.

*Sūrambaṭṭha* thought to himself: “*Samāṇa Gotama* comes from a royal family and has good reputation in the world. Perhaps, it is only proper for me to welcome Him.” Thinking thus, he went to the Buddha, made obeisance at His feet, took His alms-bowl, and conducted Him to a raised couch which was set aside for Noble persons. *Sūrambaṭṭha* offered food, served the Buddha, and sat in a suitable place.

The Buddha preached a discourse which is suited for mental framework of *Sūrambaṭṭha*. At the end of the discourse, he became *Sotāpanna*. After helping *Sūrambaṭṭha* gained Stream-Entry Knowledge, the Buddha returned to the monastery.

Now meditators must not forget about *Māra*. You are fighting with *Māra*. *Māra* is what usually influences people with the five sensual pleasures. If meditators follow *Māra's* ideas, this means they will lose the fight. All five sensual pleasures are his weapons.

*Māra*<sup>16</sup> thought: “This *Sūrambaṭṭha* the householder belongs to my fold, he is a follower of the ascetics which

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<sup>16</sup> Five kinds of *māras*:

- (1) The *Deva* who challenged the Buddha for the seat of wisdom under the Bodhi Tree by surrounding Him with a huge army (*devaputta-māra*);

are outside the Buddha's Teaching. But the Buddha visited his house today. Why? Has *Sūrambaṭṭha* become an *Ariya* after hearing the Buddha's discourse? Has he escaped from my domain of sensuality? I must find out.”

Then, with his psychic powers, *Māra* disguised himself as the Buddha complete with the thirty-two marks of a great man. *Māra* also completed this impersonation with look-alike Buddha robes and alms bowl. In that form, he stood at the door of the householder *Sūrambaṭṭha*.

*Sūrambaṭṭha* wondered why the Buddha visited so quickly a second time. When he was informed by his attendants, he replied, “The Buddha never comes without some good reasons,” and approached the impersonated Buddha believing that he was the real Buddha. After making obeisance to the impersonated Buddha, he stood in a suitable place, and asked:

“Venerable Sir, the *Bhagavā* just left this house after having a meal. For what purpose does the *Bhagavā* come again?”

The impersonated Buddha (*Māra*) said:

“*yaṃ te mayā, sūrambaṭṭha, rūpaṃ aniccaṃ, vedanā aniccaṃ, saññā aniccaṃ, saṅkhāra aniccaṃ, viññāṇaṃ*

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- (2) the mental defilements (*kilesa-māra*);
  - (3) volitional activities which lead to rebirth (*abhisankhāra-māra*);
  - (4) the aggregates of *nāma* and *rūpa* which materialize in all the existences before attainment of *Nibbāna* (*khandha-māra*);
  - (5) death (*maccu-māra*).

*aniccanti kathitaṃ, taṃ anupadhāretvāva sahasā mayā evaṃ vuttaṃ. Tasmā tvaṃ rūpaṃ niccaṃ, vedanā niccaṃ, saññā niccaṃ, saṅkhāra niccaṃ, viññāṇaṃ niccanti gaṇhāhī.”*

“*Sūrambaṭṭha*, I was heedless giving the wrong discourse to you. I said that materiality, feeling, perception, mental formations and consciousness are impermanent. But now you should remember that materiality, feeling, perception, mental formations and consciousness are permanent.”

The Householder *Sūrambaṭṭha*, a Stream-Enterer, was vexed by that statement. He considered thus: “This is a statement of most serious blasphemy. The Buddha would never be heedless giving the wrong discourse. They say that *Māra* is the opponent of the Buddha. Surely this must be *Māra* himself.”

Then he asked to *Māra*:

“Who are you? You are *Māra*, aren’t you?”

*Māra* was shocked and shaken as if struck with an axe as he was confronted by a Noble Person. His disguise fell off and he admitted:

“Yes, *Sūrambaṭṭha*, I am *Māra*.”

Then *Sūrambaṭṭha* sternly said to *Māra*:

“Wicked *Māra*, why do you speak like that? Even a thousand of your kind will not be able to shake my faith. The Buddha *Gotama*, in His discourse has said: ‘All conditioned things are impermanent.’ And the Buddha’s discourse has led me to *Sotāpatti-Magga*. Get out of here!”



In this way by flicking his fingers, he chased *Māra* away. With such a rebuke from a Noble person, *Māra* could not do anything and immediately disappeared.

In the evening, *Sūrambaṭṭha* went to the Buddha and related about *Māra's* visit, his attempt to shake his faith, and how he dealt with *Māra*.

A Noble person's faith is unshakable. Even though *Māra* tries to deceive them, their faith cannot be changed or shaken. But if *Māra* persuades you, what will happen? Now, you are practicing meditation diligently but sometimes even after a long time, it is very difficult to get concentration. Then *Māra* may come to persuade you, "Why not enjoy sensual pleasures?" Will you accept his invitation?

There is one example from a meditator here. Not so long ago, when he arrived here, he told me, "Bhante, I already solved all the problems in my family. My daughter already graduated and now has a job. So, I do not need to worry for her. My wife is also alright, she can stay at home without me. So now I can emphasize on meditation practice. That is why I want to get ordination."

I thought if he ordains, he can practice many years. Then I told him, "Alright, if you have this kind of faith, I will help for your ordination."

Only after some months had passed, he wanted to disrobe. He said, "Bhante, I need to go back to my country."

He gave me many reasons to me. “I need to take care of my mother, I need to do this, I need to do that.” He had many many reasons. This kind of faith is not *adhigama-saddhā*. An ordinary person’s faith is susceptible to change.

### **Continuing the story of *Sūrambaṭṭha*...**

The Buddha on one occasion, declared:

*“Ētadaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ paṭhamaṃ Aveccappasannānaṃ yadidaṃ sūrambaṭṭho.”*

*“Bhikkhus, among My lay disciples who have unshakable faith in My Teaching, *Sūrambaṭṭha* is the foremost.”*

That is the story of *Sūrambaṭṭha*. Now we should continue with the next kind of *saddhā*.

### **[c] *Okappana-saddhā* (Determined faith)**

*“Buddho dhammo saṅghoti vutte acalabhāvena okappanaṃ okappanasaddhā nāma.”*

*“Steady faith in the Buddha, in the Dhamma, in the Saṅgha remain firm properly, this is called *okappana-saddhā*.”*

When one hears the words ‘Buddha’, ‘Dhamma’ and ‘Saṅgha’, one’s faith becomes powerful. When meditators admire a Buddha image, joy (*pīti*) arises together with strong faith. If this faith persists and remains very strong although a meditator is an ordinary person, this kind of faith is called

*okappana-saddhā*. This *saddhā* is a necessary factor for the of practice meditation. I will share the story of King *Mahākappina* which is related to this kind of faith.

## **The Story of Venerable *Mahākappina***

*Mahākappina*<sup>17</sup> was king of *Kukkutavati*. He had a queen named *Anōjā* and one thousand ministers to help him rule the country. The king and queen always try to find news about the Buddha, the Dhamma and Saṅgha. One day, the king accompanied by his ministers, was out in the park. There, they met some traders from *Sāvatti* and inquired them:

*“Atthi pana vo padese kiñci sāsanaṃ uppanna”*

“Is there any kind of news at the place you are coming from?”

*“Deva, aññaṃ kiñci natthi, sammāsambuddho pana uppanno.”*

“Master, there is nothing other than The *Sammāsambuddha* appeared in the world.”

As soon as he heard the word ‘Buddha’, strong faith arose in his mind so strongly that he nearly became unconscious.

The King asked:

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<sup>17</sup> *Khuddaka Nikāya, Dhammapada Aṭṭhakathā, Paṇḍita Vagga, ‘Mahākappinatheravattu’* (Commentary on Verse 79, about King *Mahākappina*).

*“tātā, kiṃ vadethā”*  
“What did you say?”

They replied

*“Buddho, deva, uppanno.”*  
“Master, The Buddha appeared in the world.”

And again, the king was overwhelmed by strong faith. Three times he asked the same questions to the traders. Then the king instructed his ministers to give the traders one hundred thousand gold coins.

Then the king asked again:

*“Aññampi kiñci sāsanaṃ atthī”*  
“Do you have any other news?”

*“Atthi, deva, dhammo uppanno.”*  
“Yes, master, The Dhamma appeared in the world.”

As soon as he heard the word ‘Dhamma’, very strong faith arose in his mind and the same thing happened as before. The king asked the traders three times and gave another one hundred thousand gold coins to them.

The king asked again:

*“Aparampi sāsanaṃ atthi, tātā”*  
“Do you have any other kind of news?”

*“Atthi, deva, saṅgharatanam uppannam.”*  
“Yes, master, The Saṅgha appeared in the world.”

As soon as he heard the word ‘Saṅgha’, very strong faith arose in his mind and as happened before. And again, the king asked the trader three times and proceeded to give another hundred thousand gold coins to them.

As soon as the king and his retinue heard the news about the Triple Gem, they did not return to the palace. Instead the king and his ministers immediately set out for *Sāvatti* to meet The Buddha. Most people will have many things to manage beforehand thinking, “Oh, first I will settle all things in my country, then later I will come to practice meditation”. *Mahākappina* was not like that. The strong faith of the king propelled him to immediately see The Buddha without returning to his palace.

Before leaving the traders, the king requested them to pass the same news to his queen. The traders did as instruct by *Mahākappina* and also received the same prize from the queen.

The king and his retinue sped away riding their horses to *Sāvatti*. On the way, the group needed to cross a deep river without a bridge. The ministers informed the king: Then the king and all ministers determined and inclined their minds to the supreme qualities.

*“Gambhīrato gāvutaṃ, puthulato dve gāvutāni, devā.”*

“The river is very deep about one *gāvuta*<sup>18</sup> and about two *gāvuta* wide Master”.

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<sup>18</sup> *Gāvuta* = a little less than two miles, a league. [DUBD]

Then the king and all ministers determined and inclined their minds to the supreme qualities.

*“itipi so bhagavā arahaṃ sammāsambuddho.”  
‘Buddhānussatiṃ anussaranto sapaṇivāro assasaḥassena  
udakapiṭṭhiṃ pakkhandi.’*

They reflected on the qualities of The Buddha (*Buddhānussati*): “The Blessed One, worthy of the highest veneration, Perfectly Self-Enlightened One”, and with such deep reflection, the horses very easily carried the retinue across the water.

Their faith was immensely strong and powerful; they were fearless of death because of *Buddhānussati*. Then they continued the journey. Many people do not possess such extraordinary faith like *Mahākappina*. They may think, “Oh, I cannot cross this river, it is better to go back or wait for the boat”. Their journey to see The Buddha would be delayed or even stopped mid-journey. *Mahākappina* and his retinue possessed powerful faith that helped them overcome obstacles. Because of faith and deep reflection of *Buddhānussati* the horses could cross the river as if treading on solid ground.

Later in the journey, they also found two more rivers deeper and wider than the first. In the same epic way, they crossed the watery obstacles by recollecting the qualities of the Dhamma (*Dhammānussati*) and the Saṅghā (*Saṅghānussati*).

When the Buddha surveyed the world that day with his supernormal power, He saw in His vision *Mahākappina* and

his ministers coming towards *Sāvatti*. The Buddha knew that they would attain Arahantship after seeing him. To meet this courageous band, The Buddha went to a place one hundred and twenty *yojanas*<sup>19</sup> (leagues) away from *Sāvatti* and waited under a banyan tree on the banks of the *Candabhāga* River.

King *Mahākappina* and his ministers arrived at the place where the Buddha was waiting for them. When they saw the Buddha with six-colored rays radiating from his body, they approached the Buddha and paid homage to Him. The Buddha then delivered a Dhamma discourse to them. After listening, the king and all his ministers attained Stream-Enterer Fruition (*Sotāpatti-Phala*), and they asked the Buddha permission to join the Saṅgha. The Buddha, said to them, “*Ehi Bhikkhu*”, which means “Come monk”, and they instantly all became monks.

In the same way Queen *Anōjā* and the wives of the one thousand ministers came to the place where the Buddha was waiting. The Buddha then expounded another Dhamma discourse to which the king and his ministers attained Arahantship and the queen and the ministers’ wives attained *Sotāpatti-Phala*. The ladies also asked permission from the Buddha to enter the Saṅgha and were directed to proceed to *Sāvatti*. There they entered the Saṅgha and very soon they also attained Arahantship. The Buddha returned to *Jetavana* Monastery accompanied by one thousand monks.

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<sup>19</sup> *Yojana* = a measurement of a distance. Some are translated about seven miles [PTS], some are translated about ten miles.

Their faith in the Buddha, in the Dhamma, and in the Saṅgha was powerful, stable and steady. This kind of faith is called *okappana-saddhā*. This kind of *saddhā* is necessary for the practice of meditation. You also need to believe in Buddha's teachings and the Three Trainings by reflecting thus, "If I practice the Buddha's teaching properly, I will surely realize *Nibbāna*". With this kind of faith, you should continue practice without stopping and giving up. To give you more inspiration and encouragement, I will share with you another story about the donor of *Jetavana* Monastery, '*Anāthapiṇḍika*'.

## The Story of the Rich Man *Anāthapiṇḍika*

The rich man *Anāthapiṇḍika*<sup>20</sup>, who was to become the donor of *Jetavana* monastery was born as the son of *Sumana*, a rich man of *Sāvatthi*. He was named *Sudatta*. Later in his life he was known as *Anāthapiṇḍika*, the one who feeds the poor.

*Anāthapiṇḍika* of *Sāvatthi* and the rich man of *Rājagaha* were brothers-in-law. On the occasions when the rich man of *Rājagaha* found the prices of goods in *Rājagaha* were far below to those at *Sāvatthi*, he used to buy and travel to *Sāvatthi*. He would go with five hundred carts loaded with goods for sale. Usually, one *yojana* before his arrival, he would send a message of his visit to *Anāthapiṇḍika*. And *Anāthapiṇḍika* would arrange a grand reception for his brother-in-law and enter the city together in the same carriage. If the goods found a ready market in

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<sup>20</sup> *Vinaya Cūlavagga, Senāsanakkhandhakam, Dutiya bhāṇavāra, 'Anāthapiṇḍikavatthu'* (The story of *Anāthapiṇḍika*).



*Sāvatti*, the rich man of *Rājagaha* disposed of them at once. In case they did not find a ready market, he left them in the house of his sister and went back to his city. *Anāthapiṇḍika*, also used to do likewise.

Around the time of the second rainy season (*vassa*), Lord Buddha granted permission to the bhikkhus to use the monastery as a requisite in accordance with the request made by the rich man of *Rājagaha*.

At that time *Anāthapiṇḍika* had five hundred carts loaded with products and left for *Rājagaha*. As usual, he sent a message of his arrival to the wealthy man of *Rājagaha* from a distance of one *yojana* but this time his friend gave no heed to it.

The rich man of *Rājagaha*, having returned from *Sitavana* monastery where he listened to a discourse by The Buddha, invited The Buddha and His Saṅgha to receive alms-food on the following day. He then busily engaged himself arranging the next day's reception and food provision.

Finally, *Anāthapiṇḍika* approached the city expecting a welcoming reception. Normally his brother-in-law would await his arrival as on previous occasions, but *Anāthapiṇḍika* found no reception neither at the city's gate nor at his brother-in-law's house. Even when *Anāthapiṇḍika* entered the house, there was not much effusive words from his brother-in-law but only, "Wealthy man of *Sāvatti*, how are your children? Are they in good health? I hope you have had an easy and comfortable

journey.” And the wealthy man of *Rājagaha* continued with his busy work preparing the next day’s ceremony for the food offering.

*Anāthapiṇḍika* felt very strange with the unusual behavior of his brother-in-law. He thought to himself that maybe this was a wedding preparation or invitation for King *Bimbisāra*. Later when the work was finished, *Anāthapiṇḍika* received attention and he inquired what was going on.

The rich man of *Rājagaha* replied:

“Rich man, I do not have a wedding ceremony for my daughter and my son. Nor have I invited King *Bimbisāra*. But I have been making necessary arrangements for a grand alms-giving ceremony. I have invited the Buddha and His Saṅgha for a meal tomorrow in order to accumulate meritorious deeds.”

When *Anāthapiṇḍika* heard the word ‘Buddha’ his entire body was full of joy (*pīti*)<sup>21</sup> and again asked to the rich man of *Rājagaha*:

“*Buddhoti tvam, gahapati, vadesī*”

“*Buddho tyāham, gahapati, vadāmī*”.

“Rich man, did you say the ‘Buddha’?”

“Yes, I did say the ‘Buddha’.”

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<sup>21</sup> There are five grades of joy (*pīti*), namely:

- (1) slight sense of interest (*khuddakā-pīti*),
- (2) momentary joy (*khanikā-pīti*),
- (3) absorbing interest with flood of joy (*okkantika-pīti*),
- (4) interest amounting to thrilling point (*ubbegā-pīti*) and
- (5) fully developed, intensive rapture or zest suffusing the whole body and mind (*pharanā-pīti*).

Thrice he asked and thrice he received the same reply. Then he said:

*“Ghosopi kho eso, gahapati, dullabho lokasmiṃ yadidaṃ – buddho buddhoti.”*

“Rich man, in this world, even to hear the word ‘Buddha’ is a very rare opportunity.”

*Anāthapiṇḍika* then inquired about The Buddha, “Now is it possible for me now to go and pay homage to The Buddha, the Homage-Worthy, the Perfectly-Self Enlightened?” But he was told to wait until the next morning as it was already dark. It was too late to go to *Sitavana* monastery which was located outside the gates of the city where the corpses were thrown during the night.

After hearing this, *Anāthapiṇḍika* went to sleep with no other thought or object in his mind except the Buddha. From the moment he heard the word ‘Buddha’ his mind always inclined to the Buddha and wished to see Him as soon as possible. Therefore, *Anāthapiṇḍika* could not sleep well. He woke up many times and finally just before dawn, he decided to walk to see The Buddha.

As he went near the city gate, *Sivaka* (a guardian deva who was an *Ariya*), kept the gate open in advance. He knew that *Anāthapiṇḍika* wished to meet, serve and pay homage to The Buddha. *Sivaka* also knew that *Anāthapiṇḍika* would be established in the *Sotāpatti-Phala*. Wanting to help *Anāthapiṇḍika*, *Sivaka* kept the city gate open for him.

Because of past kamma and because of deep faith towards the Buddha supported by strong *pīti*,

*Anāthapiṇḍika's* body emitted a radiance as if the full moon rose in the sky. But as soon as he went out of the city, fear and trembling arose in him and the radiance emitting from his body disappeared. Therefore, he wanted to go back from that very spot but *Sivaka* encourage *Anāthapiṇḍika* to continue his journey. *Sivaka* approached him and recite this stanza:

*“Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;  
Sataṃ kaññāsahassāni, āmukkamaṇikuṇḍalā;  
Ekassa padavītihārassa, kalaṃ nāgghanti soḷasiṃ.”  
“Abhikkama gahapati abhikkama gahapati;  
Abhikkantaṃ te seyyo no paṭikkanta.”*

“O! Rich man, one hundred royal elephants, one hundred royal horses, one hundred royal chariots drawn by special breed of horses, *assatara*, and one hundred thousand royal maidens with priceless jewels are not worth sixteenth part of the good volition (*cetanā*) behind each step that takes you to pay homage to the Buddha. Go forward and your journey will be better and excellent. Don't step backward.”

Upon hearing this *Anāthapiṇḍika* became brave and courageous. His powerful devotional faith in Buddha began to strengthen once again. Therefore, his radiance reappeared. Everytime he encountered difficulties, *Sivaka* encouraged devotional faith in *Anāthapiṇḍika* until he arrived at *Sitavana* monastery near daybreak.

At that time The Buddha was walking up and down the passage in the open space. *Anāthapiṇḍika* was wondering

how to differentiate the real Buddha, the truly Self-Enlightened One, from other sectarian teachers who also declared themselves as Enlightened Buddhas. Then a thought appeared in his mind. If the Buddha was the truly Self-Enlightened One, He will call him by the name given by his parents, '*Sudatta*' which except himself, no one knew.

Then the Buddha called him: "Come, dear *Sudatta*." *Anāthapiṇḍika* was rejoiced when he heard the Buddha calling him by this name given by his parents. After paying homage and listening to a discourse from The Buddha, *Anāthapiṇḍika* became established in *Sotāpatti-Phala*. Later, *Anāthapiṇḍika* invited the Buddha to *Sāvatti* city and offered the *Jetavana* monastery. The Buddha spent about nineteen *vassa* at *Jetavana*.

*Okappana-saddhā* is unreserved or absolute conviction by which one relies and depends on The Buddha, Dhamma, and Saṅgha. Now you know about how *okappana-saddhā* helped former King *Mahākappina* and *Anāthapiṇḍika* in their paths to enlightenment. This is why *okappana-saddhā* is very important for the practice of meditation and to realize *Nibbāna*. Let's continue to the last kind of *saddhā*.

### **[d] *Pasāda-saddhā* (Inspired faith)**

*"Pasāduppatti pasādasaddhā nāma"*.

"Simple faith by the sight and sound of what is pleasing to the heart, this is called *pasāda-saddhā*."

This is the regular faith in something or in a person. It is present in a religious or non-religious person. For example, your teacher's appearance or behavior is good and because of that you have faith in him. But if you see him making some mistake or if he makes you angry, then your faith is gone. You lose your faith in him. So, this kind of faith is called *pasāda-saddhā*. It cannot support full commitment to the threefold training, although it can support great offerings, and even ordination, but not possible to attain *Nibbāna* based solely on this kind of faith.

Ordinary peoples can develop *okappana-saddhā* and *pasāda-saddhā*. But among these two kinds of faith *okappana-saddhā* is the one is essential for full commitment to the threefold training (the training of morality, concentration, and wisdom). It is the one to include as one of the *Padhāniyaṅga*. Therefore, you must try to cultivate *okappana-saddhā* in meditation in order to realize *Nibbāna*.

After faith<sup>22</sup>, the second *Padhāniyaṅga* is health or *Appābādha*.

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<sup>22</sup> The only real difference between the English 'faith' and the Pāli '*saddhā*' is that 'faith' can refer to belief in religions that are based on wrong view, whereas '*saddhā*' refers only to faith in the religion based on the view of a Fully Enlightened Buddha. The objects of such faith are eight: The Triple Gems (The Buddha, Dhamma, Saṅgha), the Threefold Training, past lives, future lives, past and future lives, and dependent origination.

## 2. *Appābādha* (Health)

*“Appābādho hoti appātāṅko; samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.”*

“He is healthy, free from disease, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for the practice of meditation.

This means that you must be healthy and free from disease. If you have some kind of serious illness, you cannot practice meditation and cannot focus on the breath or *Kasiṇa*. To achieve higher concentration, you must be healthy. For those who have good health, meditation practice will be easier. For example, healthy meditators can generally sit for longer time compared to those who have some disease or bad health. Generally speaking, meditators with poor health have a more difficult time maintaining good concentration. Health is a factor that may delay the improvement of meditation practice. Good health is highly beneficial to practice meditation.

Sometimes some disciples say “Bhante, I can’t practice meditation, because I’m not so healthy, I feel pain, I feel dizziness.”

But if I ask, “Can you eat the food? Can you still go here and there?”, they answer “yes”.

So, that means they are healthy and I only ask them continue the practice according to their ability. One may attain any achievement one day if one continues to practice.

So please don't worry. Try to improve your health for better practice of meditation.

Related to this factor, I will share the following story to illustrate how health affects Dhamma practice.

## **The Story of Venerable *Godhika***

Venerable *Godhika*<sup>23</sup> resided at Black Rock in Mount *Isigili* and heedfully practiced *Vipassanā* based on *jhāna* concentration with ardent resolution. During this time, he was assailed by a certain disease that hindered his ability to enter *jhāna*.

Venerable *Godhika* was not the type to give up easily. He tried six times to attain *jhāna* concentration but due to his illness he fell away from *jhāna* again and again. In his seventh attempt, he thought to himself, "Six times I have fallen away from *jhāna* concentration. My future life is uncertain. If I die while entering into *jhāna*, I will be reborn as a *Brāhma*. However, if I die without entering *jhāna*, it is not sure. I might be reborn in a woeful state. Now is the time for me to use the razor." After this reflection he ended his life using his razor.

We do not know what conditioned this kind of drastic action but it must have some connection with his kamma in

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<sup>23</sup> *Saṃyutta Nikāya, Sagāthāvagga, Mārasaṃyutta, 'Godhikasuttaṃ'* (The *Godhika* Sutta) also can found in *Khuddhaka Nikāya, Dhammapada Aṭṭhakathā, 'Godhikattherapariniḥḥānavatthu'* (Commentary on Verse 57, about Venerable *Godhika*).



his previous lives. His bad health affected his ability to practice and caused much mental consternation. Even if one's health has been chronically poor, it is definitely not right to commit suicide<sup>24</sup>. Please do not follow this example. I use this story to highlight the importance of good health for practice.

Before *Godhika* ended his life, *Māra* tried to induce the Buddha to prevent him, because if *Godhika* died in this way, he is the one who has detachment to life. Such person might have attained insight penetration and win *Arahatship*. *Māra* did not want people to enter into *Nibbāna*. Then the Buddha perceiving *Māra*, said, “*Godhika* has uprooted craving and has attained *Nibbāna*.”

The Buddha, accompanied by many monks, went where Venerable *Godhika* had lain down and pointed to the pillar of smoke and mass of darkness inside the room. The Buddha then said to them, “Monks, that is *Māra*, the Evil One, searching for the next destination of *Godhika*”. If an ordinary person passes away, *Māra* has power to know where their next destination is. Since Venerable *Godhika* had attained *Arahatship* and entered into *Parinibbāna*, *Māra* could not find where he took rebirth. There was no rebirth for *Māra* to find.

Just before Venerable *Godhika* died, he successfully entered into *jhāna*. And emerging from it, he continued to

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<sup>24</sup> The Buddha declared suicide to be blameful. After the incident of the five hundred bhikkhus (*Vinayapiṭaka*, *Tatiya-Pārājikam*), The Buddha declares that it is improper (*ananucchavikam*), irregular (*ananulomika*), unsuitable (*appaṭirūpaṃ*), not the ascetic's way (*assāmaṇakam*), unallowable (*akappiyam*), it is not to be done (*akaraṇīyam*).

practice *Vipassanā* and realized Arahantship. At that moment he became a *Samasīsī Arahant*<sup>25</sup>, one whose defilements and life span ends at the same time and attains *parinibbāna*.

Meditators should not compare this monk with themselves. If a meditator attempts suicide, death without attainment and rebirth in a woeful realm is the most likely outcome. We also know that at the time of his death, he had fulfilled enough *pāramī* to become an Arahant. This is only an example of how your health influences your practice. To make a comparison, he could not enter into *jhāna* concentration while he was very sick. But while he was healthy, he was able to enter into *jhāna* concentration and proceeded to *Vipassanā* meditation. Health is a necessary factor for the practice of meditation.

Going back to *Māra*, I want to remind everyone that *Māra* always tempts people with sensual pleasures. That is because *Māra* opposes people attaining enlightenment.

So, you should be aware, “Oh, *Māra* is trying to tempt me” and try to avoid the various sensual distractions. Nowadays there are many new devices. I usually do not ask people not to use them, but I ask you to consider your personal condition

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<sup>25</sup> *Samasīsī* = Individual whose cessation of cankers (*āsava*) and cessation of life occur simultaneously. There are three types:

- (1) *Iriyapatha samasīsī* (Attaining *parinibbāna* with certain posture while making the resolution and having absorbed in Fruition-attainment/*Phala-samāpatti*);
- (2) *Roga samasīsī* (Attaining *parinibbāna* while having absorbed in *Phala-samāpatti* after the disease has cured);
- (3) *Jīvita samasīsī* (Attaining *parinibbāna* when life faculty and *Arahatta-Magga* occur simultaneously).

and circumstance. If you are able to control your own minds, maybe you can use the devices properly. For instance, like using them to read Dhamma, contact your family abroad from time to time, or send an important email. If you are not skillful in controlling your minds, it is better not to use any devices. Electronic devices are very detrimental for meditation practice and the realization of *Nibbāna*. So, it's best if you put aside electronic devices and practice *Vipassanā* until realizing *Nibbāna*. After reaching this assurance, it is safe to use devices for beneficial and useful purposes. Before you realize *Nibbāna*, it is better not to use any devices. Can you do that? Continue the struggle against *Māra*. You may lose a battle here and there, but the important thing is to continue to try and practice.

You may know there are two ways of wrong practicing, the first one is torture or extreme austerities, the second is to enjoy or indulge in sensual pleasures. I think these two ways are *Māra's* ideas to prevent people from realizing *Nibbāna*. If you follow *Māra's* ideas, realizing *Nibbāna* is impossible. To realize *Nibbāna*, you should avoid enjoying sensual pleasures. This is the nature of *Māra*. *Māra* does not want people to attain *Nibbāna*. *Māra* will prevent this through many enticing ways. If you find your minds following the two ways of wrong practicing, it means *Māra* is disturbing you.

Meditators must be careful and not follow *Māra's* idea. For the Noble persons, they can easily chase away *Māra* like *Sūrambaṭṭha* did. Just by a flick of his finger, *Māra* went away. If you want to conquer *Māra*, you should try to realize *Nibbāna*. As long as you stay with *Nibbāna* as your object, you are conquering *Māra*.

Having understood the importance of good health, I will present the factor of Honesty for the practice.

### **3. Asaṭha (Honesty)**

*“Asaṭho hoti amāyāvī; yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu”*

“He is honest and sincere, one who reveals himself as he really is to the Teacher and his wise fellow monks.”

There are people pretending to have some achievement without any real attainments. In a meditation center, the yogis practicing meditation should report to their teachers about their meditation progress. When reporting, they should speak honestly and truthfully about their meditation experience. Only then can the teacher give suitable advices and instructions.

For example, “Bhante, I can concentrate in the object for about one hour, etc.” Then the teacher may reply, “That is good, you can continue to meditate in this way to develop longer and deeper concentration.”

But teachers have experienced dishonesty from meditators. Even though they cannot concentrate on their object, meditators report that they can. This is not telling the truth. Honesty is essential in developing meditation and Dhamma practice. If meditators express their meditation experiences honestly, then the teacher can give suitable instructions to

continue the practice. Without being honest to the teacher, it is impossible to progress.

There are also some people who have committed some mistakes but do not confess them. The Buddha teaches us to be honest, if lay meditators have made mistakes, wrong doings or broke the precepts, they should confess them to a teacher and then take precepts again.

If meditators continue practicing without being honest, they cannot be successful in meditation practice. Honesty and sincerity are necessary factors to progress in meditation. The story of *Uruvela* will give more understanding about the factor of *asaṭṭha*.

## **The Story of *Uruvela***

Do you know *Uruvela*<sup>26</sup> forest in India? Prince *Siddhattha* went to the *Uruvela* forest after renouncing the world. What is the meaning of *Uruvela*? *Uru* mean sand, *velā* mean boundary. The literal meaning of the word *Uruvela* is 'heap of sand or sand mountain'. The place received the name because there was a big heap or mountain of sand. How did that mountain appear in that place?

*“Atīte kira anuppanne buddhe dasasahassā kulaputtā  
tāpasapabbajjaṃ pabbajitvā.”*

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<sup>26</sup> *Majjhima Nikāya, Mūlapaṇṇāsa Aṭṭhakathā, Opammavagga, Pāsārāsīsuttavaṇṇana* (under Commentary on The Mass of Snares Sutta, explanation about *Uruvela*).

“A long time ago, before The Buddha appeared in the world, a group of ten thousand men wanted to renounce the world and live as ascetics.”

Those ascetics later stayed in this forest. One day, they had a meeting and together made one agreement about their practice:

*“kāyakammavacīkammāni nāma paresampi pākaṭāni honti, manokammaṃ pana apākaṭaṃ. Tasmā yo kāmavitakkaṃ vā byāpādavitakkaṃ vā vihiṃsāvitakkaṃ vā vitakketi, tassa añño codako nāma natthi; so attanāva attānaṃ codetvā pattapuṭena vālikaṃ āharitvā imasmiṃ ṭhāne ākiratu, idamassa daṇḍakamma.”*

“Bodily actions and verbal actions are seen by everybody, but mental actions are not obvious to others. When thoughts of sensual pleasures, thoughts of ill-will and thoughts of cruelty appear in the mind, nobody can complain or remind us. Therefore, if these kinds of thoughts appear in our mind, we should complain to and remind ourself and as penance, we should take some sand by using a small basket made of leaves and put it in a certain place.”

Not long after the meeting, whenever those kinds of thoughts appeared in their minds, they brought a basket of sand to a certain place. Soon it grew to a very big heap of sand. A veritable sand mountain. Generations passed, peoples transformed this sand mountain into a Pagoda (*Cetiya*) for veneration and called that place *Uruvela*.

By seeing your wrong bodily or verbal action, others can remind you because it is obvious. But for mental actions, only those who possess great psychic abilities to read other's mind (*Paracittavijānana* or *Cetopariyañāṇa*) may see your unwholesome mentalities. Generally, no one will see and complain you if unwholesome thoughts appear in your mind.

That story is a good example of honesty for our present time. If we have a similar agreement in our monastery, for example, whenever unwholesome thoughts arise, we clean this room or that kuti, toilet, or meditation hall, then the monastery will probably become very clean within a short time. If we had the same agreement as in the story, our monastery might become a sand mountain within a short time.

Those ascetics were very honest, whenever unwholesome thoughts appeared in their minds, they brought some sand to a certain place, so that it will be obvious for other people to see their faults. They were very honest and sincere. They readily admitted their unwholesome thoughts and underwent the penance for themselves. Therefore, it will be rare for these kinds of persons to commit bodily and verbal wrong actions. If they practice according to The Buddha's Teachings, they can easily realize *Nibbāna*. If meditators wish to realize *Nibbāna*, honesty and sincerity should be whole-heartedly observed.

We also have one story in Myanmar. There was one famous Sayadaw who lived about two hundred years ago. Whenever the defilements appeared in his mind, he went to The Buddha statue and shouted, "Bhante, I have such kinds of defilements, please help me!"

He did it again and again until the defilements did not dare to appear in his mind. Can you do that? Please do not do this in the Meditation Hall. Shouting will disturb others and nobody will be able to meditate. If you wish to do this, you can do it by yourself. If you do not want others to know, do it privately in a kuti. Let us now study the factor of effort (*vīriya*).

#### 4. *Vīriya* (Effort)

*“Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvaḍḍhaparakkamo anikkhittadhuro kusalesu dhammesu.”*

“He is provided with great effort for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities.”

In order to cultivate meditation practice, meditators must try to cultivate only wholesome states and abandon any other things that causes the mind to accumulate unwholesome states. This is necessary because the mind will associate with defilements. In order to do this, meditators need strong energy or effort. Meditators practice with the intention to fulfill all ten *pāramī* until the realization of *Nibbāna*. *Nibbāna* cannot be realized without fulfilling all ten *pāramī*. If One does not realize *Nibbāna*, it is impossible to be free from all sufferings.



Meditators should not give up on practice. They should try hard to persevere. Gradually, concentration will become stronger and stronger. With enough concentration, meditators can practice insight meditation (*Vipassanā*). When someday the *pāramīs* mature, they will attain *Nibbāna* like in the example of Venerable *Mahāsīva Thera*.

## The Story of Venerable *Mahāsīvatthera*

Venerable *Mahāsīva Thera*<sup>27</sup> was a teacher of many monks. He taught meditation and The Buddha's Teaching for a long time. Under his guidance, thirty thousand of his disciples attained Arahantship.

One day, one of his disciples emerged from Arahant fruition attainment (*Arahatta-Phala-Samāpatti*) and remembered his teacher reflecting: "I have experienced this kind of happiness, what about my teacher?"

Wishing to know about his teacher's attainment, he found that his teacher was still an ordinary person (*puthujjana*).

"Oh, our teacher is a refuge for other people but not for himself. He only busied himself to teach but did not practice meditation. I should remind him."

Then he flew through the sky and went to his teacher's place. Seeing his disciple, *Mahāsīva Thera* inquired the

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<sup>27</sup> *Dīgha Nikāya, Mahāvagga-Aṭṭhakathā, Sakkapañhasuttavaṇṇanā, 'Mahāsīvattheravatthu'* (The story of Venerable *Mahāsīva*).

reason of the visit and the bhikkhu informed that he wanted to listen to the Dhamma from his teacher.

The disciple requested:

“Bhante, I want to receive the Dhamma from you.”

Venerable *Mahāsīva* answered:

“You don’t have a chance to listen to The Dhamma from me.”

(Disciple): “Bhante, when you go to the hall, I will ask you a question”

(Venerable *Mahāsīva*): “When I arrive there, other people will ask me questions.”

(Disciple): “Bhante, when you go to the village for alms foods, I will ask you a question on the way.”

(Venerable *Mahāsīva*): “When I go for alms food, many bhikkhus will ask questions, I do not have time to answer your question.”

To which the disciple replied:

“*Antarāmagge, bhante, bhojanasālāyaṃ  
bhattakiccapariyosāne, bhante, divātṭhāne,  
pādadhovanakāle, mukhadhovanakāle, bhanteti? Tadā  
aññe pucchantīti.*”

“Bhante, may I ask you a question on the way to monastery? Bhante may I ask at the dining hall, after you finish eating when you are at your kuti, when you wash your feet, or Bhante when you wash your face?”

Venerable *Mahāsīva* answered:

“There is no free time to answer your question.”

In this way the bhikkhu inquired through his teacher’s entire time table but *Mahāsīva Thera* gave the same kind of answer, “*Āvuso*, after this and until dawn time, many people will ask me many questions, I do not have time.” Finally, the disciple straight forwardly said to his teacher:

*“Bhante, nanu mukhaṃ dhovitvā senāsaṇaṃ pavisitvā tayo cattāro pallaṅke usumaṃ gāhāpetvā yonisomanasikāre kammaṃ karontānaṃ okāsakālena bhavitabbaṃ siyā, maraṇakhaṇampi na labhissatha, bhante, phalakasadisattha bhante parassa avassayo hotha, attano bhavituṃ na sakkotha, na me tumhākaṃ anumodanāya atthoti.” ākāse uppatitvā agamāsi.*

“Bhante after washing your face, sitting at your kuti, you should meditate three or four times. If you are too busy, how can you be prepared for your death? Oh, you are a refuge for other people, but not for yourself. I did not come here to ask you a question.”

After those words he flew away in the sky.

Then *Mahāsīva Thera* thought to himself, “Oh, my disciple came here, not to ask a question, but to remind me to have sense of urgency.” He continued his teaching that night. After all his disciples went back at dawn time, he followed them to the forest to practice meditation and nobody noticed him.

*Thero kira “mādisassa arahattaṃ nāma kiṃ, dvīhatīheneva pāpuṇitvā paccāgamissāmī.”*

The *Thera* thought, “I am the teacher of many Arahants, I am a very knowledgeable person, within two or three days I will attain Arahantship. After attaining Arahantship I will go back to teach my disciples again.”

But after two or three days, he could not attain *Arahantship*. Then he thought, “I need to continue practicing for one month, or two months.”

Then again, his pre-determined time passed and yet he did not attain any high attainments. He determined again, “I will do *visuddhi-pavāraṇā*<sup>28</sup> after *vassa*.” Then he practiced meditation diligently but at the end of *vassa* he could not achieve anything. Much sadness arose in him and he wept much.

When practicing meditation, you wish to attain *Nibbāna*. But you may not yet have attained *Nibbāna* even though you have practiced meditation diligently. In such cases, you may get sad, disappointed and cry because of not attaining *Nibbāna*. It is alright, even Venerable *Mahāsīva* cried. Some people say ‘such kind of tears are medicine’. But please do not stop practicing after crying. You should continue to practice diligently like Venerable *Mahāsīva*.

Venerable *Mahāsīva* thought, “I will attain *Arahantship* in the next *vassa*.” But still he could not achieve anything after the second *vassa* and he cried again. He tried for twenty-nine years again and again in this way. He practiced very hard and decided not to lie down since the second

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<sup>28</sup> Pure invitation by Arahant.

*vassa*. Even though he did not reach his goal of achieving *Arahantship* according to his plans, he never stopped his practice. Such kind of effort is called *Āraddha vīriya*. This effort is a necessary factor to be developed for meditation practice.

Then in his thirtieth practicing year before the *vassa* ended, he cried again thinking, “Maybe in this life it is impossible for me to realize *Nibbāna* with this body.”

Then more tears poured from his eyes. Nearby one female *Deva* (*Devi*) also wept. When Venerable *Mahāsīva* heard the sound, he approached and asked the *Devi*:

“*Ko ettha rodasī?*”

“Who is crying there?”

“*Ahaṃ, bhante, devadhītā.*”

“I’m a *Devi* who stays near here.”

“*Kasmā rodasī?*”

“Why are you crying?”

“*Rodamānena maggaphalaṃ nibbattitaṃ, tena ahampi ekaṃ dve maggaphalāni nibbattessāmīti rodāmi, bhante.*”

“By crying, one can attain Path-Fruition and *Nibbāna*. So, I am crying in order to attain Path-Fruition and *Nibbāna*.”

Venerable *Mahāsīva* thought to himself, “Oh *Mahāsīva*, even this *devi* makes fun of you, you should be ashamed.”

Thereafter, he continued his *Vipassanā* practice diligently and achieved Arahantship that year.

His thirty thousand disciples came to know about their teacher's Arahantship attainment and came to pay respect and wash his feet. *Sakka*, the king of the *devas*, also found out about this news. He thought, "The Great monk Venerable *Mahāsīva* has attained Arahantship. All his disciples want to wash his feet. I have no chance to get close to him. I will ask my wife *Devi Sujā* to accompany me so that I have a chance to wash Venerable *Mahāsīva's* feet. It is not easy to get close to Venerable *Mahāsīva* if I come alone."

Then he went with his wife *Devi Sujā* to pay respect to Venerable *Mahāsīva*.

*Sakka* asked *Sujā* to pass through the whole Bhikkhu *Saṅgha* while he was saying "Bhantes, please move aside, there is a woman here." All the Arahants moved away because it is not proper for a bhikkhu to touch women. Finally, *Sakka* got the chance to reach Venerable *Mahāsīva*. Then he said,

"Bhante, I would like to wash your feet."

"*Kosiya (Sakka)*, for thirty years I have not washed these feet. The smell is very loathsome, the *devas* cannot stand the smell of human beings even from one hundred *yojanas* away. How can you wash my feet?"

That is why the highest *Deva* [not lower Deva] do not want to approach human beings, because they can smell human beings from one hundred *yojanas* away.

Then *Sakka* answer, “Bhante, your *Sīla* is very pure. The fragrance of the *Sīla* is the highest fragrance in the world. There is nothing superior than the fragrance of *Sīla*. Bhante, please let me wash your feet,” and *Sakka* washed Venerable *Mahāsīva*’s feet.

Venerable *Mahāsīva* never stopped his practice. In the beginning, he only wished to practice a few days and then go back to his place. But results did not happen according to what he wished. So, he continued to practice for one, two, three and up to thirty *vassas*, all the while making continuous effort to realize Arahantship.

How many years have you practiced here? When will you go back to your own country? It must be after realizing *Nibbāna*, after reaching the attainment of Arahantship. If one has this kind of *vīriya*, then one can attain *Nibbāna*. You should practice as much as you can without stopping until the realization of *Nibbāna*. You must develop this kind of *vīriya*.

We have another example of *vīriya* in the story of the *Samaṇa Devaputta*.

## The Story of *Samaṇa Devaputta*

*Samaṇa Devaputta* <sup>29</sup> , *samaṇa* means bhikkhu, *devaputta* means male *deva*. Before he was reborn as a *deva*, he was a bhikkhu in his previous life. As a bhikkhu he diligently practiced meditation to realize *Nibbāna*. Before he could attain *Nibbāna*, he passed away while sitting in meditation posture because of some disease. He was immediately reborn as a *deva*. As a result of his kamma, a big mansion and one thousand *devis* were waiting for him and surrounded him when he took rebirth as a *deva*.

After the bhikkhu was reborn as a *deva*, he was still sitting in meditation with his eyes closed and did not notice he had died. *Devas* are beings whose birth is by spontaneously arising and not by a mother's womb. Growing in the mother's womb for nine months is not necessary. He thought he was still a bhikkhu who was meditating. His appearance automatically looked like a twenty or twenty-five years old man. And such male *devas* will have many female *devis* who will serve him. Because he continued meditating, all the female *devis* realized that maybe this *deva* was a bhikkhu in his previous life. So, they tried to awake him from meditation by making different noises.

*Samaṇa Devaputta* thought, "What kind of female devotees have come to our monastery? Why are they so noisy? It is shameful."

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<sup>29</sup> *Samyutta Nikāya, Sagāthāvagga, Devatāsamyutta, Ādittavagga, 'Accharāsuttavaṇṇanā'* (Commentary on *Accharā sutta*).



Therefore, he opened his eyes and told the *devīs* around him, “Why are all of you here? I am practicing meditation now.”

Then he closed his eyes again. They brought a mirror before him and showed him his new appearance to make him understand. When he realized that he was reborn a male *deva*. He became very disappointed.

He said, “I practiced meditation for the realization of *Nibbāna*, not with intention to be reborn as a *deva*.”

It is very lucky to take rebirth as a human being because humans can avoid sensual pleasures. But it is very difficult to avoid sensual pleasures in the *deva* realms. There is no place to hide from the enjoyment of sensual pleasures and no opportunity to see old age, sickness, and death. Therefore, it is difficult and rare to arouse the sense of urgency (*saṃvega*). It is very easy to see a dead person in our human realm. People can go to the hospital or cemetery. You can also easily see the burning of dead bodies in our realm.

*Samāṇa Devaputta* understood all these conditions. He thought, “I should go to see The Buddha and listen to His Dhamma before I break my morality (*abrahmacariya sīla*).”

So, he urgently went to see the Buddha in the human realm and listened a discourse from the *Buddha*. He became a *Sotāpanna* at the end of the discourse and went back to his *deva* realm. He does not need to worry about rebirth in woeful states as a *Sotāpanna*. And can enjoy both sensual pleasures and Dhamma happiness.

These are examples for the factor of *Vīriya*. In this way, they never stop their practice until they realize *Nibbāna*. *Vīriya* is a necessary factor for the practice of meditation.

## 5. *Paññā* (Wisdom)

*“Paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā”.*

“He is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering.”

Your minds should always associate with wisdom. All defilements will associate with the mind if the mind does not associate with wisdom. The factor of *paññā* refers especially to the insight knowledge of arising and passing away of mentality-materiality and their causes (*Udayabbaya-Ñāṇa*), in this case as *padhāniyaṅga*.

In order to attain *Udayabbaya-Ñāṇa* according to The Buddha’s teaching, you should practice the trainings of morality, concentration and wisdom (*Sīla Sikkhā*, *Samādhi Sikkhā* and *Paññā Sikkhā*) step-by-step. In this way, *Sīla* will support concentration; with enough concentration it will support you to discern mentality-materiality and their causes. Then you can continue to gradually practice insight meditation up to *Udayabbaya-Ñāṇa* stage. In this stage, it can be said that meditators have the factor of *Paññā*.

For to the factor of wisdom, I would like to relate the story of Venerable *Sāriputta* and Venerable *Moggallāna*, taken from *Dhammapada*<sup>30</sup>.

## **The Wisdom of Venerable *Sāriputta* and Venerable *Mahā Moggallāna***

In the year of the Buddha's enlightenment, The Buddha went to *Migadāya* and enter huge Deer Park called *Isipatana* near *Bārāṇasī* City. There He delivered the Sermon of *Dhamma-Cakka-Ppavattana-Suttaṃ* (The Dhamma-Wheel Setting-in-Motion) to *Pañca-Vaggiya* (Group of Five) Bhikkhus. The five bhikkhus were Venerable *Koṇḍañña*, Venerable *Vappa*, Venerable *Bhaddiya*, Venerable *Mahānāma* and Venerable *Assaji*. And they all became Arahants after The Buddha expounded the *Anatta-Lakkhaṇa Suttaṃ* (The Non-self characteristic).

On the full moon day of *Phussa*, The Buddha arrived at *Rājagaha*. At that time, *Saṅgya*, the great teacher of the wandering ascetics, was residing with two hundred and fifty followers. During this period, the wandering ascetics *Upatissa* and *Kolita* (The Buddha's future Chief Disciples Venerable *Sāriputta* and Venerable *Mahā Moggallāna*) happened to be training under *Saṅgya* in the ascetic practices. Since childhood *Upatissa* and *Kolita* were friends. Upon completing *Saṅgya's* training course within two or

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<sup>30</sup> *Khuddakanikāya, Dhammapada-Aṭṭhakathā, Yamakavagga, 'Sāriputtattheravatthu'* (Commentary on Verses 11 and 12, about The Story of Venerable *Sāriputta*).

three days, they found *Saṅjaya's* doctrine not to have any profound element of the Deathless *Nibbāna*. Then they retraced their steps and returned to their own homes. Before they separated, *Upatissa* said to *Kōlita*, “Friend *Kōlita*, whichever of us first attain the Deathless is to inform the other.” Having made this agreement, they separated.

After a fortnight, on the first waxing moon of *Māgha*, *Upatissa* met the Arahāt *Assaji*, *Upatissa* said to him,

“Bhante, your faculties are calm and serene, your complexion clean and clear. Bhante, for whose sake did you retire from the world? And who is your teacher? And whose doctrine do you profess?”

Venerable *Assaji* reply:

“Brother, I am a mere novice; it’s not been long since I become a monk. I only recently approached The Buddha’s doctrine and discipline.”

Said the ascetic, I am *Upatissa*; say much or little according to your ability; I will understand the meaning in a hundred or a thousand ways.” Then Venerable *Assaji* give the following stanza to *Upatissa*:

“*Ye dhammā hetuppabhavā;*  
*tesaṃ hetuṃ Tathāgato āha,*  
*Tesañ ca yo nirodho;*  
*evaṃ vādī mahāsamaṇo”*

The five-aggregate are the Truth of Suffering (*Dukkha Sacca*), owe their origin to craving (*taṇhā*) or the Truth of

Origin of Suffering (*Samudaya Sacca*). Our Teacher, the Enlightened One has told the Truth of Suffering and the Truth of Origin of Suffering. He has also taught the Truth of Cessation of Suffering (*Nirodha Sacca*) and the Truth of the Path leading to the Cessation of Suffering (*Magga Sacca*). Such is the pure doctrine held by the Great Samaṇa, our Master, who expounds these Four Noble Truths in analytical detail.<sup>31</sup>

After hearing the first half of the above stanza, the wanderer *Upatissa* attained the Path and Fruition stage of *Sotāpanna*; he finished hearing the remaining half of the discourse as *Sotāpanna*.

Then *Upatissa* saw his friend *Kōlita* and informed him that he had attained Deathless state. He pronounced the same stanza that Venerable *Assaji* had pronounced. *Kōlita* was established in the *Sotāpatti-Phala*, after hearing the stanza in completion.

After that, they decided to visit the Buddha. Then *Kōlita* and *Upatissa* saw the Buddha and became His chief disciples. *Upatissa* became Venerable *Sāriputta*, and *Kōlita* became Venerable *Mahā Moggallāna*.

After his ordination, the Venerable *Mahā Moggallāna* earnestly practiced the holy life in a forest. He depended on a small village called *Kalavalaputta*, in the country of *Magadha*, for his sustenance. After seven days, on hearing

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<sup>31</sup> *Vinayaṭīka, Mahāvagga-Aṭṭhakathā, Mahākhandaḥkaṃ, 'Sāriputta-Moggallāna-Pabbajjākathā'* (Discussion of *Sāriputta-Moggallāna's* Going-Forth).

The Buddha's instruction on the meditation on the Elements (*Dhātu-Kammaṭṭhāna*) he became an Arahant.

On the full moon day of *Māgha*, fifteen days after his ordination, while staying with the Buddha at *Sūkarakhata* cave on mount *Gijjha-Kūṭa* in *Rājagaha*, Venerable *Sāriputta* listened the Buddha's discourse on the *Vedāna-Pariggaha Sutta* also known as *Dīghanakha Sutta* (of three-*Paribbajaka Vagga*, *Majjhima Paṇṇāsa*) and became an Arahant. He also powerfully discerned the sixteen states of *Vipassanā* knowledge.

Venerable *Sāriputta* and Venerable *Mahā Moggallāna* already practice *Samatha* and *Vipassanā* up to *Saṅkhār-Upekkhā Ñāṇa* (Formations-Equanimity Knowledge) including *Udayabbaya-Ñāṇa* state, for many lifes in the past<sup>32</sup>. Their wisdom is easily to penetrate the Dhamma and can realize *Nibbāna* only by listening to one stanza. That is why the factor of wisdom is very important for realization of *Nibbāna*.

In society, people may be considered an educated person if they have degrees and titles. However, according to *padhāniyaṅga sutta*, we cannot say one has the factor of wisdom by worldly achievements. The vast majority of people

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<sup>32</sup> In their many previous lives they accumulated four causes:

- (1) Mastery of the Texts (*pariyatti*): learning The Buddha's Word by heart (*Buddha-Vacanassa pariyāpuṇanam*), reciting the Pāli (*Pāḷiyā-sajjhāyo*).
- (2) Hearing (*savana*): learning the Dhamma thoroughly with care and respect.
- (3) Inquiry (*paripucchā*): discussing knotty passages in the Pāli Texts, Commentaries, etc.
- (4) Past practice (*pubba-yoga*): practising *Samatha* and *Vipassanā* up to the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā Ñāṇa*).

do not possess the factor of *paññā* because wisdom here is associated with *Vipassanā* Knowledge. This knowledge pertains to knowing and penetrating ultimate truth of *nāma-rūpa* and their causes.

The wisdom of *Udayabbaya-Ñāṇa* is a paramount factor for the realization of *Nibbāna*. Therefore, meditators cannot realize *Nibbāna* without this kind of wisdom. Realization of *Nibbāna* will come about when insight knowledge matures. *Nibbāna* means being free from all defilements and free from all sufferings. That is the real happiness, the highest happiness.

With the factor of wisdom, we conclude the study of *padhāniyaṅga* or the five necessary factors for the practice of meditation. If you wish to succeed in meditation, want to be free from all sufferings and realize *Nibbāna*, you should develop and maintain these five factors: faith (*saddhā*), health (*appābādha*), honesty (*asaṭṭha*), effort (*vīriya*) and wisdom (*paññā*).

Do you remember when The Buddha was teaching to Prince *Bodhi* and that at the end of the Dhamma Talk the prince asked, “Most Exalted Buddha, for one who has a leader in the person of You, how long does he need to practice for the attainment of the Fruition stage of Arahantship and enjoy peace and tranquillity?”

The Buddha answer that a person who has these five-necessary factors for meditation practice is capable to realize *Arahatta-Phala* under the guidance of Him within seven years, one year, seven months, one month, fifteen days, seven days, even if receiving the teaching in the morning the attainment

will be in the evening, or if advised in the evening, the attainment will be in the next morning.

Therefore, by fulfilling these five *Padhāniyaṅga*, may all realize *Nibbāna* as soon as possible.

*Sādhu, Sādhu, Sādhu.*



I would also like to speak on the *Meghiya Sutta* for those who wish to progress in meditation practice. By learning and understanding *Meghiya Sutta*, you will find it to be very helpful for meditation and Dhamma practice.

## ***Meghiya Sutta***<sup>33</sup>

The Buddha had no permanent attendant (*upaṭṭhāka*) during His first twenty *Vassas*. This period is known as the First Enlightenment (*Pathama Bodhi*). Venerable *Nāgasamāla*, Venerable *Nāgita*, Venerable *Upavāna*, Venerable *Sunakkhatta* (a former *Licchavi* prince), Venerable *Cunda* (younger brother of Venerable *Sāriputta*), Venerable *Sāgata*, and Venerable *Meghiya* would serve as The Buddha's attendant from time to time.

In His thirteenth *vassa*, The Buddha was staying at the big monastery on *Cālika Hill*. At that time Venerable *Meghiya* was His temporary attendant.

Then one day, Venerable *Meghiya* approached The Buddha, bowed down to Him, and stood to one side. Venerable *Meghiya* addressed The Buddha, “Exalted Buddha, I would like to enter the village of *Jantu* on alms-round.”

The Buddha replied: “You may do so, *Meghiya*, at your own convenience.”

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<sup>33</sup> *Āṅguttara Nikāya, Navakanipāta, Sambodhivagga, ‘Meghiyasuttam’* and *Khuddaka Nikāya, Udāna, Nandavagga, Meghiyavagga, ‘Meghiyasuttam’* (The Discourse about *Meghiya*).

Then Venerable *Meghiya* entered *Jantu* village on alms-round. After finishing his meal, he left *Jantu* and went to the bank of *Kimikālā* river. While he was walking to and fro exercising his legs, he saw a pleasing and charming mango grove. Seeing it, he thought to himself, “How pleasing and charming is this mango grove! This mango grove is appealing, pleasant and delightful. It is a proper place for sons of clansmen rightfully gone forth to practice meditation. If the Buddha were to permit me, I should come back here for meditation practice.”

Venerable *Meghiya* returned to The Buddha and paid homage to Him. He reported the matter in detail from the beginning when he was sitting to when he got the idea to practice meditation at the mango grove.

He requested:

“Exalted Buddha, please give me permission. I would like to go back to the mango grove to strive for meditation there.”

Being requested thus, the Buddha replied to prohibit<sup>34</sup> his going to the mango grove:

“As we are alone, *Meghiya*, wait until another bhikkhu comes along.”

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<sup>34</sup> Buddha knew Venerable *Meghiya*'s perfections had not yet matured. That was the reason for His prohibition. He said: “As we are alone, *Meghiya*, wait until another bhikkhu comes along.”

Because He knew, if He told him thus and if Venerable *Meghiya*'s meditation ended in failure, he would come back entirely without embarrassment and with lovingkindness for Him. The Buddha said so in order to soften his mind.

For the second time Meghiya made the request:

“The Exalted Buddha has accomplished Arahantship and there is nothing else in need to accomplish. I still have to accomplish the sixteenfold task of the Path for myself. I have not developed further what is left to be accomplished. If the Buddha gives me permission, I would like to go to strive for meditation.”

For the second time too, the Buddha rejected:

“As we are alone, *Meghiya*, wait until another bhikkhu comes along.”

For the third time *Meghiya* made the request. This time the Buddha did not prohibit him but said:

*“Padhānanti kho, meghiya, vadamānaṃ kinti vadeyyāma! Yassa dāni tvaṃ, meghiya, kālaṃ maññasī”ti.*

“Dear *Meghiya*, since you speak of strive for meditation, how can we Buddhas prevent it? *Meghiya*, you may go at your own convenience.”

Then the Venerable *Meghiya* rose from his seat, made obeisance to the Buddha and went to the mango grove.

## **Unwholesome Thoughts arouse in Venerable *Meghiya*’s mind**

That mango grove was the place where Venerable *Meghiya* enjoyed kingly pleasures in his former five hundred successive existences as a monarch. That was why

the desire to stay there arose in him as soon as he saw the mango grove.

Having entered the grove, he sat at the foot of a tree to spend the day. The slab stone at the foot of the tree where *Meghiya* was then sitting was the same one he had used as a seat, happily surrounded by various dancers, when he was a king in the previous lives. As soon as he sat, it appeared as though his monkhood had slipped away. Venerable *Meghiya* fell into a dreamy state that he had assumed kingship on the throne accompanied by beautiful dancers.

Then with this attachment to royal luxuries, unwholesome thoughts of sensuality (*kāma-vitakka*) connected with sensual objects (*vatthu-kāma*) gradually arose in him. At that moment too, it was as if he saw two thieves who had been caught by the guards were brought and placed before him. Seeing the thieves, thoughts of ill-will (*byāpāda-vitakka*) arose in him as though he was giving orders to execute one of the thieves. Thoughts of cruelty (*vihimsā-vitakka*) appeared in him as though he was giving orders to torture and imprison the other one. In this way the three kinds of unwholesome thoughts alternately appeared in his mind; thoughts of sensuality, thoughts of ill-will and thoughts of cruelty.

When you practice meditation, do those thoughts also appear in your mind? Now you are listening to The Dhamma, unwholesome thoughts are probably not arising. But when you practice meditation, these kinds of thoughts may arise. For example, you may think about your family or other sensual

pleasures that you previously enjoyed. Or when you quarrelled with your friend, thoughts of ill-will and unpleasant things may appear. Some people, as soon as they close their eyes to meditate, unwholesome thoughts begin to arise. That means they are still fighting with these kinds of thoughts. But gradually after a meditator can concentrate on the breath well, these kinds of thoughts will disappear. That's why we encourage meditators to stay focused on the breath for a long time.

Some meditator can focus on the breath for one hour, or two hours. Then I instruct them to stay mindful on the breath for as long as possible, four hours or five hours. Then they complain to me, "Why should I focus on the breath for a long time?"

Actually, it is because can help you to remove those kinds of thoughts. If those kinds of thoughts always appear in your mind, you will not be able to attain any concentration.

As the Venerable *Meghiya* was surrounded by those three unwholesome thoughts, he was not able to properly practice meditation. He felt very strange and decided to go back and asked to The Buddha.

The Buddha never instruct His disciple without reason. He knew what would happen to *Meghiya*. But why did the Buddha permit the Venerable *Meghiya* to go to the mango grove? Because the Buddha knew *Meghiya* would go there even without His permission. If he was prevented from going, he would think wrongly and misunderstand The Buddha saying to himself: "The Buddha does not permit me because He

desires just one thing which is my service.” The Buddha also knew that *Meghiya* had this misunderstanding he might accuse The Buddha. This misunderstanding would cause long suffering to him and can prevent his attainment. Therefore, the Buddha gave permission.

Sometimes some meditators want to go back to their own country, but I prevent them. This is to help meditators from falling back into unwholesome habits. For example, one meditator from USA wanted to go back to his country. After he goes back, he may return to old habits of enjoying sensual pleasures, going to night clubs, etc. Then he will forget to practice meditation. That’s why you should consider not to go back to your country. Our center is a suitable place to practice meditation. Stay and practice here until you attain *Nibbāna*.

After having paid respect to The Buddha, Venerable *Meghiya* sat at a proper place and related what had happened to him:

*“Acchariyaṃ vata bho, abbhutaṃ vata bho! Saddhāya ca vatamhā agārasmā anagāriyaṃ pabbajitā. Atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā, seyyathidaṃ – kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkena.”*

“Oh, how strange it is! Oh, how unusual it is! We<sup>35</sup> are the ones who have renounced the world and joined the Order through faith, yet we are overcome by the three evil unwholesome thought; thoughts of sensuality, thoughts of ill will and thoughts of cruelty.”

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<sup>35</sup> For polite manner term usually, they will use as ‘we’ instead of ‘I’.

## The Buddha Gave a Discourse to Venerable *Meghiya*

When the Venerable *Meghiya* finished relating to The Buddha what had happened, The Buddha gave him an appropriate Dhamma-talk:

*“Aparipakkāya, meghiya, cetovimuttiyā pañca dhammā paripākāya saṃvattanti. Katame pañca”*

*“Meghiya, when liberation of mind from defilements has not matured, five things lead to its maturation. What are the five?”*

*“Idha, meghiya, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Aparipakkāya, meghiya, cetovimuttiyā ayaṃ paṭhamo dhammo paripākāya saṃvattati.”*

(1) *“Here, Meghiya, a bhikkhu has good friends, good association, good companions. When liberation of mind from defilements has not matured, this is the first thing that leads to its maturation.”*

As long as you associate with good friends, your *pāramī* will become mature.

*“Puna caparaṃ, meghiya, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocara-sampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Aparipakkāya, meghiya, cetovimuttiyā ayaṃ dutiyo dhammo paripākāya saṃvattati.”*

(2) “Furthermore, a bhikkhu is virtuous; he dwells restrained in accordance the *Pātimokkha*<sup>36</sup>, possessed of good conduct and resort, seeing danger in slightest faults. Having undertaken the training rules, he trains in them. When liberation of mind from defilements has not matured, this is the second thing that leads to its maturation.”

*“Puna caparaṃ, meghiya, bhikkhu yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ – appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇadassanakathā; evarūpāya kathāya nikāmalābhī hoti akicchalābhī akasiralābhī. Aparipākāya, meghiya, cetovimuttiyā ayaṃ tatiyo dhammo paripākāya saṃvattati.”*

(3) “Furthermore, a bhikkhu gets to hear at will, easily or difficulty, talk concerned with the austere life that is conducive to the opening of awareness, that is, talk on fewness of desires, on contentment, on seclusion, on not getting bound up (non-entanglement) with others, on arousing energy, on morality, on concentration, on wisdom, on liberation, on the knowledge and vision of liberation. When liberation of mind from defilements has not matured, this is the third thing that leads to its maturation.”

*“Puna caparaṃ, meghiya, bhikkhu āradhaviṛiyo viharati, akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃva daḥaparakkamo anikkhittadhuro kusalesu dhammesu. Aparipakkāya,*

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<sup>36</sup> 227 precepts for the bhikkhu.



*meghiya, cetovimuttiyā ayaṃ catuttho dhammo paripākāya saṃvattati.*”

(4) “Furthermore, he abides with resolute energy for the abandoning of unwholesome qualities, and the acquiring of wholesome qualities, persistent, of steady perseverance, not casting off the duty of cultivating wholesome qualities. When liberation of mind from defilements has not matured, this is the fourth thing that leads to its maturation.”

*“Puna caparaṃ, meghiya, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Aparipakkāya, meghiya, cetovimuttiyā ayaṃ pañcamo dhammo paripākāya saṃvattati. Aparipakkāya, meghiya, cetovimuttiyā ime pañca dhammā paripākāya saṃvattanti.”*

(5) “Furthermore, a bhikkhu is wise; He possessed of wisdom regarding arising and disappearance, that is Noble, penetrating, leading to the complete destruction of suffering<sup>37</sup>. When liberation of mind from defilements has not matured, this is the fifth thing that leads to its maturation.”

According to *Puggalapaññatti* and *Aṅguttara Nikāya* explanation, good friends are those who are possessed of eight attributes: faith, morality, intellectual knowledge in

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<sup>37</sup> *Majjhima Nikāya Aṭṭhakathā* explains that, this means he is able to penetrate the arising and disappearance of the five aggregates, by way of suppression (*vikkhambhana-vasena*) with insight-wisdom (*vipassanā-paññā*), and by way of uprooting (*samuccheda-vasena*) with Path-wisdom (*Magga-paññā*).

Dhamma, generosity, energy, mindfulness, concentration and wisdom.

Then according to *Visuddhi Magga*, **good friend (*Kalyāṇamitta*)** in descending order (according to availability):

1. The Buddha;
2. The Buddha's Great Disciples;
3. an Arahanta;
4. a Non-Returner;
5. a Once-Returner;
6. a Stream-Enterer;
7. an ordinary man who has obtained *jhāna*;
8. one who knows three *Piṭakas*;
9. one who knows two *Piṭakas*;
10. one who knows one *Piṭaka*;
11. one who is familiar with one Collection (*Nikāya*) together with its Commentary (*Aṭṭhakathā*); and
12. one who is conscientious.

Then the Buddha continue to explain further.

*“Kalyāṇamittassetam, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ sīlavā bhavissati, pātimokkhasaṃvarasaṃvuto viharissati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhissati sikkhāpadesu.”*

“*Meghiya*, when a bhikkhu has good friends, such as good association, good companions, it is to be expected that:

(6) he will be virtuous, will dwells restrained in accordance the *Pātimokkha*;

- (7) will possessed of good or proper conduct and resort;  
(8) will seeing danger in slightest faults. Having undertaken the training rules, he will train in them.

There are **three** kinds of good or proper **resort** (*gocara*):

1. [proper] Resort as support (*Upanissaya Gocara*): The resort which provides the strong sufficing condition for the development of wholesome qualities, such as morality, etc. The good friend who uses ten kinds of speech relating to liberation from the suffering of *saṃsāra* bringing thus five advantages such as hearing the Dhamma unheard of before, corrects what has been heard, gets rid of doubt, rectifies one's view, gains faith, or can make others progress in five attributes, such as faith, morality, learning, generosity, and wisdom.
2. [proper] Resort as guarding (*Ārakkha Gocara*): The resort that protects the mind of the *bhikkhu* from the danger of evil thoughts. A *bhikkhu*, who takes resort in mindfulness, goes for alms round into the village and town with downcast eyes, seeing the length of a plough yoke, restrained, not looking at an elephant, not looking at a horse, a chariot, a pedestrian, a woman, a man, not looking up, not looking down, not staring this way and that, or towards any of the eight directions and keeps going.
3. [proper] Resort as anchoring (*Upanibandha Gocara*): It is meditation on Four Foundations of Mindfulness (*Satipaṭṭhāna Kammatthāna*) on which the mind is anchored.<sup>38</sup>

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<sup>38</sup> *Samyutta Nikāya, Mahāvagga, Satipaṭṭhānasamyutta, Ambapālivagga, 'Sakuṇagghi-Suttaṃ'* (The Hawk Sutta).

**Seeing danger in slightest faults (*aṇumattesu vajjesu bhayadassāvī*)** refers to having good habit or moral behavior of seeing danger in faults of the smallest measure. This can be the unintentional transgression of *Pātimokkha*'s minor training rules or the arising of unprofitable thoughts. For example, you have desire to go outside, you need to consider; "If I go out, I will see many objects, it will degrade my meditation practice, it will distract my concentration." So, in this way you see the danger even in the slightest things that can obstruct your meditation.

(9) "*Meghiya*, when a bhikkhu has good friends (*Kalyāṇamitta*), such as good association (*kalyāṇasahāya*), good companions (*kalyāṇasampavaṅka*), it is to be expected that he will get to hear at will, easily and without difficulty, talk that is truly sobering and it leads to complete disenchantment (*ekantanibbidāya*), to dispassion (*virāgāya*) to cessation (*nirodhāya*), to peace (*upasamāya*), to direct knowledge (*abhiññāya*), to enlightenment (*sambodhāya*) and to *Nibbāna* (*Nibbānāya*). That is talk on fewness of desires, on contentment, on seclusion, on not getting bound up (non-entanglement) with others, on arousing energy, on virtue, on concentration, on wisdom, on liberation, on the knowledge and vision of liberation."

The **ten** kinds of **speech** conducive to liberation (***dasa-kathāvatthūni***)<sup>39</sup>:

1. *appiccha-kathā* [speech about fewness of desires];

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<sup>39</sup> *Majjhima Nikāya, Mūlapaṇṇāsa-Aṭṭhakathā, Mūlapariyāyavagga, 'Dhammadāyādasuttavaṇṇanā'* (Commentary on Dhamma's heir Sutta).

2. *santutthi-kathā* [speech about contentment with what one has in hand], especially regarding to four requisites such as robe, food, dwelling and medicine;
3. *paviveka-kathā* [speech about living in seclusion];
4. *asaṃsagga-kathā* [speech about not getting bound up with others (non-entanglement)];
5. *vīriyārambha-kathā* [speech about arousing energy];
6. *sīla-kathā* [speech about morality];
7. *samādhi-kathā* [speech about concentration of the mind];
8. *paññā-kathā* [speech about *Vipassanā* Insight and the knowledge of the Paths];
9. *vimutti-kathā* [speech about liberation (the Fruition states)];
10. *vimuttiñānadassana-kathā* [speech about the Reflective Knowledge of the Path and Fruition (*Paccavekhanā-ñāṇa*)].

There are **four** kinds of “**desiring little**” or nothing (***appiccha***), namely:

1. having little or no greed concerning the four requisites (*paccaya-appiccha*);
2. having little or no desire to let others know that you are practising the noble *paṭipadā* (*dhutaṅga-appiccha*);
3. having little or no desire to let others know that you possess wide knowledge and learning of the Teaching (*pariyatti-appiccha*);
4. having little or no desire to let others know that you have realised the extra-ordinary Dhamma of *Magga-Phala* (*adhigama-appiccha*).

There are **three** forms of **seclusion** (***viveka***), namely:

1. physical seclusion (*kāya-viveka*), means keeping aloof from companions;

2. mental seclusion (*citta-viveka*), means being void of sensuous thoughts, especially refer to *jhāna* concentration;
3. seclusion or detachment from the basis of existence (*upadhi-viveka*), means *Nibbāna*, which is devoid of four *upadhis*.

**Four kinds of basis of existence (*upadhi*):**

1. of sense desire (*kāmupadhi*),
2. of aggregate (*khandhupadhi*),
3. of defilements (*kilesupadhi*),
4. of volitional formation (*abhisankhārūpadhi*).

The Buddha continue to explain:

(10) “*Meghiya*, when a bhikkhu has good friends, such as good association, good companions, it is to be expected that he will abide with resolute energy (*āraddhavīriyo viharissati*) for the abandoning of unwholesome qualities (*akusalānaṃ dhammānaṃ pahānāya*), and the acquirement of wholesome qualities (*kusalānaṃ dhammānaṃ upasampadāya*), persistent (*thāmaṃvā*), of steady perseverance (*dalhaparakkamo*), and not casting off the duty of cultivating wholesome qualities (*anikkhattadhuro kusalesu dhammesu*).”

You should practice meditation to abandon unwholesome things and to acquire wholesome things. Without practicing meditation, it is impossible to remove defilements from your mind. Although you have difficulties in your practice, you should not stop. You should have strong and unremittingly effort such as, “As long as I haven’t realized *Nibbāna*, I will never give up my practicing.”

(11) “*Meghiya*, when a bhikkhu has good friends, such as good associations, good companions, it is to be expected that.” He will possess the wisdom regarding arising and passing away (*udayatthagāminiyā paññāya samannāgato*) of mentality-materiality and their causes, which is Noble (*Ariyāya*), penetrative (*nibbedhikāya*), and leads to the complete destruction of suffering (*sammā dukkhakkhaya-gāminiyā*).”

To have a good friend is very important. Once the Venerable *Ānanda* reflected on how one may succeed in the holy life (*brahma-cariya*)<sup>40</sup>. He decided that success in the holy life depends half on good friendship, and half on one's own effort. But when he said this to The Buddha, The Buddha corrected him:

“*Mā hevaṃ, ānanda, mā hevaṃ, ānanda! Sakalamevidaṃ, ānanda, brahmacariyaṃ, yadidaṃ – kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. Kalyāṇamittassetaṃ, ānanda, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa – ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.*”

“Do not say so, *Ānanda*, do not say so, *Ānanda*! The entire holy life, *Ānanda*, is just this, namely: good friendship, good association, good companionship. With a good friend, *Ānanda*, this is to be expected of the bhikkhu that the Noble Eightfold Path will be developed and the Noble Eightfold Path will be practiced much.”

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<sup>40</sup> *Saṃyutta Nikāya, Maggasaṃyutta, ‘Upaḍḍha-Suttaṃ’* (The Half Sutta).

*“Tadamināpetam, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ, yadidaṃ – kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. Mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti; jarādhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; sokaparideva-dukkhadomanassupāyāsadharmā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Iminā kho etaṃ, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ, yadidaṃ – kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.”*

“It may also in this way be understood, *Ānanda*, how the entire holy life is just this, namely, good friendship, good association, good companionship. Since it is, *Ānanda*, due to Me as a good friend, that beings (subject to birth) escape from rebirth; beings (subject to ageing) escape from ageing; beings (subject to death) escape from death; (subject to sorrow, lamentation, suffering, displeasure, and despair) beings escape from sorrow, lamentation, suffering, displeasure, and despair. By this method then, *Ānanda*, it should be understood how the entire holy life is just this, namely, good friendship, good association, good companionship.”

That is why The Buddha explained the importance to have good friends. Then after having established in those things, The Buddha also explain further that the bhikkhu should develop **four** additional qualities:



**“*Asubhā bhāvetabbā rāgassa pahānāya.*”**

(12) “Foulness meditation should be developed for removing of lust.”

For example, some are practicing *Vipassanā* meditation, but because not yet able to eradicate all defilements, lust (*rāga*) may appear in their mind. At that time, you should practice *Asubha* meditation. In both the *Samatha* and *Vipassanā* stage, meditators can practice *asubhā* meditation such as thirty-two parts of the body, etc. Then they will be able to remove lust from their minds.

**“*Mettā bhāvetabbā byāpādassa pahānāya.*”**

(13) “Loving-kindness meditation should be developed for removing of ill-will.”

When you practice meditation, hatred may appear in your mind, at that time you should practice *Mettā* meditation to remove hatred. For example, when practicing *Ānāpāna* meditation stage, if hatred or ill-will (*byāpāda*) appears in the mind, one cannot practice meditation well. Meditators can stop *Ānāpāna* meditation for a while and develop *Mettā* meditation.

How to develop *Mettā*? One should direct attention to all beings in general. Visualize their smiling faces then try to radiate loving-kindness, “May all beings be free from danger, free from mental pain, free from physical pain, may they be well and happy”. In Pāli it is: “*Sabbe sattā avara hontu, abyāpajja hontu, anīgha hontu, sukhī attānaṃ pariharantu.*” When you can radiate loving-kindness in this way, you will be able to remove hatred from your mind. But for those who can

practice *Mettā* meditation up to third-*jhāna* stage, it will be easier for them to develop *Mettā*<sup>41</sup> meditation when hatred appears in their minds.

**“*Ānāpānassati bhāvetabbā vitakkupacchedāya.*”**

(14) “Mindfulness on the breath meditation should be developed for removing of various kinds of thought.”

When you practicing meditation, many kinds of thoughts may appear in your mind. For example, in Venerable Meghiya’s case, three kinds of unwholesome appear; thoughts of sensuality, thoughts of ill will and thoughts of cruelty. If it is happened to you, then you can’t continue your meditation well. Then what should you do? You should develop *Ānāpāna* meditation. When you try to concentrate on *Ānāpāna* meditation again and again, many times, then your concentration will improve further. Then when your concentration become strong, you will be able to remove various kinds of thoughts from your mind. Because of this reason The Buddha also encourage Venerable *Meghiya* to practice *Ānāpāna* meditation.

Some people have wandering thoughts when they practice *Ānāpāna* meditation, then they stop their practice, they want to change to other meditation subject. However, The Buddha already explained that *Ānāpāna* meditation can remove wandering thoughts. That is why you should continue your practicing, until you can attain strong concentration, you will be able to remove wandering thoughts from your mind.

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<sup>41</sup> Please refer to the Book ‘Knowing and Seeing’ by The Most Venerable Pa-Auk Sayadaw for more detail explanation or from capable meditation teachers.

*“Aniccasaññā bhāvetabbā asmimānasamugghātāya.”*

(15) “Perception of impermanent should be develop for removing of conceit.”

Do you know conceit (*māna*)? For example, some people don’t like it when others remind them of their mistakes or receive admonishments. This is because they have conceit. Actually, when they can reflect like this, “Other people will die someday, in the same way, I will too. Other people are only combinations and groups of elements, in the same way, I am too.” This can temporarily help remove conceit. But for those who can practice up to *Vipassanā*, they can discern all ultimate mentalities and materialities as impermanent. Then the Buddha also said:

*“Aniccasaññino hi, megghiya, anattasaññā sañṭhāti, anattasaññī asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbāna.”*

“*Megghiya*, because of perception of impermanent, the perception of non-self will be stabilized. When perception of non-self is stabilized, it will eradicate conceit completely<sup>42</sup>, which is *Nibbāna* in this very life.

Then according to *Udāna* commentary<sup>43</sup> there are another **fifteen** factors that can support the liberation of mind from defilements become mature (*vimutti-paripācanīyā dhamma*). Or in other words, the factors that lead to the attainment of Arahantship. They are:

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<sup>42</sup> Only after one attains Arahantship, one eradicates conceit completely.

<sup>43</sup> *Khuddaka Nikāya, Udāna-Aṭṭhakathā, Meghiyavagga, ‘Meghiyasutta-vaṇṇanā* (Commentary on *Meghiya Sutta*).

[Three factors with reference to **saddhā**]

- (1) dissociation from faithless persons (*assaddhe puggale parivajjayato*),
- (2) association with faithful persons (*saddhe puggale sevato bhajato payirupāsato*),
- (3) reflection on discourses causing faith (*pasādanīye suttante paccavekkhato*)<sup>44</sup>,

[Three factors with reference to **vīriya**]

- (4) dissociation from lazy-persons (*kusīte puggale parivajjayato*),
- (5) association with energetic persons (*āraddhavīriye puggale sevato bhajato payirupāsato*),
- (6) reflection on qualities causing energy (*sammappadhāne*<sup>45</sup> *paccavekkhato*),

[Three factors with reference to **sati**]

- (7) dissociation from unmindful persons (*muṭṭhassatī puggale parivajjayato*),

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<sup>44</sup> Read some Sutta regarding the quality of The Buddha, the Dhamma and the Saṅgha. For example, to increase the faith to The Buddha, the story of *Maṭṭhakunḍalī*, can found in *Dhammapada Aṭṭhakathā, Yamakavagga*.

<sup>45</sup> The four kinds of right-effort (*sammappadhāna*):

- (1) The effort to restrain (*saṁvara-padhāna*): with energy and effort to restrain oneself from accomplishing unwholesome kamma through body, speech, and mind.
- (2) The effort to abandon (*pahāna-padhāna*): the effort to stop any unwholesome kamma that one does through body, speech, and mind.
- (3) The effort to develop (*bhāvanā-padhāna*): with energy and effort one tries to develop and undertake new wholesome kamma through body, speech, and mind. That is, one tries to develop more and more knowledge (*vijjā*) and conduct (*caraṇa*).
- (4) The effort to maintain (*anurakkhaṇa-padhāna*): continue with any wholesome kamma that one does through body, speech, and mind.

- (8) association with mindful persons (*upaṭṭhitassatī puggale sevato bhajato payirupāsato*),
- (9) reflection on things or discourses causing the foundation of mindfulness (*satipaṭṭhāne paccavekkhato*),

[Three factors with reference to **samādhī**]

- (10) dissociation from persons of unconcentrated mind (*asamāhite puggale parivajjayato*),
- (11) association with persons of concentrated mind (*samāhite puggale sevato bhajato payirupāsato*),
- (12) reflection on the result causing *jhāna* and deliverance (*jhānavimokkhe paccavekkhato*),

[Three factors with reference to **paññā**]

- (13) dissociation from unwise persons (*duppaññe puggale parivajjayato*),
- (14) association with wise persons (*paññavante puggale sevato bhajato payirupāsato*), and
- (15) reflection on profound discourses regarding knowledge and wisdom (*gambhīraññacarīyaṃ paccavekkhato*).

These fifteen factors will lead to the purities or maturity of five faculties, namely:

Faith (*saddhindriyaṃ*), energy (*vīriyindriyaṃ*), mindfulness (*satindriyaṃ*), concentration (*samādhindriyaṃ*) and wisdom (*paññindriyaṃ*).

Besides the above fifteen factors, there are also five penetrative perceptions (*nibbedhabhāgiyā saññā*) namely:

- (1) the perception of impermanence (*anicca-saññā*),
- (2) the perception of suffering (*dukkha-saññā*),

- (3) the perception of non-self (*anatta-saññā*),
- (4) the perception of abandonment (*pahāna-saññā*), and
- (5) the perception of freedom from lust (*virāga-saññā*);  
non attachment with anything in the world.

The five factors as taught in the Sutta given to Venerable *Meghiya*: association with good friends, having morality, listening to and reflection on the ten kinds of speech, having developed energy, and having wisdom as to the perception of arising and passing away nature of things (*udayabbaya-saññā*); the six factors from association with good friends; and another four qualities to be develop (*Asubhā*, *Ānāpānassati*, *Mettā* and *Anicca-saññā*) these also make the fifteen factors of *Vimutti-paripācanīyā dhamma*.

The Buddha continue gave these two stanzas:

*“Khuddā vitakkā sukhumā vitakkā,  
Anugatā manaso uppilāvā.  
Ete avidvā manaso vitakke,  
Hurā huraṃ dhāvati bhantacitto”*

“Inferior thoughts and subtle thoughts follow the mind and make it agitated. One who does not understand these thoughts is not stable mentally and runs from one sense object to another.”

Inferior thoughts refer to three kinds of evil thoughts; thoughts of sensual pleasure, thoughts of ill-will, thoughts of cruelty. Subtle thoughts refer to the thought regarding family, village, stories of the past, complaining about others, gain, etc.

*“Ete ca vidvā manaso vitakke,  
Ātāpiyo saṃvaratī satīmā;  
Anugate manaso uppilāve,  
Asesamete pajahāsi buddho<sup>46</sup>”*

“Understanding these thoughts, the Noble Disciple, endowed with energy and mindfulness can burn up mental defilements and block the thoughts that follow the mind and make it agitated. The Noble Disciple, who understands the Four Noble Truths, is able to abandon the thoughts of sensuality and others completely.”

Let us continue, according to Dhammapada Commentary<sup>47</sup>, The Buddha gave the following two verses to Meghiya:

*“Phandanam capalam cittaṃ,  
dūrakkham dunnivārayaṃ;  
Ujūṃ karoti medhāvī,  
usukārova tejanaṃ.”*

“Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind – so fickle and unsteady, so difficult to guard.”

Just as a proud brave fletcher makes the curved arrow straight to his satisfaction by scorching it, even so a man with penetrative knowledge can make the mind upright by scorching it by means of energy, both physical and mental.

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<sup>46</sup> *Buddho* here translate as those who penetrate The Four Noble Truths, such as Noble Disciple and Arahanta.

<sup>47</sup> *Khuddakanikāya, Dhammapada Aṭṭhakathā, Cittavagga, ‘Meghiyattheravatthu’* (Commentary on The Story of Venerable Meghiya).

The mind which is excited by the six sense objects, such as visible objects, sounds, odours, tastes, tangible objects, and Dhamma objects, is thus difficult to control. Such a mind can hardly be prevented from wandering about improper sense objects.

*“Vārijoḃa thale khitto,  
okamokata ubbhato;  
Paripphandatidaṃ cittaṃ,  
māradheyyaṃ pahātave”.*

“As a fish when pulled out of water and cast on land throbs and quivers, even so is this mind agitated. Hence should one abandon the realm of *Māra*.”

Just as the fish born in water, when taken out of its water abode and thrown on land, restlessly jumps about. Even so the mind that enjoys the five sense objects, when taken out of sensual pleasures, struggles and jumps about when practicing meditation. It restlessly hops about for sense objects during meditation as a fish struggles on land to go back into water.

At the end of these Dhamma-verses, the Venerable *Meghiya* became a *Sotāpanna* together with many other beings who were there listening to The Buddha.

If you practice meditation again and again, one day your mind will be able to peacefully stay on one meditation object for along time. By taking example from Venerable *Meghiya*, may you be able to develop your mind with one meditation object. May you be able to fulfil all factors of *Vimutti-paripācanīyā dhamma* (liberation of mind from



defilements). By fulfilling these **fifteen** or **thirty** *Vimuttiparipācanīyā dhamma* may your *pāramī* become mature. At the end of the maturation of your *pāramīs*, may you be able to realize *Nibbāna* as soon as possible.

*Sādhu, Sādhu, Sādhu.*

## Appendix 1

### The Forty Meditation Subjects

The *Buddha* taught Forty meditation subjects to attain concentration:

❖ 10 *Kasiṇa* objects

1. *Pathavī-kasiṇa* (earth *kasiṇa*),
2. *Āpo-kasiṇa* (water *kasiṇa*),
3. *Tejo-kasiṇa* (fire *kasiṇa*),
4. *Vāyo-kasiṇa* (wind *kasiṇa*),
5. *Nīla-kasiṇa* (brown/black/blue *kasiṇa*),
6. *Pīta-kasiṇa* (yellow *kasiṇa*),
7. *Lohita-kasiṇa* (red *kasiṇa*),
8. *Odāta-kasiṇa* (white *kasiṇa*),
9. *Āloka-kasiṇa* (light-*kasiṇa*),
10. *Ākāsa-kasiṇa* (space-*kasiṇa*).

❖ 10 *Asubha* (repulsive objects)

11. *Uddhumātaka* (swollen and bloated corpse).
12. *Vinīlaka* (discoloured corpse which becomes blue and black).
13. *Vipubbaka* (festering corpse).
14. *Vicchiddaka* (corpse which has been cut into two or three pieces).
15. *Vikkhāyitaka* (corpse which has been gnawed and mangled by dogs, vultures, etc.)
16. *Vikkhittaka* (corpse which has been bitten and scattered into pieces by dogs, vultures, etc.)
17. *Hatavikkhittaka* (corpse which has been mutilated and cut by knife, axe, etc., and thrown away as fragments).
18. *Lohitaka* (a bloody corpse).
19. *Puluvaka* (worm-infested corpse).
20. *Atthika* (a skeleton).

❖ 10 *Anussati* (Recollection)

21. *Buddhānussati* (Recollection of the Buddha's quality),
22. *Dhammānussati* (Recollection of Dhamma's quality),
23. *Saṅghānussati* (Recollection of Saṅghā's quality),
24. *Sīlānussati* (Recollection of morality [*sīla*]).
25. *Cāgānussati* (Recollection of generosity [*dāna*]).
26. *Devatānussati* (Recollection of the *Deva*).
27. *Upasamānussati* (Recollection of *Nibbāna*).
28. *Maraṇānussati* (Recollection of death)
29. *Kāyagatāsati* (Recollection of 32 impure parts of the body such as head-hair, body-hair, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, membrane, spleen, lungs, intestines, mesentery, gorge, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovia and urine).
30. *Ānāpānassati* (Mindfulness on the breath).

❖ 4 *Brahma-vihāra* (sublime abiding)

31. *Mettā* (loving-kindness).
32. *Karunā* (compassion).
33. *Mudita* (sympathetic joy, appreciative joy).
34. *Upekkhā* (equanimity).

❖ 4 *Ārūpa Jhāna* (immaterial jhāna)

35. *Ākāsaṇaṇcāyatana* (the Base of Boundless space),
36. *Viññāṇaṇcāyatana* (the Base of Boundless consciousness),
37. *Ākiñcaññāyatana* (the Base of Nothingness),
38. *Nevaśaññānāśaññāyatana* (the Base of Neither-Perception nor Non-Perception).
39. *Āhāre-paṭikūla-saññā* (Perception of loathsomeness on Food),
40. *Catu-dhātu-vavatthāna* (four elements meditation).

## Appendix 2

### The Twenty-Eight Types of Materiality<sup>48</sup>

The Four great essentials (*cattāro mahā-bhūtā*) are:

1. Earth element (*pathavī-dhātu*)
2. Water element (*āpo-dhātu*)
3. Fire element (*tejo-dhātu*)
4. Wind element (*vāyo-dhātu*)

The fourteen types of concrete derived materiality are first of all the four types of field materiality (*gocara rūpa*):

1. Colour (*vaṇṇa*)
2. Sound (*sadda*)
3. Odour (*gandha*)
4. Flavour (*rasa*)

Colour is cognized by the eye, sound by the ear, odour by the nose, and flavour by the tongue. Tangibles, cognized by the body, are not included here, because tangibility is not derived materiality. Tangibility is the three great essentials: either the earth-, fire-, and wind element.

5. Nutritive essence (*ojā*)  
It maintains the physical body. We get it from the food we eat.
6. Life faculty (*jīvitindriya*)  
It maintains animate materiality and is born of kamma. When there is death, it means the life faculty has either been cut off, or the kamma producing it has come to an end.

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<sup>48</sup> The following details have been taken from *Visuddhi-Magga* xviii, Section 667 '*Diṭṭhi-Visuddhi-Niddesa*' (Exposition of the View Purification), Path of Purification xviii.13.

7. Heart-materiality (*hadaya-rūpa*)

It is in the blood in certain place of the heart upon which the mind depends. On the plane of five aggregates, mentality cannot arise in-dependently of materiality.

The two types of sex-materiality (*bhava-rūpa*):

8. Male sex-materiality (*purisa bhava-rūpa*)

9. Female sex-materiality (*itthi bhava-rūpa*)

Male sex-materiality determines a man's material features, the way he moves, etc., and female sex-materiality determines a woman's.

The five types of translucent materiality (*pasāda-rūpa*):

10. Eye translucency (*cakkhu pasāda*)

11. Ear translucency (*sota pasāda*)

12. Nose translucency (*ghāna pasāda*)

13. Tongue translucency (*jivhā pasāda*)

14. Body translucency (*kāya pasāda*)

The translucency is the element through which objects are cognized by the re-spective faculty. For example, colour is cognized through the eye translucency, etc.

The ten types of unconcrete derived materiality are:

1. Space element (*ākāsa-dhātu*)

2. Bodily intimation (*kaya-viññatti*)

3. Verbal intimation (*vacī-viññatti*)

4. Lightness (*lahutā*)

5. Softness (*mudutā*)

6. Wieldiness (*kammaññatā*)

7. Generation (*upacaya*)

8. Continuity (*santati*)

9. Ageing (*jaratā*)

10. Impermanence (*aniccatā*)

## Appendix 3

### **The Sixteen of *Vipassanā Ñāṇa* (Insight Knowledge)**

1. *Nāma-Rūpa pariccheda Ñāṇa* (Mentality-Materiality Definition Knowledge)
2. *Paccaya pariggaha Ñāṇa* (Cause-Apprehending Knowledge)
3. *Sammasana Ñāṇa* (Comprehension Knowledge)
4. *Udayabbaya Ñāṇa* (Arise & Perish Knowledge)
5. *Bhaṅga Ñāṇa* (Dissolution Knowledge)
6. *Bhaya Ñāṇa* (Fearsomeness Knowledge)
7. *Ādīnava Ñāṇa* (Danger Knowledge)
8. *Nibbidā Ñāṇa* (Disenchantment Knowledge)
9. *Muncitu-kamyatā Ñāṇa* (Liberation-Longing Knowledge)
10. *Paṭisaṅka Ñāṇa* (Reflection Knowledge)
11. *Saṅkhārupekkhā Ñāṇa* (Formations-Equanimity Knowledge)
12. *Anuloma Ñāṇa* (Conformity Knowledge)
13. *Gotrabhu Ñāṇa* (Change-of-Lineage Knowledge)
14. *Magga Ñāṇa* (Path Knowledge)
15. *Phala Ñāṇa* (Fruition Knowledge)
16. *Paccavekkhaṇa Ñāṇa* (Reviewing Knowledge)

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quotations from which have been taken directly with only rare changes].

- The Workings of Kamma by the Most Venerable Pa-Auk Tawya Sayadaw
- Some English Commentaries of the Sutta, are simply taken from Sayadaw U Kumarābhivamaṃsa's direct translation from Burmese-Pāḷi Tipitaka, during the Dhammatalk.



## Biography of *Sayadaw U Kumārābhivamsa*

Born in 1975 in Kaing Won Village, Kaw Lin Township, Sagaing Division, Myanmar, Ashin *Kumāra* ordained as a novice monk in Kaw Lin in 1988. He received the higher ordination as a bhikkhu in Bahan, Yangon in 1995. He studied Primary Buddhist Scriptures in Kaw Lin from 1988 - 1993, and Advanced Buddhist Scriptures at Mahāvisuddhāyon Education Centre in Bahan Township, Yangon, from 1994 - 1998. When he obtained The ***Dhammācariya*** degree in 1998, he became a teacher at Mahāvisuddhāyon Education Centre in Bahan Township, Yangon in 1999.

From 2001 – 2004, he continued to study Advanced Buddhist Scriptures and taught at the new Masoeyein Education Centre in Mandalay. In 2003 he obtained his ***Abhivamsa*** degree in Yangon.

In 2004 - 2005, He went to practice meditation at Pa-Auk Tawya Meditation Centre Mawlamyine, Mon State. He then went back to Mandalay and spent more than four years teaching monks at Masoeyein Education Centre. During this time, he also went to many forest monasteries for self-practice. In 2010 he returned to Pa-Auk Tawya to practice meditation.

Since 2013 Sayadaw has conducted meditation retreats and Dhamma teachings in Indonesia, Thailand, Malaysia, Singapore, PR China, Taiwan ROC, Vietnam, USA, etc.

He is currently one of the Meditation Teachers (*Kammaṭṭhānācariya*) at Pa-Auk Tawya Meditation Centre Tat-Oo Dhamma Yeiktha (Extended) Pyin Oo Lwin, Myanmar.

## ***Sharing of Merit***

***Idaṃ me puññaṃ āsavakkhayā'vahaṃ hotu.  
Idaṃ me puññaṃ nibbānassa paccayo hotu.  
Mama puññabhāgaṃ sabbasattanaṃ bhājemi;  
Te sabbe me samaṃ puññabhāgaṃ labhantu.***

**By this merit of mine,  
may it bring to the cessation of all defilements;  
By this merit of mine,  
may it bring about the realization of *Nibbāna*.  
I share all my merits with all beings;  
May all beings get an equal share of merits shared by me.**