

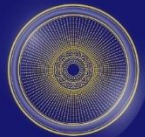


“*Bhikkhu*, there are these five factors that assist the practice of meditation. What five? Faith (*Saddha*), Health (*Appābādha*), Honesty (*Asaṭṭha*), Great Effort (*Āraddhavīriya*), Wisdom (*Paññā*)”...

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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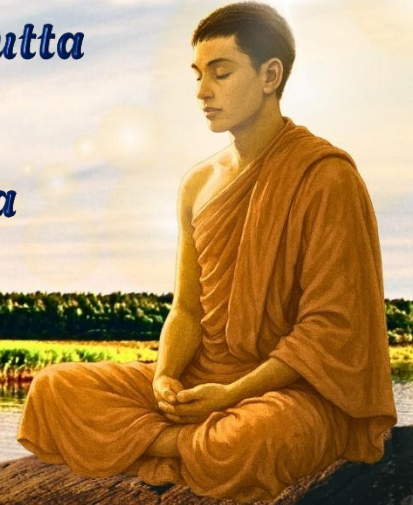


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Essential Factors For Meditation Practice: Padhāniyaṅga Sutta and Meghiya Sutta

Essential Factors For Meditation Practice

Padhāniyaṅga Sutta
and
Meghiya Sutta



Based on *Sayadaw Kumarabhivaṃsa's* Dhamma Talk
Compiled and Edited by *Sayalay Satimā*

Essential Factors For Meditation Practice

Padhāniyaṅga Sutta* and *Meghiya Sutta

Based on *Sayadaw Kumarabhivaṁsa's* Dhamma Talk
Compiled and Edited
by *Sayalay Satimā*

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by *Sayalay Satimā*

First Edition: 19th February 2019
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In commemoration of *Sayadaw's* 50th Birthday

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**BUDDHA
METTA**

Makassar – Indonesia

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

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

Foreword from Sayadaw *Kumarābhivaṃsa*

The insights found in *Padhāniyaṅga* and *Meghiya Sutta* relate tremendously to the practice of meditation. I hope this booklet will support many people's meditations 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!

Ven. Kumarābhivaṃsa
Pa-Auk Tawya (Pyin Oo Lwin)

Editor's Note for the Second Edition

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

We express our deepest gratitude to **Sayadaw Kumārābhivaṃsa** for his profound teachings and for granting us permission to compile this book.

Some stories and Pāḷi–English translations are taken from sources listed in the reference section. During his talks, *Sayadaw* also provided material from the Commentaries. Minor language adjustments have been made throughout the book to make it easier for English readers to understand.

We extend our appreciation to everyone who contributed to the editing process for the first edition, to all donors, and to everyone who participated in producing and distributing this book for both editions. We apologize for any errors or shortcomings that may remain.

The first edition was printed on **19th February 2019**, on the occasion of **Mahā Dāna Day**. This second edition revises some grammatical errors and typos and is printed in commemoration of **Sayadaw's 50th Birthday**.

I dedicate these merits to all my *Dhamma* teachers, to my family and to everyone who has always supported me in walking this Path.

May this book serve as an inspiration for all practitioners. May it assist meditators in overcoming all difficulties in their practice. May all be able to cultivate the Dhamma and realize ***Nibbāna***.

Sādhu! Sādhu! Sādhu!

Sayalay Satimā

September 2025, PATVDH – BEJI, INDONESIA

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Three Trainings

Before speaking about 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 in morality (*Sīla-sikkhā*), the training in concentration (*Samādhi-sikkhā*), and the training in wisdom (*Paññā-sikkhā*). Here, I will explain them briefly.

Morality Training (*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 one another, steal others' belongings, commit sexual misconduct, tell lies, drink alcohol, and so on. If people observed and upheld the moral precepts, wars and conflicts in the world would cease.

Sīla is essential for establishing peace in the world. As long as there is continuous fighting and killing for worldly gain, the world will never be peaceful; societies will remain in turmoil, and people will continue to live with worry and anxiety. If everyone observed good *sīla*, the world would be a much happier and more peaceful place.

The Buddha explained five kinds of advantages for those who accomplished pure morality¹:

- (1) Gain much wealth and riches (*mahantaṃ bhogakkhandhaṃ adhiḡacchati*),
- (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 paraṃ maraṇā sugatiṃ saggāṃ lokāṃ 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 chose 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 will be many places for you to stay. For example, if you do not have much money,

¹*Dīgha Nikāya, Mahāvagga, Mahāparinibbānasuttaṃ, ‘Sīlavantṭānisamsā-Suttaṃ’* (Advantages of observing the moral precepts Sutta).

you can come to our Pa-Auk Meditation Center to practice the Dhamma. We will take care of you and support your meditation practice. There are many generous donors who are willing to support those who observe good morality. They will happily assist your practice of pure morality and meditation.

Whether you are a Buddhist or not, if you transgress the precepts and engage in killing, stealing, or other unwholesome deeds, you sow the seeds of unwholesome *kamma* and will experience painful results. But if you have accomplished pure morality, you have sown the seeds of wholesome *kamma* and will surely experience good and pleasant results. By understanding the great advantages of observing *Sīla*, you will gain more inspiration and energy to cultivate this practice. It will bring benefits not only in this life but also in future lives.

However, even though you observe pure morality, it is still very difficult to keep the mind always in a positive and wholesome state. The mind still tends to associate with greed (*lobha*), hatred (*dosa*), and delusion (*moha*). With such defilements, the mind cannot experience true peace and happiness.

Therefore, to make the mind pure, peaceful, and happy, you need to practice the second step of the Buddha's Teaching — the training in concentration (*Samādhi-sikkhā*).

Concentration Training (*Samādhi Sikkhā*)

To develop concentration, The Buddha taught forty subjects² 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, 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. However, at the Pa-Auk Meditation Center, we usually begin by teaching *Ānāpānassati* (mindfulness of in-and-out breath). From the experience of many meditators, we know that when a meditator practices *Ānāpānassati* diligently, concentration will surely develop. *Ānāpānassati* can be practiced up to the fourth *jhāna*. When absorption is attained, the mind can stay with one object for a 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. Through practice, you will directly experience the power of concentration and its benefits.

² See Appendix 1: 'The Forty Meditation Subjects' [page 101].

However, even with this deep state of tranquility, peace, and stillness, a meditator has not yet uprooted the roots of unwholesome mental states. If a meditator stops practicing meditation, his concentration can and will degrade. Tranquility (*Samatha*) concentration, or worldly (*lokiya*) concentration, is not a permanent attainment. It can decline or disappear when practice ceases. Then unwholesome mental states may reappear, and the meditator may even transgress moral precepts if not careful. As long as the roots of mental defilements remain, any happiness achieved through *Samatha* meditation is not permanent. That is why the meditator needs to continue practicing the final step of the Buddha's Teaching — the training in wisdom (*Paññā-sikkhā*).

Wisdom Training (*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 twenty-eight kinds of materiality (*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-dhammā*. 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*³. 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 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 elements. 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

³ *Nibbāna* = *asaṅkhata dhātu* (unconditioned state or peaceful element).

elements⁴. When this happens the perception of ‘self’ temporarily disappears. Meditators experiencing that there is no man, woman, etc.

After one can discern the four elements internally in own bodies, externally they 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 materiality⁵.

In daily life, you may not be aware that your body and mind are constantly changing. This truth, [that mind and body are always in flux] may not yet have dawned on you. By reflecting on how you looked this year compared to last year, you can observe some general changes. But to know and see this changing nature at the deepest level of ultimate realities, you must first develop sufficient concentration. Only then will you be able to see the true nature of ultimate realities as they really are.

After discerning materiality, meditators can proceed to discern mentality through the practice of mentality meditation (*nāma-kammaṭṭhāna*). Once meditators are able to discern *nāma* and *rūpa*, they must then discern their causes — that is,

⁴ Please approach to capable meditation teachers to practice systematically.

⁵ See Appendix 2: ‘The Twenty-Eight Types of Materiality’ [page 104].

discern Dependent Origination (*Paṭicca-Samuppāda*). Dependent Origination explains how causes and effects operate across the three periods of time: past, present, and future. The Buddha taught four methods for discerning Dependent Origination according to the dispositions 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 can you truly see their nature. And what is their nature? They are continuously arising and passing away at phenomenal speed. At this *paramattha* stage, you can begin to contemplate *nāma-rūpa* and their causes as impermanent (*anicca*), suffering (*dukkha*), and non-self (*anatta*).

All *nāma-rūpa* are impermanent (*anicca*) because they are constantly arising and perishing. Because they are impermanent, as soon as they arise, they pass away, therefore, they are suffering (*dukkha*). *Nāma-rūpa* is non-self (*anatta*) because, if there were a self (*atta*), it would follow our wishes: not to be sick, not to grow old, and not to die. But because of

the nature of non-self, we do get sick, we grow old, and we die.

When we contemplate *nāma-rūpa* as *anicca*, *dukkha*, and *anatta*, this is the practice of insight (*Vipassanā*). Thus, it is the training in wisdom (*Paññā-sikkhā*).

The step-by-step Insight Knowledge⁶ development through the practice of *Vipassanā* 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*).

⁶ See Appendix 3: The Sixteen of *Vipassanā Ñāṇa* (Insight Knowledges) [page 107].

The Stream-enterer has unshakable faith in the Buddha, the Dhamma and the Saṅgha; unshakable faith in the Threefold Training; unshakable faith in past lives and in future lives; and unshakable faith in Dependent Origination.

A person who has attained Stream-entry no longer holds wrong views about the workings of *kamma* and is incapable of transgressing the Five Precepts. A *Sotāpanna* is certain to attain Arahantship within seven lives, whether as a human being, a *deva*, or a *Brahmā*.

2. *Sakadāgāmī* (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 be reborn in the human world only once and for sure attain Arahantship in that life.

3. *Anāgāmī* (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 (*kiriyā*). 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 Path and Fruition (*Magga Phala*).

Now you understand that *Sīla-sikkhā*, *Samādhi-sikkhā*, and *Paññā-sikkhā* are the Buddha's Teachings that lead us to freedom from suffering. The goal is the highest happiness — *Nibbāna*. You can experience the happiness of Dhamma by following the Buddha's step-by-step instructions in practice.

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

I would like to share about five *padhāniyaṅga*, the five necessary factors for the practice of meditation, quoted from the *Aṅguttara Nikāya, pañcakanipāta, dutiyapaṇṇāsakaṃ, nīvaraṇavagga, padhāniyaṅga sutta* (5.53). They are: faith, health, honesty, effort and wisdom

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. *Arahāṃ*, 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 *deva* 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 appātāṅko'

“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. *Asaṭha* (Honesty)

‘Asaṭho hoti amāyāvī’

“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)

‘Āradhāvīriyo viharatī’

“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 practicing. 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 (*Vipassanā-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 *Vipassanā* 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*⁷? (*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

⁷ *Majjhima Nikāya, Majjhimaṇṇāsa, Rājavagga, ‘Bodhi-Rāja-Kumāra Suttam’* (The Royal-Son *Bodhi* Sutta).

the Three Trainings, the training of morality, concentration and wisdom (*Sīla, Samādhi, Paññā*) or the Noble Eightfold Path⁸ 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 attaining 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 goad⁹.”

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:

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

⁹ *Aṅkusa* or bullhook.

- 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.
- 3) Dishonesty: He is dishonest or puts on vain and boastful airs that deter 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 explain the five *padhāniyaṅga* as previously mentioned 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 araham̐ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ

buddho bhagavā'ti. Appābādho hoti appātaṅko; samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṅhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī; yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃva daḷhaparakkamo anikkhittadhuro kusalesu dhammesu; paññāvā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Imāni kho, bhikkhave, pañca padhāniyaṅgānī."

“Bhikkhū, 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 deva 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 meditation practice.
- (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, penetrating and leads to the complete destruction of suffering.

Therefore, you should carefully consider whether you possess these five factors. If you do not have these five factors, you cannot attain *Nibbāna*. You should continue to practice, develop, and fulfill them.

Let us now study these five factors 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* (unshakable faith),
- c. *Okappana-saddhā* (determined faith),
- d. *Pasāda-saddhā* (Inspired faith).

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

[a] *Āgama-saddhā* (Religious faith)

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

“Faith of *Bodhisatta* 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*¹⁰) and one hundred thousand aeons ago (*kappa*¹¹). Since that time until His last life as Prince *Siddhattha*, He never lost His faith.

The *Bodhisatta* needs to fulfill ten perfections (*pāramī*). Among all ten perfections (*pāramī*¹²), *dāna pāramī* is the easiest one in order to become a Buddha. Even though generosity is the easiest to practice among the ten perfections, very few people can perform it with such devotion and

¹⁰ Incalculable aeons.

¹¹ The duration of an aeon (*kappa*) cannot be measured in years; it can only be known by inference. Suppose there were a great granary, one *yojana* in length, breadth and height, completely filled with tiny mustard seeds. Once in every hundred years, one seed is removed. Even when all the mustard seeds have been taken out, the period called a *kappa* would still not yet have come to an end.

¹² **Ten *pāramī*** are: generosity (*dāna*), morality (*sīla*), renunciation (*nekkhamma*), wisdom (*paññā*), energy (*vīriya*), patience (*khanti*), truthfulness (*sacca*), determination (*adhiṭṭhāna*), loving-kindness (*mettā*), and equanimity (*upekkhā*).

continuity. If one cannot practice in this way, one will stop along the path and never become a Buddha. Our Bodhisatta never failed to fulfill the necessary *pāramī* for Buddhahood. Throughout countless rebirths, He offered His wife, His daughter, His son, various parts of His body, and even His life. Whenever someone made a request, He would give without hesitation.

If someone asked you to offer your eyes, would you be willing to do so? Indeed, it would be very difficult. Yet, although it was extremely difficult, the Bodhisatta never failed to fulfill His *pāramī*. From the moment He received the definite prophecy of Buddhahood until His Enlightenment, He never lost His faith. For this reason, such faith is called *Āgama-saddhā*.

[b] *Adhigama saddhā* (Unshakable 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 people in the audience such as bhikkhū, bhikkhuni, upasakā, upasikā and others. From far away the leper *Suppabuddha*¹³ 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.

¹³ *Udana, Soṇavagga, 'Suppabuddha-Kuṭṭhi-Suttaṃ'* (The Leper *Suppabuddha* Sutta); described also in *Dhammapada, Bālavagga, 'Suppabuddha-Kuṭṭhi-Vatthu'* (The story of the Leper *Suppabuddha*).

Why don't I listen to it?" He sat 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, encompassing the entire assembly with His awareness, saw that *Suppabuddha* was capable of understanding the Dhamma. Directing the nature of His discourse toward *Suppabuddha*, He gave a gradual teaching (*ānupubbī-kathā*) on generosity (*dāna-kathā*), on morality (*sīla-kathā*) and on heaven (*sagga-kathā*). He then explained the danger, degradation and defilement in sensual pleasures (*kāmānaṃ ādīnava-okāra-saṅkilesa-kathā*), also the benefits of renunciation (*nekkhamma-ānisaṃsa-kathā*).

When the Buddha knew that *Suppabuddha's* mind was ready, free from hindrances and clear, He expounded to him the Four Noble Truths (*cattāri ariyasaccāni*). *Suppabuddha* comprehended these Four Noble Truths deeply and attained the stage of Stream-entry (*Sotāpanna*).

Wishing to inform the Buddha of his realization but not daring to approach while the assembly was still gathered, he waited until the crowd had finished paying homage to the Blessed One. When the people had dispersed, he respectfully 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 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*:

*“Saddhādhanam sīladhanam,
hirī ottappiyam dhanam;
Sutadhanañca cāgo ca,
paññā ve sattamam dhanam.”*

*“Yassa ete dhanā atthi, itthiyā purisassa vā; ‘Adaliddo’ti
tam 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 wealth¹⁴ 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

¹⁴ 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 (*ottappa*),
- (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*.

Now, I will share another story related to *Adhigama-saddhā*. Many people enjoy hearing stories, as they make the Dhamma easier to understand. The next story is about *Surambaṭṭha*.

The Story of The Householder *Sūrambaṭṭha*

*Sūrambaṭṭha*¹⁵ was born into a rich man's family in *Sāvatthi*, during the time of Buddha *Gotama*. When he was

¹⁵ *Majjhima Nikāya, Mūlapaṇṇāsa Aṭṭhakathā, Cūḷayamakavagga* and *Aṅguttara Nikāya, Ekakanipāta Aṭṭhakathā, Etadaggavagga ‘Sūrambaṭṭhavatthu’* (Commentary on the story of *Sūrambaṭṭha*).

of marriageable age, he married and became a regular supporter of ascetics following other teachings.

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: “*Samaṇa 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 should not forget about *Māra*. You are engaged in a battle with *Māra*. *Māra* is the one who influences beings through the five kinds of sensual pleasures. If meditators follow *Māra's* ideas, it means they have lost the fight. The five sensual pleasures are his weapons.

*Māra*¹⁶ thought: “This *Sūrambaṭṭha* the householder belongs to my fold; he is a follower of the ascetics which 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:

¹⁶ Five kinds of *māra*:

- (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*);
- (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*).

“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 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 *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 like you would 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 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 when *Māra* tries to deceive them, their faith cannot be changed or shaken. But if *Māra* were to persuade you, what would happen? Now you may be practicing meditation diligently, yet even after a long time, concentration can be very difficult to attain. Then *Māra* may come to tempt you, saying, “Why not enjoy sensual pleasures?” Would you accept his invitation?

There is an example of one meditator here. Not long ago, when he first arrived, he told me, “Bhante, I have already

solved all the problems in my family. My daughter has graduated and now has a job, so I no longer need to worry about her. My wife is also well; she can stay at home without me. So now I want to focus on my meditation practice. That is why I wish to receive ordination.”

I thought that if he ordained, he could practice for many years. So, I told him, “Alright, since you have such faith, I will help you with your ordination.”

However, only a few months later, he wanted to disrobe. He said, “Bhante, I need to go back to my country.” He gave me many reasons: “I need to take care of my mother, I have this to do, that to do.” He had many excuses. This kind of faith is not *adhigama-saddhā*. The faith of an ordinary person is still easily influenced and subject to change.

Continuing the story of *Sūrambaṭṭha*...

The Buddha on one occasion, declared:

“Etadaggaṃ, bhikkhave, mama sāvakaṇaṃ upāsakaṇaṃ paṭhamaṃ Aveccappasannānaṃ yadidaṃ sūrambaṭṭho.”

*“Bhikkhu, 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*¹⁷ 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.

¹⁷ *Khuddaka Nikāya, Dhammapada Aṭṭhakathā, Paṇḍita Vagga, ‘Mahākappinattheravatthu’* (Commentary on Verse 79, about King *Mahākappina*).

There, they met some traders from *Sāvatti* and inquired them:

“Atthi pana vo padese kiñci sāsanam uppanna”

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

“Deva, aññam 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:

“tātā, kim 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, saṅgharatanāṃ uppannaṃ.”

“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”. But King *Mahākappina* was not like that. His strong faith inspired him to go straight to see the Buddha without even returning to his palace.

Before leaving the traders, the king requested them to pass the same news to his queen. The traders did as instructed by *Mahākappina* and 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:

“Gambhīrato gāvutaṃ, puthulato dve gāvutāni, devā.”

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

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

“Itipi so bhagavā araham sammāsambuddho. Buddhānussatiṃ anussaranto saparivāro assasahassena 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.

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

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 these waters by recollecting the qualities of the Dhamma (*Dhammānussati*) and the Saṅghā (*Saṅghānussati*).

When the Buddha surveyed the world that day with His supernormal vision, He saw that the courageous band would attain Arahantship upon seeing Him. To meet them, the Buddha went to a place one hundred and twenty *yojana*¹⁹ (leagues) away from *Sāvatthi* 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

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

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 *Anojā* and the wives of the one thousand ministers came to the place where the Buddha was waiting. The Buddha then expounded another Dhamma discourse, upon which the king and his ministers attained Arahantship, while the queen and the ministers’ wives attained *Sotāpatti-phala* (the Fruition of Stream-entry). After that, they requested permission from the Buddha to enter the Saṅgha, and they were instructed to proceed to *Sāvatti*. There, they entered the Order of Bhikkhunī and soon afterwards attained Arahantship. The Buddha then returned to *Jetavana* Monastery, accompanied by one thousand monks.

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

Anāthapiṇḍika of *Sāvatti* 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 *Sāvatti*, he used to buy and travel to *Sāvatti*. 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 *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.

²⁰ *Vinaya Cūlavagga, Senāsanakkhandhakaṃ, Dutiyabhāṇavāra, 'Anāthapiṇḍikavattu'* (The story of *Anāthapiṇḍika*).

Around the time of the second rainy season (*vassa*), Lord Buddha granted permission to the bhikkhū 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 were not many 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*)²¹ and again asked 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’.”

²¹ 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*).

He asked three times and received the same reply each time. 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?” 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 soḷasim̃.”
“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 mistakes 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 people can develop *okappana-saddhā* and *pasāda-saddhā*. But among these two kinds of faith *okappana-saddhā* is the one which is essential for full commitment to the threefold training. It is the one included as one of the *Padhāniyaṅga*. Therefore, you must try to cultivate *okappana-saddhā* in meditation in order to realize *Nibbāna*. After faith²², the second *Padhāniyaṅga* is health or *Appābādha*.

²² 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

2. Appābādha (Health)

“Appābādho hoti appātaṅko; 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 are in good health, meditation practice will be easier. For example, healthy meditators can generally sit for longer time compared to those who have some diseases 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.”

Gems (The Buddha, Dhamma, Saṅgha), the Threefold Training, past lives, future lives, past and future lives, and dependent origination.

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 to 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*²³ 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. In his seventh attempt, he thought to himself, “Six times I have fallen away from

²³ *Samyutta Nikāya, Sagāthāvagga, Mārasamyutta, ‘Godhikasuttaṃ’* (The *Godhika Sutta*) also can found in *Khuddhaka Nikāya, Dhammapada Aṭṭhakathā, ‘Godhikattherapariniḥḍānavatthu’* (Commentary on Verse 57, about Venerable *Godhika*).

jhāna concentration. My future life is uncertain. If I die while entering *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 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 suicide²⁴. 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 won *Arahatship*. *Māra* did not want people to enter *Nibbāna*. Then the Buddha perceiving *Māra*, said, “*Godhika* has uprooted craving and has attained *Nibbāna*.”

²⁴ The Buddha declared suicide to be blameful. After the incident of the five hundred bhikkhū (*Vinayaṭṭhaka*, *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*).

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 *Arahantship* and entered *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 *jhāna*. And emerging from it, he continued to practice *Vipassanā* and realized *Arahantship*. At that moment he became a *Samāsīsī Arahant*²⁵, 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

²⁵ *Samāsīsī* = Individual whose cessation of cankers (*āsava*) and cessation of life occur simultaneously. There are three types:

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

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 *jhāna* concentration while he was very sick. But while he was healthy, he was able to enter *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 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. 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 purposes. If you are not skillful in controlling your minds or 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 practice, the first one is torture or extreme austerity, 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 *Māra's* 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 mind 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 advice 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 *asaṭha*.

The Story of *Uruvela*

Do you know *Uruvela*²⁶ forest in India? Prince *Siddhattha* went to the *Uruvela* forest after renouncing the world. What is the meaning of *Uruvela*? ‘*Uru*’ means sand, ‘*velā*’ mean boundary. The literal meaning of the word *Uruvela* is 'heap of sand or sand mountain'. The place received its 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.”

“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 they made one agreement about their practice:

²⁶ *Majjhima Nikāya, Mūlapaṇṇāsa Aṭṭhakathā, Opammavagga, Pāsarāsisuttavaṇṇana* (under Commentary on The Mass of Snares Sutta, explanation about *Uruvela*).

“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 imasmim̃ ṭhāne ākiratu, idamassa daṇḍakamma.”

“Bodily and verbal actions are visible to others, but mental actions are not apparent. When thoughts of sensual desire, ill-will, or cruelty arise in the mind, no one can complain or remind us. Therefore, when such thoughts appear, we should admonish and remind ourselves. As an act of self-discipline or penance, we may take a small basket made of leaves, fill it with sand and place it in a designated spot.”

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, people transformed this sand mountain into a Pagoda (*Cetiya*) for veneration and called that place *Uruvela*.

When you commit a wrong bodily or verbal action, others can notice and remind you because such actions are visible. But mental actions are different, only those with great psychic power to read others’ minds (*paracittavijānanā* or *cetopariyañāṇa*) can know your unwholesome mental states. Generally, no one can see or admonish you when unwholesome thoughts arise 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 arose in their minds, they brought some sand to a certain place so that others could see their faults. They were truly sincere, readily admitting their unwholesome thoughts and performing penance for themselves. Because of such honesty, it was rare for them to commit bodily or verbal wrong actions. If they practiced according to the Buddha's Teachings, they could easily realize Nibbāna. Likewise, for meditators who wish to attain Nibbāna, honesty and sincerity should be wholeheartedly cultivated.

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, thāmaṃvā daḥaparakkamo anikkhattadhuro 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.”

To develop meditation practice, meditators must cultivate only wholesome states and abandon anything that causes the mind to accumulate unwholesome states. This is necessary because the mind easily associates with defilements. To overcome this tendency, meditators need strong energy and effort. They should practice with the firm intention to fulfill all ten *pāramī* until the realization of *Nibbāna*. *Nibbāna* cannot be attained without the complete fulfillment of these *pāramī*. Without realizing *Nibbāna*, it is impossible to be free from all suffering.

Meditators should never give up their practice. They must persevere with determination. Gradually, concentration will

become stronger and more stable. With sufficient concentration, they can develop insight meditation (*Vipassanā*). When the *pāramī* have matured, they will attain *Nibbāna*, just as in the example of the Venerable *Mahāsīva Thera*.

The Story of Venerable *Mahāsivatthera*

Venerable *Mahāsīva Thera*²⁷ was a teacher of many monks. He taught meditation and The Buddha's Teaching for a long time. Under his guidance, thirty thousand 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."

²⁷ *Dīgha Nikāya, Mahāvagga-Aṭṭhakathā, Sakkapañhasuttavaṇṇanā, 'Mahāsivattheravatthu'* (The story of Venerable *Mahāsīva*).

Then he flew through the sky and went to his teacher's place. Seeing his disciple, *Mahāsīva Thera* inquired the 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 bhikkhū 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 timetable 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 dhovivā senāsanam pavisivā tayo cattāro pallaṅke usumam gāhāpetvā yonisomanasikāre kammaṃ karontānam okāsakālena bhavitabbaṃ siyā, maraṇakhaṇampi na labhissatha, bhante, phalakasadisattha bhante parassa avassayo hotha, attano bhavitum na sakkotha, na me tumhākaṃ anumodanāya atthoti.” ākāse uppativā 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 arahattam nāma kim, dvīhatiheneva 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*²⁸ 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 a lot.

When practicing meditation, you wish to attain *Nibbāna*. But you may not yet have attained *Nibbāna* even though you

²⁸ Pure invitation by Arahant.

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 *vassa*. Even though he did not reach his goal of achieving *Arahantship* according to his plans, he never stopped his practice. Such effort is called *Āradḍha 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.”

Tears welled up in his eyes once again. 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 nibbattaṃ, 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 *deva*, 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 of getting close to him. I will ask my wife *Devi Sujā* to accompany me so that I might 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 *deva* cannot stand the smell of human beings even from one hundred *yojana* 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 *yojana* away.

Then *Sakka* answered, “Bhante, your *Sīla* is very pure. The fragrance of the *Sīla* is the highest fragrance in the world. There is nothing more 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 for 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 *vassa*, 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 ²⁹, ‘*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 *devi* were waiting for him and surrounded him when he took rebirth as a *deva*.

²⁹ *Samyutta Nikāya, Sagāthāvagga, Devatāsamyutta, Ādittavagga, ‘Accharāsuttavaṇṇanā’* (Commentary on *Accharā sutta*).

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. *Deva* 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 *deva* 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 wake 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."

Therefore, he opened his eyes and told the *devi* 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.

Samaṇa 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 dukkhakkhayaḡāminiyā”.

“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 mind should always be associated with wisdom. When the mind is not associated with wisdom, it will inevitably associate with defilements. Here, the factor of *paññā* refers especially to the insight knowledge of the arising and passing away of mentality and materiality, together with their causes (*Udayabbaya-ñāṇa*), as one of the *padhāniyaṅga* factors.

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* supports concentration; with sufficient concentration, it will enable you to discern mentality, materiality, and their causes. Then you can continue to gradually develop insight meditation up to the stage of *Udayabbaya-ñāṇa*. At this stage, it can be said that the meditator possesses 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*³⁰.

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) Bhikkhū. The five bhikkhu 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, *Saṅjaya*, 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*)

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

happened to be training under *Sañjaya* in the ascetic practices. Since childhood *Upatissa* and *Kolita* were friends. Upon completing *Sañjaya's* training course within two or three days, they found *Sañjaya'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* gives the following stanza to *Upatissa*:

**“Ye dhammā hetuppabhavā,
tesaṃ hetuṃ Tathāgato āha.**

***Tesañ ca yo nirodho,
evam 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.³¹

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.

³¹ *Vinayapiṭaka, Mahāvagga-Aṭṭhakathā, Mahākhandaḥkaṃ, ‘Sāriputta-Moggallāna-Pabbajjākathā’* (Discussion of *Sāriputta-Moggallāna*'s Going-Forth).

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 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* (Section 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 lives in the past³². Their

³² 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 (*Pālyā-sajjhāyo*).

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 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 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

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- (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*).

develop and maintain these five factors: faith (*saddhā*), health (*appābādhā*), 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 Arahathship and enjoy peace and tranquillity?”

The Buddha answered that a person who has these five-necessary factors for meditation practice is capable of realizing *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 may come 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!

*Meghiya Sutta*³³

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

The Buddha had no permanent attendant (*upaṭṭhāka*) during His first twenty *Vassā*. 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."

³³ *Aṅguttara Nikāya, Navakanipāta, Sambodhivagga, 'Meghiyasuttam'* and *Khuddaka Nikāya, Udāna, Nandavagga, Meghiyavagga, 'Meghiyasuttam'* (The Discourse about *Meghiya*).

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

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 prohibit³⁴ his going to the mango grove:

³⁴ 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.”

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

For the second time Venerable *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 Venerable *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.”

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.

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 such thoughts also arise in your mind? While you are listening to the Dhamma, unwholesome thoughts probably do not arise. But during meditation, these kinds of thoughts may appear. For example, you may think about your family or recall sensual pleasures that you previously enjoyed. Or, if you have quarreled with a friend, thoughts of ill-will and unpleasant memories may arise.

Some people find that as soon as they close their eyes to meditate, unwholesome thoughts immediately appear. This means they are still struggling with these kinds of thoughts. However, when a meditator gradually learns to focus well on the breath, such thoughts begin to fade away. That is why we encourage meditators to stay mindful of the breath for a long time.

Some meditators can focus on the breath for one or two hours. Then I advise them to extend their mindfulness for as long as possible—four or five hours. Sometimes they complain, “Why should I focus on the breath for such a long time?”

In truth, it is because this practice helps remove those unwholesome thoughts. If such thoughts continue to arise in the mind, one will not be able to develop deep concentration.

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

The Buddha never instructs His disciples without a 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 that Venerable *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 nightclubs, 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:

“Acchariyam̐ vata bho, abbhutam̐ vata bho! Saddhāya ca vatamhā agārasmā anagāriyam̐ pabbajitā. Atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā, seyyathidam̐ – kāmavitakkena, byāpādavitakkena, vihirṃsāvitakkena.”

“Oh, how strange it is! Oh, how unusual it is! We³⁵ 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.”

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, cetovimuttīyā pañca dhammā paripākāya samvattanti. Katame pañca”

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

“*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 with the *Pātimokkha*³⁶, possessed of good conduct and resort, seeing danger in slightest faults. Having undertaken the training rules, he trains in them.

³⁶ 227 precepts for the bhikkhu.

When liberation of mind from defilements has not matured, this is the second thing that leads to its maturation.”

“Puna caparam, 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 yaṃ 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 caparam, meghiya, bhikkhu āradhāvīriyo viharati, akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvaṃ dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Aparipakkāya, meghiya, cetovimuttiyā yaṃ catuttho dhammo paripākāya saṃvattati.”

(4) “Furthermore, he abides with resolute energy for the abandoning of unwholesome qualities, and the acquiring of wholesome qualities, persistence, 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 is possessed of wisdom regarding arising and disappearance, that is Noble, penetrating, leading to the complete destruction of suffering³⁷. When liberation of mind from defilements has not matured, this is the fifth thing that leads to its maturation.”

According to *Puggalapaññatti* and *Āṅguttara Nikāya* explanation, good friends are those who are possessed of eight

³⁷ *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 (*Maggapaññā*).

attributes: faith, morality, intellectual knowledge in Dhamma, generosity, energy, mindfulness, concentration and wisdom.

Then according to *Visuddhi Magga*, **good friend (*Kalyāṇa-mitta*)** 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 *Piṭaka*,
9. one who knows two *Piṭaka*,
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 continued to explain further.

“Kalyāṇamittassetam, meghiya, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ sīlavā bhavissati, pātimokkhasaṃvarasaṃvuto viharissati, ācāragocarasaṃpanno, 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 dwell restrained in accordance with the *Pātimokkha*,

(7) will be possessed of good or proper conduct and resort,

(8) will see 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 *samsāra* 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 Kammaṭṭhāna*) on which the mind is anchored.³⁸

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."

³⁸ *Samyutta Nikāya, Mahāvagga, Satipaṭṭhānasamyutta, Ambapālivagga, 'Sakuṇagghi-Suttam'* (The Hawk Sutta).

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

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

³⁹ *Majjhima Nikāya, Mūlapaṇṇāsa-Aṭṭhakathā, Mūlapariyāyavagga, ‘Dhammadāyādasuttavaṇṇanā’* (Commentary on Dhamma’s heir Sutta).

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 (*abhisāṅkhārūpadhi*).

Then The Buddha continued to explain further:

(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 (*thāmaṅgā*), of steady perseverance (*daḥaparakkamo*), 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*).”

Having a good friend is very important. Once the Venerable *Ānanda* reflected on how one may succeed in the holy life (*brahma-cariya*)⁴⁰. 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:

⁴⁰ *Samyutta Nikāya, Maggasaṃyutta, ‘Upaḍḍha-Suttam’* (The Half Sutta).

“Mā hevaṃ, ānanda, mā hevaṃ, ānanda! Sakalamevidaṃ, ānanda, brahmacariyaṃ, yadidaṃ – kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. Kalyāṇamittassetā, 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.”

“Tadamināpetā, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ, yadidaṃ – kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. Mamañhi, ānanda, kalyāṇamittaṃ āgama jātiddhammā sattā jātiyā parimuccanti; jarāddhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; sokaparideva-dukkhadomanassupāyāsa-dhammā 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 minds. At that time, you should practice *Asubhā* 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 Pāḷi it is: “*Sabbe sattā avera 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*⁴¹ 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.”

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

When you are practicing meditation, many kinds of thoughts may appear in your mind. For example, in Venerable *Meghiya's* case, three kinds of unwholesome thoughts appeared: thoughts of sensuality, thoughts of ill will and thoughts of cruelty. If it happens 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 becomes strong, you will be able to remove various kinds of thoughts from your mind. Because of this reason, The Buddha also encouraged 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.

“Aniccasaññā bhāvetabbā asmimānasamuggātāya.”

(15) “Perception of impermanence should be developed 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, so am I.” 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, meghiya, anattasaññā sañṭhāti, anattasaññī asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbāna.”

“*Meghiya*, because of perception of impermanence, the perception of non-self will be stabilized. When perception of non-self is stabilized, it will eradicate conceit completely⁴², which is *Nibbāna* in this very life.

Then according to *Udāna* commentary⁴³ there are **fifteen** other factors that can support the liberation of mind from defilements (*vimutti-paripācanīyā dhamma*). Or in other words, the factors that lead to the attainment of Arahantship. They are:

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

(1) dissociation from faithless persons (*assaddhe puggale parivajjayato*),

⁴² Only after one attains Arahantship, one eradicates conceit completely.

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

- (2) association with faithful persons (*saddhe puggale sevato bhajato payirupāsato*),
- (3) reflection on discourses causing faith (*pasādanīye suttante paccavekkhato*)⁴⁴,

[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*⁴⁵ *paccavekkhato*),

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

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

⁴⁴ 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 *Maṭṭhakuṇḍalī*, can found in *Dhammapada Aṭṭhakathā, Yamakavagga*.

⁴⁵ 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 (*carāṇa*).
- (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 (*gambhīraññācariyam paccavekkhato*).

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

Faith (*saddhindriyam*), energy (*vīriyindriyam*), mindfulness (*satindriyam*), concentration (*samādhindriyam*) and wisdom (*paññindriyam*).

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 *Aniccasaññā*) these also make the **fifteen factors of *Vimuttiparipācanīyā dhamma***.

The Buddha continued to give these two stanzas:

*“Khuddā vitakkā sukhumā vitakkā,
Anugatā manaso uppilāvā.
Ete avidvā manaso vitakke,
Hurā huram 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 samvaratī satīmā;
Anugate manaso uppilāve,
Asesamete pajahāsi buddho.”*

Buddho here translates as those who penetrate The Four Noble Truths, such as Noble Disciple and Arahanta.

“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 Commentary⁴⁶, The Buddha gave the following two verses to Meghiya:

*“Phandanam capalam cittam,
dūrakkham dunnivārayam;
Ujum karoti medhāvī,
usukārova tejanam.”*

⁴⁶ Khuddakanikāya, Dhammapada Aṭṭhakathā, Cittavagga, ‘Meghiyattheravatthu’ (Commentary on The Story of Venerable Meghiya).

“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 and skillful fletcher straightens a curved arrow to his satisfaction by heating and shaping it, even so a person endowed with penetrative knowledge makes the mind upright by tempering it through energy, both physical and mental. The mind, being excited by the six sense objects: visible forms, sounds, odors, tastes, tangibles and Dhamma objects, is difficult to control. Such a mind can hardly be restrained from wandering toward improper sense objects.

*“Vārijoṃva thale khitto,
okamokata ubbhato;
Paripphandatidaṃ cittaraṃ,
māradheyyaraṃ 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 a fish born in water, when taken out of its watery abode and thrown onto dry land, restlessly jumps about, even so does the mind that delights in the five sense objects. When it is withdrawn from sensual pleasures, it struggles and jumps about during meditation, restlessly leaping toward sense objects, just as a fish on land struggles to return to water.

At the end of these Dhamma verses, the Venerable *Meghiya* attained *Sotāpatti* (Stream-entry), together with many other beings who were present and listening to the Buddha.

If you continue to practice meditation again and again, one day your mind will be able to remain peacefully on a single meditation object for a long time. Following the example of the Venerable *Meghiya*, may you develop your mind firmly with one meditation object. May you fulfill all the factors of the *Vimutti-paripācanīya Dhamma* (liberation of mind from defilements). By fulfilling these **fifteen** or **thirty** *Vimutti-paripācanīya Dhamma*, may your *pāramī* become mature. And when your *pāramī* has fully matured, may you 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 *Asubhā* (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. *Nevasaññānāsaññāyatana* (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 Materiality⁴⁷

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 (*upādāya-rūpa*) 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*)

⁴⁷ The following details have been taken from *Visuddhi-Magga* xviii, Section 667 'Ditṭhi-Visuddhi-Niddesa' (Exposition of the View Purification), Path of Purification xviii.13.

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.

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 independently of materiality.

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

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

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

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*)

Translucency is the element through which objects are recognized by the respective faculty. For example, colour is cognized through eye translucency, etc.

The **ten** types of unconcrete derived materiality (*anipphanna-rūpa*) 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 Insight Knowledge (*Vipassanā Ñāṇa*)

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. *Muñcitu-Kamyatā Ñāṇa* (Liberation-Longing Knowledge)
10. *Paṭisaṅkha 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)

Source References

- All Pāli source references are according to the Chaṭṭha Saṅgāyana CD-ROM, Version 3.0, Vipassanā Research Institute, Dhamma Giri, Igatpuri-422 403, India.
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- The Great Chronicle of the Buddha, Singapore Edition, by the Most Venerable Mingun Sayadaw. [Some 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 Kumarābhivamsa's* direct translation from Burmese-Pāli Tipitaka, during the Dhammatalk.

Biography of Sayadaw *Kumārābhivaṃsa*



- 1975 Born in Kaing Won Village, Kaw Lin Township, Sagaing Division, Myanmar.
- 1988 Ordained as a novice in Kaw Lin Township, Sagaing Division, Myanmar.
- 1995 Received Higher Ordination on 15 March 1995 in Bahan Township, Yangon, Myanmar.
- 1988-1993 Studied Primary Buddhist Scriptures in Kaw Lin Township, Sagaing Division, Myanmar.
- 1994-1998 Studied Advanced Buddhist Scriptures at Mahāvisuddhāyon Education Centre, Bahan Township, Yangon, Myanmar.
- 1998 Obtained the government authorized ***Dhammācariya*** degree.
- 1999 Became a teacher at Mahāvisuddhāyon Education Centre, Bahan Township, Yangon, Myanmar.
- 2000-2004 Continued to study Advanced Buddhist Scriptures and taught senior monks at the new Masoeyein Education Centre, Mandalay, Myanmar.
- 2003 Obtained the ***Abhivaṃsa*** degree in Yangon.
- 2004-2005 Practiced meditation at Pa-Auk Tawya Meditation Centre [Main], Mon State,

- Myanmar.
- 2005-2010 Taught senior monks at the new Masoeyein Education Centre, Mandalay, Myanmar while taking ***Sakyasiha Abhivamsa*** examination and passed two scriptures and went to many forest monasteries for self-practice from time to time.
- 2010-2011 Continued meditation practice at Pa-Auk Tawya Meditation Centre [Main], Mon State, Myanmar.
- 2012 Spent the rains retreat and continued to practice meditation at Batam, Indonesia and visited Singapore for *Dhamma* sharing.
- 2013 Attended the Meditation Teacher Course retreat conducted by the Ven Pa-Auk Sayadaw at Pa-Auk Tawya Meditation Centre [Pyin Oo Lwin], Mandalay, Myanmar.
- 2013-2014 Practiced, taught the *Buddha's* Teachings and spent the rains retreat in Taiwan.
- 2015-2019 Practiced, taught the *Buddha's* Teachings and spent the rains retreat at Pa-Auk Meditation Centre [Pwin Oo Lwin], Mandalay, Myanmar. Currently is the Meditation Teacher (***Kammaṭṭhānācariya***) at Pa-Auk Meditation Centre [Pwin Oo Lwin].
- 2013-2025 From time to time went to Indonesia, Singapore, Malaysia, Thailand, Vietnam, Cambodia, Lao, South Korea, Sri Lanka, India, China, Macao, Hong Kong, Canada, USA, England, Italy, Denmark, Sweden, Finland, Germany, Switzerland, Netherland, Belgium and France, to conduct short meditation retreats and *Dhamma* sharing.

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 lead to the exhaustion of all defilements.
By this merit of mine,
may it be a condition for the realization of *Nibbāna*.
I share this merit with all beings;
May they all obtain an equal share of merit.

Buddhasāsanam Ciram tiṭṭhatu
May the Dispensation of the Buddha last for a long time

Sādhu... Sādhu... Sādhu...