

Date: 20/01/2023 Name: Ahaara Sutta - viriya (Effort)

I paid homage to the Great Noble Council of Akanitta Brahma Realm.

Samyutta Nikaya, Bojjanga Samyutta, Ahara sutta

And what bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of effort, and for the fulfillment by development of the arisen enlightenment factor of effort. There are bhikkhus, (i) The element of arousal (**ārambhadhātu** in Pali), (ii) The element of endeavor (**nikkamadhātu** in Pali), (iii) The element of exertion (**parakkamadhātu** in Pali). Frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of effort and for the fulfillment by development of the arisen enlightenment factor of effort.

The element of endeavor, nikkamadhātu, means going out, departure. The element of exertion, parakkamadhātu means strong effort.

Here one should recollect the definition of the power of effort. It was discussed on 18-04-2016 Five Powers (**Pancha bala**) meditation.

1. The Noble disciple in this dispensation, keeps his persistence aroused (**āraddhavīriyo** in Pali) for abandoning unskillful mental qualities and taking on skillful mental qualities.
2. He is strong (**thāmovā** in Pali), firm in exertion (**daḥaparakkamo** in Pali) in his effort in abandoning unskillful mental qualities (e.g., craving). Here the term strong (**thāmovā**) should be regarded as the third effort in the 4-day course. Here the term firm in exertion (**daḥaparakkamo**) is having won by giving up unskillful mental qualities, one does not like to have the defeat by taking them again. Just as a king who won a war and does not like to have a defeat again.
3. If the disciple of the noble one has to take skillful mental qualities to reach Nibbana, then he is not neglectful about it (**anikkhittadhuro** in Pali).

Here the effort described in 1 above should be taken as the **element of arousal** (**ārambhadhātu**). In the element of arousal, one should reflect on that someone of the black breed produces a white state, someone of the black breed produces Nibbana which is neither black nor white. For example, having performed harmful actions towards living beings in past lives one is born with a sickly external body. Therefore, one should not perform and undertake such actions any further.

Here the two things described in 2 above, being **strong and firm in exertion**, should be taken as the element of endeavor (**nikkamadhātu**).

- How will one be **strong** (thāmovā)? He rouses his effort and exerts his mind and strives to produce unarisen skillful mental qualities. Here the skillful mental quality is the **faith** in Tathāgata. He establishes himself in it and does not give up on it. Here one should reflect on that someone of the white breed produces a white state. Someone of the white breed produces Nibbana, which is neither black nor White. For example, one who abstained from killing and became white breed, avoid killing no matter what anyone said. Similarly, if craving was banished then one would establish on giving up craving and not taking craving again.

- How will one be **firm in exertion (dāḥaparakkamo)**? If unskillful mental qualities are given up, he does not like to be defeated by taking them again. This is like a king who has won a war and does not want to be defeated again. He is firm in exertion and will not take back what is given up and discarded. What was given up and what was discarded? Craving was given up and craving was discarded.

Here the idea (dhamma) described in 3 above, taking skillful mental qualities for reaching Nibbana and not neglectful about it should be regarded as the **element of exertion (parakkamadhātu)**. If the disciple of the noble one has to take skillful mental qualities to reach Nibbana, then he is not neglectful about it. Here, the skillful mental quality is the faith in the Tathāgata. Faith in Tathāgata will not be given up.

This was my meditation.