

Mahā Sakul'udāyī Sutta

The Greater Discourse to Sakul'udāyī

[The 37 limbs of awakening]
(Majjhima Nikāya 77.15-21/2:11 f)
Translated by Piya Tan ©2003

Introduction

1 The 37 limbs of awakening

1.1 The “limbs” in the Pāli Canon. The Pali term *bodhi, pakkhiya, dhammā* literally means “states on the side of awakening,” that is, those things conducive to spiritual liberation. Although the phrase is very rare in the Suttas, it is a common term for the 37 factors, which is a comprehensive list of the Buddha’s teaching in terms of doctrine, found in a number of early Sūtras and Vinaya texts.¹ These factors are sometimes translated as “requisites of awakening” because they conduce to the attainment of awakening, that is, the knowledge of the four supramundane paths (stream-winning, once-return, non-return, arhathood). These 37 factors are divided into 7 sets, which we will look at in this study.

The 37 limbs of awakening (*satta, timsa bodhi, pakkhiyā dhammā*) are mentioned as a set some 74 times in the Vinaya Piṭaka and the Nikāyas, representing some 27 distinct occasions when these 7 sets of teachings are cited.² In the Mahā Sakul'udāyī Sutta (M 77), five reasons are given why the Buddha’s disciples esteem and rely on him (M 77.10/2:9). The fifth of these reasons is that the Buddha explains to his disciples the various spiritual paths (M 77.15-37/211-22).³ The first 7 sections [15-21] of this teaching deal with wholesome states that are as a set is known as “the limbs of awakening,” but not so mentioned there. These limbs are so called (and explained) in the Visuddhi, magga (Vism 22.33-43/ 678-682) as comprising the following seven sets of factors:⁴

The 4 focusses of mindfulness (*cattāro sati 'paṭṭhāna*) (D 22; M 10).

The 4 right endeavours (*cattāro padhāna*) (M 2:11).

The 4 bases of spiritual success [powers] (*cattāro iddhi, pāda*) (M 1:103).

The 5 spiritual faculties (*pañc 'indriya*) (M 2:12).

The 5 spiritual powers (*pañca bala*) (M 2:12).

The 7 awakening-factors (*satta bojjaṅga*) (M 1:11).

The noble eightfold path (*ariy'atṭh 'aṅgika magga*) (D 2:311 f).

These limbs of awakening are so called because they help one to gain awakening. Explanations to each of these limbs are given in these Commentaries:

1.2 Importance of the “7 sets” formula. As mentioned earlier, the list of the 7 sets are found in a number of early Buddhist Sūtras and Vinaya texts [1.1]. These 7 sets in fact form the Buddha’s

¹ V 2:240, 3:93, 4:26; D 16/2:120, 28/3:102, 29/3:127 f; M 77/2:11 f, 103/2:238 f; S 22.81/3:96, 22.101/3:153 f, 45.155/5:49 f; A 7.67.1/4:125-127, 8.19.17/4:203, 10.90/5:175 f, U 56; MĀ T476c20-25, T753c6-7; T7 (Mahāparinirvāṇa Sūtra tr), 193a2-3; SĀ T67a28-c1, T87c2-5; cf EĀ T763b1 f.

² Gethin (2001:229) gives the following references: V 2:236-241 = A 4:197-294 = 204-208 = U 51-64 (4 “times”; 1 “occasion”). V 3:93, 94, 95, 97 (4 “times,” 1 “occasion”). D 2:120; 3:102, 127 (3 “times”; 3 “occasions”). M 2:11, 238, 245; 3:81; 289, 196 (6 “times”; 6 “occasions”); S 3:96, 153 f; 4:359-373 (34 “times”); 5 49 f, *54 (3 times), *135 f, *138, *191, *240, *242, *246, *250, *252, *291, *308 f (50 “times”; 11 “occasions”). A 1:39 f, 295-297; 4:125-127; 5:175 (4 “times”; 4 “occasions”). An asterisk before a reference indicates that the occurrence is lost in the abbreviation of the text.

³ See Gethin 2001:266 f.

⁴ For a study of these sets, see SD 10. The mnemonic for memorizing this set of 7 is “Triple 4, double 5, 7-8”.

teaching in a nutshell, his central teachings common to all the early schools.⁵ Johannes Bronkhorst goes on to note that

It seems clear that this is an early, perhaps the earliest, list of the type that came to be called *mātrkā*/P *māṭikā* and formed the basis for the later Abhidharma works. The connexion between this list and Abhidharma seems confirmed by a passage in the *Kinti Sutta* (M 2:239) which speaks of monks who have been trained in the items of this list and then disagree about Abhidharma.⁶ (Bronkhorst, "Dharma and Abhidharma," 1985:305)

The Kinti Sutta (M 103) records that the Buddha, after listing the 7 sets, declares to the monks (and all practioners) that

in these things you should all train in concord, with mutual appreciation, without disputing.

While you are training in concord, with mutual appreciation, without disputing, two monks might make different assertions with regard to the Dharma (*abhidhamme*)...

(M 103.3-4/2:239 f)

The Buddha goes on to point out how the monks should settle any differences regarding the spirit [meaning] (*attha*) or the letter [phrasing] (*vyāñjana*) of the teaching by amicably reasoning them out. The Majjhima Commentary glosses *abhidhamme* as referring to the 7 sets (MA 4:29). This important passage⁷ on the resolution of doctrinal problems is a good example of early Buddhist hermeneutics is found in a slightly expanded version in **the Pāsādika Sutta** (D 29).⁸

2 Satipaṭṭhāna

Satipaṭṭhāna is properly resolved as *sati* (mindfulness) + *upaṭṭhāna* (application), although *paṭṭhāna* (setting up, foundation), too, gives it a similar sense. In practical terms, the word "focus" best describes both the actions and the results when *satipaṭṭhāna* is applied. The four focusses of mindfulness are: the contemplation of the body (*kāyānupassanā*); the contemplation of feeling (*vedanā'nupassanā*), the contemplation of mind (*cittānupassanā*) and the contemplation of phenomena (*dhammānupassana*).

The four focusses of mindfulness form a complete system of mindfulness ("meditation") practice for the development of calm and insight. The method is given at length in **the Mahā Satipaṭṭhāna Sutta** (D 22) and **the Satipaṭṭhāna Sutta** (M 10), and mentioned in a collection of short suttas forming **the Satipaṭṭhāna Saṃyutta** (S 47).⁹

3 Padhāna

Padhāna is a synonym of *vāyāma*, both meaning "effort." While the former, as *samma-p, padhāna*, is used for the four right (or "supreme") efforts as an independent set (as in the Mahā Sakul'udāyī Sutta), the latter, *sammā, vāyāma* is applied only as a subset (the sixth factor) of the noble eightfold path. It is actually only one mental factor, effort (*virīya*), but performs four functions. The four right efforts or endeavours are:

⁵ See J Bronkhorst, "Dharma and Abhidharma," 1982:305.

⁶ "Perhaps *abhi dhamme* in this passage must be understood as two words, 'as regards the *dhamma*'; cf CPD sv *abhidhamma*." (Bronkhorst's fn)

⁷ M 103.5-8/2:239-241.

⁸ D 29.18-21/3:128 f. Another famous early hermetical tool are the four "great references" (*mahāpadesa*), of which there are two, the **Vinaya** version (V 1:250, 2:118) and the Sutta version (D 16.4.7-11/2:123 f; A 4.180/ 2:167-170). See **Mahā Parinibbāna S** (D 16) = SD 9 Introd (11).

⁹ For the sutta and its comys, see Soma Thera, *The Way of Mindfulness*, Kandy: Buddhist Publication Society, 1981. An easy modern approach is found in Nyanaponika, *The Heart of Buddhist Meditation*, London: Rider, 1962, & U Silananda, *The Four Foundations of Mindfulness*, Boston: Wisdom Books, 1990.

- (1) The effort to discard evil states that have arisen.
- (2) The effort to prevent the arising of unarisen evil states.
- (3) The effort to cultivate the arising of unarisen wholesome states.
- (4) The effort to discard evil states that have arisen.

The commentarial listing inverts the first two efforts.¹⁰

The 4 right endeavours are explained in **the Samma-p, padhāna Vibhaṅga** (Vbh ch 8/208-215) and fully commented on in its Commentary (VbhA 288-302). See also the Commentaries to **the Mahā Sakul’udāyī Sutta** (MA 3:243 ff) and **the Padhāna Sutta** (A 2.1/1:47-49; AA 2:93).

4 Iddhi, pāda

The word *iddhi* here signifies all spiritual and supramundane states that one needs to master in the practice of the Buddha’s teaching. The main method of mastering the Buddha’s teaching is called the bases of spiritual success (*iddhi, pāda*), also variously translated as “the means of accomplishment” and “the path to spiritual power.” The four bases of spiritual success are (1) the desire to act (*chanda*), (2) effort (*virīya*), (3) mind or consciousness (*citta*) and (4) investigation (ie wisdom) (*vīmaṃsā*).

In post-canonical Buddhist psychology, they are also called “the four predominant” (*cattāro adhipatī*), that is, factors that dominate their conascent states (that arise together) in undertaking and accomplishing difficult or important tasks. A predominant had total control of the whole *citta* (mind-moment), while a faculty (*indriya*) [5] controls only in its respective sphere. As such, several faculties may be present in a single *citta*, but only one predominant can be present at any time.¹¹

The *iddhi, pāda* exists on both mundane and supramundane states.¹² On a more worldly level, the *iddhi, pāda* are the “steps to success”. First step to success is a proactive attitude, the desire to act. This should be followed up with the proper effort, and the perseverance of a mind fixed on the goal. As the effort progresses, one should examine one’s progress and adjust one strategy and energy according to the investigation.

The 4 bases of spiritual success are explained in the **Iddhi, pāda Vibhaṅga** (Vbh ch 9/216-276) and its Commentary (VbhA 303-308), and briefly commented on in the Commentary to **the Ceto, khila Sutta** (M 16; MA 2:69).

5 Indriya

The faculties (*indriya*) and the powers (*bala*) [6] comprise the same five factors—faith (*saddhā*), effort (*virīya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*)—but they function differently. When the “faculties” *control their respective sphere*, the same “powers” are *unshakable by their opposites*. As such, the five faculties exercise control in their respective spheres of resolution (*adhimokkha*), exertion (*paggaha*), awareness (*upaṭṭhāna*), non-distraction (*avikkhepa*) and discernment [vision] (*dassana*), which help to overcome their respective opposites of indecision, laziness, heedlessness, agitation and delusion.

In the cultivation of the faculties, that is, in spiritual practice, faith and wisdom are to be balanced so as to avoid blind belief and mere intellectual cleverness; effort and concentration are to be balanced to avoid mental restlessness and sluggishness. Mindfulness is the key factor that keeps all the other factors in balance and harmony.

¹⁰ Eg Abhs 7.6 = Abhs:SR 179 = Abhs:BRS 279. For the Pāli, see §16n below.

¹¹ The four predominant (*adhipatī*) are the mental concomitants (*cetasika*) desire (*chanda*, the desire to act), effort (*virīya*), consciousness (*citta*), and investigation (*vīmaṃsā*, ie wisdom). See *A Comprehensive Manual of Abhidhamma* (Abhs:BRS) 274 f for other details.

¹² Narada Thera, in his *A Manual of Abhidhamma* (tr of Abhs), 4th rev ed 1979:344, errs in saying that “only when these four are present in the supramundane consciousness are they termed Iddhipāda.” See Ledi Sayadaw, *The Requisites of Enlightenment* (Wheel 171-174, Kandy: Buddhist Publication Society, 1971) & Abhs:BRS 280 & 374 n4.

The 5 spiritual faculties often appear in the Canon but are not explained in detail in the Nikāyas¹³ or the Abhidhamma Commentaries and only briefly explained in **the Visuddhi,magga** (Vism 22.35, 37/679).

6 Bala

The 5 spiritual powers,¹⁴ like the spiritual faculties [5], are not dealt with in detail in the Nikāyas or the Abhidhamma Commentaries, and only briefly explained in **the Visuddhi,magga** (Vism 22.36 f/679).

Although there is no detailed mention of the spiritual faculties and the spiritual powers in the Vinaya and Nikāyas, they actually constitute some of the most basic Buddhist doctrines as evident from the table in the Introduction above.¹⁵ While a faculty (*indriya*) is essentially active but a power (*bala*) passive, the latter is “unshakable and unassailable by its opposite” (Gethin 2001:145)¹⁶

7 Bojjhaṅga

The 7 awakening-factors¹⁷ are (1) mindfulness (*sati*); (2) investigation of states (*dhamma,vicaya*); (3) effort; (4) zest (joyful interest); (5) tranquillity (*passaddhi*); (6) concentration (*samādhi*); and (7) equanimity (*upekkhā*). They are commented on in the Commentary to **the Mūla,pariyāya Sutta** (MA 1:82-84). Of the seven factors, “investigation of states” (*dhamma,vicaya*), that is, insight into material and mental states as they really are, is a designation for wisdom (*paññā*). “Tranquillity” (*passaddhi*) means calm both of consciousness (*citta,passaddhi*) and of the mental body (*kāya,passaddhi*).¹⁸ Equanimity (*upekkhā*) here means equipoise or mental neutrality (*tatra,majjhataṭā*), one of the universal beautiful (*sobhana*) cetasikas, and not worldly neutral feeling.

The three factors of investigation (*dhamma,vicaya*), effort (*virīya*) and zest (*pīti*) counteract torpor. The three factors of tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*) counteract mental agitation. Mindfulness (*sati*) keeps the two sets of factors in a harmonious balance.

8 Magga

The noble eightfold path comprises the following factors:

- (1) right view (*sammā diṭṭhi*).
- (2) right thought (*sammā saṅkappa*).
- (3) right speech (*sammā vācā*).
- (4) right action (*sammā kammantā*).
- (5) right livelihood (*sammā ājīva*).
- (6) right effort (*sammā vāyāma*).
- (7) right mindfulness (*sammā sati*).
- (8) right concentration (*sammā samādhi*).

¹³ Gethin 2001:355 f (App) gives the occurrences of the spiritual faculties (3/4/5 etc) thus: V 1:294; D 3:239, 278, 284; M 1:19 f, 164, 479; S 5:193-204, 219-243; A 1:42-44, 118 f, 2:141, 149-152, 3:277 f, 281 f, 4:225, 264-266, 5:56; Tha 352, 437, 595, 672, 1114; Thī 170 f. Nm 115, 233; Pm 1-34. Dhs passim; Vbh 122-34; Kvu 589-592; Yam: Indriya,yamaka; Paṭ passim; Peṭk 37, 41, [48, 51 f, 69,] 71 f, 88, 97 f, 128 f, 171, 183, 185 f; Nett 7, 19, 28, 100 f; Miln 33 ff, 43. Corrections and additions are given within square brackets.

¹⁴ Gethin 2001:356 (App) gives the occurrences of the spiritual powers (2/4/5/7 etc) thus: V 1:294; D 3:213, 229, 253; S 5:249-253; A 2:141, 3:10-12, 245, 277 f, 281 f, 4:3 f. Tha 352, 437, 494, 672, 1114; [Thī] 170 f.; Nm 14, 151; Pm 2:166-176; Peṭk 37, 79, 179, 189; Nett 100 f. Corrections and additions are given within square brackets.

¹⁵ On the ubiquity of the spiritual faculties, see Gethin 2001:138-140.

¹⁶ See Gethin 2001:140-145.

¹⁷ See Gethin 2001:146-189 (ch 5).

¹⁸ See Abhs:BRS 85-88, 281.

The Mahā Cattārīsaka S (M 117) says that right view (*sammā, diṭṭhi*) comes first because it underlies each and every other factor, without which, the factor cannot be “right” (*sammā*), that is, contributive to the going up the path to liberation.¹⁹ Right view is also the cetasika of wisdom effecting the proper understanding of the four noble truths. Right thought (or intention) (*sammā, saṅkappa*) is the cetasika of initial application (*vitakka*) directed toward renunciation, lovingkindness and non-violence.

Path factors (3)-(5) are identical with the three abstinences (*virati*), that is,

- (1) Natural abstinence (*sampatta, virati*). This is the abstinence from evil when the opportunity arises to do so, in terms of one social position, age, educational level, etc. For example, one refrains from theft out of the concern that one's reputation would be hurt if one is caught.
- (2) Abstinence by undertaking (*samādāna, virati*). This is the abstinence from evil when one has undertaken the precepts, such as the five precepts of abstaining against killing, stealing, sexual misconduct, false speech and intoxication.
- (3) Abstinence by eradication (*samuccheda, virati*). This is the abstinence associated with the supramundane path consciousness that arises destroying the disposition towards evil. While the previous two are mundane, this is supramundane.

Each level of abstinence are effected in three ways, that is, by right speech (*sammā, vācā*), right action (*sammā kammantā*), and right livelihood (*sammā ājīva*).

Right effort (*sammā vāyāma*) is the same as the four endeavours (*padhāna*) [3], also called the four endeavours (*samma-p, padhāna*). Right mindfulness (*sammā sati*) is the same as the four focusses of mindfulness (*satipaṭṭhāna*) [2]. Right concentration (*sammā samādi*) is defined in terms of the four dhyanas (*jhāna*) (eg D 22/2:313).

The noble eightfold path is commented on in **the Mūla,pariyāya Sutta** Commentary (MA 1:105) and very briefly explained from a different angle in **the Magga Vibhaṅga** Commentary (VbhA 319).

An authoritative monograph on the limbs of awakening is **The Buddhist Path to Awakening** by Rupert Gethin (2001 esp chs 7-9).

9 The spiritual faculties and the spiritual powers

Ṭhānissaro Bhikkhu, in *The Wings of Awakening*, has presented a table of references for **the 7 sets classed under the 5 spiritual faculties** (1996:xii), the names of which have been standardized following those used in this series:

Faith (*saddhā*)

Right speech	(Noble eightfold path)
Right action	(Noble eightfold path)
Right livelihood	(Noble eightfold path)
Zeal (desire or will-power)	(Base of spiritual success)

Effort (*virīya*)

Right effort	(Noble eightfold path)
Four right endeavours	(The four endeavours)
Effort	(Base of spiritual success)
Effort	(Awakening-factor)

Mindfulness (*sati*)

The 4 focusses of mindfulness	
Right mindfulness	(Noble eightfold path)
Mind (consciousness)	(Base of spiritual success)

¹⁹ See SD 6.10 (2004).

Concentration (*samādhi*)

The 4 bases of spiritual success	
Right concentration	(Noble eightfold path)
Zest	(Awakening-factor)
Tranquillity	(Awakening-factor)
Concentration	(Awakening-factor)
Equanimity	(Awakening-factor)

Wisdom (*paññā*)

Right view	(Noble eightfold path)
Right thought (intention)	(Noble eightfold path)
Investigation of states ²⁰	(Awakening-factor)
Investigation	(Base of spiritual success)
Equanimity	(Awakening-factor)

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²⁰ “Investigation of states,” or “Dharma-analysis.” “Dharma” here refers to physical and mental states.

The Greater Discourse to Sakul’udāyī

(M 77.15-21/2:11 f, excerpt)

[1]

1 Thus have I heard.

At one time the Blessed One was staying in the Squirrels’ Feeding Ground in the Bamboo Grove near Rājagaha.

THE 37 AWAKENING FACTORS

[11]

(1) The 4 focusses of mindfulness

15 Furthermore, Udāyī, I have taught my disciples²¹ the way: my disciples who practise the way cultivate **the four focusses of mindfulness** (*cattāro sati’paṭṭhāna*).

(1) Here, Udāyī, a monk, having put away²² covetousness and displeasure²³ for the world,²⁴ dwells contemplating the body in the body (*kāyānupassanā*),²⁵ ardent, fully aware, mindful.²⁶

²¹ “Disciples,” *sāvaka*, lit “listeners”.

²² *Vineyya*, this means that the five hindrances have to be abandoned *prior* to practising *satipaṭṭhāna*. This is because the hindrances, in the form of mental impurities (*cetaso upakkilesa*), weaken wisdom (*paññāya dubbhāsi-karaṇe*) (D 2:83, 3:49, 101, A 2:211, 3:93, 100, 386 f, Vbh 245, 256). In the Naḷakapāna S, the Buddha tells Anuruddha, “While [a clansman] still does not attain to zest and joy that are secluded from sensual pleasures and secluded from unwholesome states, or to something more peaceful than that, covetousness [and the other four hindrances] will invade his mind and remain...” (M 1:463=68.6). (I thank Ajahn Brahmavamsa for pointing this out.)

²³ *Abhijjhā, domanassa*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “longing and displeasure” or “longing and loathing”. MA says that covetousness and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also the Mahā Satipaṭṭhāna S (D 22.13) and Satipaṭṭhāna S (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from the Pubba or Pubb’eva Sambodha S: “Monks, before my awakening, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the wretchedness or disadvantage (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 1:258/3.101, pointed out to me by Robert Eddison). My understanding here regarding the naming of the first two mental hindrances as *abhijjhā, domanassa* is to show that with their elimination the other hindrances are eliminated, too—a view confirmed by Brahmavamsa (30 March 2003).

²⁴ “World” (*loka*). The **Vibhaṅga** says: “This very body is the world, and the five aggregates of clinging (i.e. form, feeling, perception, formations and consciousness) are the world—this is called the world.” (Vbh 195). However, in his amplified tr at Vibh 105, U Thittila has “world (i.e., in ideational objects)” (*dhammā*, mental objects) (Vibh:T 139).

²⁵ “Contemplating the body in the body”, §25 “contemplating feelings in the feelings”, §26 “contemplating mind in the mind, and §27 “contemplating mind-objects in the mind-objects”. In each case, they are not to be seen as “This is mine” (*etam mama*) (which arises through craving, *taṇhā*), or as “This I am” (*eso’ham asmi*) (due to conceit, *māna*), or as “This is my self” (*eso me attā*) (due to wrong view, *diṭṭhi*) (Anattā, lakkhaṇa S, S 3:68). In short, such experiences are not “beliefs” but direct experiences of reality. See Peter Harvey, *The Selfless Mind*, 1995: 32 f.

²⁶ *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassa* here is essentially synonymous with *vigatābhijjhā vigata, vyāpādo asammūlho sampajāno patissato* mentioned in connection with the four Divine Abodes (*brahma, vihāra*) (Kesaputtīyā S, A 1:192=3.65.15). Their application, however, differ: the former points to the result of meditation, while the latter is a part of the meditation process itself. On *sampajāno satimā*, see Vism 163 = 4.172 explains that full awareness (*sampajañña*) has the characteristic of non-confusion; its function is not

(2) ...he dwells contemplating feelings as feelings (*vedanā'nupassanā*)...

(3) ...he dwells contemplating the mind as mind (*cittānupassanā*)...

(4) Having put away covetousness and displeasure for the world, he dwells contemplating the mind-object as mind-object (*dhammānupassanā*), ardent, fully aware, mindful.

And in this way, many of my disciples dwell having attained to the perfection that is the peak of superknowledge.²⁷

(2) The 4 right endeavours

16 Furthermore, Udāyī, I have taught my disciples²⁸ the way: my disciples who practise the way cultivate **the four endeavours** (*cattāro padhāna*):²⁹

(1) Here, Udāyī, a monk rouses the desire for the non-arising (*samvara padhāna*) of unarisen evil unwholesome states, and endeavours, rouses effort, exerts the mind, and strives.

(2) He rouses the desire for the abandoning (*pahāna padhāna*) of arisen evil unwholesome states, and endeavours, rouses effort, exerts the mind, and strives.

(3) He rouses the desire for the arising (*bhāvanā padhāna*) of unarisen wholesome states, and endeavours, rouses effort, exerts the mind, and strives.

(4) He rouses the desire for the maintaining (*anurakkhanā padhāna*), non-disappearance, strengthening, increase and developing to fulfillment of arisen wholesome states, and endeavours, rouses effort, exerts the mind, and strives.

And in this way, many of my disciples dwell having attained to the perfection that is the peak of superknowledge.

to investigate and manifested as scrutiny. Mindfulness (*sati*) has the characteristic of remembering. Its function is not to forget and is manifested as guarding. *Sampajāno* is also tr as “fully understanding”, “clearly comprehending” (see Ñānamoli & Bodhi 2001 n147).

²⁷ “Attained to the perfection that is the peak of superknowledge,” *abhiññā, vosāna, pāramī, pattā*, alt tr: “attained to the perfection and peak of superknowledge.” Comy says that this refers to arhathood (MA 3:243). M:NB notes that “this may be the only sense that the word *pāramī* bears in the four Nikāyas. In the later Theravāda literature, beginning perhaps with such works as the Buddhavaṃsa, this word comes to signify the perfect virtues that a bodhisatta must fulfil over many lives in order to attain Buddhahood. In that context it corresponds to the *pāramitā* of the Mahāyāna literature, though the numerical lists of virtues overlap only in part.” (M:NB 1284 n763). PED says that *abhiññā* has an “older wider meaning of special supernormal power of apperception and knowledge to be acquired by long training in life and thought.” Later, it especially refers to one of the six superknowledges, won both by the Buddha (M 1:69) and by his disciples (S 1:191, 2:217, 222). On *abhiññā*, see Jayatilleke 1963:438-442. On the 6 superpowers, see **Kevaḍḍha S** (D 11) = SD 1 Intro.

²⁸ “Disciples,” *sāvaka*, lit “listeners”.

²⁹ (1) *Anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti padahati*. (2) *Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti*.... (3) *Anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti*.... (4) *Uppannānaṃ kusālānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyo, bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti*.... The comys give a slightly different listing: (1) *Uppannānaṃ pāpakānaṃ dhammānaṃ pahānāya vāyāmo* (the effort to discard evil states that have arisen); (2) *Anuppannānaṃ pāpakānaṃ dhammānaṃ anuppādāya vāyāmo* (the effort to prevent the arising of unarisen evil states); (3) *Anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya vāyāmo* (the effort to cultivate the arising of unarisen wholesome states); (4) *Uppannānaṃ kusālānaṃ dhammānaṃ bhīyyo, bhāvāya vāyāmo* (the effort to discard evil states that have arisen) (eg Abhs 7.6 = Abhs:SR 179 = Abhs:BRS 279). The first two efforts are inverted in each case.

(3) The 4 bases of spiritual success³⁰

17 Furthermore, Udāyī, I have taught my disciples the way: my disciples who practise the way cultivate **the four bases of spiritual success [power]** (*cattāro iddhi, pāda*).

(1) Here, Udāyī, a monk cultivates the base of spiritual success, complete with concentration through zeal [desire to act] (*chanda*) and through determined endeavour.³¹

(2) He cultivates the base of spiritual success, complete with concentration through effort (*virīya*) and through determined endeavour.

(3) He cultivates the bases of spiritual success, complete with concentration through mind (*citta*) and through determined endeavour.

(4) He cultivates the base of spiritual success, complete with concentration through investigation (*vīmaṃsā*) and through determined endeavour.

And in this way, many of my disciples dwell having attained to the perfection that is the peak of superknowledge.

(4) The 5 spiritual faculties

18 Furthermore, Udāyī, I have taught my disciples the way: my disciples who practise the way cultivate **the five spiritual faculties** (*pañc'indriya*).

(1) Here, [12] Udāyī, a monk cultivates the spiritual faculty of faith (*saddh'indriya*) that leads to inner peace that leads to self-awakening.

(2) He cultivates the spiritual faculty of effort (*viriy'indriya*) that leads to inner peace, that leads to self-awakening.

(3) He cultivates the spiritual faculty of mindfulness (*sat'indriya*) that leads to inner peace, that leads to self-awakening.

(4) He cultivates the spiritual faculty of concentration (*samādh'indriya*) that leads to inner peace, that leads to self-awakening.

(5) He cultivates the spiritual faculty of wisdom (*paññ'indriya*) that leads to inner peace, that leads to awakening.

And in this way, many of my disciples dwell having attained to the perfection that is the peak of superknowledge.

(5) The 5 powers

19 Furthermore, Udāyī, I have taught my disciples the way: my disciples who practise the way cultivate **the five powers** (*pañca bala*).

(1) Here, Udāyī, a monk cultivates the spiritual power of faith (*saddhā bala*) that leads to inner peace, that leads to self-awakening.

(2) He cultivates the spiritual power of effort (*virīya bala*) that leads to inner peace, that leads to self-awakening.

(3) He cultivates the spiritual power of mindfulness (*sati bala*) that leads to inner peace, that leads to self-awakening.

(4) He cultivates the spiritual power of concentration (*samādhi bala*) that leads to inner peace, that leads to self-awakening.

³⁰ Explained in **Iddhi, pāda Saṃyutta** (S 5:268 f). Other references: D 2:213 f, 3:77, 221; M 1:103, 2:11; S 4:365, 5:254-293 passim; A 1:39, 297, 2:256, 3:81 f, 4:464; Vbh 216; Pm 1:111, 113, 2:205. On a simpler level, these four bases of spiritual success power can be paraphrased as: (1) will power; (2) effort or energy; (3) mental focus; (4) reviewing one's progress. These can be applied in a more worldly sense as the four bases of success (in one's enterprises).

³¹ "The base of spiritual success, complete with concentration through zeal and through determined endeavour," *chanda, samādhi, padhāna, saṅkhāra, samannāgataṃmidhipādaṃ*; Gethin: "the basis of success that is furnished both with concentration gained by means of desire to act, and with forces of endeavour" (2001:81). On *chanda* as the "desire to act", see Gethin 2001:90 f.

(5) He cultivates the spiritual power of wisdom (*pañña bala*) that leads to inner peace, that leads to awakening.

And in this way, many of my disciples dwell having attained to the perfection that is the peak of superknowledge.

(6) The 7 awakening-factors

20 Furthermore, Udāyī, I have taught my disciples the way: my disciples who practise the way cultivate **the seven awakening-factors** (*satta bojjhaṅga*).³²

(1) Here, Udāyī, a monk cultivates the awakening-factor of mindfulness (*sati sambojjhaṅga*)³³ that is dependent on seclusion,³⁴ dependent on fading away (of lust),³⁵ dependent on cessation (of suffering),³⁶ ripening in letting go (of defilements).³⁷

(2) He cultivates the awakening-factor of the investigation of states [dharma-discernment] (*dhamma, vicaya sambojjhaṅga*)³⁸ that is dependent on seclusion, dependent on fading away, dependent on cessation, ripening in letting go.

<p>³² The parallel between the full <i>sāmañña, phala</i> account of the dhyanas and the 7 <i>bojjhaṅgā</i> is striking:</p> <p><i>sati sambojjhaṅga</i> “he establishes <u>mindfulness</u> before him” (<i>parimukhaṃ satim upaṭṭhapetvā ...</i>)</p> <p><i>dhamma, vicaya sambojjhaṅga</i> “the monk <u>sees</u> that these 5 hindrances are abandoned in him; <u>seeing</u> that these 5 hindrances are abandoned in him,” (<i>bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati; tass’ime pañca nīvaraṇe pahīne attani samanupassato,</i>)</p> <p>(<i>virīya sambojjhaṅga</i>) [Effort is made at the <i>sati sambojjhaṅga</i> level.]</p> <p><i>pīti sambojjhaṅga</i> “gladness arises; because of gladness, <u>zest</u> arises; when the mind is <u>zestful</u>,” (<i>pāmujjaṃ jayati; pamuditassa pīti jayati; pīti, manassa,</i>)</p> <p><i>passaddhi sambojjhaṅga</i> “the body becomes <u>tranquil</u>; when the body is tranquil, he knows happiness” (<i>kāyo passambhati; passaddha, kāyo sukhaṃ vedeti;</i>)</p> <p><i>samādhi sambojjhaṅga</i> “when he is happy, his mind is <u>concentrated</u>...he enters and remains in the 1st dhyana, accompanied by applied thought and sustained thought. Free of applied thought and sustained thought, with zest and happiness born of seclusion, he enters and remains in the 2nd dhyana, free from applied thought and sustained thought, accompanied by zest and happiness <u>born of concentration</u>...” (<i>sukhino cittaṃ samādhīyati...sa, vitakkaṃ sa, vicāraṃ vīveka, jaṃ pīti, sukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati... avitakkaṃ avicāraṃ samādhi, jaṃ pīti, sukhaṃ dutiya-jjhānaṃ upasampajja viharati...</i>)</p> <p><i>upekkhā sambojjhaṅga</i> “and he experiences happiness with the body. He enters and remains in the 3rd dhyana, of which the noble ones declare, ‘Happily he dwells happily in equanimity and mindfulness.’... He enters and dwells in the 4th dhyana, with mindfulness fully purified by equanimity” (<i>sukhañ ca kāyena paṭisaṃvedeti yan taṃ ariyā acikkhanti upekkhako satimā sukha, viharī ti tatiya-jjhānaṃ upasampajja viharati... upekkhā, sati, pārisuddhiṃ catuttha-jjhānaṃ upasampajja viharati.</i>)</p>	
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See Gethin 2001:170-172 for details.

³³ The 3 factors of investigation (*dhamma, vicaya*), effort (*virīya*) and zest (*pīti*) counteract torpor. The three factors of tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*) counteract mental agitation. **Mindfulness** (*sati*) keeps the two sets of factors in a harmonious balance. For this reason, it is placed first.

³⁴ Here “seclusion” has special reference to the overcoming of the 5 mental hindrances (*pañca nīvaraṇā*).

³⁵ “Fading away,” *virāga* also “dispassion”.

³⁶ “Cessation,” *nirodha*, that is, “cessation of suffering”.

³⁷ “Dependent on seclusion...ripening in letting go,” *viveka, nissitaṃ virāga, nissitaṃ nirodha, nissitaṃ vossagga, pariṇāmiṃ*. On the terms here, see Gethin 2001: 165-168. MA says that there are 2 kinds of letting go or relinquishment (of suffering) (*vossagga*): “giving up” (*pariccāga*), i.e. the abandonment of defilements, and “entering into” (*pakkhandana*), ie culminating in Nirvana. Gethin notes that this phrase is not unique to the 7 *bojjhaṅgā*, but is also found in connection with the factors of the noble eightfold path, the *indriyā* and *balā* (2001: 162 f). This formula shows that that each *bojjhaṅga* is to be developed successively “as dependent on seclusion, dispassion [fading away] and cessation” (Gethin 2001:166).

(3) He cultivates the awakening-factor of effort (*virīya sambojjhaṅga*) that is dependent on seclusion, dependent on fading away, dependent on cessation, ripening in letting go.

(4) He cultivates the awakening-factor of zest [joyful interest] (*pīti sambojjhaṅga*) that is dependent on seclusion, dependent on fading away, dependent on cessation, ripening in letting go.

(5) He cultivates the awakening-factor of tranquillity (*passaddhi sambojjhaṅga*) that is dependent on seclusion, dependent on fading away, dependent on cessation, ripening in letting go.

(6) He cultivates the awakening-factor of concentration (*samādhi sambojjhaṅga*) that is dependent on seclusion, dependent on fading away, dependent on cessation, ripening in letting go.

(7) He cultivates the awakening-factor of equanimity (*upekkhā sambojjhaṅga*) that is dependent on seclusion, dependent on fading away [of lust], dependent on cessation [of suffering], ripening in letting go [of defilements].

And in this way, many of my disciples dwell having attained to the perfection that is the peak of superknowledge.

(7) The noble eightfold path

21 Furthermore, Udāyī, I have taught my disciples the way: my disciples who practise the way cultivate **the noble eightfold path** (*ariy'aṭṭhaṅgika magga*).

Here, Udāyī,

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|-----------------------|----------------------------|--|
| (1) a monk cultivates | <u>right view</u> | (<i>sammā diṭṭhi</i>). ³⁹ |
| (2) He cultivates | <u>right thought</u> | (<i>sammā saṅkappa</i>). |
| (3) He cultivates | <u>right speech</u> | (<i>sammā vācā</i>). |
| (4) He cultivates | <u>right action</u> | (<i>sammā kammantā</i>). |
| (5) He cultivates | <u>right livelihood</u> | (<i>sammā ājīva</i>). |
| (6) He cultivates | <u>right effort</u> | (<i>sammā vāyāma</i>). |
| (7) He cultivates | <u>right mindfulness</u> | (<i>sammā sati</i>). |
| (8) He cultivates | <u>right concentration</u> | (<i>sammā samādhi</i>). |

And in this way, many of my disciples dwell having attained to the perfection that is the peak of superknowledge.

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³⁸ “Dharma-discernment,” *dhmma, vicaya*, lit “taking apart of dharmas (mental and physical states),” also tr as “discrimination of dharmas.” Awakening does not comprise in the assemblage of then 7 factors, but just one, namely, *dhmma, vicaya sambojjhaṅga* (Nm 456; Miln 83; Gethin 2001:185). Both Edgerton (BHSD) & Gethin call into question the tr of *vicaya* here as “investigation” (Gethin 2001:152 n38). See Gethin 2001:147 f, 152-154, 185.

³⁹ On why right view (*sammā diṭṭhi*) comes first, see **Mahā Cattārīsaka S** (M 117) = SD 6.10 (2004).

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