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(Bojjaṅga) Sīla Sutta
The (Awakening-factor) Discourse on Moral Virtue | S 46.3
Theme: Spiritual friendship and sainthood
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1 The 3 trainings
The well known Buddhist scheme of the 3 trainings comprises moral virtue (sīla, sikkhā), mental concentration (samādhi, sikkhā) and wisdom (paññā, sikkhā). Both the Theravāda and the Sarvāstivāda suttas include the focuses of mindfulness (satipatthāna) in the section on concentration (or samadhi), and never the section on wisdom.2

There is, however, one important context where mindfulness appears immediately before a wisdom factor rather than samadhi. This is the seven enlightenment-factors: mindfulness, investigation of dhammas, energy, rapture, tranquillity, samadhi, equanimity. First we may notice the obvious fact that, although mindfulness is directly before investigation of dhammas, both of these ultimately support the range of samatha qualities, which form such a prominent portion of the enlightenment-factors. We may still wonder why the wisdom factor appears near the beginning, instead of its normal position towards the end.

The answer lies in the ambiguous usage of both mindfulness and investigation of dhammas in this context. The enlightenment-factors are presented sometimes in a teaching context, sometimes in meditation context. Mindfulness and investigation of dhammas are the only factors whose definitions differ in the two contexts.

In a teaching context, we hear of the monk who hears the teachings, then recollects and remembers that teaching with mindfulness, and then undertakes an investigation into the meaning of the teaching.3 More meditative contexts speak, in the Theravāda, simply of mindfulness, but the Sarvāstivāda supplies the expected identification with the four satipatthanas.4 Investigation of dhammas, in both versions, is the inquiry into skilful and unskilful dhammas.

While the meditation contexts occur far more frequently in the Theravāda, the one teaching-context text in the Theravāda is represented by three in the Sarvāstivāda, and the same passage forms the basis for the relevant section of the Abhidhamma Vibhaṅga. It must therefore be regarded as of considerable importance.

In the Bojjaṅga-saṁyutta, it is in this teaching context alone, never in the meditative context, that the seven enlightenment-factors are said to arise in a progressive sequence, each dependent on the previous. So when considering the significance of the sequence of the enlightenment-factors, the primary meanings of the terms mindfulness and investigation of dhammas should be ‘recollection’ and ‘investigation’ into the teachings. This then inspires the development of samadhi. This, I believe, suffices to explain why mindfulness in the enlightenment-factors appears directly before the wisdom factor, rather than the samadhi factors.

As usual, however, matters are not quite so cut-&-dried. In the context of ānāpānasati, the sequential arising of the enlightenment factors is also spoken of.5 This context, being a synthesis of several already-established doctrinal frameworks, is clearly not as fundamental as the usage in the Bojjaṅga-saṁyutta. The main point of the section is not really to analyse the sequential origin of the enlightenment-factors, but to stress their integration with ānāpānasati and satipatthana.

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1 The 3 trainings (ti.sikkhā), comprises what are often called “training in higher moral virtue” (adhisīla, sikkhā), “training in higher consciousness [mind]” (adhisthita, sikkhā), and “training in higher wisdom” (adhipaññā, sikkhā) (D 31.1.10(47)/3:219; A 3.81-89/1:229-236, 6.105/3:444).
2 Cūḷa Vedalla S, M 44.11.12/1:301; MĀ 210.
3 (Bojjaṅga) Sīla S (S 46.3/5:67-70); SĀ 736, SĀ 740, SĀ 724*.
4 Åhāra S, S 46.51/5:102-107; SĀ 715.
5 Eg (Ānāpāna, sati) Ānanda S, S 54.13/5:328-333; SĀ 810.
Of course, in ānāpānasati we are in samatha home turf, and vipassana is normally spoken of as emerging in the final tetrad, that is, coming well after the establishment of mindfulness and the attaining of samadhi. Thus the sequential arising of the enlightenment-factors is a bit odd in this context, and is probably no more than an application of the standard sequence in a derived context, without special significance. (Sujato, *A History of Mindfulness*, 2005:107 f)

The three phases used to describe the cultivation of each awakening-factor can be understood to be three successive stages of development: initial arising, maturation, and culmination. The Sānьяutta Commentary says that in this sutta, the awakening-factors are to be understood as pertaining to insight in the preliminary stage of the path of arhathood. They occur together in one mind-moment, though with different characteristics (SA 3:142).

The whole pattern is also found the (Ānāpāna,sati) Ānanda Sutta (S 54.13), but beginning with the four foundations of mindfulness as the means of arousing the awakening-factor of mindfulness (sati sambojjhaṅga) (S 54.13/5:328-333).

2 The (Bojjhaṅga) Bhikkhu Sutta (S 46.5)

The Pali word for “awakening-factor” is bojjhaṅga, which is resolved as bodhi (awakening) + anāga (factor). The Buddha’s own definition of bojjhaṅga is found in the short (Bojjhaṅga) Bhikkhu Sutta (S 46.5), here given in full:

2 Then a certain monk approached the Buddha. Having approached the Blessed One, he saluted him and sat down at one side. Seated thus at one side, he said this to the Blessed One:

“Bhante, ‘Awakening-factor, awakening-factor,’ it is said. In what way, bhante, are they called awakening-factor?”

“Monk, they bring about awakening (bodhāya saññivattatanti ti...bojjhaṅgā), therefore they are called ‘awakening-factor’.”

3 (i) Here, monk, a monk cultivates the awakening-factor of mindfulness (sati) that is dependent on solitude, dependant on fading away of lust, dependant on cessation (of suffering), ripening in letting go (of defilements).

(ii) He cultivates the awakening-factor of dharma-discernment (dhamma, vicaya)...

(iii) He cultivates the awakening-factor of effort (viriya)...

(iv) He cultivates the awakening-factor of zest (pīti)...

(v) He cultivates the awakening-factor of tranquillity (passadhi)...

(vi) He cultivates the awakening-factor of concentration (samādhi)...

(vii) He cultivates the awakening-factor of equanimity (upekkhā) that is dependent on solitude, dependent on fading away of lust, dependent on cessation (of suffering), ripening in letting go (of  

6 Here “solitude” (viveka) has special reference to the overcoming of the 5 mental hindrances (pañca nīvaraṇā). This whole phrase, beginning with “dependent on solitude”—viveka,nissitaṁ virāga,nissitaṁ nirodha,nissitaṁ vossagga,nissitaṁ vossagga, parināmin dhamma, vicaya, sambojjhaṅgan—is called the viveka,nissita formula. See Gethin 2003:162-168. According to Patissambhidā, magga, there are 5 kinds of “solitude” (viveka); (1) solitude by suppression (vikkhambhana viveka); (2) solitude by the substitution of opposite or displacement by opposites (tādāṅga pahāna); (3) solitude by cutting off (samuccheda pahāna); (4) solitude by tranquilization (patipassaddhi pahāna); and (5) solitude by escape (nissaraṇa pahāna). (Pm 1:27, 2:219-224; Vism 13.12/410, 22.110/693). See also “Introduction to the Satipatthāna Suttas,” SD 13.1 §4.2c.

7 Virāga also “dispersion.”

8 Nirodha, that is, “cessation of suffering.”

9 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), i.e. culminating in nirvana. Gethin notes that this phrase is not unique to the 7 bojjhaṅga, 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 solitude, dispasion [fading away] and cessation” (Gethin 2001:166).
While he is cultivating these 7 awakening-factors, his mind is liberated from the influx of sense-desire, from the influx of existence, from the influx of ignorance. When it is liberated, there arises the knowledge: ‘Freed am I!’ He understands: ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.’ When it is liberated, there arises the knowledge: ‘It is liberated!’ He directly knows: ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

They bring about awakening, monk, therefore they are called awakening-factors.”

A similar but simpler definition is also found elsewhere, in the Sampasādanīya Sutta (D 28.3) and the Nālandā Sutta (S 47.12)—both spoken by Sāriputta—thus:

“Having cultivated the 7 awakening-factors according to reality, he is one who has awakened to the supreme self-awakening”

3 Commentarial definition of bojjhaṅga

3.1 The Saṁyutta Commentary gives two definitions (abridged):

Awakening-factors are factors of awakening, or factors of the awakened one (bodhiyā bodhisassā vā antā ti bojjhaṅga). This unity of states (dhamma, sāmaṅgī) consists in mindfulness, dharma-discernment, effort, zest, tranquillity, concentration and equanimity, that arise at the moment of the mundane and supramundane paths (lokiya, lokuttara, magga-k, khaṇe) … that the noble disciple awakens to. Therefore, they are called “awakening” (bodhi).

“He awakens” (bojjhāti) [or, he is enlightened] means that he rises up from the sleep of the continuum of defilements (kilesa, santāna, niddāya uttahāti); that is to say, he penetrates the four noble truths or realizes nirvana.

Thus it is said: “Having cultivated the 7 awakening-factors he is one who has awakened to the supreme self-awakening” (satta bojjhaṅge bhāvetvā anuttaraṁ sammā, sambuddhiṁ abhisambuddho) [untraced].

The awakening-factors are the factors of awakening consisting in that unity of states. Further, the noble disciple who awakens through the said group of states is called “one awakened” (bodhi), and the factors of one awakened are the awakening-factors. (SA 3:138 f)

3.2 The untraced canonical reference—“Having cultivated the 7 awakening-factors he is one who has awakened to the supreme self-awakening”—noted by the sutta Commentary, is apparently found only in the Commentaries. As previously mentioned [2], the actual canonical passage reads:

Satta sambojjhaṅge yathā bhūtāṁ bhāvetvā anuttaraṁ sammā, sambuddhiṁ abhisambuddho.

“Having cultivated the 7 awakening-factors according to reality, he is one who has awakened to the supreme self-awakening” (D 3:101; S 5:161)

The Abhidhamma definition of the awakening-factors are given in the Vibhaṅga (Vbh 277-279).13

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11 S 47.12/5:161.
12 MA 1:83; SA 3:138; AA 2:53; KhA 84; PmA 3:600.
13 For Comy, see VbhA 310. See also S:B 1899 n52.
4 How to cultivate the awakening-factors

4.1 THE AWAKENING-FACTORS IN SEQUENCE

4.1.1 In the suttas, the awakening-factors are often contrasted against the 5 mental hindrances—especially as the Aññak相应 (S 46.51)—since with the abandoning of the hindrances, real mental progress begins. The awakening-factors emerge in sequence, each serving as the condition for next, as shown in this sutta, the (Bojjaŋga) Vīra Sutta (S 46.3).

4.1.2 Bodhi summarizes the progress of the awakening-factors (he calls them “enlightenment factors”), thus:

They arise within the practice of the last three factors of the Noble Eightfold Path [right effort, right mindfulness, and right concentration], guided by right view; but they represent this segment of this path in finer detail, with recognition of the contrasting qualities that must be brought into delicate balance for the path to yield its fruits.

First one attends mindfully to an object of meditation, generally selected from among the four objective bases of mindfulness (body, feelings, mind, phenomena): this is the enlightenment factor of mindfulness (sati sambojjhaṅga).

As mindfulness becomes steady, one learns to discern the object’s features more clearly, and can also distinguish between the wholesome and unwholesome states of mind that arise within the process of contemplation: the enlightenment factor of discrimination of states [dharma-investigation] (dhammavicaya sambojjhaṅga).

This fires one’s efforts: the enlightenment factor of energy (viriya sambojjhaṅga).

From energy applied to the work of mental purification joy arises and escalates: the enlightenment factor of rapture [zest] (pīti sambojjhaṅga).

With the refinement of rapture the body and mind calm down: the enlightenment factor of tranquillity (passaddhi sambojjhaṅga).

The tranquil mind is easily unified: the enlightenment factor of concentration (samādhi sambojjhaṅga).

One looks on evenly at the concentrated mind: the enlightenment factor of equanimity (upekkhā sambojjhaṅga).

As each subsequent factor arises, those already arise do not disappear but remain alongside it as its adjuncts (though rapture [zest] inevitably subsides as concentration deepens). Thus, at the mature stage of development, all seven factors are present simultaneously, each making its own distinctive contribution. (S:B 1499 f)

4.1.3 While the (Bojjaṅga) Vīra Sutta gives a diachronic or vertical model—spiritual progress over time—the (Bojjaṅga) Aggi Sutta (S 46.53) presents a synchronic or horizontal model, in terms of balancing our progress in a particular practice.

4.2 THE AWAKENING-FACTORS: ACTIVE AND PASSIVE

4.2.1 Here, the first three factors—mindfulness, dharma-discrimination and effort—are the “active” aspects or conditions (or set of causes) for the arising of the “passive” aspects (or results), namely, the last four factors, that is, zest, tranquillity, concentration and equanimity. In other words, we can only work on the active aspects: maintain mindfulness by letting go of distractions, applying wise attention to mental states as appropriate, and keeping up the effort with patience and lovingkindness.

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14 On the 5 mental hindrances (pañca nīvaraṇa) are sense-desire, ill will, sloth and torpor, restlessness and remorse, and spiritual doubt: see Nīvaraṇa, SD 32.1.
15 S 46.51/5:102-107 (SD 7.15).
16 S 46.53/5:112-115 (SD 51.7).
17 See also Analayo 2003:239-242.
18 On wise attention (yoniso manasikāra), see Nimitta and anuvyañjana, SD 19.14.
These three active awakening-factors are actually the same as their namesake in the 5 faculties (pañca-\textit{indriya}), where they are respectively known as mindfulness, effort and wisdom. \(^{19}\) Effort keeps up the mindfulness, while wisdom investigate states that arise and fall away, by seeing them as processes that are impermanent, unsatisfactory and non-self: in short, by way of the three characteristics. \(^{20}\) This is the meditation strategy known as “calmness preceded by insight” (\textit{vipassanā, pubbaṅgamā samathā}). \(^{21}\)

4.2.2 As the mental hindrances begin to weaken, and concentration begins to arises, we build it up through “undirected cultivation” (\textit{apāṇidhāya bhāvānā}), which here means maintaining the focus or concentration by simply letting go of all thought or distraction as they arise. This is when the meditation sign (\textit{nimitta}) begins to appear, that is, we have a stable mental image of the breath, for example. From this moment onward, there is \textit{nothing to do} except to let samadhi arise, and turn into dhyana. \(^{22}\)

4.2.3 On the other hand, if calmness is cultivated first, leading to dhyana, and after an appropriate duration, we emerge from dhyana to discern mental states with wisdom—that is, “insight preceded by calmness” (\textit{samatha, pubbaṅgamā vipassanā}). In the former case, the mental hindrances are cleared away using \textit{wisdom}, while in the latter case, they are removed with mindfulness.

4.2.4 The passive or resultant stages of zest, tranquillity, concentration and equanimity are none other than the 4 dhyanas, as evident from the terms themselves:

| (1) the awakening-factor of zest   | the 1\textsuperscript{st} dhyana;   |
| (2) the awakening-factor of tranquillity | the 2\textsuperscript{nd} dhyana;   |
| (3) the awakening-factor of concentration | the 3\textsuperscript{rd} dhyana; and |
| (4) the awakening-factor of equanimity | the 4\textsuperscript{th} dhyana. [4.4.2] |

4.3 \textbf{The awakening-factors: activating and restraining}

4.3.1 Another way of working with the awakening-factors is to see them as functioning to “activate” (that is, directing the mind) or “restraining” (that is, undirecting the mind) [4.2]. The 7 awakening-factors then fall into two categories: the activating and the restraining. \textit{The activating awakening-factors} arise first: dharma-discernment, effort and zest. \textit{The restraining awakening-factors}—tranquillity, concentration and equanimity—emerge later.

4.3.2 The activating factors are to be cultivated when the mind is sluggish, just as one stokes a small fire so that it flares up. \textit{The restraining factors} are to be cultivated when the mind is restless, just as one sprinkles water or wet grass on a blaze so that it dies down. As in the 5 \textit{spiritual faculties} [4.2], mindfulness acts independently, moderating the activating and the restraining factors, ensuring that they are kept in balance.

4.3.3 \textbf{The Abhaya Sutta} (S 46.56) recounts how the Buddha teaches prince Abhaya that the 5 mental hindrances [4.1] are the causes for the lack of knowledge and vision, and that the 7 awakening-factors are the cause for the arising of knowledge and vision for spiritual liberation. At the end of the discourse, Abhaya declares his “attainment of the Dharma” (\textit{dhammo abhisameto}) (that is, streamwinning), saying:

Surely, Blessed One, they are the awakening-factors! Surely, Blessed One, they are the awakening-factors! One who possesses even a single awakening-factor would know and see things as they really are, not to speak of one who possesses the 7 awakening-factors.

The bodily fatigue and the mental fatigue I felt from climbing Mount Vulture Peak have subsided. I have attained the Dharma! (S 46.56/5:128)

4.3.4 \textbf{Recollecting moral virtue}

Proper moral conduct can be applied as the basis for the recollection of moral virtue (\textit{sīlānussati}). As we reflect on how we have kept the precepts (say, during a sutta study, during puja, while meditating,

\(^{19}\) On the 5 faculties (\textit{pañca-\textit{indriya}}), see \textit{Āpana S} (S 48.50/5:225 f), SD 10.4.

\(^{20}\) On the 3 characteristics, see \textit{Dhamma-niyāma S} (A 3.134/1:285), SD 26.8.

\(^{21}\) On these strategies, see \textit{Mettā Sahagata S} (S 46.54/5:115-121) + SD 10.11 (1) & \textit{Yuganaddha S} (A 4.170/-2:156 f), SD 41.5.

\(^{22}\) See \textit{Samadhi}, SD 33.1a (2.1); see also \textit{Bhikkhuṇī Vāsaka S} (S 47.10/5:154-157), SD 24.2.
during a meditation retreat, or similar wholesome activity, we feel a sense of inner peace, so that the mental hindrances are suppressed at least temporarily.

Our mind is then able to attend directly to the meditation object, and our initial application and sustained application occur with an inclination towards the moral virtue. As we continue to exercise initial application and sustained application on the moral virtue, zest (pīti) arises in us. With a zestful mind, with the zest as a basis [proximate cause], our body and mind gain tranquillity (passaddhi).

### 4.4 Tranquillity (Passaddhi)

#### 4.4.1 Kāya, Passaddhi

4.4.1.1 Tranquillity (passaddhi) is, more fully, “tranquillity of the body” (kāya, passaddhi). The “body” here is the “mental body” (nāma,kāya), which, according to Buddhaghosa, refers to the three mental aggregates: feeling, perception and formations (Dhs 40).

In practical terms, this means that all our 5 sense-doors (the mind-door deals the consciousness itself), have been settled, free from distractions, and ready for dhyana (jhāna) or some level of deep concentration (samādhi).

4.4.1.2 The role of joy or gladness—highlighted by the factor of zest (pīti) here—should be well noted. The two factors preceding zest, that is, dharma-discernment and effort, should be executed with some joy or gladness (pamudita), such as with an inner smile as we are meditating. This vital role of joy is highlighted in this well-known passage the famous vimutt āyatana pericope [4.4.2].

4.4.1.3 Let us look further into the nature of joy or gladness, pāmojja or pāmujja, whose adjective is pamudita (also its past participle). In the Sāmañña,phala Sutta (D 2), describes how with the disappearance of the mental hindrances, mental concentration (including dhyana) arises, thus:

Seeing that these 5 hindrances have been abandoned within him, he becomes glad.

- For one who is glad, zest arises.
- For one whose mind is zestful, the body is tranquil.
- One tranquil in body feels happy.
- For one who is happy, the mind concentrates.

We can clearly see here the sambojjhaṅga sequence of pīti → passaddhi → samādhi → upekkhā. Gladness (pāmojja) precedes all the factors, underlying the first three—mindfulness, dharma-investigation and effort—which should all be suffused with joy of practice. The Aṅguttara Commentary explains that “gladness” here refers to “weak zest” (taruṇa,pīti, AA 3:230).

#### 4.4.2 The vimutt āyatana pericope

4.4.2.1 The Vimutt āyatana Sutta (S 5.26) lists 5 ways which, when properly cultivated, can be a ground for mental liberation, even arhathood itself, that is, through listening to the Dharma, teaching the Dharma, reciting (learning) the Dharma, reflecting on the Dharma, and meditation. The proper practice in each case is to cultivate gladness (pamojja), that is, a weak kind of zest. This is the first of 5 factors leading to mental liberation.

This set of 5 factors—gladness (pamojja), zest (pīti), tranquility (c.), happiness and concentration—are such vital factors of meditation that they form a list known as the pāmujja formula. The passage as a whole is known as “the 5 grounds for liberation” (pañca vimutt āyatana)—that is, the vimutt āyatana

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24 DA 2:501; AA 3:230; ThāA 160. See Viññāga, SD 17.8a (5.2).
26 Tass’ime pañca nīvaraṇa pañcika attani samanupassato pamojjan jāyati, pamuditassa pīti jāyati, pīti,manassa kāyo passambhati, passaddha,kāyo sukhām vedeti, sukhino cittaṁ samādhiyati (D 2,76/1:73), SD 8.10. Comy says that this is the samadhi of the fruit of arhathood (arahatta,phala,samādhinā samādhiyati, AA 3:230). See D 2,76 n (SD 8.10) for full refs.
27 For details, see SD 21.5 (3).

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The Sutta Commentary says that the samadhi (in the last line) refers to that leading to the fruition of arhathood: “He attains the fruition of arhathood through this samadhi” (arahatta,phala,samādhinā samādhiyati, AA 3:230).

4.4.2.2 The Bhikkhuni Vāsaka Sutta (S 47.10) records Ānanda teaching the nuns that should their minds be distracted or wander about while they are meditating to overcome the mental hindrances, they should direct their minds to an “inspiring sign” (pasādanīya nimitta). This is any kind of meditation method or technique that arouse joy in them—even something as simple as smiling at the distraction to overcome it. This is one of the effective ways of applying the “ground of liberation” (vimutt’āyatana)—literally, “enjoying” our meditation—putting joy into it.

4.4.2.3 The Vathūpama Sutta (M 7) gives us more details on how to work with an “inspiring sign” (anussati) by applying the vimutt’āyatana pericope [4.4.2.4] to the recollections on the 3 jewels, that is, the Buddha, the Dharma and the noble sangha, thus:

To the extent that he has given up, expelled, let go off, abandoned, relinquished the mental impurities, he thinks thus:

“I am accomplished in wise faith in the Buddha [to the Dharma | to the sangha],”

he gains inspired knowledge in the goal (attha,veda),

he gains inspired knowledge in the truth [reality] (dhamma,veda),

he gains gladness connected with the truth [reality].

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28 See Saṅgīti S (D 33.2.1(25)/3:241).
29 Comy glosses “body” (kāya) here as “the mental body” (nāma,kāya) (DA 2:501; AA 3:230; ThīA 160). This is the mind or mental aggregates (feeling, perception and formations) related to the 5 physical senses [4.4.2.1], while consciousness forms its own body (viññāṇa,kāya): see Viññāṇa, SD 17.8a (5.2).
30 This may be, eg, one of the 6 recollections (anussati), those on the 3 jewels, charity, moral virtue, and devas: see SD 15, esp (Agata,phala) Mahānāma S (A 6.10), SD 15.3.
31 S 47.10/5:156. (SD 24.2).
32 Comy: He is now a non-returner (MA 1:172). However, on a simpler level, this passage applies to any practitioner of the 6 recollections (anussati) on the 3 jewels, charity, moral virtue, and devas: see SD 15, esp (Agata,phala) Mahānāma S (A 6.10), SD 15.3.
33 Yath’odhi [yat’odhi (aṭṭhakathāyām pāthantaraṁ)] kho pan’assa cattāṁ hoti vantaṁ muttaṁ pahīnaṁ paṭisāsathāṁ. On yath’odhi, see prec n.
34 Cf (Agata,phala) Mahānāma S (A 6.10), where similarly the recollections on the 3 jewels, are detailed, along with the recollection of moral virtue, of charity, and of devas, as leading to the full joyful rise of samadhi (A 6.10/-284-288) & SD 15.3 (.4.
35 Attha,veda see SD 15.1 (4).
36 Dhamma,veda see SD 15.1 (4).
37 Gladness (pāmujja) here is the first factors leading to mental concentration. The rest, which follow, are zest (pīṭhī), tranquility (passaddhi), happiness (sukha) and concentration (samādhi) [4.4.2.4]. This set is an abridged set of the 7 awakening-facts (attha,veda): mindfulness (sati), dharma-investigation (dhamma,vicaya), effort (viriya), zest (pīṭhī), tranquillity (passaddhi), concentration (samādhi) and equanimity (upekkhā), each suffixed with “awakening-factor” (sambojjhaṅga). Functioning as in the 5 dhyana-factors (jhān’āṅga) [see Dhyana, SD 8.4], tranquillity
When he is gladdened, zest is born. When the mind is zestful, the body is tranquil. The tranquil body feels happy. When one is happy, the mind becomes concentrated.38 (M 7.8/1:37), SD 28.12

4.4.2.4 In the (Ekā, dasaka) Cetanā’karaṇīyā S (A 11.2), the vimutt’āyatana pericope is preceded by the factor of guilelessness (avippatisāra), which is here emotional equivalent of gladness (pamoja), as a launching-pad for a successful meditation leading to samadhi.39 In other words, harping on our past or being trouble by any kind of guilt (moral or religious) is unhealthy. This is where we should switch to the cultivation of lovingkindness (mettā, bhāvanā) to heal ourself first.40

There is also a moving story of an erstwhile robber and public executioner, Tamba,dāṭhika, who executes his own gang members until he is too old to do so. Sāriputta counsels the guilt-ridden retired executioner, teaching him how to let go of his terrible past, attains stream winning and, after death, is reborn in Tusita heaven. This story is instructive in reminding us to let go of all guilt feelings.41

4.4.3 With the tranquilization of the body of mental aggregates [4.4.2.1], all our 5 sense-doors are closed (so to speak), so that we are free from any distraction from the external world. Mental joy (sukha) refers to tranquility of the consciousness or mind itself, not have to process any of sense-data at all. Being joyful, our mind, taking moral virtue as object, gains stillness or concentration (samādhi). In due course, the dhyana-factors arise in a single thought-moment.

But due to the depth of the moral qualities, or else due to our being occupied in recollecting qualities of many kinds, we only attain access concentration,42 not full concentration (appanā), that is, dhyana. This access concentration is itself regarded as the recollection of moral virtue, because it has arisen by virtue of the recollecting of moral virtue.43

5 Dhamma, vicaya

5.1 The key awakening-factor is that of dharma-discrimnment (dhamma, vicaya). Awakening itself does not comprise of the assemblage of the 7 awakening-factors, but just one, namely, dhamma, vicaya samboj-jhangā (Nm 456). This is the key awakening-factor, that is, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). The Milinda,pāṇīha compares dhamma, vicaya samboj-jhangā to a sword, which in order to cut needs the use of the hands (representing the other 5 factors) (Miln 83).44

5.2 The term dhamma, vicaya literally means “taking apart the dharmas (mental and physical states),” and translates as “dharma-discrimnment,” “dharma-analysis” or “discrimination of mental states.” In certain contexts, it means “investigation of the Dharma [Doctrine],” as in the (Bojjhaṅga) Sila Sutta [§§.1. However, in meditation practice, it usually means “investigation of bodily and mental phenomena” (Walshe 1995 n690). Both Edgerton (BHSD) and Gethin, however, call into question the translation of

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38 On this attīha, veda passage, cf the nīvaraṇā, pāṇīna passage at Sāmaṇña, phala S (D 2.7/6:1:73), SD 8.10n for other refs. See also (Agata, phala) Mahānāma S (A 6.10,5/286 f, SD 15.3. On this passage, cf V 1:294; D 1:73; Miln 84.

39 A 11.2,1-6 (SD 33.3b). See also SD 42.6 (1.4.1). See also (Dasaka) Cetanā’karaṇīyā S (A 10.2), SD 41.6.

40 On the cultivation of lovingkindness, see Karanīya Metta S (Sn 1.8 = Khp 9), SD 38.3.

41 Tambā, dāṭhika Cora, ghatakā Vatthu (Dh A 8.1/2:203-209 ad Dh 100) SD 48.1 (7.4.3.2).

42 “Access concentration” (upacāra). In meditation, an entirely clear and immovable image (nimitta) arising at a high degree of concentration is called counter-image (patibhāga, nimitta). As soon as this image arises, the stage of neighbourhood (or access) concentration (upacāra, samādhi) is reached. For details, see Bhāvanā, SD 15.1 (9.2 + 9.6); SD 13.1 (3.1.4) (7); also see BDict: kasiṇa, samādhi.

43 Silānussati, SD 15.11 (105.2).

44 See Gethin 2001:147 f, 152-154, 185.
vicaya here as “investigation,” as it actually involves more of “taking apart” and discerning them, not just simply examining them (Gethin 2001:152 n38).55

5.3 The term dhamma, vicaya, even in the meditation context, can mean either “mindfulness” or as “investigation of dhammas.” Sujato, in A History of Mindfulness, gives some helpful pointers:

The enlightenment-factors are presented sometimes in a teaching context, sometimes in meditation context. Mindfulness and investigation of dhammas are the only factors whose definitions differ in the two contexts. In a teaching context, we hear of the monk who hears the teachings, then recollects and remembers that teaching with mindfulness, and then undertakes an investigation into the meaning of the teaching.46

More meditative contexts speak, in the Theravada, simply of mindfulness, but the Sarvâsti-vâda supplies the expected identification with the four satipatthanas.47 Investigation of dhammas, in both versions, is the inquiry into skilful [wholesome] and unskilful [unwholesome] dhammas. While the meditation contexts occur far more frequently in the Theravada, the one teaching-context text in the Theravada is represented by three in the Sarvâsti-vâda, and the same passage forms the basis for the relevant section of the Abhidhamma Vibhanga. It must therefore be regarded as of considerable importance.

In the Bojjhanga-samyutta, it is in this teaching context alone, never in the meditative context, that the seven enlightenment-factors are said to arise in a progressive sequence, each dependent on the previous. So when considering the significance of the sequence of the enlightenment-factors, the primary meanings of the terms mindfulness and investigation of dhammas should be “recollection” and “investigation” into the teachings. This then inspires the development of samadhi. This, I believe, suffices to explain why mindfulness in the enlightenment-factors appears directly before the wisdom factor, rather than the samadhi factors. (2004:108)

6 Sâmañña, phala and the awakening-factors

Gethin, in The Buddhist Path to Awakening, 48 discusses the close parallel between the full sâmañña, phala (“fruit of reclusehip”) account of the dhyânas and the 7 bojjhângâ is striking. The wording of the introduction to the dhyâna stock formula often in places exactly parallels the bojjhânga process formula. “Clearly this is no accident,” Gethin notes (2001:170). The following passage comes from the Sâmañña, phala Sutta (M 2).49

satta sambojjhânga

(1) sati sambojjhânga

The sâmañña, phala formula

“He establishes mindfulness before him” (parimukham satiṁ upāṭhaptavat...) (M 2.67/1:71)

(2) dhamma, vicaya sambojjhânga

“The monk sees that these 5 hindrances are abandoned in him; seeing that these 5 hindrances are abandoned in him” (bhikkhu ime pañcâ nivaraṇe pahīne attani samanupassati; tass’ime pañca nivaraṇe pahīne attani samanupassato) (M 2.75.1/1:73)51

45 On dhamma, vicaya, see Gethin 2001:147 f, 152-154, 185.
46 S 46.3/SA 736/SA 740/SA 724*.
49 For the application of the bojjhânga formula to the 4 satipatthanas, see Ānâpâna, sati S (M 118.30-40/3:85-87 = SD 7.13) = (Ānâpâna, sati) Ānanda S 1 (S 54.13/5:331 f). See also (Ānâpâna, sati) Ānanda S 2 (S 54.14/5:334), (Ānâpâna, sati) Bhikkhu S 1 (S 54.15/5:335), and (Ānâpâna, sati) Bhikkhu S 2 (S 54.16/5:336-340).
51 Gethin: “The parallel between dhamma-vicaya and samanupassati is less explicit than the rest, but in this kind of context surely any derivative of passati can be seen as connoting paññā (= dhamma-vicaya). Cf Vbh 194-202 (passim) which identifies anupassanā in the context of the satipaṭṭhāna formula with paññā.” (2001:171)
(3) vi̊riya såمبرjo̊jaṇa

[Effort is made at the sati såمبرjo̊jaṇa level. In fact, the first three tages work together.]⁵²

(4) pīti såمبرjo̊jaṇa

“gladness arises; because of gladness, zest arises; when the mind is zestful” (pāmůjjjan jayati; pamuditassa pīti jayati; pīti, manassa) (M 2.75.1/1:73)

(5) passaddhi såمبرjo̊jaṇa

“The body (of mental aggregates)⁵³ becomes tranquil; when the body is tranquil, he knows happiness” (kāyo passambhāti; passaddhā, kāyo sukhaṃ vedeti) (M 2.75.1/1:73)

(6) så الماضjhi såمبرjo̊jaṇa

“When he is happy, his mind is concentrated... he enters and remains in the 1st dhyāna, accompanied by initial application and sustained application. Free of initial application and sustained application, with zest and happiness born of seclusion, he enters and remains in the 2nd dhyāna, free from initial application and sustained application, accompanied by zest and happiness born of concentration...” (sukhino cittam så الماضjhi dhyāyī ... sa, vitakkaṁ sa, vicāram viveka, jān pīti, sukhaṃ pathamaṃ jhānaṃ upasampajja viharati... avitakkaṁ avicāram så الماضjhi jān pīti, sukhaṃ dutiya-j, jhānaṃ upasampajja viharati...) (M 2.75.2/77/-1:73 f)

(7) upeckhå såمبرjo̊jaṇa

“and he experiences happiness with the body. He enters and remains in the 3rd dhyāna, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’... He enters and dwells in the 4th dhyāna, with mindfulness fully purified by equanimity.” (sukhaṃ ca kāyena pati̊sanvedeti yan taṃ ariyā acikkhati upeckhå satim sukha, vihārī ‘ tatiya-j, jhānaṃ upasampajja viharati... upeckhå, sati, pārisuddhiṃ catuttīha-j, jhānaṃ upasampajja viharati.) (M 2.81/1:75)

7 Non-returners

7.1 The (Bojjhaṅga) Sīla Sutta mentions the non-returner (anāgāmi) who, on overcoming the five lower fetters (orambhāgiya såṃyojanā), is reborn in the Brahmā worlds known as the Pure Abodes (suddh ‘āvāsa), the five highest heavens of the form world (rūpa-loka) where only non-returners assume their last birth to become arhats and attain nirvana. These worlds are Āvīha (“non-declining”), Ātappa (“Unworried”), Sudassā (“Clearly Visible”), Sudassī (“Clear-visioned”) and Akaṇṭhā (“Highest”).⁵⁴ The 10 fetters are:

1. Self-identity view (sakkāya, diṭṭhi),
2. Doubt (vicikcchā),
3. Attachment to rules and rites (sīla-b, bata, parāmāsa),
4. Sensual lust (kāma, rāga),
5. Repulsion (patīgha),
6. Greed for form existence (rūpa, rāga),
7. Greed for formless existence (arūpa, rāga),
8. Conceit (māna),
9. Restlessness (uddhacca),
10. Ignorance (āvijjā) (S 5:61, A 5:13, Vbh 377)

In some places, (5) repulsion (patīgha) is replaced by illwill (vyāpāda). The first five are “the lower fetters” (orambhāgiya såṃyojanā), and the rest, “the higher fetters” (uddhambhāgiya såṃyojanā).⁵⁵

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⁵² Gethin, however, thinks that “[o]nly vi̊riya-såمبرjo̊jaṇa fails to find a direct parallel here.” (2001:171)

⁵³ On “body (of mental factors)” (kaya, passaddhi), see nāma, kāya (4.4.2.1).


⁵⁵ See Is rebirth immediate? SD 2.17 (4).

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7.2 The closing half of the (Bojjhaṅga) Sīla Sutta, on the five kinds of non-returners [14-18], is identical to the passages given in the Sa,upadisesa Sutta (A 9.12), each passage ending with this pericope not found in the Sīla Sutta parallel passages:

Sāriputta, there are these…, who having died with the aggregates of existence remaining are liberated from hell, liberated from the animal kingdom, liberated from the ghost realm, liberated from the state of misery, the evil destination, the suffering state. (A 9.12/4:379 f)

7.3 Five kinds of non-returners are mentioned in the Sīla Sutta (S 46.3/5:69 f) in a stock list found in many other canonical passages, namely:

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</tr>
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<tr>
<td>Puggala Paññatti</td>
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</tr>
</tbody>
</table>

7.4 Peter Harvey, in his Selfless Mind, makes this note of the non-returners mentioned in the Sīla Sutta:

The [Bojjhaṅga] Sīla Sutta (S 46.3/5:69 f) discusses the five types of non-returners in the same order as at the Saṅgīti Sutta (D 33.1.9/3:237), listing them after someone who has become an Arahat “at the time of dying”: clearly this implies that the order represents a decreasing speed of spiritual attainment. This would certainly make it likely that the first of the five types of non-returners attains nibbāna “in between” death and rebirth.

The interpretation given in the Theravādin Abhidhamma and commentaries, though, is that this non-returner attains nibbāna immediately after “arising” in a new rebirth, or at some time before the middle of the life-span there (Pug 16; AA 4:7). Less contentiously, the next of the non-returners is seen as one who comes to attain nibbāna between the mid-point of his life-span there and his death; the fifth type is one who is reborn in each of the five “pure abodes” until he attains nibbāna in the last of these (Pug 17). (Harvey, 1995:100; emphasis added; refs revised)

7.5 The Purisa, gati Sutta (A 7.52/4:70-74) has an interesting set of similes describing the 5 kinds of non-returners and which are further discussed elsewhere.

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56 For more discussion, see Is rebirth immediate? SD 2.17 (4-6).
The (Awakening-factor) Discourse on Moral Virtue
S 46.3

The benefits of associating with saints

2 Monks, those monks who are 
accomplished in moral virtue, accomplished in mental concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation

3 even the sight of (dassana) such monks is very helpful, I say;
   even listening to (savana) those monks is very helpful, I say;
   even approaching (upasankamana) those monks is very helpful, I say;
   even attending to (payirāpāsana) those monks is very helpful, I say;
   even recollecting (anussati) those monks is very helpful, I say;
   even going forth following (anupabbajjā) those monks is very helpful, I say.

4 What is the reason for this?
Because when he has heard the Dharma from such monks, he dwells alone by way of two kinds of aloneness, that is, bodily aloneness and mental aloneness.

The 7 awakening-factors

4.2 Dwelling thus in solitude, he recollects and reflects upon the Dharma.

5 (1) Monks, whenever a monk, dwelling thus in solitude, recollects and thinks over the Dharma, on that occasion the awakening-factor of mindfulness (sati sambojhaṅga) is roused by the monk.
   On that occasion, as he dwells thus in solitude, recollecting that Dharma and thinking it over, the awakening-factor of mindfulness is fully developed in the monk.

5.2 Dwelling thus mindful, he discerns that Dharma, examines it, thoroughly investigates it.

6 (2) Monks, whenever a monk, dwelling thus mindful, discerns that Dharma, examines it, thoroughly investigates it, on that occasion the awakening-factor of dharma-discernment (dhamma, vicaya sambojhaṅga) is roused by the monk.

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58 These 4 form the dhamma-khandha (doctrine-body, teaching-aggregate), viz: (1) moral virtue aggregate (sīla khandha), (2) concentration aggregate (samādhi khandha), (3) wisdom aggregate (paññā khandha), (4) liberation aggregate (vimutti khandha), (5) aggregate of the knowledge and vision of liberation (vimutti, ānāna, dassana khandha). The set is also called the four “essences” (sāra). (D 3:279; A 3:134, 2:140).

59 For a more detailed 12-step training, see Cañki S (M 95,21.20-33/2:173 = SD 21.15) & Kīṭāgiri S (M 70,23-24/1:480 = SD 11.1); see also SD 44.13 (2.2).

60 “One dwells alone…mental aloneness,” dvayaṃ vāpakāsena vāpakāsī ca citta, vāpakāsena ca. This pair recurs in (Āṭṭhaka) Paññā S (A 8.2,4+12) + SD 44.13 (3). Sometimes, 3 kinds of solitude (viveka) are mentioned: (1) solitude of body (kāya, viveka), ie physical solitude or keeping to moral virtue; (2) solitude of mind (citta, viveka), ie the dhyanas and the noble paths and fruitions; and (3) solitude from the substrates (upadhi, viveka), ie a life free from the substrates of existence, or nirvana (Nm 26, 140, 157, 341).

61 So tathā vāpakāsā tihihih parināma anussarati anuvitakketi. “Reflects upon,” anuvitakketi ← anu (after) + vitakketi (he thinks).

62 VbhA 3:212, however, refers taṁ dhammaṁ back to the initial sati, sambojhaṅga para of the “process” formula (as noted by Gethin, 2001 n12). It should be noted that the Vbh version (of the Abhidhamma) differs slightly from the Nikāya version. Cf M 118.30-32/3:85 f & Vbh 227. See also Gethin 2001:147 f, 152-154, 185.

63 Bodhi: “In stating that the sati, sambojhaṅga arises by recollecting the Dhamma taught by accomplished monks, the text draws upon the etymological connection between sati as act of remembrance and the verb anussarati, to recollect. Though it has been overshadowed by sati’s more technical sense of awareness of the present, this nuance of the word is still occasionally preserved in Pāli (eg in the def of the faculty of mindfulness at [Indriya] Vibhaṅga S, S 48.9/5:196 f)). (S:B 1901 n63)
On that occasion, the awakening-factor of dhamma-discrimination is fully developed in the monk.\(^6^5\)  
6.2 When he discerns the Dharma with wisdom, examines it, investigates it, his effort is roused without slackening.  
7 (3) Monks, whenever a monk discerns the Dharma with wisdom, examines it, investigates it, rousing his effort without slackening, on that occasion the awakening-factor of effort (viriya samboj-\(jha\hata) is roused by the monk.  
On that occasion, the awakening-factor of effort is fully developed in the monk.  
7.2 When his effort is roused, zest that is not of the flesh [spiritual] arises in him.  
8 (4) Monks, whenever zest that is not of the flesh [spiritual] arises in a monk whose effort is roused, on that occasion the awakening-factor of zest (p\(i\ti samboj\haha\hanta) is roused by the monk.  
On that occasion, the awakening-factor of zest is fully developed in the monk.  
8.2 For one whose mind is uplifted by zest, his body, too, becomes tranquil, and his mind, too, becomes tranquil.  
9 (5) Monks, whenever a monk, uplifted by zest, and his body, too, becomes tranquil, and his mind, too, becomes tranquil, on that occasion the awakening-factor of tranquillity (passaddhi samboj\haha\hanta) is roused by the monk.  
On that occasion, the awakening-factor of tranquillity is fully developed in the monk. [69]  
9.2 For one whose body is tranquil, there is happiness; for one who is happy, his mind becomes concentrated.  
10 (6) Monks, whenever a monk’s body is tranquil, and being happy, his mind becomes concentrated, on that occasion the awakening-factor of concentration (samadhi samboj\haha\hanta) is roused in the monk.  
On that occasion, the awakening-factor of concentration is fully developed in the monk.  
10.2 He closely looks on with equanimity at the mind thus concentrated.  
11 (7) Monks, whenever a monk closely looks on with equanimity at the mind thus concentrated, on that occasion the awakening-factor of equanimity (upekk\hha samboj\haha\hanta) is fully developed in the monk.

The arhats and the non-returners  
12 Monks, when these 7 awakening-factors have been cultivated and often developed in this way, 7 fruits and benefits are to be expected.  
What are the 7 fruits and benefits?  
13 (1) One attains final knowledge early\(^6^6\) in this life itself.  
(2) If one does not attain final knowledge early in this life itself, then one attains final knowledge at the time of death.  
14 (3) If one does not attain final knowledge early in this life itself or at the time of death, then with the utter destruction of the five lower fetters,\(^6^7\) he becomes an attainer of nirvana in the intermediate state.\(^6^8\)

\(^{64}\) On dhamma,\(v\)ic\(a\), see Intro (5) above.  
\(^{65}\) Here, as with all the suttas dealing with the awakening-factors in the rest of Bojjha\(g\)a Sa\(n\)iyutta (S 46), dhamma,\(v\)ic\(a\) refers to the teaching context alone: see Intro (5), esp Sujato 2004: 108.  
\(^{66}\) “Early,” PTS pa\(t\)h\(a\)c\(c\)a, also at S 5:204 f. FL Woodward notes that this word is “probably influenced by upa-hac\(a\)c\(c\)a following” (S:\(W\) 5:57 n3). Be Se pa\(t\)\(h\)\(a\)c\(c\)a. Cf UA 347. Comy: asampat\(t\)\(e\)\(y\)ev\(a\) mar\(a\)na,\(k\)\(a\)l\(e\) ti at\(t\)ho (the meaning is “before the time of death has come”) (SA 3:143), where \(\text{Tik}\)\(a\) glosses -\(p\)\(a\)\(t\)h\(a\)c\(c\)a as \(p\)\(a\)g \(e\)\(v\)a, lit “at the earliest” (SAT = C\(C\)\(D\) VRI 2:129; Be 2:420). Woodward’s n: Pa\(t\)\(h\)\(a\)c\(c\)a ev\(a\) \(p\)\(a\)\(t\)h\(a\)m\(a\)n\(i\) \(y\)\(e\)\(v\)a (S 2.3.2); cf \(T\)\(h\)\(A\) on \(T\)ha 547 (\(T\)ha:RD 256 n2); pa\(t\)\(g\)\(a\)c\(c\)a ev\(a\) \(p\)\(a\)\(t\)h\(a\)m\(a\)n\(i\) \(y\)\(e\)\(v\)a. Comy (Ce) spells it pa\(t\)\(g\)\(a\)c\(c\)a’. But Trenckner’s n (Miln 421,48,32) derives the term from pa\(t\)\(i\)kar\(o\)ti, “to provide against future events,” as in J 4:166 (S:\(W\) 1:319, normalized).  
\(^{67}\) “The 5 lower fetters,” see Intro (7) above.
15 (4) If one does not attain final knowledge early in this life itself or at the time of death, or one is not an attainer of nirvana in the intermediate state, then, with the utter destruction of the five lower fetters, one becomes an attainer of nirvana upon landing. 69

16 (5) If one does not attain final knowledge early in this life itself or at the time of death, or one is not an attainer of nirvana in the intermediate state, or one is not an attainer of nirvana upon landing, then, with the utter destruction of the 5 lower fetters, an attainer of nirvana without exertion. 70

17 (6) If one does not attain final knowledge early in this life itself or at the time of death, or one is not an attainer of nirvana in the intermediate state, or one is not an attainer of nirvana upon landing, or one is not an attainer of nirvana without exertion, then, with the utter destruction of the 5 lower fetters, one is an attainer of nirvana with exertion. 71

18 (7) If one does not attain final knowledge early in this life itself or at the time of death, or one is not an attainer of nirvana in the intermediate state, or one is not an attainer of nirvana upon landing, or one is not an attainer of nirvana without exertion, or one is not an attainer of nirvana with exertion, then, with the utter destruction of the five lower fetters, one is one bound upstream, heading towards the Akaniṭha realm. 72

19 Monks, when these 7 awakening-factors have been developed and cultivated in this way, 7 fruits and benefits may be expected.”

— evaṁ —

68 Antarā, parinibbāyī (D 3:237). In Sa, upadisesa S (A 9.12 = SD 3.3), each of the foll verses close with this pericope: “This, Sāriputta, is <the first…> person, who having died with the aggregates of existence remaining is liberated from hell, liberated from the animal kingdom, liberated from the ghost realm, liberated from the state of misery, the evil destination, the suffering state.” (A 9.12/4:378-382). On the 5 non-returners, this and the other 4 mentioned below, see SD 2.17(4-5).

69 Upahacca, parinibbāyī (D 3:237). BDict: “Asankhārika-citta, an Abhidhamma term signifying a ‘state of consciousness arisen spontaneously,’ ie, without previous deliberations, preparation, or prompting by others; hence: ‘unprepared, unprompted.’ This term and its counterpart (vasankhārika [see foll n]), probably go back to a similar distinction in the Suttas [A 4.171; ‘Path’ 184]. See Table I; examples in Vism 14.84 f.” (normalized)

70 Asankhāra, parinibbāyī (D 3:237). BDict: “Asankhārika-citta, an Abhidhamma term signifying a ‘state of consciousness arisen spontaneously,’ ie, without previous deliberations, preparation, or prompting by others; hence: ‘unprepared, unprompted.’ This term and its counterpart (vasankhārika [see foll n]), probably go back to a similar distinction in the Suttas [A 4.171; ‘Path’ 184]. See Table I; examples in Vism 14.84 f.” (normalized)

71 Sa, sankhāra, parinibbāyī (D 3:237). “Sasankhārika-citta (in Dhs: sasankhārena): a prepared, or prompted, state of consciousness, arisen after prior deliberation (eg weighing of motives) or induced by others (command, advice, persuasion)—see Table I; exemplified in Vism 14.84 f” (BDict, normalized).

72 Uddhamsoto akiṇītha, gāmiṇī (D 3:237). The Suddhāvāsa or “Pure Abodes” are a group of 5 heavens in the formless realm populated only by non-returners, and where they attain arhathood and nirvana. The 5 Pure Abodes, ie their inhabitants and respective lifespans, are: Āviha (“Non-declining,” 1000 MK), Ātappa (“Unworried,” 2000 MK), Sudassā (“Clearly Visible,” 4000 MK), Sudassī (“Clear-visioned,” 8000 MK) and Akanītha (“Highest,” 16000 MK) (D 3:237, M 3:103, Vbh 425, Pug 42-46). MK = Mahā Kappa, that is, a full cycle of a world-period or cycle of the universe (V 3:4=D 3:51, 111=It 99; D 1:14; A 2:142). For celestial map, see Kevaṇḍha S (D 11) = SD 1.7; for world cycle, see Aggaṇa S (D 27) = SD 2.19.

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