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## (Bojjhaṅga) 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*).<sup>1</sup> 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.<sup>2</sup>

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.<sup>3</sup> More meditative contexts speak, in the Theravada, simply of mindfulness, but the Sarvāstivāda supplies the expected identification with the four satipatthanas.<sup>4</sup> Investigation of dhammas, in both versions, is the inquiry into skilful and unskilful 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 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 Bojjhaṅga-saṃyutta**, 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.<sup>5</sup> This context, being a synthesis of several already-established doctrinal frameworks, is clearly not as fundamental as the usage in the Bojjhaṅga-saṃyutta. 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.

<sup>1</sup> The 3 trainings (*ti.sikkhā*), comprises what are often called “training in higher moral virtue” (*adhisīla, sikkhā*), “training in higher consciousness [mind]” (*adhicitta, 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).

<sup>2</sup> **Cūḷa Vedalla S**, M 44.11.12/1:301; MĀ 210.

<sup>3</sup> **(Bojjhaṅga) Sīla S** (S 46.3/5:67-70); SĀ 736, SĀ 740, SĀ 724\*.

<sup>4</sup> **Āhāra S**, S 46.51/5:102-107; SĀ 715.

<sup>5</sup> 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 Sāmyutta 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) + *aṅga* (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 samvattatantī 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,<sup>6</sup> dependent on fading away of lust,<sup>7</sup> dependent on cessation (of suffering),<sup>8</sup> ripening in letting go (of defilements).<sup>9</sup>

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

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

(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

<sup>6</sup> 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,nissitaṃ virāga,nissitaṃ nirodha,nissitaṃ vossagga,nissitaṃ vossagga,pariṇāmiṃ dhamma,vicaya,sambojjhaṅgaṃ*—is called **the viveka,nissita formula**. See Gethin 2003:162-168. According to **Paṭisambhidā,magga**, there are 5 kinds of “solitude” (*viveka*): (1) solitude by suppression (*vikkhambhana viveke*); (2) solitude by the substitution of opposite or displacement by opposites (*tad-aṅga pahāna*); (3) solitude by cutting off (*samuccheda pahāna*); (4) solitude by tranquillization (*paṭipassaddhi 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 Satipaṭṭhāna Suttas,” SD 13.1 §4.2c.

<sup>7</sup> *Virāga* also “dispassion.”

<sup>8</sup> *Nirodha*, that is, “cessation of suffering.”

<sup>9</sup> MA says that there are 2 kinds of letting go or relinquishment (of suffering) (*vossagga*): “giving up” (*pariccāga*), ie 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 eight-fold path, the *indriyā* and *balā* (2001:162 f). This formula shows that that each *bojjhaṅga* is to be developed successively “as dependent on solitude, dispassion [fading away] and cessation” (Gethin 2001:166).

defilements).

4 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.’

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

(S 46.5/5:72)

A similar but simpler definition is also found elsewhere, in **the Sampasādanīya Sutta** (D 28.3)<sup>10</sup> and **the Nālandā Sutta** (S 47.12)<sup>11</sup>—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” (D 3:101; S 5:161)

### 3 Commentarial definition of *bojjhaṅga*

3.1 The **Saṃyutta Commentary** gives two definitions (abridged):

**Awakening-factors** are factors of awakening, or factors of the awakened one (*bodhiyā bodhissa vā aṅgā ti bojjhaṅga*). This unity of states (*dhamma, sāmaggī*) consists in mindfulness, dharma-discernment, effort, zest, tranquillity, concentration and equanimity, that arise at the moment of the mundane and supramundane paths (*lokiya, lok’uttara, magga-k, khane*) ... that the noble disciple awakens to. Therefore, they are called “awakening” (*bodhi*).

“**He awakens**” (*bujjhati*) [or, he is enlightened] means that he rises up from the sleep of the continuum of defilements (*kilesa, santāna, niddāya uṭṭhahati*); 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 anuttaraṃ sammā, sambuddhiṃ 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.<sup>12</sup> As previously mentioned [2], the actual canonical passage reads:

*Satta sambojjhaṅge yathā, bhūtaṃ bhāvetvā anuttaraṃ sammā, sambodhiṃ 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).<sup>13</sup>

<sup>10</sup> D 28.3/3:101.

<sup>11</sup> S 47.12/5:161.

<sup>12</sup> MA 1:83; SA 3:138; AA 2:53; KhA 84; PmA 3:600.

<sup>13</sup> 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<sup>14</sup>—especially as **the Āhāra Sutta** (S 46.51)<sup>15</sup>—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 (Bojjhaṅga) Sīla 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] (*dharmavicaya sambojjhaṅga*).

This fires one’s efforts: the enlightenment factor of energy (*virīya 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 (Bojjhaṅga) Sīla Sutta gives a diachronic or vertical model—spiritual progress over time—**the (Bojjhaṅga) Aggi Sutta** (S 46.53)<sup>16</sup> presents a synchronic or horizontal model, in terms of balancing our progress in a particular practice.<sup>17</sup>

### 4.2 THE AWAKENING-FACTORS: ACTIVE AND PASSIVE

**4.2.1** Here, the first three factors—mindfulness, dharma-discernment 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<sup>18</sup> to mental states as appropriate, and keeping up the effort with patience and lovingkindness.

<sup>14</sup> 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.

<sup>15</sup> S 46.51/5:102-107 (SD 7.15).

<sup>16</sup> S 46.53/5:112-115 (SD 51.7).

<sup>17</sup> See also Analayo 2003:239-242.

<sup>18</sup> 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 (*pañc'indriya*), where they are respectively known as *mindfulness*, *effort* and *wisdom*.<sup>19</sup> *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.<sup>20</sup> This is the meditation strategy known as “calmness preceded by insight” (*vipassanā, pubbaṅgamā samatha*).<sup>21</sup>

**4.2.2** As the mental hindrances begin to weaken, and concentration begins to arise, we build it up through “undirected cultivation” (*apanīdhāya bhāvanā*), 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 (*nimitta*) begins to appear, that is, we have a stable mental image of the breath, for example. From this moment onward, there is *nothing to do* except to let samadhi arise, and turn into dhyana.<sup>22</sup>

**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” (*samatha, pubbaṅgamā vipassanā*). In the former case, the mental hindrances are cleared away using *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 <sup>st</sup> dhyana;         |
| (2) the awakening-factor of tranquillity  | the 2 <sup>nd</sup> dhyana;         |
| (3) the awakening-factor of concentration | the 3 <sup>rd</sup> dhyana; and     |
| (4) the awakening-factor of equanimity    | the 4 <sup>th</sup> dhyana. [4.4.2] |

#### 4.3 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. *The activating awakening-factors* arise first: dharma-discernment, effort and zest. *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. 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 spiritual faculties* [4.2], **mindfulness** acts independently, *moderating* the activating and the restraining factors, ensuring that they are kept in balance.

**4.3.3** 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” (*dharmo 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 Recollecting moral virtue

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

<sup>19</sup> On the 5 faculties (*pañc'indriya*), see Āpaṇa S (S 48.50/5:225 f), SD 10.4.

<sup>20</sup> On the 3 characteristics, see Dhamma,niyāma S (A 3.134/1:285), SD 26.8.

<sup>21</sup> On these strategies, see Mettā Sahagata S (S 46.54/5:115-121) + SD 10.11 (1) & Yuganaddha S (A 4.170/-2:156 f), SD 41.5.

<sup>22</sup> See Samadhi, SD 33.1a (2.1); see also 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*).<sup>23</sup> The “body” here is the “mental body” (*nāma,kāya*),<sup>24</sup> which, according to Buddhaghosa, refers to the three mental aggregates: feeling, perception and formations (Dhs 40).<sup>25</sup> 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 *pāmuja*, 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.<sup>26</sup>

*pāmojjaṃ jāyati*  
*pamuditassa pīti jāyati*  
*pīti,manassa kāyo passambhati*  
*passaddha,kāyo sukhaṃ vedeti*  
*sukhino cittaṃ samādhiyati*  
(D 2,76/1:73), SD 8.10

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.<sup>27</sup> 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 *pāmuja* formula. The passage as a whole is known as “the 5 grounds for liberation” (*pañca vimutt’āyatana*)—that is, the *vimutt’āyatana*

<sup>23</sup> S 4:125 (cf 4:351), 5:66, 104.

<sup>24</sup> DA 2:501; AA 3:230; ThīA 160. See *Viññāna*, SD 17.8a (5.2).

<sup>25</sup> Vism 14.144/465.

<sup>26</sup> *Tass’ime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīti,manassa kāyo passambhati, passaddha,kāyo sukhaṃ vedeti, sukhino cittaṃ 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.

<sup>27</sup> For details, see SD 21.5 (3).

pericope—which is formulated in **the Vimutt’āyatana Sutta** (S 5.26) and **the Saṅgīti Sutta** (D 33),<sup>28</sup> thus:

knowing the goal and the Dharma [knowing the Dharma in the spirit and in the letter],	
gladness arises in him;	<i>pāmujjam [pāmojjam] jāyati</i>
because of gladness, <u>zest</u> arises;	<i>pamuditassa pīti jāyati</i>
because of zest, the body <sup>29</sup> becomes <u>tranquil</u> ;	<i>pīti,manassa kāyo passambhati</i>
when the body is tranquil, he feels <u>happiness</u> ;	<i>passadha,kāyo sukham vedeti</i>
a happy mind becomes <u>concentrated</u> .	<i>sukhino cittaṃ samādhiyati</i>

(S 5.26,2.3), SD 21.5

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 Bhikkhuṇī 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*).<sup>30</sup> 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.<sup>31</sup> 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 Vatthūpama Sutta** (M 7) gives us more details on how to work with an “inspiring sign” [4.4.2.2] by applying the *vimutt’āyatana* pericope [4.4.2.4] to the recollections (*anussati*) on each of the 3 jewels, that is, the Buddha, the Dharma and the noble sangha, thus:

To the extent<sup>32</sup> that he has given up, expelled, let go off, abandoned, relinquished<sup>33</sup> (the mental impurities), he thinks thus:

“I am accomplished in wise faith in the Buddha [to the Dharma | to the sangha],”<sup>34</sup>  
 he gains inspired knowledge in the goal (*attha,veda*),<sup>35</sup>  
 he gains inspired knowledge in the truth [reality] (*dhamma,veda*):<sup>36</sup>  
 he gains gladness<sup>37</sup> connected with the truth [reality].

<sup>28</sup> See **Saṅgīti S** (D 33,2.1(25)/3:241).

<sup>29</sup> 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).

<sup>30</sup> 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.

<sup>31</sup> S 47.10/5:156, (SD 24.2).

<sup>32</sup> 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

<sup>33</sup> *Yath’odhi [yat’odhi (atthakathāyam pāṭhantaram)] kho pan’assa cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭi-nissattham*. On *yath’odhi*, see prec n.

<sup>34</sup> 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).

<sup>35</sup> *Attha,veda* see SD 15.1 (4).

<sup>36</sup> *Dhamma,veda* see SD 15.1 (4).

<sup>37</sup> Gladness (*pāmuja*) here is the first factors leading to mental concentration. The rest, which follow, are zest (*pīti*), tranquility (*passaddhi*), happiness (*sukha*) and concentration (*samādhi*) [4.4.2.4]. This set is an abridged set of the 7 awakening-facts (*satta bojjhaṅga*): mindfulness (*sati*), dharma-investigation (*dhamma,vicaya*), effort (*virīya*), zest (*pīti*), 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.<sup>38</sup> (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 guiltlessness (*avippaṭṭisāra*), which is here emotional equivalent of gladness (*pāmojja*), as a launching-pad for a successful meditation leading to samadhi.<sup>39</sup> 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.<sup>40</sup>

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 streamwinning and, after death, is reborn in Tusita heaven. This story is instructive in reminding us to let go of all guilt feelings.<sup>41</sup>

4.4.3 With the tranquillization 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,<sup>42</sup> 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.<sup>43</sup>

## 5 Dhamma, vicaya

5.1 The key awakening-factor is that of dharma-discernment (*dhamma, vicaya*). Awakening itself does not comprise of the assemblage of the 7 awakening-factors, but just one, namely, *dhamma, vicaya sambojjhaṅga* (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, pañha** compares *dhamma, vicaya sambojjhaṅga* to a sword, which in order to cut needs the use of the hands (representing the other 5 factors) (Miln 83).<sup>44</sup>

5.2 The term *dhamma, vicaya* literally means “taking apart the dharmas (mental and physical states),” and translates as “dharma-discernment,” “dharma-analysis” or “discrimination of mental states.” In certain contexts, it means “investigation of the Dharma [Doctrine],” as in the (Bojjhaṅga) Sīla Sutta [§5.1]. 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

removes the subtle bodily and mental activities connected with gladness and zest, and brings on a stillness conducive to deep concentration and dhyana. See **Mahā Sakul'udāyī S** (M 77,20/2:12), SD 6.18.

<sup>38</sup> On this *attha, veda* passage, cf the *nīvaraṇa, pahīna* passage at **Sāmañña, phala S** (D 2,76/1:73), 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.

<sup>39</sup> A 11.2,1-6 (SD 33.3b). See also SD 42.6 (1.4.1). See also (**Dasaka**) **Cetanā'karaṇīya S** (A 10.2), SD 41.6.

<sup>40</sup> On the cultivation of lovingkindness, see **Karaṇīya Metta S** (Sn 1.8 = Khp 9), SD 38.3.

<sup>41</sup> **Tamba, dāṭhika Cora, ghātaka Vatthu** (DhA 8.1/2:203-209 ad Dh 100) SD 48.1 (7.4.3.2).

<sup>42</sup> “Access concentration” (*upacāra*). In meditation, an entirely clear and immovable image (*nimitta*) arising at a high degree of concentration is called **counter-image** (*paṭibhāga, 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: *kaṣiṇa, samādhi*.

<sup>43</sup> **Sīlānussati**, SD 15.11 (105.2).

<sup>44</sup> 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).<sup>45</sup>

**5.3** The term *dhamma, vicaya*, even in the meditation context, can mean either “mindfulness” or as “investigation of dharmas.” **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.<sup>46</sup>

**More meditative contexts** speak, in the Theravada, simply of mindfulness, but the Sarvāstivāda supplies the expected identification with the four satipatthanas.<sup>47</sup> 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 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 Bojjhaṅga-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 Sāmañña,phala and the awakening-factors

Gethin, in *The Buddhist Path to Awakening*,<sup>48</sup> discusses the close parallel between the full *sāmañña,phala* (“fruit of recluseship”) account of the dhyanas and the 7 *bojjhaṅgā* is striking. The wording of the introduction to the dhyana stock formula often in places exactly parallels the *bojjhaṅga* process formula. “Clearly this is no accident,” Gethin notes (2001:170). The following passage comes from **the Sāmañña,phala Sutta** (M 2):<sup>49</sup>

### satta sambojjhaṅga

(1) *sati sambojjhaṅga*

(2) *dhamma, vicaya sambojjhaṅga*

### The sāmañña,phala formula<sup>50</sup>

“He establishes mindfulness before him” (*parimukhaṃ satim upaṭthapetvā...*). (M 2,67/1:71)

“The monk sees that these 5 hindrances are abandoned in him; seeing that these 5 hindrances are abandoned in him” (*bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati; tass’ime pañca nīvaraṇe pahīne attani samanupassato*) (M 2,75.1/1:73)<sup>51</sup>

<sup>45</sup> On *dhamma, vicaya*, see Gethin 2001:147 f, 152-154, 185.

<sup>46</sup> S 46.3/SA 736/SA 740/SA 724\*.

<sup>47</sup> S 46.51/SA 715.

<sup>48</sup> See Gethin 2001:170-172 for details.

<sup>49</sup> For the application of the *bojjhaṅga* formula to the 4 satipatthanas, see **Ānāpāna, sati S** (M 118.30-40/3:85-87 = SD 7.13) = (**Ānāpāna, sati**) **Ānanda S 1** (S 54.13/5:331 f). See also (**Ānāpāna, sati**) **Ānanda S 2** (S 54.14/5:334), (**Ānāpāna, sati**) **Bhikkhu S 1** (S 54.15/5:335), and (**Ānāpāna, sati**) **Bhikkhu S 2** (S 54.16/5:336-340).

<sup>50</sup> See esp **Sāmañña, phala S** (M 2), SD 8.10. Cf **Mahā Assapura S** (M 39.10-18/1:273-277), SD 10.13.

<sup>51</sup> 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) *virīya sambojjhaṅga* [Effort is made at the *sati sambojjhaṅga* level. In fact, the first three stages work together.]<sup>52</sup>
- (4) *pīti sambojjhaṅga* “gladness arises; because of gladness, zest arises; when the mind is zestful,” (*pāmujaṃ jayati; pamuditassa pīti jayati; pīti, manassa*) (M 2,75.1/1:73)
- (5) *passaddhi sambojjhaṅga* “The body (of mental aggregates)<sup>53</sup> becomes tranquil; when the body is tranquil, he knows happiness” (*kāyo passambhati; passaddha, kāyo sukhaṃ vedeti*) (M 2,75.1/1:73)
- (6) *samādhi sambojjhaṅga* “When he is happy, his mind is concentrated... he enters and remains in the 1<sup>st</sup> dhyana, 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 2<sup>nd</sup> dhyana, free from initial application and sustained application, accompanied by zest and happiness born of concentration...” (*sukhino cittaṃ samā-dhiyati... sa, vitakkam sa, vicāram viveka, jaṃ pīti, sukhaṃ paṭhamam jhānam upasampajja viharati... avitakkam avicāram samādhi, jaṃ pīti, sukhaṃ dutiya-j, jhānam upasampajja viharati...*) (M 2,75.2+77/-1:73 f)
- (7) *upekkhā sambojjhaṅga* “and he experiences happiness with the body. He enters and remains in the 3<sup>rd</sup> dhyana, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’... He enters and dwells in the 4<sup>th</sup> dhyana, with mindfulness fully purified by equanimity.” (*sukhaṃ ca kāyena paṭisaṃvedeti yan taṃ ariyā acikkhanti upekkhako satimā sukha, viharī ‘ti tatiya-j, jhānam upasampajja viharati... upekkhā, sati, -pārisuddhim catuttha-j, jhānam upasampajja viharati.*) (M 2,81/1:75)

## 7 Non-returners

**7.1** The (Bojjhaṅga) Sīla Sutta mentions the **non-returner** (*anāgāmī*) who, on overcoming the five lower fetters (*orambhāgiya saṃyojanā*), 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 Āviha (“non-declining”), Ātappa (“Unworried”), Sudassā (“Clearly Visible”), Sudassī (“Clear-visioned”) and Akaṇiṭṭhā (“Highest”).<sup>54</sup> **The 10 fetters** are:

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

In some places, (5) repulsion (*paṭigha*) is replaced by illwill (*vyāpāda*). The first five are “the lower fetters” (*orambhāgiyā saṃyojanā*), and the rest, “the higher fetters” (*uddhambhāgiyā saṃyojanā*).<sup>55</sup>

<sup>52</sup> Gethin, however, thinks that “[o]nly *virīya-sambojjhaṅga* fails to find a direct parallel here.” (2001:171)

<sup>53</sup> On “body (of mental factors)” (*kaya, passaddhi*), see *nāma, kāya* (4.4.2.1).

<sup>54</sup> D 3:237, M 3:103, Vbh 425, Pug 42-46.

<sup>55</sup> See **Is rebirth immediate?** SD 2.17 (4).

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,upādisesa 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:

Saṅgīti Sutta	D 33.1.9(18)/3:237
(Indriya) Vitthāra Sutta I	S 48.15/5:201
Eka,bījī Sutta	S 48.24/5:204 f
Satt'ānisaṃsa Sutta	S 48.66/5:237 f
(Iddhi) Phala Sutta II	S 51.26/5:285
(Ānāpāna) Phala Sutta II	S 54.5/5:314
Sarakāni Sutta II	S 55.25.8/5:378
(Uddesā) Sikkhā Sutta II	A 3.86.3/1:233, only last & first kinds mentioned
(Uddesā) Sikkhā Sutta III	A 3.87.3/1:234
(Cattāro Puggalā) Saṃyojana Sutta	A 4.131/2:133 f, listed in reverse
Dukkha Anattā Nibbāna Sutta I	A 7.16.4/4:13 f
Dukkha Anattā Nibbāna Sutta II	A 7.17.4/4:14
(Satta,puggala) Āhuneyya Sutta I	A 4:146
(Sāriputta) Sa,upādisesa Sutta	A 9.12.6/4:380
(Diṭṭhi,sampanna) Niṭṭha Sutta	A 63.3/5:120
(Sotāpanna) Avecca Sutta	A 64.3/5:120
Puggala Paññatti	Pug §42-46/16 f

7.4 Peter Harvey, in his *Selfless Mind*, makes this note of the non-returners mentioned in the Sīla Sutta:<sup>56</sup>

**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.<sup>57</sup>

<sup>56</sup> For more discussion, see **Is rebirth immediate?** SD 2.17 (4-6).

<sup>57</sup> A 7.52/4:70-74; DA 1030 = AA 2:350; cf SA 3:114; AA 4:7. See also Masefield 1986:115 f, 120. Harvey 1995:101; Wayman 1974:236. See SD 2.17.5.

## 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**<sup>58</sup>—

<b>3</b> <sup>59</sup> even the <u>sight</u> of	( <i>dassana</i> )	such monks	is very helpful, I say;
even <u>listening to</u>	( <i>savana</i> )	those monks	is very helpful, I say;
even <u>approaching</u>	( <i>upasaṅkamana</i> )	those monks	is very helpful, I say;
even <u>attending to</u>	( <i>payirūpāsana</i> )	those monks	is very helpful, I say;
even <u>recollecting</u>	( <i>anussati</i> )	those monks	is very helpful, I say;
even <u>going forth following</u>	( <i>anupabbajjā</i> )	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.<sup>60</sup>

### The 7 awakening-factors

4.2 Dwelling thus in solitude, he recollects and reflects upon the Dharma.<sup>61</sup>

**5** (1) Monks, whenever a monk, dwelling thus in solitude, recollects and thinks over the Dharma, on that occasion **[68] the awakening-factor of mindfulness** (*sati sambojjhaṅga*) is roused by the monk.

On that occasion, as he dwells thus in solitude, recollecting *that* Dharma<sup>62</sup> and thinking it over, the awakening-factor of mindfulness is fully developed in the monk.<sup>63</sup>

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** (*dhama, vicaya sambojjhaṅga*)<sup>64</sup> is roused by the monk.

<sup>58</sup> These 4 form the *dhama-k, 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, nāṇa, dassana khandha*). The set is also called the four “essences” (*sāra*). (D 3:279; A 3:134, 2:140).

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

<sup>60</sup> “One dwells alone...mental aloneness,” *dvayena vūpakāseṇa vūpakaṭṭho viharati kāya, vūpakāseṇa ca citta, vūpakāseṇa ca*. This pair recurs in (**Aṭṭhaka**) **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).

<sup>61</sup> *So tathā vūpakaṭṭho viharanto taṃ dhammam anussarati anuvitakketi*. “Reflects upon,” *anuvitakketi* ← *anu* (after) + *vitakketi* (he thinks).

<sup>62</sup> VbhA 3:212, however, refers *taṃ dhammaṃ* back to the initial *sati, sambojjhaṅga* 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.

<sup>63</sup> Bodhi: “In stating that the *sati, sambojjhaṅga* 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 *anussara-ti*, 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 dharma-discernment is fully developed in the monk.<sup>65</sup>

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** (*virīya sambojjhaṅga*) 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** (*pīti sambojjhaṅga*) 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 sambojjhaṅga*) 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 sambojjhaṅga*) 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** (*upekkhā sambojjhaṅga*) 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<sup>66</sup> 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,<sup>67</sup>

he becomes **an attainer of nirvana in the intermediate state**.<sup>68</sup>

<sup>64</sup> On *dhamma, vicaya*, see Intro (5) above.

<sup>65</sup> Here, as with all the suttas dealing with the awakening-factors in the rest of **Bojjhaṅga Saṃyutta** (S 46), *dhamma, vicaya* refers to the teaching context alone: see Intro (5), esp Sujato 2004: 108.

<sup>66</sup> “Early,” PTS *paṭihacca*, also at S 5:204 f. FL Woodward notes that this word is “probably influenced by *upahacca* following” (S:W 5:57 n3). Be Se *paṭihacca*. Cf UA 347. Comy: *asampattheyeva maraṇa, kāle ti attho* (the meaning is “before the time of death has come”) (SA 3:143), where Ṭikā glosses *-paṭihacca* as *pag’eva*, lit “at the earliest” (SAT = CSCD VRI 2:129; Be 2:420). Woodward’s n: *Paṭihacc’evā ti paṭhamāṃ y’eva* (S 2.3.2); cf ThaA on Tha 547 (Tha:RD 256 n2): *paṭigacc’evā ti puretaraṃ y’eva*. Comy (Ce) spells it *paṭigacc’*. But Trenckner’s n (Miln 421,48,32) derives the term from *paṭikaroti*, “to provide against future events,” as in J 4:166 (S:W 1:319, normalized).

<sup>67</sup> “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**.<sup>69</sup>
- 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**.<sup>70</sup>
- 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**.<sup>71</sup>
- 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 Akaniṭṭha realm**.<sup>72</sup>
- 19 Monks, when these 7 awakening-factors have been developed and cultivated in this way, 7 fruits and benefits may be expected.”

— evaṃ —

<sup>68</sup> *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).

<sup>69</sup> *Upahacca, parinibbāyī* (D 3:237).

<sup>70</sup> *Asaṅkhāra, parinibbāyī* (D 3:237). BDict: “*Asaṅkhārika-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 (*sasaṅkhārika* [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)

<sup>71</sup> *Sa, saṅkhāra, parinibbāyī* (D 3:237). “*Sasaṅkhārika-citta* (in Dhs: *sasaṅkhārena*): 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).

<sup>72</sup> *Uddhamsoto akaniṭṭha.gāmi* (D 3:237). **The Suddh’āvāsa** 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 Akaniṭṭhā (“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 **Kevalāḍḍha S** (D 11) = SD 1.7; for world cycle, see **Aggañña S** (D 27) = SD 2.19.

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