1 Dynamics of meditation

1.1 MEANING OF INDRiya
1.1.1 VEDIC BACKGROUND. In Pali and Sanskrit, the word indriya refers to the sense-organs, powers or faculties of a human being. This concept is common in Indian thought in its generality. In fact, the word indriya is derived from Indra (P Inda), the chief of the Vedic gods, the thunderbolt bearer (vajra,-dhara). Among his numerous mighty deeds is the slaying of the dragon Vrtra.

An indriya, then, might be basically thought of as anything that has something of the quality of the mighty god Indra. Thus in its application to a variety of categories in different systems of Indian thought, an indriya should be understood as an item or faculty that is seen as exercising some kind of power, force, influence or control over whatever is its domain; “(controlling) faculty” seems a more or less apt translation. (Gethin 2001:104)

1.1.2 Buddhist psychology. In Indian literature and early Buddhist psychology, the word indriya usually refers to the five physical sense organs, namely, the eye, ear, nose, tongue and body. Sometimes, a sixth—the mind—is added. The various schools of Indian thought, including Buddhism, each had their own list of indriya items beyond these common six.

In the Āpāqa Sutta (S 48.50), Sāriputta, in response to the Buddha’s question, answers confirming the importance of the five spiritual faculties in mental concentration and liberation:

It is indeed to be expected, bhante, that a faithful noble disciple whose energy is roused and whose mindfulness is established that, having made relinquishment the support, he will gain sam-adhi, he will gain one-pointedness of mind [mental unification]. [§3(2)]

1.1.3 Definition of the 5 spiritual faculties

(Indriya) Daṭṭhabba Sutta
The Discourse on (the Faculties) To Be Seen | S 48.8/5:196
Traditional: S 5.4.1.8 = Saṁyutta Nikāya 5, Mahā Vagga 4, Indriya Saṁyutta 1, Suddhika Vagga 8

2 Bhikshus, there are these 5 spiritual faculties. What are the five?
(1) The faculty of faith[saddha indriya]
(2) The faculty of effort [energy].[viriya indriya]
(3) The faculty of mindfulness.[satya indriya]
(4) The faculty of samadhi [mental stillness].[samādhi indriya]
(5) The faculty of wisdom.[pāñña indriya]

3 And where, bhikshus, is the faculty of faith to be seen?
Here, bhikshus, the faculty of faith is to be seen in the 4 limbs of streamwinning.

4 And where, bhikshus, is the faculty of effort to be seen?
Here, bhikshus, the faculty of effort is to be seen in the 4 right strivings.

---

1 Also called Saddha S, “the discourse on the faithful.”
3 Cf the 5 jñāna, indriyā and 5 karma, indriyā in Saṁkhya.
4 Catusu sotāpatti-y-āggesu. Traditionally, these are: wise faith in the 3 jewels, and moral virtue dear to the noble ones (SD 47.1 (2.2)); or (1) association with true individuals, (2) hearing the true teaching, (3) wise attention, and (4) practising the Dharma in accordance with the Dharma (SD 47.1 (2.1+2.3). See also SD 3.3 (4.1.1).
5 And where, bhikshus, is the faculty of mindfulness to be seen? Here, bhikshus, the faculty of mindfulness is to be seen in the focuses of mindfulness.  
6 And where, bhikshus, is the faculty of samadhi to be seen? Here, bhikshus, the faculty of samadhi is to be seen in the 4 dhanas.  
7 And where, bhikshus, is the faculty of wisdom to be seen? Here, bhikshus, the faculty of wisdom is to be seen in the 4 noble truths.  
8 These, bhikshus, are the 5 spiritual faculties.

— evaṁ —

For the same qualities in terms of the spiritual powers (bala), framed in an identical manner, see the (Pañcaka) Daṭṭhabha Sutta (A 5.15/3:11 f).

1.1.4 Dhammapāla, in his Udāna Commentary (UA 220 f) gives these 15 factors conducive for effecting the purification of the faculties:

<table>
<thead>
<tr>
<th></th>
<th>We should avoid</th>
<th>Associate with</th>
<th>We should review</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Faith</td>
<td>the faithless</td>
<td>the faithful</td>
<td>suttas inspiring faith (pasādanīya sutta)</td>
</tr>
<tr>
<td>2 Effort</td>
<td>the indolent</td>
<td>those who exert effort</td>
<td>the 4 right efforts (samma-p.padhāna)</td>
</tr>
<tr>
<td>3 Mindfulness</td>
<td>the unmindful</td>
<td>the mindful</td>
<td>the 4 focuses of mindfulness (satipatthāna)</td>
</tr>
<tr>
<td>4 Concentration</td>
<td>the unconcentrated</td>
<td>those mentally concentrated</td>
<td>the dhanas and liberations (jhāna, vimokkha)</td>
</tr>
<tr>
<td>5 Wisdom</td>
<td>the unwise</td>
<td>the wise</td>
<td>the conduct of profound wisdom (gambhīra.ñāna.cariya)</td>
</tr>
</tbody>
</table>

In the last column (“Reviews”), “suttas inspiring faith” can mean either refer to specific discourses (such as the Sampasadanīya Sutta, D 28), or more usually any texts that inspire faith in one. “The right efforts” are discussed, for example, in the (Cattāro) Padhāna Sutta (D 33).

The classics for “the focuses of mindfulness” are the two Satipaṭṭhāna Suttas (D 22; M 10). These, bhikshus, are the noble truths that are suffering, its arising, its ending, and the way leading to its ending: see Dhamma.cakka Pavattana S (S 56.11), SD 1.1.

5 Catusu samma, padhānesu, or the 4 right efforts, viz: (1) the effort to prevent the arising of unarisen unwholesome states, (2) the effort to abandon arisen unwholesome states, (3) the effort to cultivate unarisen wholesome states, and (4) the effort to maintain [guard] arisen wholesome states: see (Catu) Padhāna S (A 4.14/2:16 f = D 33,1.1(10)), SD 10.2.  
6 Catusu sati’paṭṭhānesu, viz, the contemplation of the body (kāyānupassana), the contemplation of feelings (vedanā nupassana), the contemplation of the mind (cittānupassana) and the contemplation of dhammas [phenomena] (dhammānupassana). See SD 13.  
7 Catusu jhānesu, viz, the 1st, the 2nd, the 3rd and the 4th dhanas. See Dhyana, SD 8.4.  
8 Catusu arīya, saṃcīcesu, viz, the noble truths that are suffering, its arising, its ending, and the way leading to its ending: see Dhamma.cakka Pavattana S (S 56.11), SD 1.1.  
9 D 28:3-99/116 @ SD 14/14.  
10 D 33,1.1(10)/3:225 f @ SD 10.2.  
11 Mahā Satipaṭṭhāna S (D 22/2:290-315 @ SD 13.2); Satipaṭṭhāna S (M 10/1:55-63 @ SD 13.3).  
12 D 2,75b-82/1:73-76 @ SD 8.10. Also see The layman & dhyana, SD 8.5.  
13 D 16,3,33/2:111 f @ SD 9, where see n.
"The conduct of profound wisdom" (gambhīra.ñāna,cariya), that is, personal conduct shaped by full understanding of the 5 aggregates, etc, and by spiritual liberation, is mentioned in the Paṭisambhidā-magga.\footnote{A useful article here is Lily de Silva, “Ceto-vimutti paññāvimutti and ubhatobhagavimutti,” 1978:134-136.}

2 Balancing the practice\footnote{Pm 1.387/1:79-83, 4.30-46/2:19-21, 21.11/2:193.}

2.1 MINDFULNESS AS MODERATOR

2.1.1 The 5-faculty model

2.1.1.1 The five-faculty model of spiritual development is complete in itself, leading all the way to the destruction of the mental influxes, that is, arhathood—\footnote{S 48.43/5:419 f.} as clearly stated in the Sāketa Sutta (S 48.43),\footnote{S 48.45/5:222 f.} and number of others in the same Saṁyutta (S 48) \footnote{S 48.52/5:228 f.}. In the Āpaṇa Sutta, Sāriputta explains that the faculties unfold in a progressive way, faith leading to effort, effort to mindfulness, mindfulness to concentration, and concentration to wisdom [4.4 §§3-8].

2.1.1.2 Of these five, the faculty of wisdom is the most highly valued, as it stabilizes all the other four faculties so that they become “faculties” in the proper sense, as shown in the Pubb’ārāma Sutta 1 (S 48.45)\footnote{S 48.51/5:227 f.} and the Mallika Sutta (S 48.52).\footnote{S 48.68/5:238; to the coral tree in Tāvatiṣsa, Rukkha S 3 (S 48.69/5:239); to the trumpet-flower tree, Rukkha S 3 (S 48.69/5:239); to the silk-cotton tree, Rukkha S 4 (S 48.70/5:239 f).} It is called the chief among the states that conduce to awakening and extolled in delightful similes.\footnote{S 48.69/5:238; to the silk-cotton tree, Rukkha S 4 (S 48.70/5:239 f).} Technically, however, wisdom is contrasted with concentration: the purpose of concentration is to bring calm and clarity that leads to seeing into the true nature of things, so that wisdom arises. Hence, technically, it is mindfulness is placed in the centre of the set.

Diagram 2.1 Mindfulness balances the other two pairs of faculties.

\begin{tikzpicture}
  \node[draw, circle] (1) {1 Faith};
  \node[draw, circle, below of=1, xshift=-2cm] (2) {2 Effort};
  \node[draw, circle, above of=1, xshift=2cm] (3) {3 Mindfulness};
  \node[draw, circle, below of=3, xshift=-2cm] (4) {4 Concentration};
  \node[draw, circle, below of=3, xshift=2cm] (5) {5 Wisdom};

  \draw[->] (1) -- (3);
  \draw[->] (2) -- (3);
  \draw[->] (3) -- (4);
  \draw[->] (3) -- (5);
\end{tikzpicture}

2.1.2 Pairing of the faculties. A significant point regarding the faculties, not directly mentioned in the suttas but discussed in the Commentaries, concerns their mutual and complementary pairing. Faith is paired with wisdom, balancing the emotional and the intellectual sides of the spiritual life; effort is paired with mindfulness, balancing the emotional and the intellectual sides of the spiritual life; concentration is paired with mindfulness, balancing the emotional and the intellectual sides of the spiritual life; mindfulness is paired with concentration, balancing the emotional and the intellectual sides of the spiritual life; and concentration is paired with wisdom, balancing the emotional and the intellectual sides of the spiritual life.

http://dharmafarer.org
with concentration, balancing the activating and the restraining aspects of mental cultivation. Mindfulness sits in the middle, as it were, moderating between each end of the two pairs of faculties, holding them together in a harmonious interaction.\(^{20}\)

Although faith and wisdom are psychologically different, they are complementary. In Buddhist training, faith is the initiator of the spiritual process that culminates in wisdom, as noted by J R Carter:

\textit{Saddhā and paññā when taken together do not fit into “faith and reason.” Rather, they express a dynamic process where saddhā is active in one wanting to know, coming to know in part[,] and paññā becomes more pervasive in one coming to know and knowing fully, in truth.} (\textit{Dhamma 1978:104})\(^{21}\)

2.1.3 The doer and the knower

2.1.3.0 The imageries of the “doer” and the “knower” are helpful in meditation strategy because it helps us to identify which of the 5 spiritual faculties (\textit{pañc'indriya}) is dominating our meditation in a negative way, and what to do about it in order to balance and harmonize our practice. While the “doer” may be said to be the effect of our past conditionings, the “knower” is our present-moment awareness.

2.1.3.1 In terms of the spiritual faculties, the “doer” is a term for predominance of faith or of wisdom, while the “knower” is the predominance of effort or of concentration. They need to be balanced by mindfulness.

If faith is predominant (and wisdom is weak), we are likely to slavishly carry out our instructions but fail to notice what is really going on in our minds, or we fail to investigate or inquire into the actual difficulty we are facing and what to do about them. Or, we simply take meditation as a ritual, instead of simply enjoying it.

Wisdom can be too strong if we are intellectually inclined or perfectionist by nature. If we are intellectually inclined, we are likely to think too much rather than actually feel the meditation. (To “feel” here means to directly experience the meditation rather than think about it.) If we are a perfectionist, we might be inclined to be fault-finding, and fail to simply “let go” of the thought, so that we miss the good aspects of our meditation.

The doer is often strongly controlled by past conditionings: the faith-inclined by what he has been taught or what he believes in, and the wisdom-inclined by what he has learned or thought (or reasoned) about. In either case, mindfulness helps in teaching us to let go of the past or conditioning, and to simply watch the present moment, say, by simply smiling at it, which displaces our thinking inclination.

In simple terms, we can say that while the faith-inclined doer fails to do anything about his meditation, the wisdom-inclined is doing too much. Hence, mindfulness is needed for us to be aware of the actual weakness in either case. Ideally, a meditation teacher or spiritual friend can be very helpful here to help us balance our practice.

2.1.3.2 The “knower” is our present-moment awareness that is not doing it rightly, or we are simply unable to keep our focus on what is really going on in our meditation (the knower is then said to be weak). The knower is said to be weak when it is dominated by effort or by concentration.

Often, when too much effort is put into our meditation, we may fail to allow calmness to arise. In fact, we are overwhelmed by the thought of doing something, rather than simply feel whatever is arising at the moment, and then letting it go. In this sense, we are “future”-oriented, and getting excited about our goal. Our mental energies are going “out there,” rather than working gently in “here” to what is at hand.

When concentration, or rather the idea of it, predominates, we tend to be so engrossed in watching or noting what we see as going on now in our meditation, but it is not the proper meditation sign (\textit{nimitta}) In other words, our attention is in the wrong place. For example, we force ourselves to keep on watching the

---

\(^{20}\) Kiṭa.giri S (M 70.13/1:477), SD 11.1.

\(^{21}\) Gethin points out Jayatilleke’s serious error in assuming “that one can understand saddhā as having a straightforward cognitive value like ‘belief’…with which the bhikkhu or ariya-sāvaka starts with,” being “replaced by direct personal knowledge” [Jayatilleke 1963:399]. But this is to ignore much of the treatment of the five \textit{indriyas} in the Nikāyas.” (2001:111). See also esp J R Carter, \textit{Dhamma} 1978:103-106; cf J T Ergardt, \textit{Faith and Knowledge in Early Buddhism,} 1977:144-146.
breath while we are being distracted by an unhappy thought. We need instead to deal with the distracting thought first, say, by cultivating lovingkindness.

Our mindfulness here should moderate us in harmonizing our effort with what is arising in our mind, such as simply smiling at the distraction. Joy is a vital harmonizer of our meditative energies. Similarly, when we are stuck in “concentration,” we should simply smile at “being stuck,” and feel the joy of that smile. In either case, we are giving our mind the space it needs to re-adjust itself to the proper mental object.

2.2 FAITH

2.2.1 TWO KINDS OF FAITH. Psychologically, we can speak of two kinds of faith (saddhā):

(1) “rootless faith” (amūlaka, saddhā), baseless or irrational faith, blind faith. (M 2:170);

(2) “faith with a good cause” (ākāravati, saddhā), faith founded on seeing (M 1:320, 601,23); also called avecca-p, pasāda (S 12.41.11/2:69).22

2.2.1.1 ROOTLESS FAITH. In “rootless faith,” the qualifier rootless (amūlaka) is explained in the texts as “not seen, not heard, not suspected.”23 In other words, it is blind faith, especially common in God-centred religions and person-centred cults. This first kind of faith, generally speaking, is essentially a sublimation of desire in its various forms, or more simply, faith is sanitized desire.

Often faith in someone or something (a product, religion, etc) arises in one when one thinks that such a person or such a thing has fulfilled one’s desire, or come up to one’s expectations. The greatest flaw in such a faith is that the object of faith is outside of oneself, which as such is easily controlled and manipulated by those who define that object of faith or whoever wields power over the belief system.

In fact, such a faith or belief system is neither religious nor spiritual, it is a political system of sorts since it is power-based. Political systems are ephemeral and can provide only worldly benefits at best.

2.2.1.2 WISE FAITH. The second kind of faith—the faith with a good cause—is also called “wise faith” (avecca-p, pasāda). While rootless faith is founded on an external object (God, guru, product, etc), wise faith is an internal feeling. It begins with an overpowering experience (saññīvega) of true reality, especially an encounter with impermanence or a near-death experience, that leads one to ask life’s basic questions.

The kind of questions that arise here would decide the quality of faith in the person. If the question is framed by “what” (What is this?) or “who” (Who created all this?), we presume a “thing” or a “being” merely as mental constructs. These are “closed” questions that keep us in a transcendental loop, a samsaric cycle, where no meaningful questions can be asked, and no real answers can be found.

2.2.1.3 Why? A better question here is “why” (Why suffering?), which initiates a series of questions that can go as far as “the source,” as it were. The source here refers to spiritual ignorance, not knowing true reality, and falling on unwholesome emotions and mental constructs. The most revealing formulation of this situation is found in dependent arising (patīccha, samuppāda).24

Diagram 2 below shows the cycle of dependent arising, which shows suffering (dukkha) as life’s turning-point. When one faces suffering, one could remain in ignorance and look for causes outside oneself and continue to spin and sink in the negative cycle of dependent arising (clockwise), resulting in ever more suffering.

But what happens when we take suffering as a turning-point, an opportunity to seek a new vision of life, or at least refusing to fall back on childhood conditioning or religious indoctrination or self-centred notions. This brave new step out of the false comfort of cyclic life leads us to the understanding that there is nothing to be found in such a self-centred life seeking to dominate others or the external world (such as through the God-idea) or seeking the approval of others (as through blind faith). We then break out of the negative dependent arising.

24 See SD 5.16.

http://dharmafarer.org
Diagram 2.2  Breaking out of the suffering cycle.  

[Source: Payutto 1994:97]

http://dharmafarer.org
2.2.2 Breaking out of the chains of dependent arising

2.2.2.1 A remarkable but rarely quoted discourse in the Nidāna Sanyutta gives an insight on what happens when the chain is broken by providing a “positive” counterpart to the Wheel of Life. The Upanisā Sutta (S 12.23) gives three expositions of the “transcendental dependent arising” or “spiral path” out of the Wheel of Life. The first is given in reverse sequence; the second in a direct order (which is then repeated). The Upanisā Sutta gives three expositions of the “transcendental dependent arising” or “spiral path” out of the Wheel of Life. The first is given in reverse sequence; the second in a direct order (which is then repeated).

Suffering

is the condition for faith (saddhā);

Faith

is the condition for gladness (pamojja);

Gladness

is the condition for zest (pīṭī);

Zest

is the condition for tranquillity (passaddhi);

Tranquillity

is the condition for happiness (sukha);

Happiness

is the condition for concentration (samādhi);

Concentration

is the condition for knowledge and vision of reality (yathā, bhūta, nāṇa, dassana);

Knowledge and vision of reality

is the condition for revulsion (nibbidā);

Revulsion

is the condition for dispassion [letting-go of lust] (virāga);

Dispassion

is the condition for liberation (vimutti); and

Liberation

is the condition for the knowledge of the destruction of the influxes (āsava-, khaya, nāṇa).

2.2.2.2 A true understanding of suffering entails four steps, in the spirit of the 4 noble truths:

(1) one clearly sees suffering for what it really is: it is mind-made;

(2) one understands that suffering is conditioned by craving, which one has to abandon;

(3) one sees that there is true inner peace; and

(4) one makes the effort towards abandoning those conditions conducive to suffering.

In short, one has faith in one’s own effort, beginning with the understanding of the true nature of being (the five aggregates) and how one’s mind works. This faith is not merely that of one’s knowing that one is liberated or on the path to liberation, but more importantly, it is the lucid joy (pasāda) as a result of that direct knowledge.

2.2.3 Faith, cognitive and affective. In this connection, we can now look at Gethin’s notion of two kinds of faith: the cognitive and the affective:

Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge.

Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody…the conception of saddhā in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.

(Gethin 2001:207; my emphases)

2.2.4 Ledi Sayadaw, too, speaks of two kinds of faith: “ordinary faith” (pakati saddhā) and “faith through cultivation” (bhāvanā saddhā). “Ordinary faith” is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). “Faith through cultivation” is founded on mindfulness practice and meditation, that leads one to a direct knowing of reality and spiritual liberation.

For a more detailed discussion, see Dependent arising, SD 5.16 (18).
“Zest.” pīṭī, also as “joy,” ie “joyful interest and energy.”
On revulsion, see Nibbidā, SD 20.1.
See Khandha S (S 22.48), SD 17.1.
2.2.5 Vakkali. As a young brahmin, Vakkali, is immediately attracted to the Buddha when he sees him for the first time in Sāvatthī. Vakkali becomes a monk so that he could constantly gaze on the Buddha in admiration. In due course, the Buddha admonishes him: “Vakkali, what is there in looking upon this filthy body? Vakkali, he who sees Dharma sees me.” In due course, upon the Buddha’s further admonition, Vakkali becomes an arhat,⁳¹ and is declared the foremost of those monks who show faith (saddhā ’dhimutta) (A 1:24).

2.3 Effort

2.3.1 Wrong effort. Zeal without wisdom is a runaway horse: one easily loses control of one’s spiritual practice. This zeal is fuelled by craving, goaded on by the promise of personal benefit. The latent tendency of sensual lust (kāma,rāga), on the other hand, is the fuel for sheer physical but mindless exertion towards a goal.

Wrong effort arises on account of the false notion that suffering is overcome simply through external action such as through religious ceremonies, rituals and superstitions. It is clear here that the true disciple, especially a streamwinner, is not superstitious. The mental fetter of “attachment to rules and rituals,” in essence, refers to relying on external means of dealing with problems, instead of looking within and understanding the nature of the mind, and dealing directly with it at the source (yoniso,manasikāra).

2.3.2 Right effort. From Diagram 2 we can see that when one understands suffering, faith (saddhā) arises, which is the basis for gladness (pāmojja), leading to zest (joyful interest) (pīti), leading to tranquility of mind and body (passadhi), leading on happiness or joy (sukha), leading on to samadhi, leading on to a vision of reality and liberation. We see here a recurrence of joy in some form. In short, one has to enjoy one’s practice, that is, put joy into our practice and bring out joy from it for it to succeed. (Even the simple gesture of gently smiling at distractions is helpful in overcoming them when one meditates.)

2.3.3 Sona Kolivīsa. As a layman, Sona Kolivīsa plays the lute (vīna). While living in the Cool Forest, near Rājagaha, Sona tries to meditate but is distracted by numerous visitors. He puts in great effort in his walking meditation until his feet burst into sores. The Buddha visits him, beginning his instruction with the famous simile of the lute: when tuned too tightly or too loosely, it is not possible to play the lute, but when well tuned, it gives good music (Tha 638-644). Sona balances up his practice, attains his goal, and in due course is declared by the Buddha to be the foremost of those monks who exert effort (ārad-dha,virivānam) (A 1:24).³²

2.4 Concentration

2.4.1 Wrong concentration. There is such a thing as wrong concentration, and it is compared, in the (Pabbata) Gāvi Sutta (A 9.35), to the fruitless wandering of a foolish mountain cow seeking a new pasture but failing to find one.³³ In the Sandha Sutta (A 9.10), the Buddha shows the monk Sandha the difference between an unbuddhist meditator (a restless horse) and a Buddhist meditator (the thoroughbred of men), using the well known simile of the restless horse and the thoroughbred horse and how they recall their true duty.³⁴

2.4.2 Basis for wisdom and liberation. In the Saññā Manasikāra Sutta ³ (A 9.41), the Buddha explains to Ānanda that although an unskilled practitioner may gain samadhi by fixing his mind on various meditation objects and states—the 4 elements, the 4 formless states, and “what is seen, heard, sensed, cognized, attained, sought after, thought out by the mind”—but he fails to properly attend to that samadhi.³⁵ While it is true that samadhi often leads to dhyānas, by themselves, they can be an obstacle (sambā-dha) to liberation—as pointed in the Pañcāla Sutta (A 9.42). However, they become the basis for wisdom and liberation when they are progressively surmounted until the mind is fully liberated.³⁶

---

³¹ DhA 25.11/4:118 f @ SD 8.8.
³³ A 9.35/4:418-422.
³⁴ A 9.42,5-6/5:325 f.
³⁵ A 9.41/5:321 f.
2.4.3 Right concentration. Again here—as with faith, effort and mindfulness—for right concentration to arise, there is the need for the presence of the faculty of wisdom. In the Mallikā Sutta (S 48.52), the Buddha declares:37

Bhikshus, so long as noble knowledge [that is, the wisdom faculty] has not arisen in the noble disciple, there is as yet no stability (sanṭhītī) in the other four faculties, no steadiness (avaṭṭhītī) in the other four faculties.

But, bhikshus, when noble knowledge has arisen in the noble disciple, there is stability in the other four faculties, steadiness in the other four faculties. (S 48.52/5:228)

2.4.4 Moggallāna. On the seventh day of his joining the order, Moggallāna goes into an intensive retreat. Fatigue and torpor overcome him during his meditation. The Pacalā Sutta (A 7.58) relates how the Buddha admonishes him on how to overcome his difficulties.38 While listening to the Buddha expounding these teachings on the meditation of the elements (dhātu,kamma-t,thāna), Moggallāna wins the three higher paths and the chief disciple’s perfection by attaining arhathood.39 Moggallāna’s power of mental concentration is so great that he is able to enter rapidly into the fourth dhyyana so that he could summon his psychic powers at will. The Buddha declares him to be the foremost of those monks who have psychic power (iddhi,mantānān) (A 1:23).

2.5 CENTRALITY OF WISDOM

2.5.1 On meeting Assaji, one of the first five monks, Sāriputta is impressed by the former’s calm demeanour. When Sāriputta persists in asking for a teaching from Assaji, he utters this famous verse:

Of all things that arise from a cause, 
Their cause the Tathāgata has told. 
Ye dhammā hetu-p, pabhavā 
tesaṁ hetuṁ tathāgato āha

As soon as Sāriputta (then called Upatissa) hears these first two lines, he is established in the fruit of streamwinning.

2.5.2 Then Assaji completes the stanza:

And also their cessation— 
This too the great sage has told. 
tesaṁ ca yo nirodho 
evaṁ vādī mahā, samano

(V 1:40; J 1:85)

2.5.3 Two weeks later, the Dīgha,nakha Sutta (M 74) records Sāriputta standing behind the Buddha fanning him,40 listening to the Buddha’s exhortation to Dīgha,nakha. As he stands there listening, he awakens to arhathood.41

37 Yāvakīvā na bhikkhave arīya,sāvakassa arīya,ñāṇam na uppannaṁ hoti, n'eva tāva catunnaṁ indriyānaṁ sanṭhīti hotī, n'eva tāva catunnaṁ indriyānaṁ avaṭṭhīti hotī. Yato ca kho bhikkhave arīya,sāvakassa arīya,ñāṇam uppannaṁ hoti,atha catunnaṁ indriyānaṁ sanṭhīti hoti, atha catunnaṁ indriyānaṁ avaṭṭhīti hoti. Here, “noble knowledge” (arīya,ñāṇa) clearly refers to the wisdom faculty (paññ‘indriya). Comy says that the other four faculties are mixed (mundane and supramundane), while noble knowledge is supramundane (ie knowledge of the path) (SA 3:248). Bodhi however says “it is possible to consider it [noble knowledge] as mixed too if it is understood to be based on the other four faculties” (S:B 1937 n236). Here Mallikā refers to the Mallika tribe members of Uruvela,-kappa, Malla country.


39 A 4:85 f; AA 4:42.

40 The Pali Canon records at least 6 instances of a monk fanning the Buddha: (1) Nāga,samāla (Mahā Sihanāda S, M 12.64/1:83); (2) Sāriputta (Dīgha,nakha S, M 74.14/ 1:501 f); (3) Ānanda (2 instances): Mahā Parinibbāna S (D 16.1.4/2:73) & Vassakāra S (A 7.20.2/4:18); (4) Upavāna (2 instances): Pāsādika S (D 29) mentions Upavāna fanning the Buddha, ie, just after the Buddha has given Cunda Saman’uddesa an instruction on the 4 satipatthanās (D 29.41/3:141), which is probably on a different occasion from the instance reported in Mahā Parinibbāna S (D 16.5.4/2:138), when again the Buddha was fanning the Buddha. Comy says that although the Buddha is fanned, he feels neither warm nor cold (AA 4:14). Analayo notes that while the Majjhima rarely mentions a monk fanning the Buddha, the Madhyama Āgama (in Chinese tr) regularly depicts the Buddha being fanned, eg MĀ 33 = T1.474a19 || M 106; MĀ

http://dharmafarer.org
2.5.4 The Sāriputta Moggalāna Sutta 2 (A 4.168) describes Sāriputta’s cultivation of insight by way of dhyanas as being one of “easy progress with quick intuition” (sukha, patipada khīppābhīññā), which is explained by the (Paṭipadā) Asubha Sutta (A 4.163) as that the 5 spiritual faculties (pañc’indriya)—faith, effort, mindfulness, concentration and wisdom—arise easily in him. The Buddha declares Sāriputta as being the foremost of those monks who have wisdom (mahā, paññāna) (A 1:23).

2.5.5 It is clear from the Sāriputta story that wisdom is different from the other four faculties. In fact, it is the most important of the 5 faculties. Indeed, in the Pubb’ārāma Sutta 1 (S 48.45), the Buddha says this of the fruit of the spiritual faculties (phal’indriya) with regards to the key role of wisdom:

Bhikshus, it is because he has cultivated and developed the one faculty that a monk who has destroyed the influxes declares final knowledge thus [“I understand: 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.”]. What is that one faculty?

The faculty of wisdom. For a noble disciple who has wisdom, the faith that follows from it becomes stable; the effort that follows from it becomes stable; the mindfulness that follows from it becomes stable; the concentration that follows from it becomes stable. (S 48.45/5:222)

2.5.6 The four Rukkha Suttas (S 48.67-70) in the Indriya Saṁyutta further declare thus:

Among the states conducive to awakening [on the side of awakening], the faculty of wisdom is said to be foremost, that is, for the sake of awakening. (Rukkha Sutta 1-4, S 48.67-70/5:237-239)

2.6 THE 5 SPIRITUAL FACULTIES AND BREAKTHROUGH. The (Sotāpanna) Nandiya Sutta (S 55.-40) is an important text we should reflect on in connection with not ritualizing the 4 factors of streamwinning, or remaining stuck without making further effort to reflection on impermanence, or better (especially for monastics), to properly practice meditation to attain dhyana. This topic should be separately studied in its own time.

3 Levels of faculties
3.1 INTERACTION OF THE 5 FACULTIES.
3.1.1 The relative grading of the 5 faculties

(Bāhira) Paṭipanna Sutta

The Discourse on Practising (outsiders) | S 48.18/5:202

Traditional: S 5.4.2.8 = Saṁyutta Nikāya 5, Mahā Vagga 4, Indriya Saṁyutta 2, Mudutara Vagga 8
Theme: Those who do not practise Dharma are effectively outsiders

2 Bhikshus, there are these 5 spiritual faculties. What are the five?

41 M 74.14/1:500 f.
43 A 4.163/2:151 f.
44 Summarized in Mallikā S (S 48.52) [2d].
45 This phrase is missing from the PTS ed but found in other eds.
46 Ye keci bodhi, pakkhiṁ dharmā paññ’indriyaṁ aggoṁ akkhāyati yad idaṁ bodhāya.
47 See (Sotāpanna) Nandiya S (S 55.40), SD 47.1 esp (1.1.3.2).
3 Bhikshus,

(1) when the 5 spiritual faculties are harmonized and complete, one is an arhat.\(^{48}\) araha
(2) One who is weaker than that is practising for the fruit of arhatood.\(^{49}\) arahatta, phala
(3) One who is weaker than that is a non-returner. anāgāmi
(4) One who is weaker than that is practising for the fruit of non-return. anāgāmi, phala
(5) One who is weaker than that is a once-returner. sakadāgāmi
(6) One who is weaker than that is practising for the fruit of once-return. sākadāgāmi, phala
(7) One who is weaker than that is a streamwinner. solāpanna
(8) One who is weaker than that is practising for the fruit of streamwinner. sotāpatti, phala

But, bhikshus, in whom these 5 spiritual faculties are all in all, all and sundry absent, that one is an outsider, who stands on the side of worldlings, I say!\(^{50}\)

--- evaṁ ---

3.1.1.0 In this relative grading of the 5 spiritual faculties, they are presented as being supramundane (lok’uttara), found only in the noble saints. Technically, we would have expected the term “spiritual power” (bala) to be used in these contexts. Here again, we see the non-technicality of the early Buddhist texts, where technical terms are absent.

In due course, apparently, the doctrine of the “spiritual powers” were introduced to refer to the exclusive faculties of the noble saints. The term “spiritual faculty” (indriya) then took on a more general sense, applicable also to worldlings. It is likely that it is during the second period of the ministry\(^{51}\) that the two terms, indriya and bala, became current. Indeed, in the Abhidhamma and later times, the two terms became technical, with indriya applying to worldlings and learners, while bala is used only for the arhat.\(^{52}\)

3.1.1.1 The Indriya Saṁyutta (S 48) has 8 suttas, each of which presents a variation on this passage:

Bhikshus, due to the harmonizing and fulfilling of these 5 spiritual faculties, one is an arhat. With the spiritual faculties weaker than this, one is a non-returner. With the spiritual faculties weaker than this, one is a once-returner. With the spiritual faculties weaker than this, one is a streamwinner. With the spiritual faculties weaker than this, one is a truth-follower. With the spiritual faculties weaker than this, one is a faith-follower. (S 48.12/5:200)

3.1.1.2 These Suttas, as noted by Rupert Gethin, in his short but useful study of the faculties, give the variations in two ways: “First by varying the types of different person who correspond in descending order to the relative strength of the five spiritual faculties; the relevant different lists of persons are set out

---

\(^{48}\) Imaṁ kho bhikkhave pañcannam indriyānaṁ samattā paripūrattā araham hoti. Here, samattā is better tr as “harmonized” (from sama, “even, level”) rather than “fulfilled, complete” (Skt sanāpta or BHSD samasta). See Bdict: indriya-samattā.

\(^{49}\) Tato mudutarehi arahatta, phala, sacchikiriyā paṭipanno hoti.

\(^{50}\) These 2 lines: Yassa kho bhikkhave imāṁ pañc’ indriyāni sabbena sabbāni sabbatthā sabbaṁ n’athī, tam āhaṁ bāhiro puthujjana, pakke āhito ’ti vadāmīti. As in (Sotāpanna) Nandiya S (S 55.40), SD 47.1, where the 4 limbs of streamwinning (sotāpatti-y-āṅgā) are referred to.

\(^{51}\) On the 2 periods of the Buddha’s ministry, see Notion of ðitthi, SD 40a.1 (1.3).

in the table on page 127 [The Buddhist Path of Awakening]. Secondly by [an] occasion adding different closing comments; these are three in number” (2001:126):

Thus, bhikshus, difference in faculties means difference in the fruits. Difference in the fruits means difference in persons. (S 48.13/5:200, 48.16/5:201)

Thus, bhikshus, the one who does the full amount achieves the full amount. The one who does part achieves part. These 5 faculties, bhikshus, are not barren, I say. (S 48.14/5:201, 48.17/5:202)

But, bhikshus, the one in whom these 5 faculties are all in all, all and sundry absent, is an outsider, I say, who stands in the ranks of the worldly (puthujjana)! (S 48.18/5:202) [3.1.1]

The point here is clear: the one who is totally without the 5 faculties is a worldly, a notion which is also shared by post-Nikāya Buddhist literature: they all agree that the term *puthujjana* refers to anyone who has not attained one of the 4 paths or 4 fruits. ⁵³

### 3.1.2 Ledi Sayadaw’s teachings on the faculties

#### 3.1.2.1 Ledi Sayadaw,

Ledi Sayadaw,⁵⁴ in his chapter on “The Five Indriyas” in The Manuals of Buddhism, makes an interesting contemporary contribution to our understanding of the faculties. Ledi speaks of two kinds of faith (saddhā):

The *saddhā* (faith and confidence) that leads ordinary men and women to perform acts of *dāna* (alms-giving), *śīla* (morality), and “imitation” *bhāvanā* (mental concentration) is called *pakati-saddhā* [natural faith]. Here, as was shown in the case of the mad man, although *saddhā* is said to be a controlling factor, the control does not extend to the extent [sic] of controlling the unstable minds in ordinary folk in the work of *bhāvanā*. Control is exercised over the instability only to the extent of leading to acts of *dāna*. (Ledi Sayadaw, 1965:339 f)

Ledi’s typology of *pakati,saddhā* and *bhāvanā,saddhā* loosely parallels that of the canonical typology of *amālaka,saddhā* (rootless faith), that is, unfounded faith, and *ākāravati,saddhā* (reasoned faith), better known as *avecca-p,paśāda* (wise faith). Ledi’s innovative typology also reminds one of the commentarial tradition, where we find the teaching of the 2 kinds of moral virtue:

1. “conventional morality” (*paññatti,śīla* or *paññatti,śīla*), that is, promulgated morality based on the promulgated training rules (*paññatti,śīkhāpada*, Vism 1.40/15);
2. “natural morality” (*pakati,śīla*), that is, universal moral virtues (Nett 191; Vism 1.41/15).

---


⁵⁴ 1846-1923, a renowned reformist scholar monk of Burma.

⁵⁵ The canonical version of the 2 kinds of faith (saddhā) are: (1) “rootless faith” (*amālaka,saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8, 401,23). “Wise faith” (*avecca-p,paśāda*) is syn with (2). *Amālaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). Rupert Gethin speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, Early Buddhist Theory of Knowledge, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody… the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary” (Gethin 2001:207; my emphases). The streamwinner’s faith is def in Vīmaṁsaka S (M 47) as “his faith is strong, supported by reasons, rooted in vision” (*ākāra,vatī saddhā dassana,mūlikā dalāh*, M 47.16/1:320).

---

http://dharmafarer.org
3.1.2.3 However, while the commentarial definition of pakati is “natural or universal,” pakati as used by Ledi has a different meaning, that of “ordinary” as opposed to bhāvanā, that is, a quality attained through mental cultivation. As such, pakati, saddhā is ordinary faith as opposed to bhāvanā, saddhā, faith arising from mental cultivation. Apparently this formulation is based on the teaching of the threefold wisdom or 3 levels of knowledge; that is,

1. philosophical knowledge (cintā, maya paññā), “wisdom through thinking,” that is, knowledge arising through thought and reflection, which might be called “second-hand knowledge”;\(^{56}\)
2. academic knowledge (suta, maya paññā), “wisdom through listening,” that is, knowledge arising through receiving teachings, reading, and other external sources like the mass media (in our modern lingo, we would say such a person as being “well-read,” that is, steeped in book learning); this might be called “third-hand knowledge”;
3. spiritual knowledge (bhāvanā, maya paññā), “wisdom through mental cultivation,” that is, the understanding arising through a direct experience of reality, which might be called “first-hand knowledge.”

(D 3:219; Vbh 324)

3.1.2.4 It should be noted here that wisdom (paññā) is also one of the five faculties, one that needs to be balanced by faith.

From this canonical teaching we can derive the notion of the three kinds of faith, namely,

1. philosophical faith (*cintā, maya saddhā),\(^{57}\) that is, faith through one’s own thinking and ideas, which might be called “third-hand faith”;
2. academic faith (*suta, maya saddhā), that is, faith through learning (including reading), which might be called “second-hand faith”;
3. spiritual faith (*bhāvanā, maya saddhā), that is, faith through mental cultivation,” that is, the understanding arising through a direct experience of reality, which might be called “first-hand faith.”

In this case, 1 and 2 would be classed as “rootless faith” (amālaka, saddhā), as they are not rooted in a direct experience of reality, but merely based on the word of another or through personal opinion. This is probably what Ledi means by “ordinary faith” (pakati, saddhā). “Spiritual faith” clearly is “rooted faith” (mālaka, saddhā), rooted in a direct spiritual experience, or “reasoned faith” (akāra, vai, saddhā), resulting from a clear understanding of conditionality, or “wise faith” (avecca-p, pasāda), one based on a true understanding of reality, which as such is unshakable: all this defines a streamwinner’s faith.\(^{58}\)

3.1.2.5 Ledi further mentions pakati, viriya (ordinary effort) and bhāvanā, viriya (effort through cultivation) (1965:349). We could take this in two ways: the effort used in the practice or the effort resulting from the practice. From what Ledi has written earlier, we could surmise that “ordinary effort” (pakati, viriya) here refers to that of a worldling (pathuṣjana) or one who has not won the spiritual path. Such an effort may be weak and unsustained, and even directed in the wrong way. “Effort through cultivation” (bhāvanā, viriya), on the other hand, is wholesome energy properly directed in mental cultivation, and the energy resulting from such a cultivation.

These two types of effort are alternatively called kāyika, viriya (physical effort) and cetasika, viriya (mental effort) by Ledi. Here again we can interpret the former as referring to effort in worldly or mater-

---

56 Most modern teachers would present suta, maya paññā as the first, ie most common level of knowing, as most of what we know (as unawakened worldlings) come from external sources, from others (parato, ghoso) and from the mass media (3\(^{rd}\)-hand knowledge). When we reflect on such information, we have a better understanding, or we might even come up with original notions (rightly or wrongly), as such this is 2\(^{nd}\)-hand knowledge, when compared to bhāvanā, maya paññā, which is a direct 1\(^{st}\)-hand experience of reality.

57 An asterisk (*) before a Pali or Sanskrit term means that it is a neologism or a reconstruction of which the origin is unknown or non-existent.

58 Defined in Vimanisaka S (M 47) as “his faith is strong, supported by reasons, rooted in vision” (ākāra, vatti saddhā dassana, mūlikā dalhā, M 47, 16/ 1:320).
3.1.2.6 Ledi goes on to explain that “physical effort” includes any other action (proper meditation object) or habit (such as not over-sleeping), and that “[i]n kammaṭṭhāna [meditation] work, quick success is only obtained by one endowed with both kāyiya, viρīya and cetasiκa, viρīya” (1965:340 f). In other words, the former serves as a preparation and support for the latter. Such an energy, is strong and sustained, that is, it keeps the person mindful and on the path towards awakening.

3.1.2.7 **The faculty of mindfulness (saṭṭindriya)** here refers to satipaṭṭhāna (the focuses of mindfulness), especially the mindfulness of the body (kāya, gata, sati), beginning with breath meditation (āna-pāna, sati) until one attains the “right mindfulness” (samma, sati) of the path, that is, in simple terms, at least the understanding of impermanence of a streamwinner.

### 3.2 THE FACULTIES AND MEDITATION

#### 3.2.1 Calm and insight

3.2.1.1 The faculties of faith, of effort and of mindfulness, initiate and support the faculty of concentration (samādhi indriya). The faculty of concentration is closely related to the faculty of wisdom (paññindriya). When the faculty of concentration is applied to satipatthana practice, such as the breath meditation, mental restlessness is dispelled. The faculty of wisdom, similarly applied, removes confusion and uncertainty. Working together, they transform themselves from being ordinary faculties into “spiritual faculties” (indriya), the qualities of a spiritual leader (inda).

3.2.1.2 The Abhidhamma tradition goes into great details to show how the spiritual faculties bring about awakening. Ledi, for example, speaks of the practitioner’s progress in terms of samatha (calmness) path and of vipassanā (insight) path. In the case of the way of calmness, after the setting up of the mindfulness of the body and mastering one’s mind, the faculty of concentration becomes the eight attainments (atthā samāpatti), while the faculty of wisdom becomes the five super-knowledges (pañcabhīnna).

3.2.1.3 If the way of insight is taken, then the faculty of concentration becomes the three mental concentrations (ceto, samādhi) and the faculty of wisdom becomes:

- the 5 purifications of wisdom (dīṭṭhi, visuddhi) (beginning with the purification of view),
- the 2 reflective knowledges (anupassanā, ānāna),
- the 4 superKnowledges of emptiness (pañcavisuddhi, samādhi) on arriving at the path and fruit (as he has seen things as empty of self); one who thus contemplates things as impermanent, gains the signless concentration (saññīṭṭha, samādhi) on arriving at the path and fruit (as he has seen things as empty of self); one who thus contemplates things as impermanent, gains the signless concentration (anīmitta, samādhi) on arriving at the path and fruit (as he has seen things as empty of self); one who thus contemplates things as unsatisfactory, gains the undirected concentration or concentration on the desireless (appaniḥita, samādhi) on arriving at the path and fruit (as he has inclination towards things seen as painful). See Anīmitta S (S 40.9/4:268 f); Godatta S (S 41.7/4:297); Suññata Samādhi S (S 43.4/4:361), where it is stated that the signless concentration is the path to the unconditioned. See also D 3:219; A 1:299; Pm 1:49. For a general survey on signless meditation, see Peter Harvey, “Signless meditation in Pāli Buddhism,” *Journal of the International Association of Buddhist Studies* 9 1986:28-51.

---

60 See eg Cakkhū S (S 25.1/3:225), SD 16.7.
61 This refers to the attainment of dhyanas. **The 8 attainments (samāpatti)** are the 4 form dhyanas (rūpa-jjhāna) and the 4 formless attainments (āruppā) (D 33.1.11(4)/3:221 & (33)/3:224; S 36.19/4:226 f).
62 **The 5 mundane super-knowledges (abhīnna)** are: (1) psychic power (iddhi, vidhā); (2) the divine ear (dibba, sota); (3) knowledge of mind-reading (para, citta, vijñāna); (4) the recollection of past lives (pubbe, nivāsānussati); (5) the divine eye (dibba, cakkhu) (Saṃānā, phala S, D 2.87-97/1:77-83), SD 8.10.
63 Ceto, samādhi. Dīgha Comy says that they have to do with insight concentration (vipassanā, samādhi): One who, on attaining advanced insight, contemplates things as not self, gains the emptiness concentration (saññīṭṭha, samādhi) on arriving at the path and fruit (as he has seen things as empty of self); one who thus contemplates things as impermanent, gains the signless concentration (anīmitta, samādhi) on arriving at the path and fruit (as he has seen things as empty of self); one who thus contemplates things as unsatisfactory, gains the undirected concentration or concentration on the desireless (appaniḥita, samādhi) on arriving at the path and fruit (as he has inclination towards things seen as painful). See Anīmitta S (S 40.9/4:268 f); Godatta S (S 41.7/4:297); Suññata Samādhi S (S 43.4/4:361), where it is stated that the signless concentration is the path to the unconditioned. See also D 3:219; A 1:299; Pm 1:49. For a general survey on signless meditation, see Peter Harvey, “Signless meditation in Pāli Buddhism,” *Journal of the International Association of Buddhist Studies* 9 1986:28-51.
the 10 insight knowledges \((vipassanā, nāṇa)\),
the 4 path knowledges \((magga, nāṇa)\),
the 4 fruition knowledges \((phala, nāṇa)\), and
the 19 review knowledges \((paccavekkhāna, nāṇa)\).

3.2.1.4 The faculty of wisdom is analyzed in full into the following components:

1. the 5 purifications of wisdom \((visuddhi)\):\(^{64}\)
   (1) the purification of view \((dīthi visuddhi)\);
   (2) the purification by overcoming doubt \((kankhā, vitaraṇa visuddhi)\);
   (3) the purification by knowledge and vision of what is and what is not the path \((maggāmagga,-nāṇa, dassana visuddhi)\);
   (4) the purification by knowledge and vision of the way [of path-progress] \((patipadā, nāṇa, dassana visuddhi)\);
   (5) the purification by knowledge and vision \((nāṇa, dassana visuddhi)\).

2. the 3 reflective knowledges \((anupassanā, nāṇa)\):
   (1) contemplation of impermanence \((aniccānupassanā)\);
   (2) contemplation of unsatisfactoriness \((dukkhānupassanā)\);
   (3) contemplation of non-self \((anattānupassanā)\).

3. the 10 insight knowledges \((vipassanā, nāṇa)\):\(^{65}\)
   (1) comprehensive insight (into the three characteristics of existence) \((sammasana, nāṇa)\);
   (2) insight into the rising and ceasing of phenomena \((udaya-b, bhāvanā magga, magga)\);
   (3) insight into the passing away of existence \((bhāvanā magga, nāṇa)\);
   (4) insight into the fearfulness (danger) of existence \((bhāvanā magga, nāṇa)\);
   (5) insight into the disadvantages of existence \((ādīnavānupassanā, nāṇa)\);
   (6) insight into the disenchantment with existence \((nibbidā' nupassanā, nāṇa)\);
   (7) insight arising from the desire to be liberated \((muñcito, kamyatā, nāṇa)\);
   (8) insight consisting in reflective contemplation \((patissankhāmupassanā, nāṇa)\);
   (9) insight arising from equanimity regarding formations \((saṅkhār' upekkhā, nāṇa)\); and
   (10) adaptation knowledge \((anuloma, nāṇa)\).

4. the 4 path knowledges \((magga, nāṇa)\):
   (1) the path of streamwinning \((sotapatti, magga)\);
   (2) the path of once-return \((sākādāgāmi, magga)\);
   (3) the path of non-return \((anāgāmi, magga)\); and
   (4) the path of arhathood \((arahatta, magga)\).

---

\(^{64}\) These are the last 5 of “the 7 purifications” \((satta visuddhi)\), a list found only in Ratha, viṇīta S, M 24/1:145-151 @ SD 28.3. The first 2 purifications are: (1) the purification of moral virtue \((sīla visuddhi)\) & (2) the purification of mind \((citta visuddhi)\); ie the proper practice of the precepts, and success in one’s mental cultivation, respectively, resulting in the 5 purifications listed here. In terms of the faculties \((indriya)\), (1) here would be motivated by the faculty of faith \((saddhā indriya)\); (2) would be the result of all the 5 faculties working together. See Bhāvanā, SD 15.12(11).

\(^{65}\) Except for (1), the remaining 9 items form the “purification by knowledge and vision of the path-progress” \((patipadā, nāṇa, dassana, visuddhi)\) (which is the 6th of the 7 purifications, Ratha, viṇīta S, M 24/1:145-151). These 9 are found in the Canon only in Paṭisambhidā, magga ch 1 (Nāṇa, kathā), but not as a set or group; details at Vism 21/639-671. See Mahasi Sayadaw, “The Progress of Insight,” Visuddhi nāṇa-kathā: a modern treatise on Buddhist satipathana meditation.” Tr from Pali with nn by Nyanaponika. 3rd ed, Kandy: Buddhist Publication Soc, 1994: http://www.accesstoinsights.org/lib/bps/misc/progress.html; Lee Dhammadho, “The Craft of the Heart.” Tr from the Thai by Thanissaro, 1994: http://www.accesstoinsights.org/lib/thai/lee/craft.html.
5. the 4 fruition knowledges (phala,ñāna):
   (1) the fruition of streamwinning (sotapatti, magga);
   (2) the fruition of once-return (sākadāgāmi, magga);
   (3) the fruition of non-return (anāgāmi, magga); and
   (4) the fruition of arhathood (arahatta, magga).

6. the 19 review knowledges (paccavekkhana,ñāna):
   (1) He reviews the path, thus: “So this is the path I have attained.”
   (2) He reviews the fruition, thus: “This is the blessing I have obtained.”
   (3) He reviews the defilements that have been abandoned, thus: “These are the defilements abandoned by me.”
   (4) He reviews the defilements that remain to be eliminated by the three higher paths, thus: “These are the defilements still remaining in me.”
   (5) He reviews the deathless nirvana, thus: “This is the state that has been penetrated by me.”

3.2.1.5 So the noble disciple who is a streamwinner has five kinds of reviewing; so too the once-returner, and the non-returner. The arhat has no reviewing of remaining defilements. As such, all these types of reviewing total 19.

4 The 22 faculties

4.1 The full list

4.1.1 A full list of indriyā, treated in the suttas and the Abhidhamma, totals 22, comprising both physical and mental items. These 22 faculties (bāvīsat'indriyāni) — 5 + 5 + 3 + 5 + 3 + 1 — comprise:
   - the 5 sense-faculties, pañc'indriya
   - the 5 spiritual (or mental) faculties pañc'indriya
   - the 3 controlling principles, indriya
   - the 5 faculties of feeling, vedanā
   - the 3 principles of knowledge, aññā
   - the 1 life-faculty, jīvā'indriya

4.1.2 This list of 22 faculties (indriya) is probably common to all the early Buddhist schools is listed below [Bāvīsat'indriyāni]. In the Pali Canon, we find the first mention of this list in the Vibhaṅga (Vbh 122). The guide to the Abhidhammattha Saṅgaha (ed Bhikkhu Bodhi) says:

   The faculties are phenomena which exercise control in their respective domains over their associated states. The first five faculties are identified with the five physical sensitivities (1-5); the two

---

66 Eg Vbh 122,3; Vism 491,5; Abhs 33,13. See also Abhidhāna-p.padipikā 149b: visāyi t v akkham ∼aṁ (cf Ama-ra,kośa 3.2.28 pratyākṣam syād aindriyakam). On indriyā & form (rūpa), see Dhs 125,21, 127,20; 147,9-15, 146,12, 175-179 passim; Vbh 13,6. Cf E Lamotte, Traité 3:1494.

67 For their etyms, defs, explanations, exegeses, see S 5:193-243 (Indriya Saṁyutta); indriyānām ādhipatey'attho abhiññeyyo, Pm 1:17,4 (= 21,6; 74,21; 2:21,26; 161,13); Vbh 122-134 (Indriya Vibhaṅga); Vism 491-493; DhsA 119-123 (cf DhsA:PR 157-163); AA 1:106,29-107,2; Sadd 785,18-786,2 (qu Vism); see also CPD: ind'attha.

68 For details, see below [4.3] & Sāra (S 48.55) @ SD 42.19 (1).

69 The 22 indriyā are mentioned in part throughout the Pali Canon, esp Indriya Saṁyutta (S §48/5:193-243). The Saṅgīti (S 33) mentions 18 faculties: the 3 supramundane faculties (D 33.1.10(45)/3:219) & 15 others (D 33.2.1-(21-23)/3:239)—the missing ones are man indriya, jīvī indriya, ith indriya and puris'indriya. The set of 22 faculties are first explicitly mentioned in Vibhaṅga (Vbh 122); see also Vism 491 & Abhs 7.18 = Abhs:SR 175 f. For the Skt lists of the 22, see eg Mahāvputtattī 33, Abhidharma,hrdaya (tr I Armelin, tr Le Coeur de la loi suprême. Paris) II 1978:146 f; Abhidharma,kośa Bhāṣya 38-40; Abhidharma,samuccaya (tr W Rahula, Le Compendium de la Super-doctrine (philosophie) (Abhidharmasamuccaya) d’Asaṅga. Paris) 1971:41; Satyasiddhiṣṭāstra of Harivarman (Eng tr A Sastri) vol 2, Baroda, 1978:41.

http://dharmafarer.org
sexual faculties (6-7) with the two material phenomena of sex; the life faculty (8) is twofold, as
the mental life faculty and the physical life faculty. The mind faculty (9) [no 6 in the Abhidham-
ma list] is consciousness (citta) in its entirety, that is, all eighty-nine cittas [Abhs:BRS 27-32].
The five faculties of feeling are discussed above [ie in Abhs §3.2 = Abhs:BRS 115 f]. The five
spiritual faculties (15-19) reappear below [at Abhs §27], and the last three are explained at §22.
(Abhs:BRS 273 f)

These faculties, except for (7) and (8), form one (no 16) of the 24 conditions (paccaya), that is, indri-
ya,paccaya. 70

4.2 In the Vibhaṅga (Vbh 5) all these faculties are treated as in the order given in the Bāṣṭi’indri-
yāni list below. The Samīyutta ch 48, however, lists and explains them by way of the group titles, omit-
ting only (20-22) (probably added later to complete the set).

4.3 The 22 faculties
Vbh §219 ff/122 f

Bāṣṭi’indriyāni:

4.3.1 The 6 sense-bases (āyatana)
1. cakkhu indriyaṁ  The eye (cakkhu)
2. sotā indriyaṁ  The ear (sota)
3. ghāna indriyaṁ  The nose (ghāna)
4. jīvha indriyaṁ  The tongue (jīvhā)
5. kāya indriyaṁ  The body (kāya)
6. man’indriyaṁ  The mind (mano)

4.3.2 Sexual faculties (bhāva)
7. itthā indriyaṁ  Femininity (itthī)
8. purisā indriyaṁ  Masculinity (purisa)
9. jīvita indriyaṁ  Vitality (jīvita), or “life-force” [The Vaibhāṣika take this
as the “intermediate state,” antarā,bhava]

4.3.3 The 5 feelings (vedanā)
10. sukhā indriyaṁ  Bodily pleasurable feeling (sukha)
11. dukkha indriyaṁ  Bodily painful feeling (dukkha)
12. somanassa indriyaṁ  Mental pleasurable feeling (somanassa)
13. dominassa indriyaṁ  Mental painful feeling (domanassa)
14. upekkha indriyaṁ  Indifference (upekkhā)

4.3.4 The 5 spiritual faculties (indriya, bala) 71
15. saddhā indriyaṁ  (1) Faith (saddhā)
16. viriya indriyaṁ  (2) Effort (viriya)
17. sati indriyaṁ  (3) Mindfulness (sati)
18. samādhi indriyaṁ  (4) Concentration (samādhi)
19. pañña indriyaṁ  (5) Wisdom (pañña)

4.3.5 The 3 supramundane faculties (lok’uttara)
20. anāññāta,ñassāmit indriyaṁ  The assurance, “I shall know what I did not know!” 72

See BDict: paccaya.

70 On the 5 spiritual faculties (15-19), see “The Way of Wisdom” (BPS Wheel 65/66).
71 Anāññāta,ñassāmit ti. This arises on the attaining of the path of streamwinning (sotāpatti, magga). [4.3.6]

http://dharmafarer.org
4.3.6 Faculties 1-5 and 7-8 above are physical; (9) “vitality” is either physical or mental. All the rest are mental. (14) upekkhā is here merely indifferent feeling (adukkham-asukhā vedanā), ie neither painful nor pleasant feeling, and not identical with the high wholesome state of mental equipoise (tatra,majjhata-tatā), ie “keeping to the middle of it,” but also called upekkhā which belongs to the group of mental formations (sankhāra-k. khandaḥ).74

(20) arises at the moment of the path of streamwinning (sotāpatti, magga); (21) on reaching the fruition of streamwinning (sotāpatti, phala); (22) on attaining the fruition of arhathood (arahatta, phala).

The last three of course refers to the noble saints (ariya, puggala).

4.4 THE ĀPAṆA SUTTA

ĀpaṆa Sutta75

SD 10.4(4.4)

The Discourse at Āpaṇa | S 48.50/5:255 f

Traditional: S 5.4.5.10 = Saṅyunutta Nikāya 5, Mahā Vagga 4, Satipaṭṭhāna Saṅyunutta 5, Jarā Vagga 10

Theme: The senses, spiritual faculties and powers of a practitioner

[225] 1 Thus have I heard.

The Buddha questions Sāriputta

1.1 At one time, the Blessed One was staying among the Aṅgas.76 There was a town of the Aṅgas called Āpaṇa.77

2.2 “Sāriputta, would the noble disciple—one utterly dedicated78 to the Tathagata and has deep faith in him—be perplexed with or doubt the Tathagata or the Tathagata’s teaching?”

Sāriputta speaks on the 5 spiritual faculties

3 “(1a) THE FACULTY OF FAITH. Bhante, the noble disciple—one deeply dedicated to the Tathagata and has deep faith in him—would not be perplexed with nor doubt the Tathagata or the Tathagata’s teaching.

(2) THE FACULTY OF EFFORT. It is indeed to be expected, bhante, that a noble disciple who has faith will dwell with effort roused for the abandoning of unwholesome states and the acquisition of wholesome states;

3.2 that he will be steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.79

4 That energy of his, bhante, is his faculty of effort.

(3) THE FACULTY OF MINDFULNESS. It is indeed to be expected, bhante, that a noble disciple who has faith, and whose effort is roused,

4.2 will be mindful, having supreme mindfulness and discretion.80
one who remembers, who recollects what was done long ago, what was said long ago.

5 That mindfulness of his, bhante, is his faculty of mindfulness.

(4) **THE FACULTY OF SAMADHĪ.** It is indeed to be expected, bhante, that a faithful noble disciple whose energy is roused, and whose mindfulness is established that, having made relinquishment [letting go] the support,

5.2 he will gain **samadhi** [mental concentration], he will gain one-pointedness of mind [mental unification].

6 That samadhi of his, bhante, is his faculty of samadhi.

(5) **THE FACULTY OF WISDOM.** It is indeed to be expected, bhante, that a faithful noble disciple whose energy is roused, and whose mindfulness is established, and whose mind is concentrated,

6.2 will know [understand] thus:

‘Without a discoverable beginning is this samsara [cycle of existence]. Not discernible is a first point of beings roaming and wandering on, hindered by ignorance, fettered by craving.

6.3 But the remainderless fading away and ending of ignorance—this is the peaceful state; this is the sublime state; that is, the stilling of all formations, the letting-go of all acquisitions, the destruction of craving, dispassion, cessation, nirvana.’

7 That wisdom of his, bhante, is his faculty of wisdom.

(1b) **THE FACULTY OF FAITH.** And, bhante, when he has again and again strived in this way, again and again recollected in this way, again and again concentrated his mind in this way, again and again knows [understands] with wisdom in this way, that noble disciple wins deep faith thus:

7.2 ‘As regard those things that I have previously (only) heard about, now I dwell having touched them with the body [personally experienced them] and, having penetrated them through with wisdom, I see.’

8 That faith of his, bhante, is his faculty of faith.**

---

**The Buddha endorses Sāriputta’s remarks**

9 “Good [Sadhu], Sāriputta, good!

---

80 “Mindfulness and discretion,” sati,nepakka (nepakka, fr nipaka) (M 1:356; S 5:197 f; A 3:11, 4:15; Nc 629B; Vbh 244, 249; Vism 3 = paññā; DhA 4:29). Here I follow Bodhi’s tr.

81 “Having made relinquishment the support,” vossagga ārammanaṁ karitvā. Clearly here, “mental release” is meant, viz the overcoming of the 5 mental hindrances [SD 3.12]. SA 3:234 says, “Having made nirvana the support or object,” where we see a semantic shift: the Sutta sense of ārammana is non-technical, meaning simply “support,” but the Commentarial sense is “object, goal.” CF MA 1:108 f on vipassanā and samatha, where it says jātānam dhāmmanāṁ vossaggā ārammanatā, “through the support by way of letting go of states that have arisen” (MA 1:109).

**Sujato** suggests: “In ānāpānasati, ‘relinquishment’ [vossagga] might have been preferred over ‘release’ to avoid confusion with the (lesser) sense of ‘mind release’ (= jhana) in the contemplation of the mind. Or alternatively, ‘relinquishment’ may have been intended to evoke the enlightenment-factors, which include this word in their standard formula.” In his further fn, Sujato adds: “The Pali terms are slightly different: paṭīnissagga in ānāpānasati and vossagga in the enlightenment-factor formula, but I do not see any significance in this variation. Bhikkhu Bodhi [S:B 1892 n7] tries to distinguish them, while acknowledging that this does not find support in the commentaries. He suggests that paṭīnissagga refers to the final stages of insight, whereas vossagga comes close in meaning to Nibbāna. This interpretation, however, is untenable, for paṭīnissagga in fact occurs in two of the main definitions of Nibbāna: in the third noble truth definition, and as the ‘relinquishing of all belongings’ (sabbāpadhi,paṭīnissagga).” (2004:237 n360).

82 “Whose energy is roused…one-pointedness of mind,” āraddha,viřyassa upaṭṭhita,satino etam…yañca vossagga- ārammanaṁ karīvā labhiṁ satīṁ cittassa ekaggaṁ.

83 Comy says that this is “reviewing faith” (paccavekkhana,saddhā) (SA 3:247 f). Bodhi notes, “Since the disciple has ‘pierced [penetrated] with wisdom’ the things ‘previously heard,’ the precise role of faith here is unclear.” (S:B 1937 n324). The context here, however, is quite clear, as there are 2 kinds of faith (saddhā): See above (2.2). The faith mentioned at 1a evidently refers to “rootless faith” (amūlaka saddhā) or “ordinary faith” (pakati saddhā), while 1b refers to “wise faith” (avecca-p,pasādā). We see the same pattern—beginning with faith and ending with faith again—in the 12 steps to wisdom as taught in Caṇki S (M 95,20/2:173), SD 21.15, also Intro (5).
Sāriputta, the noble disciple who is utterly dedicated to the Tathagata and has full faith in him would not be perplexed nor doubt the Tathagata or the Tathagata’s teaching.

(1a) **The faculty of faith.** Sāriputta, the noble disciple who is deeply dedicated to the Tathagata and has deep *faith* in him would not be perplexed with nor doubt the Tathagata or the Tathagata’s teaching.

(2) **The faculty of effort.** It is indeed to be expected, Sāriputta, that a noble disciple who has faith will dwell

- with *effort* roused for the abandoning of unwholesome states and the acquisition of wholesome states;
- that he will be steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.

10 That energy of his, Sāriputta, is his *faculty of effort*.

(3) **The faculty of mindfulness.** It is indeed to be expected, Sāriputta, that a noble disciple who has faith, and whose effort is roused,

- will be *mindful*, having supreme mindfulness and discretion,
- one who remembers, who recollects what was done long ago, what was said long ago.

11 That mindfulness of his, Sāriputta, is his *faculty of mindfulness*.

(4) **The faculty of samadhi.** It is indeed to be expected, Sāriputta, that a faithful noble disciple whose energy is roused, and whose mindfulness is established that, having made relinquishment the support,

- he will gain *samadhi* [mental concentration], he will gain one-pointedness of mind [mental unification].

12 That samadhi of his, Sāriputta, is his *faculty of samadhi*.

(5) **The faculty of wisdom.** It is indeed to be expected, Sāriputta, that a faithful noble disciple whose energy is roused, and whose mindfulness is established, and whose mind is concentrated, will *know* [understand] thus:

12.2 ‘Without a discoverable beginning is this samsara [cycle of existence]. Not discernible is a first point of beings roaming and wandering on, hindered by ignorance, fettered by craving.

- this is the peaceful state; this is the sublime state; that is, the stilling of all formations, the letting-go of all acquisitions, the destruction of craving, dispassion, cessation, nirvana.’

13 That wisdom of his, Sāriputta, is his *faculty of wisdom*.

(1b) **The faculty of faith.** And, Sāriputta, when he has again and again strived in this way, again

- and again recollected in this way, again and again concentrated his mind in this way, again and again,
- knows [understands] with wisdom in this way, that noble disciple wins deep faith thus:

13.2 ‘As regard those things that I have previously (only) heard about, now I dwell [227] having touched them with the body [personally experienced them] and, having penetrated them through with wisdom, I see.’

14 That faith of his, Sāriputta, is his *faculty of faith.*

— evam —

---

84 On the ending with faith here, see §8 n.
Bibliography

Abhidhamm’attha Saṅgaha


040907 060614 070511 080205 100428 110729 131127 140927r