

## 4

Pañc'indriya<sup>1</sup>

The 5 spiritual faculties  
by Piya Tan ©2004

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*),<sup>2</sup> the chief of the Vedic gods, the thunderbolt bearer (*vajra*, -*dhara*). Among his numerous mighty deeds is the slaying of the dragon Vṛtra.

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.<sup>3</sup>

In the **Āpaṇa 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**

## SD 10.4(1.1.3)

**(Indriya) Daṭṭhabba Sutta**

The Discourse on (the Faculties) To Be Seen | S 48.8/5:196

Traditional: S 5.4.1.8 = Saṃyutta Nikāya 5, Mahā Vagga 4, Indriya Saṃyutta 1, Suddhika Vagga 8

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

- |  |                       |
|--|-----------------------|
| (1) The faculty of faith                       | <i>saddh'indriya</i>  |
| (2) The faculty of effort [energy].            | <i>viriy'indriya</i>  |
| (3) The faculty of mindfulness.                | <i>sat'indriya</i>    |
| (4) The faculty of samadhi [mental stillness]. | <i>samādh'indriya</i> |
| (5) The faculty of wisdom.                     | <i>paññ'indriya</i>   |

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.<sup>4</sup>

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.<sup>5</sup>

<sup>1</sup> Also called **Saddha S**, “the discourse on the faithful.”

<sup>2</sup> See M Mayrhofer, *A Concise Etymological Sanskrit Dictionary*, Heidelberg, 1956-80: indrah, indriyam.

<sup>3</sup> Cf the 5 *jñāna,indriyā* and 5 *karma,indriyā* in Saṃkhyā.

<sup>4</sup> *Catusu sotāpatti-y-aṅgesu*. 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.<sup>6</sup>

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 dhyanas.<sup>7</sup>

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.<sup>8</sup>

8 These, bhikshus, are the 5 spiritual faculties.

— evaṃ —

For the same qualities in terms of the spiritual powers (*bala*), framed in an identical manner, see **the (Pañcaka) Daṭṭhabba 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:

	We should avoid	Associate with	We should review
1 Faith	the faithless	the faithful	suttas inspiring faith ( <i>pasādanīya suttanta</i> )
2 Effort	the indolent	those who exert effort	the 4 right efforts ( <i>samma-p, padhāna</i> )
3 Mindfulness	the unmindful	the mindful	the 4 focuses of mindfulness ( <i>satipaṭṭhāna</i> )
4 Concentration	the unconcentrated	those mentally concentrated	the dhyanas and liberations ( <i>jhāna, vimokkha</i> )
5 Wisdom	the unwise	the wise	the conduct of profound wisdom ( <i>gambhīra, ñāṇa, cariya</i> )

In the last column (“Reviews”), “suttas inspiring faith” can mean either refer to specific discourses (such as **the Sampasadanīya Sutta**, D 28),<sup>9</sup> or more usually any texts that inspire faith in one. “The right efforts” are discussed, for example, in **the (Cattāro) Padhāna Sutta** (D 33).<sup>10</sup>

The classics for “the focuses of mindfulness” are the two **Satipaṭṭhāna Suttas** (D 22; M 10).<sup>11</sup>

Dhyanas (*jhāna*) are described, for example, in **the Sāmañña, phala Sutta** (D 2),<sup>12</sup> and the 8 liberations (*vimokkha*) are mentioned in **the Mahā, parinibbāna Sutta** (D 16).<sup>13</sup>

<sup>5</sup> *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 **(Cātu) Padhāna S** (A 4.14/2:16 f = D 33, 1.11(10)), SD 10.2.

<sup>6</sup> *Catusu sati’paṭṭhānesu*, viz, the contemplation of the body (*kāyānupassana*), the contemplation of feelings (*vedanā’nupassanā*), the contemplation of the mind (*cittānupassanā*) and the contemplation of dhammas [phenomena] (*dhammānupassanā*). See SD 13.

<sup>7</sup> *Catusu jhānesu*, viz, the 1<sup>st</sup>, the 2<sup>nd</sup>, the 3<sup>rd</sup> and the 4<sup>th</sup> dhyanas. See **Dhyana**, SD 8.4.

<sup>8</sup> *Catusu ariya, saccesu*, 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.

<sup>9</sup> D 28/3:99-116 @ SD 14/14.

<sup>10</sup> D 33, 1.11(10)/3:225 f @ SD 10.2.

<sup>11</sup> **Mahā Satipaṭṭhāna S** (D 22/2:290-315 @ SD 13.2); **Satipaṭṭhāna S** (M 10/1:55-63 @ SD 13.3).

<sup>12</sup> D 2, 75b-82/1:73-76 @ SD 8.10. Also see **The layman & dhyana**, SD 8.5.

<sup>13</sup> D 16, 3.33/2:111 f @ SD 9, where see n.

“The conduct of profound wisdom” (*gambhīra.ñāṇa,carīya*), that is, personal conduct shaped by full understanding of the 5 aggregates, etc, and by spiritual liberation, is mentioned in **the Paṭisambhidā-magga**.<sup>14</sup>

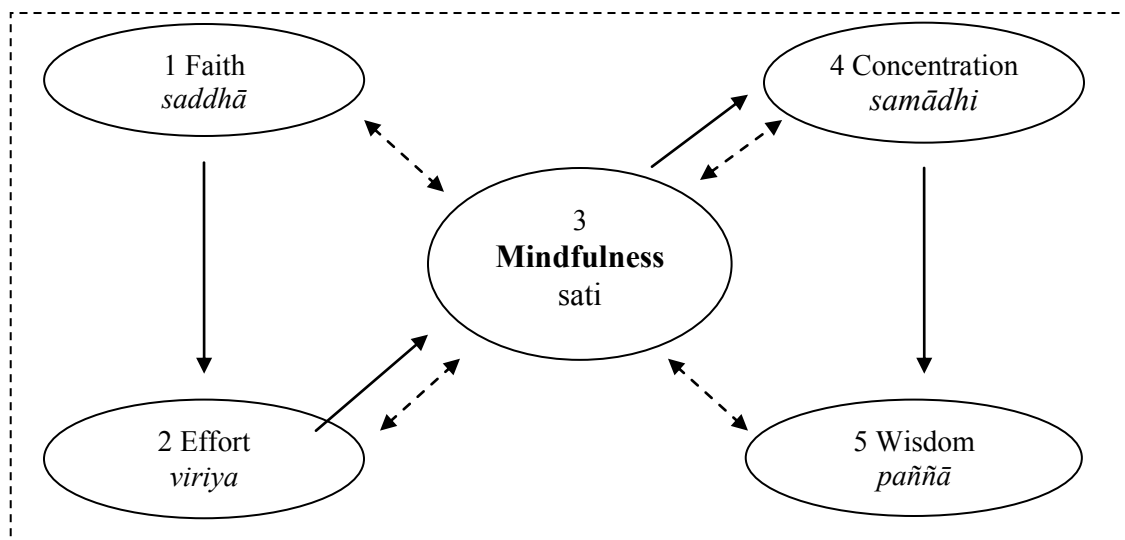
## 2 Balancing the practice<sup>15</sup>

### 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—as clearly stated in **the Sāketa Sutta** (S 48.43),<sup>16</sup> and number of others in the same Saṃyutta (S 48) [3.1.1]. 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)<sup>17</sup> and **the Mallika Sutta** (S 48.52).<sup>18</sup> It is called the chief among the states that conduce to awakening and extolled in delightful similes.<sup>19</sup> 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.

**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

<sup>14</sup> Pm 1.387/1:79-83, 4.30-46/2:19-21, 21.11/2:193.

<sup>15</sup> A useful article here is Lily de Silva, “Cetovimutti paññāvimutti and ubhatobhagavimutti,” 1978:134-136.

<sup>16</sup> S 48.43/5:419 f.

<sup>17</sup> S 48.45/5:222 f.

<sup>18</sup> S 48.52/5:228 f.

<sup>19</sup> The faculty of wisdom is compared to a lion as the king of the beasts, **Sāla S** (S 48.51/5:227 f); to the elephant’s footprint, **Pada S** (S 48.54/5:231); to heartwood, **Sāra S** (S 48.55/5:231); to the rose-apple tree, **Rukkha S 1** (S 48.-68/5:238); to the coral tree in Tāvātimsa, **Rukkha S 2** (S 48.68/5:239); 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).

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.<sup>20</sup>

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:

*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.  
(*Dhamma* 1978:104)<sup>21</sup>

### **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 (*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 (*nimitta*) In other words, our attention is in the wrong place. For example, we force ourselves to keep on watching the

<sup>20</sup> **Kīṭa,giri S** (M 70.13/1:477), SD 11.1.

<sup>21</sup> **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 *indriyas* in the Nikāyas.” (2001:111). See also esp **J R Carter**, *Dhamma* 1978:103-106; cf **J T Ergardt**, *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 1:320,8 401,23); also called *avecca-p, pasāda* (S 12.41.11/2:69).<sup>22</sup>

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.”<sup>23</sup> 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 (*samvega*) 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 (*paṭicca, samuppāda*).<sup>24</sup>

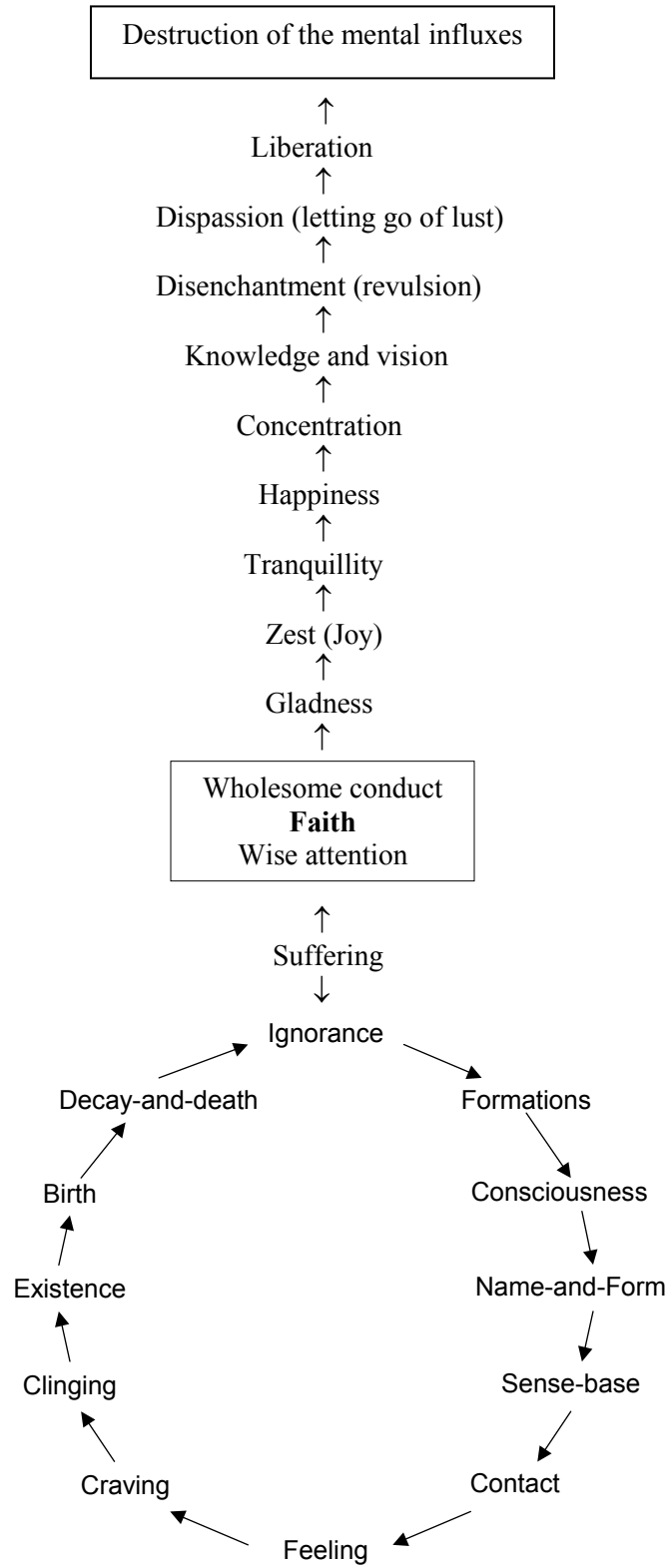
**Diagram 2** below shows the cycle of dependent arising, which shows suffering (*dukkha*) as life’s turning-point. When one faces suffering, one could remain in ignorance and look for causes outside oneself and continue to spin and sink in the negative cycle of dependent arising (clockwise), resulting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

<sup>22</sup> See *Ency of Religion & Ethics* (ERE): Faith, & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387.

<sup>23</sup> V 2:243 3:163 & Comy.

<sup>24</sup> See SD 5.16.



**Diagram 2.2** Breaking out of the suffering cycle.

[Source: Payutto 1994:97]



### 2.2.2 Breaking out of the chains of dependent arising<sup>25</sup>

2.2.2.1 A remarkable but rarely quoted discourse in the Nidāna Saṃyutta 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).<sup>26</sup>

Suffering	is the condition for faith ( <i>saddhā</i> );
Faith	is the condition for gladness ( <i>pamojja</i> );
Gladness	is the condition for zest ( <i>pīti</i> ); <sup>27</sup>
Zest	is the condition for tranquillity ( <i>passaddhi</i> );
Tranquillity	is the condition for happiness ( <i>sukha</i> );
Happiness	is the condition for concentration ( <i>samādhi</i> );
Concentration	is the condition for knowledge and vision of reality ( <i>yathā, bhūta.ñāṇa.dassana</i> );
Knowledge and vision of reality	is the condition for revulsion ( <i>nibbidā</i> ); <sup>28</sup>
Revulsion	is the condition for dispassion [letting-go of lust] ( <i>virāga</i> );
Dispassion	is the condition for liberation ( <i>vimutti</i> ); and
Liberation	is the condition for the knowledge of the destruction of the influxes ( <i>āsava-k-khaya, ñāṇa</i> ). (S 12.23/2:29-32)

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)<sup>29</sup> 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*).<sup>30</sup> “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.

<sup>25</sup> For a more detailed discussion, see **Dependent arising**, SD 5.16 (18).

<sup>26</sup> See Bodhi, “Transcendental Dependent Arising,” 1980:14 f & Gethin 1998:157-159.

<sup>27</sup> “Zest.” *pīti*, also as “joy,” ie “joyful interest and energy.”

<sup>28</sup> On revulsion, see *Nibbidā*, SD 20.1.

<sup>29</sup> See **Khandha S** (S 22.48), SD 17.1.

<sup>30</sup> *The Manuals of Buddhism*, 1965:339 f.

**2.2.5 Vakkali.** As a young brahmin, **Vakkali**, is immediately attracted to the Buddha when he sees him for the first time in Sāvathī. 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,<sup>31</sup> 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 (*pamojja*), 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 Soṇa Koliṽsa.** As a layman, Soṇa Koliṽsa plays the lute (*vīṇa*). While living in the Cool Forest, near Rājagaha, Soṇa 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). Soṇa 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,viriyānam*) (A 1:24).<sup>32</sup>

### 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.<sup>33</sup> 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.<sup>34</sup>

**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.<sup>35</sup> While it is true that samadhi often leads to dhyanas, 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.<sup>36</sup>

<sup>31</sup> DhA 25.11/4:118 f @ SD 8.8.

<sup>32</sup> V 1:179-185 detailed account; A 6.55/3:374-379; Tha 632-633.

<sup>33</sup> A 9.35/4:418-422.

<sup>34</sup> A 9.42,5-6/5:325 f.

<sup>35</sup> A 9.41/5:321 f.

<sup>36</sup> A 9.42/4:449-451.



**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:<sup>37</sup>

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

But, bhikkhus, 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.<sup>38</sup> While listening to the Buddha expounding these teachings on the meditation of the elements (*dhātu,kamma-ṭ,thāna*), Moggallāna wins the three higher paths and the chief disciple’s perfection by attaining arhathood.<sup>39</sup>

Moggallāna’s power of mental concentration is so great that he is able to enter rapidly into the fourth dhyana 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,mantānari*) (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,	<i>Ye dhammā hetu-p,pabhavā</i>
Their cause the Tathāgata has told.	<i>tesaṃ hetuṃ tathāgato āha</i>

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—	<i>tesañ ca yo nirodho</i>	
This too the great sage has told.	<i>evaṃ vādī mahā,samaṇo</i>	(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,<sup>40</sup> listening to the Buddha’s exhortation to Dīgha,nakha. As he stands there listening, he awakens to arhathood.<sup>41</sup>

<sup>37</sup> *Yāvakiyañ ca bhikkhave ariya,sāvakassa ariya,ñāṇaṃ na uppannaṃ hoti, n’eva tāva catunnaṃ indriyānaṃ saṅghiti hoti, n’eva tāva catunnaṃ indriyānaṃ avaṭṭhiti hoti. Yato ca kho bhikkhave ariya,sāvakassa ariya,ñāṇaṃ uppannaṃ hoti,atha catunnaṃ indriyānaṃ saṅghiti hoti, atha catunnaṃ indriyānaṃ avaṭṭhiti hoti.* Here, “noble knowledge” (*ariya,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.

<sup>38</sup> A 7.58/4:85-91.

<sup>39</sup> A 4:85 f; AA 4:42.

<sup>40</sup> 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) Upavāṇa (2 instances): **Pāsādika S** (D 29) mentions Upavāṇa fanning the Buddha, ie, just after the Buddha has given Cunda Samaṇ’uddesa an instruction on the 4 satipatthanas (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 he fans the dying 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

**2.5.4 The Sāriputta Moggallāna 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,paṭipadā khippābhīñṇā*),<sup>42</sup> 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.<sup>43</sup> The Buddha declares Sāriputta as being the foremost of those monks who have wisdom (*mahā,paññānam*) (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:<sup>44</sup>

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.<sup>45</sup>

For a noble disciple who has wisdom,

the faith that follows from it becomes stable [is established];

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 Saṃyutta 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.<sup>46</sup>

(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.<sup>47</sup>

### 3 Levels of faculties

#### **3.1 INTERACTION OF THE 5 FACULTIES.**

##### **3.1.1 The relative grading of the 5 faculties**

### **SD 47.1(3.1.1)**

## **(Bāhira) Paṭipanna Sutta**

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

Traditional: S 5.4.2.8 = Saṃyutta Nikāya 5, Mahā Vagga 4, Indriya Saṃyutta 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?

204 = T1.775c17 || M 26; MĀ 205 = T1.779a10 || M 64; MĀ 212 = T1.793a1 || M 90; MĀ 213 = T.1.797b19 || M 89 (2005:54 n83). Cf THICH MINH CHAU, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya*, 1991:30.

<sup>41</sup> M 74.14/1:500 f.

<sup>42</sup> A 4.168/2:155. See **Vitthāra Paṭipadā S** (A 4.162), SD 18.3.

<sup>43</sup> A 4.163/2:151 f.

<sup>44</sup> Summarized in **Mallikā S** (S 48.52) [2d].

<sup>45</sup> This phrase is missing from the PTS ed but found in other eds.

<sup>46</sup> *Ye keci bodhi,pakkhikā dhammā paññ’indriyam aggam akkhāyati yad idam bodhāya.*

<sup>47</sup> See **(Sotāpanna) Nandiya S** (S 55.40), SD 47.1 esp (1.1.3.2).

The spiritual faculty of faith.  
 The spiritual faculty of effort.  
 The spiritual faculty of mindfulness.  
 The spiritual faculty of concentration.  
 The spiritual faculty of wisdom.

### 3 Bhikshus,

- (1) when the 5 spiritual faculties are harmonized and complete, one is an arhat.<sup>48</sup> *araha*  
 (2) One who is weaker than that is practising for the fruit of arhathood.<sup>49</sup> *arahatta,phala*  
 (3) One who is weaker than that is a non-returner. *anāgāmī*  
 (4) One who is weaker than that is practising for the fruit of non-return. *anāgāmī,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. *sākadāgāmī,phala*  
 (7) One who is weaker than that is a streamwinner. *sotāpanna*  
 (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!<sup>50</sup>

— evaṃ —

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<sup>51</sup> 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.<sup>52</sup>

3.1.1.1 **The Indriya Saṃyutta** (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

<sup>48</sup> *Imesaṃ kho bhikkhave pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti*. Here, *samattā* is better tr as “harmonized” (from *sama*, “even, level”) rather than “fulfilled, complete” (Skt *samāpta* or BHSD *samasta*). See Bdict: *indriya-samattā*.

<sup>49</sup> *Tato mudutarehi arahatta,phala,sacchikiriyāya paṭipanno hoti*.

<sup>50</sup> These 2 lines: *Yassa kho bhikkhave imāni pañc'indriyāni sabbena sabbam sabbathā sabbam n'atthi, tam aham bāhiro puthujana,pakkhe thito'ti vadāmi*. As in (**Sotāpanna**) **Nandiya S** (S 55.40), SD 47.1, where the 4 limbs of streamwinning (*sotāpatti-y-aṅga*) are referred to.

<sup>51</sup> On the 2 periods of the Buddha's ministry, see **Notion of diṭṭhi**, SD 40a.1 (1.3).

<sup>52</sup> See R Gethin, *The Buddhist Path to Awakening*, 2001:126-138.

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 worldling (*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 worldling, 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.<sup>53</sup>

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

3.1.2.1 **Ledi Sayadaw**,<sup>54</sup> 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*):<sup>55</sup>

The *saddhā* (faith and confidence) that leads ordinary men and women to perform acts of *dāna* (alms-giving), *sīla* (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)

3.1.2.2 Ledi’s typology of *pakati, saddhā* and *bhāvanā, saddhā* loosely parallels that of the canonical typology of *amūlaka, saddhā* (rootless faith), that is, unfounded faith, and *ākāravati, saddhā* (reasoned faith), better known as *avecca-p, pasāda* (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” (*pañnatti, sīla* or *paññatti, sīla*), that is, promulgated morality based on the promulgated training rules (*pañnatti, sikkhāpada*, Vism 1.40/15);
- (2) “natural morality” (*pakati, sīla*), that is, universal moral virtues (Nett 191; Vism 1.41/15).

<sup>53</sup> Eg Pug 12; Vism 22.5/672; Abhidhammattha, hṛdaya (tr I Amelin, *Le Coeur de la loi suprême*) Paris, 1978: 159; Abhidharma, samuccaya (tr W Rahula, *Le Compendium de la Super-doctrine (philosophie)* (*Abhidharmasamuccaya*) d’Asaṅga. Paris) 1971:158.

<sup>54</sup> 1846-1923, a renowned reformist scholar monk of Burma.

<sup>55</sup> The canonical version of the 2 kinds of faith (*saddhā*) are: (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 1:320,8, 401,23). “Wise faith” (*avecca-p, pasāda*) is syn with (2). *Amūlaka* = “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 **Vīmaṃsaka S** (M 47) as “his faith is strong, supported by reasons, rooted in vision” (*ākāra, vatī saddhā dassana, mūlikā daḥhā*, M 47.16/1:320).

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,mayā paññā*), “wisdom through thinking,” that is, knowledge arising through thought and reflection, which might be called “second-hand knowledge”;<sup>56</sup>
- (2) academic knowledge (*suta,mayā 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,mayā 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*),<sup>57</sup> 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” (*amūlaka,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” (*mūlaka,saddhā*), rooted in a direct spiritual experience, or “reasoned faith” (*ākāra,vatī,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.<sup>58</sup>

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 (*puthujjana*) or one who has not won the spiritual path. Such an effort may be weak and unsustainable, 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-

<sup>56</sup> 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<sup>rd</sup>-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<sup>nd</sup>-hand knowledge, when compared to *bhāvanā,maya paññā*, which is a direct 1<sup>st</sup>-hand experience of reality.

<sup>57</sup> An asterisk (\*) before a Pali or Sanskrit term means that it is a neologism or a reconstruction of which the orig is unknown or non-existent.

<sup>58</sup> Defined in **Vīmaṃsaka S** (M 47) as “his faith is strong, supported by reasons, rooted in vision” (*ākāra,vatī saddhā dassana,mūlikā dalhā*, M 47,16/ 1:320).



ial pursuits, while the latter as the task of mental cultivation. Ledi however used *kāyika, viriya* in a narrow positive sense, as evident here:

The *dhūtaṅgika* of *piṇḍapātik’āṅga* (the alms-food-eater’s ascetic practice), *nesājjik’āṅga* (the sitter’s ascetic practice), *rukḅha, mūlik’āṅga* (the tree-root-dweller’s ascetic practice), *abbhokāsi-k’āṅga* (the open-air dweller’s ascetic practice), *sosānik’āṅga* (the cemetery-dweller’s ascetic practice) are *kāyika-viriya-bhāvanā*. (Ledi 1965:340)

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 *kāyika, viriya* and *cetasika, viriya*” (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 (*sat’indriya*)** here refers to *satipaṭṭhāna* (the focuses of mindfulness), especially the mindfulness of the body (*kāya, gatā, sati*),<sup>59</sup> beginning with breath meditation (*ānāpāna, sati*) until one attains the “right mindfulness” (*sammā, sati*) of the path, that is, in simple terms, at least the understanding of impermanence of a streamwinner.<sup>60</sup>

### 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 (*samādh’indriya*)**. The faculty of concentration is closely related to **the faculty of wisdom (*paññ’indriya*)**. When the faculty of concentration is applied to satipaṭṭhāna 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*),<sup>61</sup> while the faculty of wisdom becomes the five super-knowledges (*pañc’abhiññā*).<sup>62</sup>

3.2.1.3 If **the way of insight** is taken, then the faculty of concentration becomes the three mental concentrations (*ceto, samādhi*)<sup>63</sup> and the faculty of wisdom becomes:

the 5 purifications of wisdom (*diṭṭhi, visuddhi*) (beginning with the purification of view),  
the 2 reflective knowledges (*anupassanā, ñāṇa*),

<sup>59</sup> See *Kāya, gatā, sati S* (M 119/3:88-99), SD 12.21.

<sup>60</sup> See eg *Cakkhu S* (S 25.1/3:225), SD 16.7.

<sup>61</sup> This refers to the attainment of dhyanas. **The 8 attainments (*samāpatti*)** are the 4 form dhyanas (*rūpa-j, jhānā*) and the 4 formless attainments (*ārūppā*) (D 33.1.11(4)/3:221 & (33)/3:224; S 36.19/4:226 f).

<sup>62</sup> **The 5 mundane super-knowledges (*abhiññā*)** are: (1) psychic power (*iddhi, vidhā*); (2) the divine ear (*dibba, sota*); (3) knowledge of mind-reading (*para, citta, vijāna*); (4) the recollection of past lives (*pubbe, nivāsānussati*); (5) the divine eye (*dibba, cakkhu*) (*Sāmañña, phala S*, D 2.87-97/1:77-83), SD 8.10.

<sup>63</sup> *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 (*suññata, 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 (*animitta, samādhi*) on arriving at the path and fruit (as he has seen through the “sign of permanence”); one who thus contemplates things as unsatisfactory, gains the undirected concentration or concentration on the desireless (*appaṇihita, samādhi*) on arriving at the path and fruit (as he has inclination towards things seen as painful). See *Animitta 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	( <i>vipassanā, ñāṇa</i> ),
the 4 path knowledges	( <i>magga, ñāṇa</i> ),
the 4 fruition knowledges	( <i>phala, ñāṇa</i> ), and
the 19 review knowledges	( <i>paccavekkhaṇa, ñāṇa</i> ).

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

1. the 5 purifications of wisdom (*visuddhi*):<sup>64</sup>
  - (1) the purification of view (*diṭṭhi visuddhi*);
  - (2) the purification by overcoming doubt (*kaṅkhā, vitarāṇa visuddhi*);
  - (3) the purification by knowledge and vision of what is and what is not the path (*maggāmagga, ñāṇa, dassana visuddhi*);
  - (4) the purification by knowledge and vision of the way [of path-progress] (*paṭipadā, ñāṇa, dassana visuddhi*);
  - (5) the purification by knowledge and vision (*ñāṇa, dassana visuddhi*).
2. the 3 reflective knowledges (*anupassanā, ñāṇa*):
  - (1) contemplation of impermanence (*aniccānupassanā*);
  - (2) contemplation of unsatisfactoriness (*dukkhānupassanā*);
  - (3) contemplation of non-self (*anattānupassanā*).
3. the 10 insight knowledges (*vipassanā, ñāṇa*):<sup>65</sup>
  - (1) comprehensive insight (into the three characteristics of existence) (*sammasana, ñāṇa*);
  - (2) insight into the rising and ceasing of phenomena (*udaya-b, bayānupassanā, ñāṇa*);
  - (3) insight into the passing away of existence (*bhaṅgānupassanā, ñāṇa*);
  - (4) insight into the fearfulness (danger) of existence (*bhayānupassanā, ñāṇa*);
  - (5) insight into the disadvantages of existence (*ādīnavānupassanā, ñāṇa*);
  - (6) insight into the disenchantment with existence (*nibbidā 'nupassanā, ñāṇa*);
  - (7) insight arising from the desire to be liberated (*muñcitu, kamyatā, ñāṇa*);
  - (8) insight consisting in reflective contemplation (*paṭisambhīdānupassanā, ñāṇa*);
  - (9) insight arising from equanimity regarding formations (*saṅkhār 'upekkhā, ñāṇa*); and
  - (10) adaptation knowledge (*anuloma, ñāṇa*).
4. the 4 path knowledges (*magga, ñāṇa*):
  - (1) the path of streamwinning (*sotapatti, magga*);
  - (2) the path of once-return (*sākadāgāmī, magga*);
  - (3) the path of non-return (*anāgāmī, magga*); and
  - (4) the path of arhathood (*arahatta, magga*).

<sup>64</sup> These are the last 5 of “the 7 purifications” (*satta visuddhi*), a list found only in **Ratha, vinīta 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 (*saddh 'indriya*); (2) would be the result of all the 5 faculties working together. See **Bhāvanā**, SD 15.12(11).

<sup>65</sup> Except for (1), the remaining 9 items form the “purification by knowledge and vision of the path-progress” (*paṭipadā, ñāṇa, dassana, visuddhi*) (which is the 6<sup>th</sup> of the 7 purifications, **Ratha, vinīta S**, M 24/1:145-151). These 9 are found in the Canon only in **Paṭisambhidā, magga** ch 1 (Ñāṇa, kathā), but not as a set or group; details at Vism 21/639-671. See Mahasi Sayadaw, “The Progress of Insight, *Visuddhiñāṇa-kathā*: a modern treatise on Buddhist satipatthana meditation.” Tr from Pali with nn by Nyanaponika. 3<sup>rd</sup> ed, Kandy: Buddhist Publication Soc, 1994: <http://www.accesstoinsight.org/lib/bps/misc/progress.html>; Lee Dhammadharo, “The Craft of the Heart.” Tr from the Thai by Thanissaro, 1994: <http://www.accesstoinsight.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 (*sākadāgāmī,magga*);
  - (3) the fruition of non-return (*anāgāmī,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,<sup>66</sup> totals 22, comprising both physical and mental items. These 22 faculties (*bāvīsat'indriyāni*)<sup>67</sup>—5 + 5 + 3 + 5 + 3 + 1—comprise:

the 5 sense-faculties,	<i>pañc'indriya</i>
the 5 spiritual (or mental) faculties	<i>pañc'indriya</i>
the 3 controlling principles,	<i>indriya</i>
the 5 faculties of feeling,	<i>vedanā</i>
the 3 principles of knowledge, and	<i>aññā</i>
the 1 life-faculty. <sup>68</sup>	<i>jīvit'indriya</i>

**4.1.2** This list of 22 faculties (*indriya*) is probably common to all the early Buddhist schools<sup>69</sup> 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 Abhidhamm'attha 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

<sup>66</sup> Eg Vbh 122,3; Vism 491,5; Abhs 33,13. See also Abhidhāna-p,paḍīpikā 149b: *visayi tv akkham ~am* (cf Amara,kośa 3.2.28 *pratyakṣam syād aindriyakam*). On *indriya* & 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.

<sup>67</sup> For their etyms, defs, explanations, exegeses, see S 5:193-243 (Indriya Saṃyutta); *indriyānam ādhipateyy'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.

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

<sup>69</sup> The 22 *indriyā* are mentioned in part throughout the Pali Canon, esp **Indriya Saṃyutta** (S §48/5:193-243). The **Saṅgīti S** (D 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*, *jīvit'indriya*, *itth'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 *Mahā,vyutpatti* 33, Abhidharma,hr̥daya (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; *Satyasiddhiśāstra of Harivarman* (Eng tr A Sastri) vol 2, Baroda, 1978:41.

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 Abhidhamma 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, *indriya, paccaya*.<sup>70</sup>

**4.2** In the **Vibhaṅga** (Vbh 5) all these faculties are treated as in the order given in the Bāvīsat'indriyāni list below. **The Saṃyutta** ch 48, however, lists and explains them by way of the group titles, omitting only (20-22) (probably added later to complete the set).

## 4.3 The 22 faculties

Vbh §219 f/122 f

*Bāvīsat'indriyāni:*

### 4.3.1 The 6 sense-bases (*āyatana*)

1. <i>cakkhu'ndriyaṃ</i>	The eye ( <i>cakkhu</i> )
2. <i>sot'ndriyaṃ</i>	The ear ( <i>sota</i> )
3. <i>ghān'ndriyaṃ</i>	The nose ( <i>ghāna</i> )
4. <i>jivh'ndriyaṃ</i>	The tongue ( <i>jivhā</i> )
5. <i>kāy'ndriyaṃ</i>	The body ( <i>kāya</i> )
6. <i>man'ndriyaṃ</i>	The mind ( <i>mano</i> )

### 4.3.2 Sexual faculties (*bhāva*)

7. <i>itth'ndriyaṃ</i>	Femininity ( <i>itthī</i> )
8. <i>puris'ndriyaṃ</i>	Masculinity ( <i>purisa</i> )
9. <i>jīvit'ndriyaṃ</i>	Vitality ( <i>jīvita</i> ), or “life-force” [The Vaibhāṣika take this as the “intermediate state,” <i>antarā, bhava</i> ]

### 4.3.3 The 5 feelings (*vedanā*)

10. <i>sukh'ndriyaṃ</i>	Bodily pleasurable feeling ( <i>sukha</i> )
11. <i>dukkh'ndriyaṃ</i>	Bodily painful feeling ( <i>dukkha</i> )
12. <i>somanass'ndriyaṃ</i>	Mental pleasurable feeling ( <i>somanassa</i> )
13. <i>domanass'ndriyaṃ</i>	Mental painful feeling ( <i>domanassa</i> )
14. <i>upekkh'ndriyaṃ</i>	Indifference ( <i>upekkhā</i> )

### 4.3.4 The 5 spiritual faculties (*indriya, bala*)<sup>71</sup>

15. <i>saddh'ndriyaṃ</i>	(1) Faith ( <i>saddhā</i> )
16. <i>viriy'ndriyaṃ</i>	(2) Effort ( <i>viriya</i> )
17. <i>sat'ndriyaṃ</i>	(3) Mindfulness ( <i>sati</i> )
18. <i>samādh'ndriyaṃ</i>	(4) Concentration ( <i>samādhi</i> )
19. <i>paññ'ndriyaṃ</i>	(5) Wisdom ( <i>paññā</i> )

### 4.3.5 The 3 supramundane faculties (*lok'uttara*)

20. <i>anaññātāñ, ñassāmīt'ndriyaṃ</i>	The assurance, “I shall know what I did not know!” <sup>72</sup>
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<sup>70</sup> See BDict: paccaya.

<sup>71</sup> On the 5 spiritual faculties (15-19), see “The Way of Wisdom” (BPS Wheel 65/66).

<sup>72</sup> *Anaññātāñ, ñassāmī ti*. This arises on the attaining of the path of streamwinning (*sotāpatti, magga*). [4.3.6]

21. *aññ'indriyam* Highest knowledge (*aññā*)  
 22. *aññātāv'indriyam*. The one who knows [who has perfect knowledge].<sup>73</sup>

**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,majjhataṭā*), ie “keeping to the middle of it,” but also called *upekkhā* which belongs to the group of mental formations (*saṅkhāra-k,khandha*).<sup>74</sup>

(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

##### SD 10.4(4.4)

### Āpaṇa Sutta<sup>75</sup>

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

Traditional: S 5.4.5.10 = Saṃyutta Nikāya 5, Mahā Vagga 4, Satipaṭṭhāna Saṃyutta 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.<sup>76</sup> There was a town of the Aṅgas called Āpaṇa.<sup>77</sup>

2 There the Blessed One addressed the venerable Sāriputta thus:

2.2 “Sāriputta, would the noble disciple—one utterly dedicated<sup>78</sup> 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.<sup>79</sup>

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,<sup>80</sup>

<sup>73</sup> *Aññātāvi* = *aññāta* + (*ā*)*vi*(*n*) (BHS *ājñātāvin*); *aññā* is the arhat’s liberating knowledge, that arises on the attaining of the fruit of arhathood (*arahatta,phala*). [4.3.6]

<sup>74</sup> See BDict Table II.

<sup>75</sup> Also called **Saddha S**, “the discourse on the faithful.”

<sup>76</sup> Aṅga country was to the east of Magadha, and their capital was Champā (near modern Bhagalpur).

<sup>77</sup> Āpaṇa, “market.” Cf ThA:RD 310 n. See V 1:29; M 2:163; Comy ad S 1:1; KhA 115.

<sup>78</sup> “Utterly dedicated,” *ekanta,gato* = *acala-p,patto*, “attained to unshakability” (AA 3:361).

<sup>79</sup> *Āraddha,viriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṇā dalha,parakkamo anikkhitta,dhuro kusalesu dhammesu.*

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 SAMADHI. 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]<sup>81</sup> the support,

5.2 he will gain **samadhi** [mental concentration], he will gain one-pointedness of mind [mental unification].<sup>82</sup>

**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, [226] 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, the mass of darkness

—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.<sup>83</sup>

## The Buddha endorses Sāriputta’s remarks

**9** “Good [Sadhu], Sāriputta, good!

<sup>80</sup> “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.

<sup>81</sup> “Having made relinquishment the support,” *vossagg’ārammaṇaṃ 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 *ārammaṇa* 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 *jātānaṃ dhammānaṃ vossagg’ārammaṇatā*, “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: *paṭinissagga* 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 *paṭinissagga* refers to the final stages of insight, whereas *vossagga* comes close in meaning to Nibbāna. This interpretation, however, is untenable, for *paṭinissagga* in fact occurs in two of the main definitions of Nibbāna: in the third noble truth definition, and as the ‘relinquishing of all belongings’ (*sabbūpadhī, paṭinissagga*).” (2004:237 n360).

<sup>82</sup> “Whose energy is roused...one-pointedness of mind,” *āradhā, viriyassa upaṭṭhita, satino etaṃ...yam vossagg’ārammaṇaṃ karitvā labhissati samādhiṃ cittassa ekaggatāṃ*.

<sup>83</sup> Comy says that this is “reviewing faith” (*paccavekkhaṇa, 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 n234). 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, pasāda*). We see the same pattern—beginning with faith and ending with faith again—in the 12 steps to wisdom as taught in **Caṅkī 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

9.2 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,

10.2 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,

11.2 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.

12.3 But the remainderless fading away and ending of ignorance, the mass of darkness

—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.<sup>84</sup>

— evam —

<sup>84</sup> On the ending with faith here, see §8 n.



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