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(Bojjhaṅga) Āhāra Sutta

The (Bojjhaṅga) Discourse on Food | S 46.51

Theme: How the mental hindrances and the awakening factors are nourished or are starved

Translated & annotated by Piya Tan ©2003

1 Āharā

1.1 In Buddhist doctrine, there are **4 kinds of “food,” “fuel” or “nutriment”** (*āhāra*),¹ all nourished by craving:²

- (1) material food (*kabaḷīkār’āhāra*),
- (2) contact (*phass’āhāra*),
- (3) volition (*mano,sañcetan’āhāra*),
- (4) consciousness (*viññāṇ’āhāra*). (D 3:228; M 1:48, 1:261; S 2:13, 48, 98-105; Vbh 401)

The Commentaries say that they are so called because they “take,” feed or feed (*āharanti*) their own effects. Although there are other conditions for beings, these 4 alone are called “food” because they serve as *special conditions* for the personal life-continuity (*ajjhatika,santatiyā visesa,paccayattā*). For edible food (*kabaḷīkār’āhāra*) is a special condition for the physical body of those beings who subsist on edible food. In the mental body, contact is the special condition for feeling, mental volition for consciousness, and consciousness for name-and-form.

1.2 The products of food (what it nourishes) are as follows:

- (1) edible food put into the mouth produces the groups of form with nutritive essence as the eighth (*oj’atṭhamaka,rūpāni*, an Abhidhamma term for the simplest cluster of material states);
- (2) contact as food (*phass’āhāra*) produces the three kinds of feeling [pleasurable, painful, neutral];
- (3) mental volition as food (*mano,sañcetanāhāra*) produces the three kinds of existence [sense-world, form-world, formless world]; and
- (4) consciousness as food (*viññāṇ’āhāra*) produces name-and-form (*nāma,rūpa*) at rebirth.³
(MA 1:207 ff; SA 2:22-27; KhA 75 ff)⁴

1.3 ĀHĀRA AS “SPECIAL CONDITION”⁵

1.3.1 In the (Nīvaraṇa Bojjhaṅga) Āhāra Sutta (S 46.51),⁶ **the Abhisāṅga Suttas** (S 55.31-33)⁷ and **the (Āhāra) Avijjā Sutta** (A 10.61),⁸ *āhāra* is used in a broader sense of “special condition,” without reference to the 4 kinds of food.⁹

¹ See Nyanaponika, 1967.

² “Nourished by craving,” see **Mahā Taṇhā,saṅkhaya S** (M 38.15-16/1:261), SD 7.10 (cf M 38.9). See also M:NB 1186 n120.

³ Comy on **Sammā,diṭṭhi S** (M 9), SD 11.14, says that consciousness as food, nourishes, by way of conscience (*sahajāta*), etc, the three formless aggregates (feeling, perception, formations) associated with itself at the moment of rebirth-linking (MA 1:211). As such, consciousness arises together both at rebirth and during the course of one’s life. See Ñāṇamoli 1991:40-52.

⁴ See also Vism 11.1-3/341. See also S:B 731 n19.

⁵ See also SD 55.14 (2.4.2.2).

⁶ S 46.51/5:102-107 (SD 7.15).

These two suttas have important sections dealing with “food,” namely, **the Sammā Ditṭhi Sutta** (M 9)¹⁰ and **the Mahā Taṇhā,saṅkhaya Sutta** (M 38).¹¹ The term “food” is also briefly mentioned in **the (Upādāna) Parivaṭṭa Sutta** (S 22.56):

And what, bhikshus, is **form**?

The 4 great elements¹² and forms derived¹³ from the 4 great elements—this is called “form.”

With the arising of food, there is the arising of form.

With the cessation of food, there is the cessation of form. (S 22.56/3:59)

1.3.2 Sections (A) [§§2-7] and (B) [§§8-14] are identical to **the (Āhāra) Kāya Sutta** (S 46.2),¹⁴ both of which should be studied together. The Kāya Sutta has this introduction not found in the Āhāra Sutta:

Bhikshus, just as this body is supported by food, survives on food, does not survive without food, even so, the 5 hindrances are supported by food, survive on food, do not survive without food. (S 46.2.3/5:64; see S:B 1899 n53)

The Saṃyutta Commentary on the Āhāra Sutta gives additional conditions for the “nourishment” of the 7 awakening factors (*bojjhaṅga*) and the “starving” of the mental hindrances (*nīvaraṇā*).¹⁵

1.4 The Putta,maṃsa Sutta (S 12.63) gives a full definition of the 4 kinds of food, along with 4 graphic similes:

material food	=	a son’s flesh;
contact as food	=	a skinless cow;
mental volition as food	=	a fiery coal-pit;
consciousness as food	=	a thief given 300 strokes of the spear. ¹⁶

The Putta,maṃsa Sutta and its commentary are given in Nyanaponika Thera’s *The Four Nutriments of Life*.¹⁷

1.5 On the conditions favouring the mental hindrances (their “food”) and how they are abandoned (their “non-food”), see **the Nīvaraṇa,pahāna Sutta** (A 1.2).¹⁸ In fact, sections (A) and (C) of the Āhāra Sutta are almost identical to it.

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⁷ S 55.31-33/5:391-392.

⁸ A 10.61/5:113-116 (SD 31.10).

⁹ See also S:B 731 n19 (These 4 kinds of nutriments have craving as their source).

¹⁰ M 9,9/1:47 f.

¹¹ M 38,15-16/1:261.

¹² “The 4 great elements,” (*cattāro mahā,bhūtā*). See **(Upādāna) Parivaṭṭa Sutta** (S 22.56) in SD 3.7.7n.

¹³ On the “derived elements,” see **(Upādāna) Parivaṭṭa Sutta** (S 22.56) in SD 3.7.7n.

¹⁴ S 46.2/5:64-67.

¹⁵ These passages can be found, for example, in Soma Thera’s tr of the Satipaṭṭhāna Sutta and Commentaries, *The Way of Mindfulness* (Kandy: BPS, 1998:174-190), also available free from <http://www.accesstoinsight.org/lib/bps/misc/wayof.html>, and also in the Visuddhi,magga (Vism 4.54-62/132-134).

¹⁶ S 12.63/2:97-100 (SD 20.5).

¹⁷ Wheel 105/106, Kandy: Buddhist Publication Society, 1961.

¹⁸ A 1.2/1:3-5 (SD 16.3).

(Bojjhaṅga) Āhāra Sutta

The (Bojjhaṅga) Discourse on Food

S 46.51

[102]

1 At Sāvattthī.

2 Bhikshus, I will teach you regarding what is food and what is not food for the five mental hindrances and for the seven awakening factors. Listen to it.

A. FOOD FOR THE MENTAL HINDRANCES¹⁹

3 (1) And what, bhikshus, is food for the arising of unarisen **lustful desire** (*kāma-c, chanda*) and for the growth and abundance of arisen lustful desire? [103]

There is, bhikshus, the sign of the beautiful (*subha, nimitta*).²⁰ Frequently giving unwise attention to it is food for the arising of unarisen lustful desire and for the growth and abundance of arisen lustful desire.²¹

4 (2) And what, bhikshus, is food for the arising of unarisen **ill will** (*vyāpāda*) and for the growth and abundance of arisen ill will?

There is, bhikshus, the sign of the repulsive (*paṭigha, nimitta*). Frequently giving unwise attention to it is food for the arising of unarisen ill will and for the growth and abundance of arisen ill will.²²

5 (3) And what, bhikshus, is food for the arising of unarisen **sloth and torpor** (*thīna, middha*) and for the growth and abundance of arisen sloth and torpor?

There are, bhikshus, boredom, lethargy and fidgeting, after-meal drowsiness, and mental sluggishness (*arati tandi, vijambhītā bhatta, sammado cetaso ca līnattam*).²³ Frequently giving unwise attention to them is food for the arising of unarisen sloth and torpor, and for the growth and abundance of arisen sloth and torpor.

6 (4) And what, bhikshus, is food for the arising of unarisen **restlessness and worry** (*uddhacca, -kukkucca*) and for the growth and abundance of arisen restlessness and worry?

There is, bhikshus, the lack of mental calm (*cetaso avupasamo*). Frequently giving unwise attention to them is food for the arising of unarisen restless and worry, and for the growth and abundance of arisen restless and worry.²⁴

¹⁹ This section (A) and the following (B) are identical to **(Āhāra) Kāya S** (S 46.2/5:64-67) & its Comy. SA on the present sutta however adds a new passage on the additional conditions for the fulfillment of the 7 awakening factors. Selected passages are given in the fnn. For the full reading, see Soma Thera 1998:174-190; and also at Vism 4.54-62/132-134. §§(A) and (C) are almost identical to the teachings of **Nīvaraṇa, pahāna S** (A 1.2/1:3-5), SD 16.3).

²⁰ On *nimitta*, see SD 13.1(3.1d).

²¹ On methods of overcoming this hindrance, see §15n.

²² On methods of overcoming this hindrance, see §16n.

²³ This stock passage is found in **Nidda Tandi S** (S 1.2.6/1:7), SD 54.3f, **(Āhāra) Kāya S** (S 46.2/5:64), SD 62.9, and explained at Vbh 352. On methods of overcoming this hindrance, see §17n.

²⁴ On methods of overcoming this hindrance, see §18n.

7 (5) And what, bhikshus, is food for the arising of unarisen **doubt** (*vicikicchā*) and for the growth and abundance of arisen doubt?

There are, bhikshus, the bases for doubt.²⁵ Frequently giving unwise attention to them is food for the arising of unarisen doubt and for the growth and abundance of arisen doubt.²⁶

B. FOOD FOR THE AWAKENING FACTORS

8 (1) And what, bhikshus, is food for the arising of the unarisen **awakening factor of mindfulness** (*sati sambojjhaṅga*) and for the growth and abundance of the arisen awakening factor of mindfulness?

There are, bhikshus, the bases for the awakening factor of mindfulness (*sati, sambojjhaṅga-ṭ, ṭhāṇiyā dhammā*).²⁷ **[104]** Frequently giving wise attention to them: this is food for the arising of the unarisen awakening factor of mindfulness and for the growth and abundance of the arisen awakening factor of mindfulness.²⁸

9 (2) And what, bhikshus, is food for the arising of the unarisen **awakening factor of dharma-investigation**²⁹ (*dhamma, vicaya sambojjhaṅga*) and for the growth and abundance of the arisen awakening factor of dharma-investigation?

There are, bhikshus, wholesome and unwholesome states, blameworthy and blameless things, low and sublime states, and dark and bright states, the counterpart of each other.³⁰ Frequently giving wise attention to them: this is food for the arising of the unarisen awakening factor of dharma-investigation and for the growth and abundance of the arisen awakening factor of dharma-investigation.³¹

10 (3) And what, bhikshus, is food for the arising of the unarisen **awakening factor of effort [energy]** (*virīya, sambojjhaṅga*) and for the growth and abundance of the arisen awakening factor of dharma-investigation?

There are, bhikshus, the element of initiative, the element of exertion and the element of strength.³² Frequently giving wise attention to them: this is food for the arising of the unarisen awakening factor of effort and for the growth and abundance of the arisen awakening factor of effort.³³

²⁵ *Vicikiccha-ṭ, ṭhāṇiya dhammā*. The foll 6 conditions are the bases for doubt: (1) little learning; (2) lack of questioning [investigation]; (3) ignorance of (monastic or lay) Vinaya practice; (4) lack of conviction (to spiritual practice); (5) evil friendship; (6) frivolous talk. Cf SA 3:168.

²⁶ On methods of overcoming this hindrance, see §19n.

²⁷ That is, the 4 focusses of mindfulness (SAPṬ:VRI 2:126).

²⁸ Comy adds the foll 4 conditions that lead to the arising of the awakening factor of **mindfulness**: (1) mindfulness and clear comprehension, (2) the avoiding of person with confused minds, (3) associating with persons who keep mindfulness ready for application, (4) inclination towards mindfulness. (SA 3:155).

²⁹ "Dharma-investigation," *dhamma, vicaya*, also tr as dharma-discrimination, dharma-discernment, or discrimination of mental and physical states. It is the most important factor of the awakening factors. See SD 10.15 (5).

³⁰ Qu at Vism 4.53/131.

³¹ Comy adds the following 7 conditions that lead to the arising of the awakening factor of **dharma-investigation**: (1) investigative questioning (regarding the aggregates, elements, sense-bases, etc); (2) purification of the basis (ie personal and environmental cleanliness); (3) balancing the spiritual faculties [Vism 4.45-49/129 f]; (4) avoiding the foolish; (5) associating with the wise; (6) reviewing the depth of wisdom (the differences between hard-to-perceive processes of the aggregates, elements, sense-bases, etc); (7) right resolution (a mind that bent towards the establishment of mindfulness). (SA 3:157)

³² *Ārambha, dhātu, nikkama, dhātu* and *parakkama, dhātu* respectively. These are the 3 phases of effort: the initial phase, intermediate phase (gathering strength through overcoming sloth) and full intensity phase respectively:

11 (4) And what, bhikshus, is food for the arising of the unarisen **awakening factor of zest [joyful interest]** (*pīti sambojjhaṅga*) and for the growth and abundance of the arisen awakening factor of zest?

There are, bhikshus, the bases for the awakening factor of zest (*pīti, sambojjhaṅga-ṭ, thāniyā dhammā*).³⁴ Frequently giving wise attention to them: this is food for the arising of the unarisen awakening factor of zest and for the growth and abundance of the arisen awakening factor of zest.

12 (5) And what, bhikshus, is food for the arising of the unarisen **awakening factor of tranquillity** (*passaddhi sambojjhaṅga*) and for the growth and abundance of the arisen awakening factor of tranquillity?

There are, bhikshus, the tranquillity of body, the tranquillity of mind. Frequently giving wise attention to them:³⁵ this is food for the arising of the unarisen awakening factor of tranquillity and for the growth and abundance of the arisen awakening factor of tranquillity. **[105]**

13 (6) And what, bhikshus, is food for the arising of the unarisen **awakening factor of concentration** (*samādhi sambojjhaṅga*) and for the growth and abundance of the arisen awakening factor of concentration?

There are, bhikshus, the sign of calm (*samatha, nimitta*), the undisturbed sign (*avyagga, nimitta*).³⁶ Frequently giving wise attention to them:³⁷ this is food for the arising of the unarisen awakening factor of concentration and for the growth and abundance of the arisen awakening factor of concentration.

14 (7) And what, bhikshus, is food for the arising of the unarisen **awakening factor of equanimity** (*upekkhā sambojjhaṅga*) and for the growth and abundance of the arisen awakening factor of equanimity?

qu at MA 1:284. **Atta, kāri S** (A 6.38) uses these words in a literal sense (A 6.38.3b, 4-6 = 3:337), as part of the Buddha's answer that there is self-agency (SD 7.6).

³³ Comy adds the following 11 conditions that lead to the arising of the awakening factor of **effort**: (1) reflecting on the fearfulness of the suffering states; (2) seeing the benefits (of energy) (3) reflecting that one is taking the path (taken by the Buddhas, Individual Buddhas and Saint Disciples); (4) reflecting on living up to the alms one receives; (5) reflecting on the greatness of one's heritage [of the Dharma]; (6) reflecting on the greatness of the Teacher; (7) reflecting on the greatness of the lineage (Sangha); (8) reflecting on the greatness of one's colleagues in the holy life; (9) avoiding lazy people; (10) associating with exertive people; (11) right resolution (a mind that bent towards the establishment of effort) (SA 3:158).

³⁴ Comy adds the following 11 conditions that lead to the arising of the awakening factor of **zest**: (1) recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Sangha, (4) recollection of moral virtue; (5) recollection of generosity; (6) recollection of the devas; (7) recollection of peace; (8) avoiding coarse (*līkha*) people; (9) associating with refined people; (10) reflecting on inspiring suttas; (11) right resolution (a mind that bent towards the establishment of zest) (SA 3:161).

³⁵ Comy adds the following 7 conditions that lead to the arising of the awakening factor of **tranquillity**: (1) nutritious diet; (2) congenial climate; (3) proper posture; (4) showing impartiality (reflecting on one's karma and that of others); (5) avoiding restless people; (6) associating with calm people; (7) right resolution (a mind that bent towards the establishment of tranquillity) (SA 3:162).

³⁶ Also tr as "the sign of non-dispersal" (S:B). See DA 3:794; MA 1:297; SA 3:141; VbhA 283.

³⁷ Comy adds the following 10 conditions that lead to the arising of the awakening factor of **concentration**: (1) purification of the basis (ie personal and environmental cleanliness); (2) balancing the spiritual faculties; (3) skill in the meditation sign [adjusting to the meditation object]; (4) timely exerting the mind; (5) timely restraining the mind; (6) timely gladdening the mind; (7) looking on with equanimity at the proper time; (8) avoiding distracted people; (9) associating with mentally focussed people; (10) right resolution (a mind that bent towards the establishment of concentration) (SA 3:163).

There are, bhikshus, the bases for the awakening factor of equanimity (*upekkhā,sambojjhaṅga-t, -thāniyā dhammā*).³⁸ Frequently giving wise attention to them: this is food for the arising of the unarisen awakening factor of equanimity and for the growth and abundance of the arisen awakening factor of equanimity.

C. NOT-FOOD FOR THE MENTAL HINDRANCES

15 (1) And what, bhikshus, is not food³⁹ for the arising of unarisen **lustful desire** nor for the growth and abundance of arisen lustful desire?

There is, bhikshus, the sign of foulness (*asubha,nimitta*).⁴⁰ Frequently giving wise attention to it is not food for the arising of unarisen lustful desire nor for the growth and abundance of arisen lustful desire.⁴¹

16 (2) And what, bhikshus, is not food for the arising of unarisen **ill will**, nor for the growth and abundance of arisen ill will?

There is, bhikshus, the liberation of mind through lovingkindness (*mettā,ceto,vimutti*).⁴² Frequently giving wise attention to it is not food for the arising of unarisen ill will nor for the growth and abundance of arisen ill will.⁴³

17 (3) And what, bhikshus, is not food for the arising of unarisen **sloth and torpor**, nor for the growth and abundance of arisen sloth and torpor?

³⁸ Comy adds the following 5 conditions that lead to the arising of the awakening factor of **equanimity**: (1) an impartial attitude towards beings; (2) a detached attitude to formations [here meaning ideas and inanimate objects]; (3) avoiding possessive people; (4) associating with equanimous people; (5) right resolution (a mind that bent towards the establishment of equanimity) (SA 3:164).

³⁹ "Not food," *anāhāro*.

⁴⁰ *Asubha,nimitta*. Comy says this is one or other of the 10 foul objects, ie a corpse in one of the 10 stages of decomposition (Vism 6.1-11/178 f): the Suttas (such as **Satipaṭṭhāna Ss**, D 22,8-11/2:295-299, M 10,10-31/1:57-59), SD 13.2-3, list only 9 stages of bodily composition. However, in the Suttas (eg **Mahā Satipaṭṭhāna S**, D 22,5/2:293; **Ānāpāna,sati S**, M 10,10/1:57; **Giri-m-ānanda S**, A 60.6/ 5:109), the practice is variously called *asubha,bhāvanā* (cultivation of foulness [of the body], eg (**Bojjhaṅga**) **Āhāra S**, S 46.51,15/5:105) or *asubha,saññā* (perception of foulness, eg A 60.6/5:109), or simply *asubha* (foulness), or *asucī* (the impurities). They all refer to the contemplation of the 31 parts of the body, but of which the Comys list 32 parts, adding "brain (in the head)" (Khp 3, Pm 1:6 f, Vism 8.42-144/236-266 & KhA 60), calling them *kāya,gata sati* (mindfulness of the body). The 31 parts of the body are also listed at **Piṇḍola Bhāradvāja S** (S 35.127,6/4:110-113). A slightly different list on the body meditation is given in **Vijaya S** (also called *Kāya,vicchandānika S*) (Sn 193-206/no 11) where it is said, "And the hollow of its [the body's] head | Is filled with the brain" (Sn 199).

⁴¹ Comy adds the following 6 conditions that lead to the abandoning of **lustful desire**: (1) learning the sign of foulness; (2) meditating on foulness; (3) sense-restraint; (4) moderation in food; (5) spiritual friendship; (6) talk conducive to the 10 foul objects [or the 32 parts of the body] (SA 3:165 f). Lustful desire is only totally destroyed in the arhat.

⁴² *Mettā,ceto,vimutti*. This is the attainment of absorption (*jhāna*). For def, see Vbh 273, Vism 318. On the 3 kinds of liberation of mind through lovingkindness, see Pm 14.1-6/2:130.

⁴³ Comy adds the following 6 conditions that lead to the abandoning of **ill will**: (1) learning the lovingkindness meditation; (2) constant cultivation of lovingkindness; (3) reflection on the "ownership" [responsibility] of one's actions; (4) frequent reflection [on usage of food, clothing, shelter, health support]; (5) spiritual friendship; (6) suitable talk. (SA 3:166). Ill will is full destroyed in the non-returner.

There are, bhikshus, the element of initiative, the element of exertion, and the element of strength.⁴⁴ Frequently giving wise attention to them are not food for the arising of unarisen sloth and torpor, [106] nor for the growth and abundance of arisen sloth and torpor.⁴⁵

18 (4) And what, bhikshus, is not food for the arising of unarisen **restlessness and worry**, nor for the growth and abundance of arisen restlessness and worry?

There is, bhikshus, mental calm (*cetaso vūpasama*). Frequently giving wise attention to them is not food for the arising of unarisen restless and worry, nor for the growth and abundance of arisen restless and worry.⁴⁶

19 (5) And what, bhikshus, is not food for the arising of unarisen **doubt**, nor for the growth and abundance of arisen?

There are, bhikshus, wholesome and unwholesome states, blameworthy and blameless things, low and sublime states, and dark and bright states and their counterparts. Frequently giving wise attention to them is not food for the arising of unarisen doubt nor for the growth and abundance of arisen doubt.⁴⁷

D. NOT-FOOD FOR THE AWAKENING FACTORS⁴⁸

20 (1) And what, bhikshus, is not food for the arising of the unarisen **awakening factor of mindfulness** nor for the growth and abundance of the arisen awakening factor of mindfulness?

There are, bhikshus, the bases for the awakening factor of mindfulness.⁴⁹ Not giving them frequent attention: this is not food for the arising of the unarisen awakening factor of mindfulness nor for the growth and abundance of the arisen awakening factor of mindfulness.

21 (2) And what, bhikshus, is not food for the arising of the unarisen **awakening factor of dharma-investigation** nor for the growth and abundance of the arisen awakening factor of dharma-investigation?

There are, bhikshus, wholesome and unwholesome states, blameworthy and blameless things, low and sublime states, and dark and bright states and their counterparts. Not giving them frequent attention: this is not food for the arising of the unarisen awakening factor of dharma-investigation nor for the growth and abundance of the arisen awakening factor of dharma-investigation.

⁴⁴ *Ārambha, dhātu, nikkama, dhātu, parakkama, dhātu*. See §10n.

⁴⁵ Comy adds the following 6 conditions that lead to the abandoning **sloth and torpor**: (1) not over-eating; (2) change of posture; (3) the perception of light [S 51.20/5:278]; (4) dwelling in the open; (5) spiritual friendship; (6) suitable talk (SA 3:166 f). Sloth and torpor are fully destroyed in the arhat.

⁴⁶ Comy adds the following 6 conditions that lead to the abandoning **restless and worry**: (1) great learning; (2) counter-questioning (regarding the aggregates, elements, sense-bases, etc); (3) knowledge of Vinaya [monastic or lay] in practice; (4) association with mature people; (5) spiritual friendship; (6) suitable talk. (SA 3:167). Restlessness is fully destroyed in the arhat; worry is fully destroyed in the non-returner.

⁴⁷ Comy adds the following 6 conditions that lead to the abandoning **doubt**: (1) great learning; (2) investigative questioning (regarding the aggregates, elements, sense-bases, etc); (3) knowledge of (monastic or lay) Vinaya practice; (4) conviction [commitment to the spiritual life]; (5) spiritual friendship; (6) suitable talk (SA 3:168). Doubt is fully destroyed in the streamwinner.

⁴⁸ Comy gives an elaborate explanation on how to “starve” each hindrance. The main points are given here. For the full tr, see Soma Thera, *The Way of Mindfulness*, 1998:155-167. See also Nyanaponika, *The Five Mental Hindrances*, Wheel no 26, 1961.

⁴⁹ See §8n.

22 (3) And what, bhikshus, is not food for the arising of the unarisen **awakening factor of effort** nor for the growth and abundance of the arisen awakening factor of effort? **[107]**

There are, bhikshus, the element of initiative, the element of exertion, and the element of strength.⁵⁰ Not giving them frequent attention: this is not food for the arising of the unarisen awakening factor of effort nor for the growth and abundance of the arisen awakening factor of effort.

23 (4) And what, bhikshus, is not food for the arising of the unarisen **awakening factor of zest** nor for the growth and abundance of the arisen awakening factor of zest?

There are, bhikshus, the bases for the awakening factor of zest (*pīti,sambojjhaṅga-t,ṭhāniyā dhammā*).⁵¹ Not giving them frequent attention: this is not food for the arising of the unarisen awakening factor of zest nor for the growth and abundance of the arisen awakening factor of zest.

24 (5) And what, bhikshus, is not food for the arising of the unarisen **awakening factor of tranquillity** nor for the growth and abundance of the arisen awakening factor of tranquillity?

There are, bhikshus, the tranquillity of the mental body, the tranquillity of mind.⁵² Not giving them frequent attention: this is not food for the arising of the unarisen awakening factor of tranquillity nor for the growth and abundance of the arisen awakening factor of tranquillity.

25 (6) And what, bhikshus, is not food for the arising of the unarisen **awakening factor of concentration** nor for the growth and abundance of the arisen awakening factor of concentration?

There are, bhikshus, the sign of calm (*samatha,nimitta*), the undisturbed sign (*avyagga,nimitta*).⁵³ Not giving them frequent attention: this is not food for the arising of the unarisen awakening factor of concentration nor for the growth and abundance of the arisen awakening factor of concentration.

26 (7) And what, bhikshus, is not food for the arising of the unarisen **awakening factor of equanimity** nor for the growth and abundance of the arisen awakening factor of equanimity?

There are, bhikshus, the bases for the awakening factor of equanimity (*upekkhā,sambojjhaṅga-t,ṭhāniyā dhammā*).⁵⁴ Not giving them frequent attention to them: this is not food for the arising of the unarisen awakening factor of equanimity nor for the growth and abundance of the arisen awakening factor of equanimity. **[108]**

⁵⁰ See §10n.

⁵¹ The following 11 conditions prevent the growth of the awakening factor of **zest**: (1) lack of faith in the Buddha, (2) lack of faith in the Dharma, (3) lack of faith in the Sangha, (4) lack of moral virtue; (5) lack of generosity; (6) not recollecting the devas [ie on the possibility of higher happiness]; (7) not recollecting peace; (8) associating with coarse (*lūkha*) people; (9) not associating with refined people; (10) not reflecting on inspiring suttas; (11) wrong resolution (a mind that bent towards what is coarse) (Cf SA 3:161). See §11.

⁵² “The tranquillity of mental body...mind,” *kāya,passadhi citta,passaddhi*. The awakening factor of tranquillity comprises the tranquillity of mental body (*kāya,passadhi*) and tranquillity of consciousness (*citta,passaddhi*) (SA 3:141). Tranquillity removes subtle bodily and mental disturbances (*daratha*, “care”) connected with gladness (*pa-mojja*) and zest (*pīti*), and so brings the serene pleasure that prepares the mind for deeper concentration. The “mental body” (*nāma.kāya*, D 15,20/2:62; Sn 1074) refers to the mental aggregates (feeling, perception, formations, consciousness) whereas form is here called “physical body” (*rūpa,kāya*). See **Vatthūpama S** (M 7,8/1:37), **Cūḷa Assapura S** (M 40,8/1:283), **Ānāpāna,sati S** (M 118,34/3:86).

⁵³ *Samatha,nimitta, avyagga,nimitta*, S 5:66=105=107; qu at SA 1:297). Comy says they are synonyms (SA 3:141).

⁵⁴ The following 5 conditions prevent the arising of the awakening factor of **equanimity**: (1) a partial attitude towards beings; (2) attachment to formations [here meaning ideas and inanimate objects]; (3) associating with possessive people; (4) not associating with equanimous people; (5) wrong resolution (a mind that bent towards partiality or conceit) (Cf SA 3:164). See §14.

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