

# 1

## Bodhi,pakkhiya,dhamma

The 37 limbs of awakening or the 7 sets  
An introduction by Piya Tan ©2003

### 1 The 7 sets<sup>1</sup>

(1) The 4 focuses of mindfulness	<i>catu satipaṭṭhāna</i>	SD 13
(2) The 4 right strivings	<i>catu samma-p, padhāna</i>	SD 10.2
(3) The 4 bases of spiritual success	<i>catu iddhi, pāda</i>	SD 10.3
(4) The 5 spiritual faculties	<i>pañc'indriya</i>	SD 10.4
(5) The 5 spiritual powers	<i>pañca bala</i>	SD 10.5
(6) The 7 awakening-factors	<i>satta bojjhaṅga</i>	SD 10.15
(7) The noble eightfold path	<i>ariya aṭṭh'aṅgika magga</i>	SD 10.16

#### **(1) The 4 focuses of mindfulness (catu satipaṭṭhāna) (M 10) [SD 13]**

1. the contemplation of the body (*kāyānupassanā*);
2. the contemplation of feeling (*vedanā'nupassanā*);
3. the contemplation of mind (*cittānupassanā*);
4. the contemplation of phenomena (*dhammānupassanā*).

#### **(2) The 4 right strivings [efforts] (catu samma-p, padhāna) (M 2:11) [SD 10.2]**

- |   |                            |
|---|----------------------------|
| [5] 1. the effort to <u>prevent</u> unarisen bad states from arising, | <i>saṃvara padhāna</i>     |
| [6] 2. the effort to <u>abandon</u> arisen bad states,                | <i>pahāna padhāna</i>      |
| [7] 3. the effort to <u>cultivate</u> unarisen wholesome states and   | <i>bhāvanā padhāna</i>     |
| [8] 4. the effort to <u>maintain</u> arisen wholesome states.         | <i>anurakkhanā padhāna</i> |

#### **(3) The 4 bases of spiritual success (catu iddhi, pāda) (M 1:103) [SD 10.3]**

- |                                    |                |
|------------------------------------|----------------|
| [9] 1. the desire to act,          | <i>chanda</i>  |
| [10] 2. effort,                    | <i>viriya</i>  |
| [11] 3. mind or consciousness and  | <i>citta</i>   |
| [12] 4. investigation (ie wisdom). | <i>vīmaṃsā</i> |

#### **(4) The 5 spiritual faculties (pañc'indriya) (M 2:12) [SD 10.4]**

- |                           |                      |
|---------------------------|----------------------|
| [13] 1. faith,            | <i>saddh'indriya</i> |
| [14] 2. effort,           | <i>viriy'indriya</i> |
| [15] 3. mindfulness,      | <i>sat'indriya</i>   |
| [16] 4. concentration and | <i>samādhi</i>       |
| [17] 5. wisdom.           | <i>paññ'indriya</i>  |

<sup>1</sup> This section is a revised version of §§10.2+3 of **Mahā,parinibbāna S** (D 16), SD 9 & Intro to **Mahā Sakul'u-dāyī S** (M 77,15-21/2:11 f), SD 6.18 Intro, full tr SD 49.5. The latter Sutta (M 77) lists the 7 sets. See also Vism 22.32-43/678-681; UA 129. See also SD 10.16 (1.1.1).

**(5) The 5 spiritual powers (*pañca,bala*) (M 2:12) [SD 10.5]**

[18] 1. faith,	<i>saddhā bala</i>
[19] 2. effort,	<i>virīya bala</i>
[20] 3. mindfulness,	<i>sati bala</i>
[21] 4. concentration and	<i>samādhi bala</i>
[22] 5. wisdom.	<i>paññā bala</i>

**(6) The 7 awakening-factors (*satta bojjhaṅga*) (M 1:11) [SD 10.15]**

[23] 1. mindfulness,	<i>sati sambojjhaṅga</i>
[24] 2. investigation of states,	<i>dhamma,vicaya sambojjhaṅga</i>
[25] 3. effort,	<i>virīya sambojjhaṅga</i>
[26] 4. zest (joyful interest),	<i>pīti sambojjhaṅga</i>
[27] 5. tranquillity,	<i>passaddhi sambojjhaṅga</i>
[28] 6. concentration and	<i>samādhi sambojjhaṅga</i>
[29] 7. equanimity.	<i>upekkhā sambojjhaṅga</i>

**(7) The noble eightfold path (*ariya aṭṭh'aṅgika magga*) (D 2:311 f) [SD 6.10]**

[30] 1. right view,	<i>sammā diṭṭhi</i>
[31] 2. right thought,	<i>sammā saṅkappa</i>
[32] 3. right speech,	<i>sammā vācā</i>
[33] 4. right action,	<i>sammā kammantā</i>
[34] 5. right livelihood,	<i>sammā ājīva</i>
[35] 6. right effort,	<i>sammā vāyāma</i>
[36] 7. right mindfulness and	<i>sammā sati</i>
[37] 8. right concentration.	<i>sammā samādhi</i>

**1.1 THE 7 SETS IN THE NIKĀYAS**

**1.1.1 The Mahā Sakul'udāyi Sutta** (M 77) lists all the 37 wings of awakening, and explains them without calling them *bodhi.pakkhiya,dhamma* [2.1]. In **the Sālā Sutta** (S 48.51), **the (Bodhi,pakkhiya) Āsava-k,khaya Sutta** (S 48.64) and **Rukkha Sutta 1** (S 48.67)<sup>2</sup> only the 5 spiritual faculties (*pañc'indriya*) [1(4)] are called *bodhi.pakkhiya,dhamma*, and in the Jhāna Vibhaṅga of **the Vibhaṅga**, only the 7 awakening-factors (*satta bojjhaṅga*) are so called.

**1.1.2** Although Buddhism today has evolved into a religion of the book just like all the other world religions today, early Buddhism, however, is founded on **an oral tradition**. Such a tradition has two vital features, namely, a direct teacher-pupil communication of teachings and experiences, and the precedence of personal insight over textual tradition. This is not to say that the text (here, the Pali Canon, for example) has no role in the spiritual life, but that the dry dead letters of tradition become living word of Dharma through some level of inner calm and insight in us.

In theoretical terms, the essence of the early Buddhist teachings are found in what are today known as **“the 7 sets,”**<sup>3</sup> that collectively comprise what are known as the 37 limbs of awakening (*bodhi,pakkhiya,dhamma*) [2]. This set of teachings forms the heart of Buddhist doctrine as found in

<sup>2</sup> S 48.51/5:228 f, S 48.64/5:236 (SD 56.13a(2)) and S 48.67/5:237(SD 88.19).

<sup>3</sup> See eg Gethin 2001:235. For a comprehensive survey, see 2001:1-25, 229-354. Gethin's book is a monograph on the limbs of awakening.

the Nikāyas. The 37 factors leading to awakening in the form of a set of 7 sets as tools for the preservation of the teachings are also found in a number of suttas, such as

<b>Sampasādanīya Sutta</b>	D 28/3:99-116	SD 14.14
<b>Pāsādika Sutta</b>	D 29/3:117-141	SD 40a.6
<b>Kin,ti Sutta</b>	M 103/2:238-243	SD 85.14
<b>Sāmagāma Sutta</b>	M 104/2:243-251 <sup>4</sup>	SD 62.4

Rupert Gethin's *The Buddhist Path to Awakening* (2001) is a monograph on the 37 factors leading to awakening and he discusses them by way of these "7 sets" of the Buddha's teachings.<sup>5</sup>

**1.1.3** The best known text that mentions the 7 sets is **the Mahā,parinibbāna Sutta** (D 16), which recounts how the Buddha, staying in the Hall of the Gabled House (*kūṭ'āgāra,sālā*) in the Great Wood,<sup>6</sup> mentions **the 7 sets**.

**3.50** Then the Blessed One, along with the venerable Ānanda, went to the Hall of the Gabled House in the Great Wood. Having reached there, he sat down on the prepared seat. Thus seated down, the Blessed One addressed the monks:

**3.50.2** "For this reason, monks, whatever teachings that have been shown to you by me through direct knowledge, you should learn them well, associate with them, cultivate them, develop them, so that the holy life will last long, so that it will stand long, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, welfare and happiness of gods and humans!

What are the teachings that have been shown to you by me through direct knowledge, that you should learn well, associate with, cultivate, and develop, **[120]** so that the holy life will last long, so that it will stand long, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, welfare and happiness of gods and humans?

They are as follows:<sup>7</sup>

the 4 focuses of mindfulness,	<i>catu satipaṭṭhāna</i> <sup>8</sup>
the 4 right efforts,	<i>catu samma-p, padhāna</i> <sup>9</sup>
the 4 bases of success,	<i>iddhi, pāda</i> <sup>10</sup>
the 5 spiritual faculties,	<i>pañc'indriya</i> <sup>11</sup>
the 5 spiritual powers,	<i>pañca, bala</i> <sup>12</sup>
the 7 awakening factors,	<i>satta bojjhaṅga</i> <sup>13</sup>
the noble eightfold path.	<i>ariyo aṭṭh'aṅgika magga</i> <sup>14</sup>

<sup>4</sup> See SD 9 (10.33) & Gethin 2001:232-240 for a useful discussion.

<sup>5</sup> The 7 sets (*bodhi, pakkhiya, dhammā*) are discussed by A K Warder, *Indian Buddhism*, 1970:81-106 = ch 4.

<sup>6</sup> D 16,3.50/2:119 f.

<sup>7</sup> On this *māṭikā* (matrix) of the 7 sets, see D 16,4.10 (SD 9).

<sup>8</sup> See D 1:56, 339, 2:83, 290-315, 3:101; S 3:96, 153; A 2:218, 3:12.

<sup>9</sup> See V 1:22; D 2:120; M 3:296, 2:96; A 2:74, 15 f. See SD 10.2.

<sup>10</sup> See D 2:213, 221; M 1:103 = 2:11; A 1:39, 297, 2:256, 3:82; Vbh 213. See SD 10.3.

<sup>11</sup> See M 1:295; S 3:46, 225, 4:168; A 2:151. See foll n & SD 10.4.

<sup>12</sup> See D 2:120, 239; M 2:12, 3:296; S 3:96, 153, 4:366; A 3:10, 12; Vbh 342. See SD 10.5.

<sup>13</sup> See D 2:79, 83, 120, 302, 3:101, 128, 251, 282; M 1:11, 2:12; S 1:54, 5:83; A 1:14, 4:23; Vbh 277. See SD 10.15.

<sup>14</sup> See D 1:256 f, 165, 312; M 1:61, 118, 3:251; It 18; Sn 1130; Vbh 235.

These, monks, are the teachings that have been shown to you by me through direct knowledge: you should learn them well, associate with them, cultivate them, and develop them, so that the holy life will last long, so that it will stand long, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, welfare and happiness of gods and humans.”<sup>15</sup> (D 16,3.50/2:119 f)

## 1.2 THE 7 SETS IN THE MAHĀ PARINIRVĀNA SŪTRAS.

The Mahā Parinibbāna Sutta and its Sanskrit versions, including its Chinese and Tibetan translations,<sup>16</sup> “apparently include a version of the present incident, namely, a summary of the Buddha’s teaching based on the 7 sets and given by the Buddha in the context of the announcement of his imminent *parinirvāṇa*” (Gethin 2001:231). Gethin goes on to set out the Mūlasarvāstivādin version to show both a basic correspondence with the Pali version as well as interesting variations in details:

Then the Blessed One went to the meeting hall. Having reached there, he sat down on the prepared seat before the order of monks. Seated thus, the Blessed One addressed the monks:

“Impermanent are all formations [conditions], monks, they are unstable, uncertain, their nature is to change. To that extent, monks, enough with the forming of all formations, one should let go (of them). Therefore, monks, those dharmas which conduce to good and happiness here and now, to good and happiness in the future—having grasped and mastered them, monks should thus preserve them, give instruction in them, teach them, so that the holy life might endure long; this will be for the good of the many, for the happiness of the many, out of compassion for the world, for the benefit, good and happiness of devas and humans. And what are those dharmas...? Just these, **the four establishments of mindfulness, the four right efforts [abandonings?], the four bases of success, the five faculties, the five powers, the seven factors of awakening, the noble eightfold path.**”<sup>17</sup> (Gethin 2002:232)

Gethin notes that the opening formula of this Mūlasarvāstivādin version “seems to parallel in spirit what comes at the close of the Pāli passage” (2001:232).<sup>18</sup> The above Mūlasarvāstivādin excerpt is also found in another context, namely, that of the Buddha’s first illness and his remarking about the closed fist of the teacher [2.23-25]. Gethin mentions the lacuna in the Sanskrit manuscript here and quotes Snellgrove’s translation from the Tibetan to fill this gap:

<sup>15</sup> On the central importance of these 7 sets, see Intro (10c) above.

<sup>16</sup> André Bareau [5 above] has given a detailed analysis of the various Parinirvana traditions.

<sup>17</sup> Māhā Parinirvāṇa Sūtra (ed Waldschmidt) 222-224: *atha bhagavān yenopasthāna-śālā tenopasaṃkrāntaḥ. upasaṃkramya purastād bhikṣu-saṃghasya prajñapta ev’āsane nyasīdat. niṣadya bhagavān bhikṣūn āmantrayate sma. anityā bhikṣavaḥ sarva-saṃskārā adhruvā anāśvāsikā vipariṇāma-dharmaṇo yāvad alam eva bhikṣavaḥ sarva-saṃskārān saṃskārituṃ alam virantum. tasmāt tarhi bhikṣavo ye te dharmā dṛṣṭa-dharma-hitāya saṃvartante dṛṣṭa-dharma-sukhāya samparāya-hitāya samparāya-sukhāya te bhikṣubhir udgrhya paryavāpya tathā tathā dhārayitavyā grāhayitavyā vācayitavyā yathēdaṃ brahmacaryaṃ cira-sthitikaṃ syāt tad bhaviṣyati bahu-jana-hitāya bahu-jana-sukhāya lokānukampārthāya hitāya sukhāya deva-manuṣyānām. katame te dharmā dṛṣṭa-dharma-hitāya saṃvartante ... tadyathā catvāri smṛty-upasthānāni catvāri samyak prahāṇāni catvāri ṛddhi-pādāḥ pañcendriyāṇi pañca bālāni sapta bodhy-aṅgāny āryāṣṭāṅgo mārgaḥ. Cf Divy 207 f.*

<sup>18</sup> He also notes that two other sections of this excerpt are found to parallel two passages in other parts of the Pali Canon. He notes that this is rare. (Gethin 2002:232)

Ānanda, I do not have the idea that the order of monks is mine, that I must cleave to the order and lead it, so how should I have a last exhortation, even a slight one, with which to instruct the order? Whatever teachings I have had which were relevant to the order of monks, I have already taught them as the principles which must be practised, namely, [**the four establishments of mindfulness, the four right efforts, the four bases of success, the five faculties, the five powers, the seven factors of awakening, the noble eightfold path**]. As Buddha I do not have the closed-fistedness of a teacher who thinks he must conceal things as unsuitable to others. (Snellgrove, BSOAS 36, 1973:401)

### 1.3 THE 7 SETS AND THE GREAT REFERENCES

As a tool for settling doctrinal disputes and preserving the Teaching, the 7 sets are at the heart of the “great references” (*mahâpadesā*).<sup>19</sup> The oldest set of the great references serving as quality control in the transmission of the Dharma is evidently that found in **the Pāsādika Sutta** (D 29/3:128) of the Dīgha Nikāya. The Sutta opens immediately after the death of “Nigaṇṭha Nātaputta,” when quarrels and disagreement split the Jain community. In this connection, the Buddha exhorts Cunda Samaṇ’udesa<sup>20</sup> thus:

Cunda, one would be speaking rightly to say thus of this [life and Dharma]:<sup>21</sup> “The holy life is well proclaimed—accomplished and complete in every respect, without deficiency, without excess, well taught, whole and complete.”

Therefore, Cunda, all of you to whom I have taught these truths that I have directly known should gather together and recite them, comparing meaning with meaning, comparing text with text [comparing spirit with spirit, letter with letter], without dissension [without quarrelling], so that this holy life might endure and stand for a long time for the profit of the many, the happiness of the many, out of compassion for the world, and for the benefit, profit and happiness of devas and humans.

And what are the things that you should recite together? They are [the 37 factors leading to awakening], namely, [the 7 sets:]<sup>22</sup>

(1) the 4 focuses of mindfulness	<i>cattāro satipaṭṭhānā</i>
(2) the 4 right efforts	<i>catu samma-p, padhānā</i>
(3) the 4 bases of success	<i>catu iddhi, pādā</i>
(4) the 5 spiritual faculties	<i>pañc’indriyāni</i>
(5) the 5 spiritual powers	<i>pañca, balāni</i>
(6) the 7 awakening factors	<i>satta bojjhaṅgā</i>
(7) the noble eightfold path	<i>ariyo aṭṭh’āṅgiko maggo</i>

(D 29,16-18/3:127 f)

The emphasis here is on avoiding dispute and reaching clear agreement: monks should neither quarrel nor allow the teaching to be distorted.<sup>23</sup> Paralleling the 4 great references, the procedure laid out by **the Pāsādika Sutta** is as follows:

<sup>19</sup> See **Mahā, parinibbāna S** (D 16), SD 9 (11).

<sup>20</sup> The younger brother of Sāriputta.

<sup>21</sup> Amplification following DA 3:911.

<sup>22</sup> These 7 sets are given in full in **Sakuḷ’udāyī S** (M 77.15-21/2:11 f), SD 6.18 (2004) and as practised by various monks, in **Ānāpāna, sati S** (M 118.13/3:81), SD 7.13.

<sup>23</sup> See Gethin, *The Buddhist Path to Awakening*, 2001:232 f.

<sup>24</sup>And, Cunda, having assembled in harmony and without dissension, you should train yourselves thus—

1. If, Cunda, some other colleague in the holy life were to speak Dharma in the assembly, if you should think that he has both grasped the sense wrongly and worded it wrongly,<sup>25</sup> ...
2. ... he has grasped the sense wrongly but has worded it rightly, ...
3. ... he has grasped the sense rightly but has worded it wrongly—

you should neither approve of it nor reject it, but should say to him:

**“Regarding this sense, friend, this word or that is more appropriate? Regarding this wording, this sense or that sense is more appropriate?”**

If he replies: “This sense is surely better worded like this than like that,” or “Of this wording, this sense is surely better than that,” then his words should be neither be praised nor dismissed, but **you should explain the correct meaning and wording to him carefully.**

4. ... but if you think that he has both grasped the sense rightly and worded it rightly, you should approve of his word, rejoice in it, saying, “Sadhu! [Excellent!]”

Having approved of his word, having rejoiced in it, you should applaud and rejoice in him, saying,

“It is a fortune for us, friend, a great fortune for us, friend, that we see<sup>26</sup> such a venerable companion in the holy life who is well versed in both the spirit and the letter!”  
(D 29,18-21/3:129; abridged)

#### 1.4 THE 7 SETS IN THE SĀMAGĀMA SUTTA

**The Sāmagāma Sutta** (M 104)<sup>27</sup> is a sort of Majjhima Nikāya version of the Pāsādika Sutta of the Dīgha Nikāya. Both Suttas open with mentioning the Buddha dwelling among the Sakyas, immediately after the death of the Jain leader, Nigaṇṭha Nātaputta (or Mahāvīra), when quarrels and disagreement split the Jain community. In both Suttas, both Cunda and Ānanda mention the incident to the Buddha. In the Sāmagāma Sutta, however, Ānanda concludes with a more specific point, and the Buddha responds:

[Ānanda:] “This occurs to me, venerable sir: Let not a dispute arise in the Sangha after the passing away of the Blessed One. Such a dispute would be to the detriment of the many, the unhappiness of the many, the loss, detriment and suffering of devas and humans.”

[The Buddha:] “What do you think, Ānanda? Those things that I have directly known and taught you, namely, the four focuses of mindfulness...the noble eightfold path—Ānanda, do you see any two monks who have differing opinions regarding them?” (M 104,4/2:245)

Ānanda replies no but suggests that after the Buddha’s passing those who live taking him as their refuge might become involved in dispute “in connection with livelihood” (*ajjh’ājīva*) and “in connect-

<sup>24</sup> *Tesaṃ ca vo Cunda samaggānaṃ sammodamānānaṃ avivadamānāṃ sikkhitabbaṃ, aññataro sabrahmacārī saṅghe dhammaṃ bhāseyya. Tatra ce tumhākaṃ evaṃ assa—1. atthañ c’eva micchā gaṇhāti, vyañjanāni ca micchā ropetī ti ... ; 2. atthañ hi kho micchā gaṇhāti, vyañjanāni sammā ropetī ti ... ; 3. atthañ hi kho sammā gaṇhāti, vyañjanāni micchā ropetī ti—tassa n’eva abhinanditabbaṃ na paṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā so evaṃ assa vacanīyo; 4. atthañ ñ’eva sammā gaṇhāti, vyañjanāni sammā ropetīti.*

<sup>25</sup> “Worded,” *vyañjanāni ... ropetī*, lit “propagated the phrase.” This n applies to this whole section.

<sup>26</sup> “(We) see,” *passāma*. On the significance on “seeing,” see SD 19.7e.

<sup>27</sup> M 104/2:243-251.

ion with the code of discipline” (*adhipātimokkha*),<sup>28</sup> and that this would be to the disadvantage of the many. The Buddha, however, replies:

“Ānanda, a dispute about livelihood or about the Pātimokkha would be trifling. But, Ānanda, should there arise in the Sangha a dispute about the path or the way, such a dispute would be to the detriment of the many, the unhappiness of the many, the loss, detriment and suffering of devas and humans!”  
(M 104,5/2:245)

### 1.5 THE 7 SETS IN THE KIN'TI SUTTA

**1.5.1** Similarly, **the Kin,ti Sutta** (M 103/2:238-243), focussing on the centrality of the 7 sets forming the 37 “factors leading to awakening,” teaches ways of overcoming any disagreement regarding the spirit and the letter of the Dharma. The Sutta opens with the Buddha declaring:

Monks, what do you think of me? That the recluse Gotama teaches Dharma for the sake of robes? Or, that the recluse Gotama teaches Dharma for the sake of almsfood? Or, that the recluse Gotama teaches Dharma for the sake of lodgings? Or, that the recluse Gotama teaches Dharma for the sake of this or that existence [different states of being]? (M 103,2/2:238)

The monks reply that the Buddha “is compassionate, one seeks after our good; he teaches the Dharma out of compassion.”

“Therefore, monks, those things that I have directly known and taught you, namely, the four focuses of mindfulness...the noble eightfold path—in these things you should all train yourselves in concord, with mutual appreciation, without disputing.

While you are training yourselves in concord, with mutual appreciation, without disputing, let not any two monks differ in opinions regarding the Dharma (*abhidhamme*).”

(M 103,3-4/2:239)

The Buddha then shows how to deal with possible areas of discord: where there is disagreement about the meaning (*attha*) and the wording (*vyañjana*), that is, both together and each separately; where a monk commits some offence (*āpatti*) or transgression (*vītikama*); where argument and ill feeling exist between groups (M 103,5-7/2:239-243).

**1.5.2** As the 37 “factors leading to awakening,” the 7 sets constitute the “path cultivation” (*magga, bhāvanā*) (V 3:93, 4:126), a fact also reflected in **the Abhidharma,kośa Bhāṣya**.<sup>29</sup> It is clear, therefore, as Gethin wisely observes (referring to “the Dharma Mirror”),<sup>30</sup> that the appeal to the 7 sets of teachings,

is not an appeal to *dharmas* as “teachings” or “doctrines”—at least not in the limited sense of a body of teachings or doctrines that can exist apart from the actual path and way. The nature of the appeal to the seven sets is a matter of appeal to practice and experience rather than an appeal to theory and scripture. The appeal ultimately rests on the fact that the seven sets embrace *dharmas* that the *bhikkhu* [or practitioner] can gain personal direct knowledge

<sup>28</sup> *Ajjh'ājīva* and *adhipātimokkha*, see CPD which qu MA 4:38.

<sup>29</sup> AbhkB tr Pruden 1988:1022 f.

<sup>30</sup> D 16,2.9/2:93; also Nm 1:132.

of, they constitute *dhamma* that is “to be known by the wise each one for himself” (*paccat-taṃ veditabbo viññūhi*). (Gethin 2001:236)

Gethin follows with an instructive discussion on the 7 sets which should be fully read (2001:236-263).

**1.5.3** This important list of dharmas forms the matrix (P *māṭikā*; Skt *māṭṛkā*), defined thus in the *Oxford Dictionary of Buddhism*:

A rubric or tabulated summary of contents used in the philosophical sections of the books of the Abhidharma Piṭaka. Originally a Vinaya term, used in the singular (Pāli, *māṭikā*), it meant a keyword. Used in the plural (also *māṭikā*), it means the keywords for a topic, and hence a list. (Oxford Dictionary of Buddhism, 2003:175)<sup>31</sup>

**1.5.4** In other words, they are the living essence of the Buddha’s Teaching. The Abhidharma,kośa Bhāṣya refers these dharmas as that aspect of the true teaching (*saddharma*) pertaining to realization (*adhigama*). The teachings of the Sūtra, the Vinaya and the Abhidharma, on the other hand are the “traditions” (*āgama*) (AbhkB:P 1281).<sup>32</sup> It is through the 37 factors leading to awakening that the holy life (*brahma,cariya*) is able to endure and stand long (*addhaniya cira-ṭ,ṭhitika*, D 3:27).

#### **Summary of the suttas in connection with the 7 sets\***

**Mahā Parinibbāna Sutta:** “You should learn them well, associate with them, cultivate them, develop them.” (D 16,3.50/2:119 f)

**Pāsādika Sutta:** “You should gather together and recite them [the 7 sets], comparing meaning with meaning, comparing text with text [comparing spirit with spirit, letter with letter], without dissension [without quarrelling]” (D 29,18/3:128).

**Sāmagāma Sutta:** “A dispute about livelihood or about the Pātimokkha would be trifling. But, Ānanda, should there arise in the Sangha a dispute about the path or the way, such a dispute would be to the detriment of the many ... ” (M 104,5/2:245)

**Kin,ti Sutta:** “You should all train yourself in concord, with mutual appreciation, without disputing ... let not any two monks differ in opinions regarding the Dharma.” (M 103,4/2:239)

\*The first three suttas here are the oldest references to the method of authentication of the Buddha’s Teaching; the second stage in this development is found in the **Peṭakōpadesa** and the **Nettipakaraṇa** [10c]; the third stage is found in the **Mahā Parinibbāna Sutta** [4.7-11] and the **Commentaries**.

## **2 The 37 limbs of awakening<sup>33</sup>**

### **2.1 THE “LIMBS” IN THE PĀLI CANON**

The Pali term *bodhi,pakkhiya,dhamma* literally means “states on the side of awakening,” that is, they are conducive to spiritual development and help one to gain awakening. Although the phrase is very

<sup>31</sup> On *māṭikā*, further see SD 45.1 (3.2.3).

<sup>32</sup> See Gethin 2001:56 f & K Dhammajoti, *Sarvāstivāda Abhidharma*, Kelaniya, 2002:7 f.

<sup>33</sup> The section onwards is a rev ed of Intro to **Mahā Sakul’udāyī S** (M 77.15-21), SD 6.18 Intro.

rare in the Suttas, it is a common term for the 37 factors, which is a comprehensive list of the Buddha's teaching in terms of doctrine, found in a number of early Sūtras and Vinaya texts.<sup>34</sup>

These factors are sometimes translated as “requisites of awakening” because they conduce to the attainment of awakening, that is, the knowledge of the four supramundane paths (streamwinning, once-returning, non-returning, arhathood). These 37 factors are divided into 7 sets, which we will look at in this study.

**The 37 limbs of awakening (*satta,tiṃsa bodhi,pakkhiyā dhammā*)** are mentioned as a set some 74 times in the Vinaya Piṭaka and the Nikāyas, representing some 27 distinct occasions when these 7 sets of teachings are cited.<sup>35</sup>

**The Mahā Sakul'udāyī Sutta** (M 77) lists 5 reasons why the Buddha's disciples esteem and rely on him (M 77,10/2:9). The fifth of these reasons is that the Buddha explains to his disciples the various spiritual paths.<sup>36</sup> The first 7 sections [§§15-21] of this teaching deal with wholesome states that are as a set is known as “the limbs of awakening,” but not so mentioned there. These limbs are explained in detail in **the Visuddhi,magga** as comprising the 7 sets of dhammas [1].<sup>37</sup>

## 2.2 IMPORTANCE OF THE “7 SETS” FORMULA

As mentioned earlier, the list of the 7 sets are found in a number of early Buddhist Sūtras and Vinaya texts [1.1]. These 7 sets in fact form the Buddha's teaching in a nutshell, his central teachings common to all the early schools.<sup>38</sup> Johannes Bronkhorst goes on to note that

It seems clear that this is an early, perhaps the earliest, list of the type that came to be called *mātrkā*/*P māṭikā* and formed the basis for the later Abhidharma works. The connection between this list and Abhidharma seems confirmed by a passage in the *Kinti Sutta* (M 2:239) which speaks of monks who have been trained in the items of this list and then disagree about Abhidharma.<sup>39</sup> (Bronkhorst, “Dharma and Abhidharma,” 1985:305)

**The Kinti Sutta** (M 103) records that the Buddha, after listing the 7 sets, declares to the monks (and all practitioners) that:

in these things you should all train in concord, with mutual appreciation, without disputing.  
While you are training in concord, with mutual appreciation, without disputing, two monks might make different assertions with regard to the Dharma (*abhidhamme*)...  
(M 103,3-4/2:239 f)

<sup>34</sup> V 2:240, 3:93, 4:26; D 16/2:120, 28/3:102, 29/3:127 f; M 77/2:11 f, 103/2:238 f; S 22.81/3:96, 22.101/-3:153 f, 45.155/5:49 f; A 7.67.1/4:125-127, 8.19.17/4:203, 10.90/5:175 f, U 56; MĀ T476c20-25, T753c6-7; T7 (Mahāparinirvāṇa Sūtra tr), 193a2-3; SĀ T67a28-c1, T87c2-5; cf EĀ T763b1 f.

<sup>35</sup> Gethin (2001:229) gives the foll references: V 2:236-241 = A 4:197-294 = 204-208 = U 51-64 (4 “times”; 1 “occasion”). V 3:93, 94, 95, 97 (4 “times,” 1 “occasion”). D 2:120; 3:102, 127 (3 “times”; 3 “occasions”). M 2:11, 238, 245; 3:81; 289, 196 (6 “times”; 6 “occasions”); S 3:96, 153 f; 4:359-373 (34 “times”); 5 49 f, \*54 (3 times), \*135 f, \*138, \*191, \*240, \*242, \*246, \*250, \*252, \*291, \*308 f (50 “times”; 11 “occasions”). A 1:39 f, 295-297; 4:125-127; 5:175 (4 “times”; 4 “occasions”). An asterisk before a reference indicates that the occurrence is lost in the abbreviation of the text.

<sup>36</sup> M 77,15-37/211-22. See Gethin 2001:266 f.

<sup>37</sup> *Vism* 22.33-43/678-682. For a study of these sets, see SD 10. The mnemonic for memorizing this set of 7 is “Triple 4, double 5, 7-8”.

<sup>38</sup> See J Bronkhorst, “Dharma and Abhidharma,” 1982:305.

<sup>39</sup> “Perhaps *abhi-dhamme* in this passage must be understood as two words, ‘as regards the *dhamma*’; cf CPD sv *abhidhamma*.” (Bronkhorst's fn)

The Buddha goes on to point out how the monks should settle any differences regarding the spirit [meaning] (*attha*) or the letter [phrasing] (*vyañjana*) of the teaching by amicably reasoning them out. The Majjhima Commentary glosses *abhidhamme* as referring to the 7 sets (MA 4:29). This important passage<sup>40</sup> on the resolution of doctrinal problems is a good example of early Buddhist hermeneutics is found in a slightly expanded version in **the Pāsādika Sutta** (D 29).<sup>41</sup>

### THE 7 SETS: A SUMMARY

#### 3 [1] Satipaṭṭhāna

**3.1** *Satipaṭṭhāna* is properly resolved as *sati* (mindfulness) + *upaṭṭhāna* (application), although *paṭṭhāna* (setting up, foundation), too, gives it a similar sense. In practical terms, the word “focus” best describes both the actions and the results when *satipaṭṭhāna* is applied. The **4 focuses of mindfulness** are:

- |                                     |                         |
|-------------------------------------|-------------------------|
| (1) the contemplation of the body,  | <i>kāyānupassanā</i>    |
| (2) the contemplation of feeling,   | <i>vedanā'nupassanā</i> |
| (3) the contemplation of mind, and  | <i>cittānupassanā</i>   |
| (4) the contemplation of phenomena. | <i>dhammānupassana</i>  |

**3.2** The 4 focuses of mindfulness form a complete system of mindfulness (“meditation”) practice for the development of calm and insight. The method is given at length in **the Mahā Satipaṭṭhāna Sutta** (D 22) and **the Satipaṭṭhāna Sutta** (M 10), and mentioned in a collection of short suttas forming **the Satipaṭṭhāna Saṃyutta** (S 47).<sup>42</sup>

#### 4 [2] Padhāna

**4.1** *Padhāna* is a synonym of *vāyāma*, both meaning “effort” (*virīya*).<sup>43</sup> While the former, as *samma-p,-padhāna*, is used for the 4 right (or “supreme”) efforts or strivings [endeavours] as an independent set (as in the Mahā Sakul'udāyī Sutta, M 77), the latter, *sammā,vāyāma* is applied only as a subset (the 6<sup>th</sup> factor) of the noble eightfold path. It is actually only one mental factor, effort (*virīya*), but performs four functions. **The 4 right efforts** are:

- |   |                            |
|---|----------------------------|
| [5] 1. the effort to <u>prevent</u> unarisen bad states from arising, | <i>saṃvara padhāna</i>     |
| [6] 2. the effort to <u>abandon</u> arisen bad states,                | <i>pahāna padhāna</i>      |
| [7] 3. the effort to <u>cultivate</u> unarisen wholesome states, and  | <i>bhāvanā padhāna</i>     |
| [8] 4. the effort to <u>maintain</u> the arisen wholesome states.     | <i>anurakkhanā padhāna</i> |

The commentarial listing inverts the first two efforts.<sup>44</sup>

<sup>40</sup> M 103,5-8/2:239-241.

<sup>41</sup> D 29,18-21/3:128 f. Another famous early hermetical tool are the 4 “great references” (*mahā'padesa*), of which there are two, the **Vinaya** version (V 1:250, 2:118) and the Sutta version (D 16,4.7-11/2:123 f; A 4.180/-2:167-170), SD 3.1 (2.2). See also **Mahā Parinibbāna S** (D 16), SD 9 (11).

<sup>42</sup> See SD 13. For the sutta and its comys, see Soma Thera, *The Way of Mindfulness*, Kandy: Buddhist Publication Society, 1981. An easy modern approach is found in Nyanaponika, *The Heart of Buddhist Meditation*, London: Rider, 1962, & U Silananda, *The Four Foundations of Mindfulness*, Boston: Wisdom Books, 1990.

<sup>43</sup> This dharma is discussed further in SD 10.2.

<sup>44</sup> Eg Abhs 7.6 = Abhs:SR 179 = Abhs:BRS 279. For the Pāli, see §16n below.

**4.2** It should be noted the under “normal” circumstances—that is, in reference to a worldly (unawakened) situation—the terms *virīya*, *vāyama* and *padhāna*—should be translated as “**effort**,” that is, a deliberate exertion, especially in terms of spiritual practice. When referring to a supramundane situation—especially that of a learner (*sekha*) and the arhat (the adept, *asekha*)—these terms should be rendered as “**energy**,” that is, a more spontaneous response in terms of practice or conduct.<sup>45</sup>

**4.3** The 4 right efforts are explained in **the Samma-p, padhāna Vibhaṅga**<sup>46</sup> and fully commented on in its Commentary.<sup>47</sup> See also the Commentaries to **the Mahā Sakul’udāyī Sutta**<sup>48</sup> and **the Padhāna Sutta**.<sup>49</sup>

### 5 [3] Iddhi, pādā

**5.1** The word *iddhi* here signifies all spiritual and supramundane states that we need to master in the practice of the Buddha’s teaching. The main method of mastering the Buddha’s teaching is called the bases of (spiritual) success (*iddhi, pādā*), also variously translated as “the means of accomplishment” and “the base of power.”<sup>50</sup> **The 4 bases of success** are:

[9] 1. the desire to act,	<i>chanda</i>
[10] 2. effort,	<i>virīya</i>
[11] 3. mind or consciousness, and	<i>citta</i>
[12] 4. investigation (ie wisdom).	<i>vīmaṃsā</i>

**5.2** In post-canonical Buddhist psychology, they are also called “the four predominants” (*cattāro ī*), that is, factors that dominate their conascent states (that arise together) in undertaking and accomplishing difficult or important tasks. A predominant has total control of the whole *citta* (mind-moment), while a faculty (*indriya*) [5] controls only in its respective sphere. As such, several faculties may be present in a single *citta*, but only one predominant can be present at any time.<sup>51</sup>

**5.3** The *iddhi, pādā* exists on both mundane and supramundane states.<sup>52</sup> On a more worldly level, the *iddhi, pādā* are the “steps to success.” First step to success is a proactive attitude, the desire to act. This should be followed up with the proper effort, and the perseverance of a mind fixed on the goal. As the effort progresses, we should examine our progress and adjust our strategy and energy according to the investigation.

<sup>45</sup> SD 10.2 (1.3).

<sup>46</sup> Vbh ch 8/208-215.

<sup>47</sup> VbhA 288-302.

<sup>48</sup> MA 3:243 ff.

<sup>49</sup> A 2.1/1:47-49; AA 2:93.

<sup>50</sup> This dharma is discussed further in SD 10.3.

<sup>51</sup> The 4 predominants (***adhipatī***) are the mental factors (*cetasika*) desire (*chanda*, the desire to act), effort (*virīya*), consciousness (*citta*), and investigation (*vīmaṃsā*, ie wisdom). See *A Comprehensive Manual of Abhidhamma* (Abhs:BRS) 274 f for other details.

<sup>52</sup> Narada Thera, in his *A Manual of Abhidhamma* (tr of Abhs), 4<sup>th</sup> rev ed 1979:344, errs in saying that “only when these 4 are present in the supramundane consciousness are they termed Iddhipāda.” See Ledi Sayadaw, *The Requisites of Enlightenment* (Wheel 171-174, Kandy: Buddhist Publication Society, 1971) & Abhs:BRS 280 & 374 n4.

**5.4** The 4 bases of spiritual success are explained in the **Iddhi,pāda Vibhaṅga**<sup>53</sup> and its Commentary (VbhA 303-308), and briefly commented on in the Commentary to **the Ceto,khila Sutta** (M 16; MA 2:69).

## **6 [4] *Indriya***

**6.1** The 5 (spiritual) faculties (*pañc'indriya*)<sup>54</sup> and the 5 (spiritual) powers (*pañca bala*)<sup>55</sup> comprise the same 5 factors, but they function differently. **The 5 faculties** are:

[13] 1. faith,	<i>saddh'indriya</i>
[14] 2. effort,	<i>viriy'indriya</i>
[15] 3. mindfulness,	<i>sat'indriya</i>
[16] 4. concentration, and	<i>samādh'indriya</i>
[17] 5. wisdom.	<i>paññ'indriya</i>

**6.2** While the “faculties” *control their respective spheres*, the same “powers” are *unshakable by their opposites*. As such, the five faculties exercise control in their respective spheres of resolution (*adhi-mokkha*), exertion (*paggaha*), awareness (*upaṭṭhāna*), non-distraction (*avikkhepa*) and discernment [vision] (*dassana*), which help to overcome their respective opposites of indecision, laziness, heedlessness, agitation and delusion.

**6.3** In the cultivation of the faculties, that is, in spiritual practice, faith and wisdom are to be balanced so as to avoid blind belief and mere intellectual cleverness; effort and concentration are to be balanced to avoid mental restlessness and sluggishness. Mindfulness is the key factor that keeps all the other factors in balance and harmony.

**6.4** In contemporary meditation lingo, we may say that while the “**doer**” is the effect of our past conditionings, the “**knower**” is our present-moment awareness. In terms of the 5 faculties (*pañc'indriya*), 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.<sup>56</sup>

**6.5** The 5 spiritual faculties often appear in the Canon but are not explained in detail in the Nikāyas<sup>57</sup> or the Abhidhamma Commentaries and only briefly explained in **the Visuddhi,magga** (Vism 22.35+ 37/679).

<sup>53</sup> Vbh ch 9/216-276.

<sup>54</sup> This dharma is discussed further in SD 10.4.

<sup>55</sup> This dharma is discussed further in SD 10.5.

<sup>56</sup> For details. see SD 10.4 (2.1.3).

<sup>57</sup> Gethin 2001:355 f (App) gives the occurrences of the spiritual faculties (3/4/5 etc) thus: V 1:294; D 3:239, 278, 284; M 1:19 f, 164, 479; S 5:193-204, 219-243; A 1:42-44, 118 f, 2:141, 149-152, 3:277 f, 281 f, 4:225, 264-266, 5:56; Tha 352, 437, 595, 672, 1114; Thī 170 f. Nm 115, 233; Pm 1-34. Dhs passim; Vbh 122-34; Kvu 589-592; Yam: Indriya,yamaka; Paṭ passim; Peṭk 37, 41, [48, 51 f, 69,] 71 f, 88, 97 f, 128 f, 171, 183, 185 f; Nett 7, 19, 28, 100 f; Miln 33 ff, 43. Corrections and additions are given within square brackets.

## 7 [5] Bala

**7.1** The 5 (spiritual) powers,<sup>58</sup> like the spiritual faculties,<sup>59</sup> are not dealt with in detail in the Nikāyas or the Abhidhamma Commentaries, and only briefly explained in **the Visuddhi,magga**.<sup>60</sup> Although there is no detailed mention of the spiritual faculties and the spiritual powers in the Vinaya and Nikāyas, they actually constitute some of the most basic Buddhist doctrines as evident from the table in the Introduction above.<sup>61</sup> While a faculty (*indriya*) is essentially active but a power (*bala*) passive, the latter is “unshakable and unassailable by its opposite” (Gethin 2001:145)<sup>62</sup>

**7.2** The 5 powers are:

[18] 1. faith,	<i>saddhā bala</i>
[19] 2. effort,	<i>virīya bala</i>
[20] 3. mindfulness,	<i>sati bala</i>
[21] 4. concentration, and	<i>samādhi bala</i>
[22] 5. wisdom.	<i>paññā bala</i>

## 8 [6] Bojjhaṅga

**8.1** The 7 awakening-factors<sup>63</sup> are

[23] 1. mindfulness,	<i>sati sambojjhaṅga</i>
[24] 2. investigation of states or dharma-discernment,	<i>dhamma,vicaya sambojjhaṅga</i>
[25] 3. energy,	<i>virīya sambojjhaṅga</i>
[26] 4. zest (joyful interest),	<i>pīti sambojjhaṅga</i>
[27] 5. tranquillity,	<i>passaddhi sambojjhaṅga</i>
[28] 6. concentration, and	<i>samādhi sambojjhaṅga</i>
[29] 7. equanimity.	<i>upekkhā sambojjhaṅga</i>

**8.2** They are explained in the Commentary to **the Mūla,pariyāya Sutta** (MA 1:82-84). Of the 7 factors, “investigation of states” (*dhamma,vicaya*), that is, insight into material and mental states as they really are, is a designation for wisdom (*paññā*), and is the key factor here. “Tranquillity” (*passaddhi*) means the stillness both of consciousness (*citta,passaddhi*) and of the mental body (*kāya,passaddhi*).<sup>64</sup> Equanimity (*upekkhā*) here means equipoise or mental neutrality (*tatra,majjhataṭṭā*), one of the universal beautiful (*sobhana*) cetasikas, and not worldly neutral feeling.

<sup>58</sup> See SD 10.5. Gethin 2001:356 (App) gives the occurrences of the spiritual powers (2/4/5/7 etc) thus: V 1:294; D 3:213, 229, 253; S 5:249-253; A 2:141, 3:10-12, 245, 277 f, 281 f, 4:3 f. Tha 352, 437, 494, 672, 1114; [Thī] 170 f.; Nm 14, 151; Pm 2:166-176; Peṭk 37, 79, 179, 189; Nett 100 f. Corrections and additions are given within square brackets.

<sup>59</sup> This dharma is discussed further in SD 10.4.

<sup>60</sup> Vism 22.36 f/679.

<sup>61</sup> On the ubiquity of the spiritual faculties, see Gethin 2001:138-140.

<sup>62</sup> See Gethin 2001:140-145.

<sup>63</sup> See Gethin 2001:146-189 (ch 5).

<sup>64</sup> See Abhs:BRS 85-88, 281.

**8.3** The three factors of investigation (*dhamma,vicaya*), effort (*viriya*) and zest (*pīti*) counteract torpor. The three factors of tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*) counteract restless or mental agitation. Mindfulness (*sati*) keeps the two sets of factors in a harmonious balance.

**8.4** It should be noted that in the noble eightfold path, effort (*vāyāma*) comes *before* mindfulness (*sati*). In a mundane situation, such an effort must be deliberately exerted to bring about mindfulness. However, in the 7 awakening-factors, effort (*viriya*) comes *after* mindfulness. In other words, this is a “mindful effort,” that is, a more spontaneous flow of mental energy in our meditation. In fact, in such a situation, *viriya* is best translated as “energy.” [4.2; cf 9]

## 9 [7] Magga

**9.1 The noble eightfold path** comprises the following factors:

[30] 1. right view,	<i>sammā diṭṭhi</i>
[31] 2. right thought,	<i>sammā saṅkappa</i>
[32] 3. right speech,	<i>sammā vācā</i>
[33] 4. right action,	<i>sammā kammantā</i>
[34] 5. right livelihood,	<i>sammā ājīva</i>
[35] 6. right effort [right energy],	<i>sammā vāyāma</i>
[36] 7. right mindfulness, and	<i>sammā sati</i>
[37] 8. right concentration.	<i>sammā samādhi</i>

**9.2 The Mahā Cattārīsaka Sutta** (M 117) says that right view (*sammā,diṭṭhi*) comes first because it underlies each and every other factor, without which, that factor cannot be “right” (*sammā*), that is, contribute to moving up the path to liberation.<sup>65</sup> Right view is also the mental factor (*cetasika*) of wisdom effecting the proper understanding of the 4 noble truths. Right thought (or intention) (*sammā,-saṅkappa*) is the mental factor of initial application (*vitakka*) directed toward renunciation, lovingkindness and non-violence.

**9.3 Path-factors (3)-(5)** are identical with the 3 abstinences (*virati*), that is,

- (1) Natural abstinence (*sampatta,virati*). This is the abstinence from bad when the opportunity arises to do so, in terms of our social position, age, educational level, etc. For example, we refrain from theft out of the concern that our reputation would be hurt if we are caught.
- (2) Abstinence by undertaking (*samādāna,virati*). This is the abstinence from bad when we have undertaken the precepts, such as the 5 precepts of abstaining against killing, stealing, sexual misconduct, false speech and intoxication.
- (3) Abstinence by eradication (*samuccheda,virati*). This is the abstinence associated with the supra-mundane path consciousness that arises destroying the disposition towards bad. While the previous two are mundane, this is supramundane.

Each level of abstinence is effected in three ways, that is, by right speech (*sammā,vācā*), right action (*sammā kammantā*), and right livelihood (*sammā ājīva*).

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<sup>65</sup> See SD 6.10.

**9.4** Right effort (*sammā vāyāma*) is the same as the 4 endeavours (*padhāna*) [3], when applied to a supermundane context, is called the fourfold energy (*samma-p, padhāna*) [4.2]. Right mindfulness (*sammā sati*) is the same as the 4 focuses of mindfulness (*satipaṭṭhāna*) [2]. Right concentration (*sammā samādi*) is defined in terms of the 4 dhyanas (*jhāna*) (eg D 22/2:313).

**9.5** The noble eightfold path is commented on in **the Mūla,pariyāya Sutta** Commentary (MA 1:105) and very briefly explained from a different angle in **the Magga Vibhaṅga** Commentary (VbhA 319).

**9.6** An authoritative monograph on the limbs of awakening is *The Buddhist Path to Awakening* by Rupert Gettin (2001 esp chs 7-9).

## 10 The 5 spiritual faculties and the factors of the 7 sets

Ṭhānissaro Bhikkhu, in *The Wings of Awakening*, presents a table of references for **the 7 sets classed under the 5 spiritual faculties** (1996:xii), the names of which have been standardized following those used in this series:

<b>(1) Faith (<i>saddhā</i>)</b>		
right speech	(noble eightfold path)	
right action	(noble eightfold path)	
right livelihood	(noble eightfold path)	
zeal (desire or will-power)	(base of success)	
<b>(2) Effort (<i>virīya</i>)</b>		
right effort	(noble eightfold path)	
4 right endeavours	(the 4 endeavours)	<i>samma-p, padhāna</i>
effort	(base of success)	
effort	(awakening factor)	
<b>(3) Mindfulness (<i>sati</i>)</b>		
the 4 focuses of mindfulness		
right mindfulness	(noble eightfold path)	
mind (consciousness)	(base of success)	
<b>(4) Concentration (<i>samādhī</i>)</b>		
the 4 bases of success		
right concentration	(noble eightfold path)	
zest	(awakening factor)	
tranquillity	(awakening factor)	
concentration	(awakening factor)	
equanimity	(awakening factor)	
<b>(5) Wisdom (<i>paññā</i>)</b>		
right view	(noble eightfold path)	
right thought (intention)	(noble eightfold path)	
investigation of states <sup>66</sup>	(awakening factor)	
investigation	(base of spiritual success)	
equanimity	(awakening factor)	□

<sup>66</sup> "Investigation of states" or "dharma-analysis." "Dharma" here refers to physical and mental states.

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[See also SD 9 Bibliography.]

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Ṭhānissaro Bhikkhu

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