

3

Catu Iddhi,pāda

The 4 Bases of Spiritual Success

Selections from the Iddhi,pāda Saṃyutta (Saṃyutta ch 51)
or “the connected discourses on the bases of spiritual success”

Theme: The 4 bases of success

Translated & annotated by Piya Tan ©2004

1 Definition of terms

1.1 *IDDHI AND IDDHI,PĀDA*

1.1.1 The 4 bases of (spiritual) success (*iddhi,pada*) are:¹

(1) zeal [desire],	<i>chanda</i>
(2) effort,	<i>virīya</i>
(3) mind, and	<i>citta</i>
(4) investigation.	<i>vīmaṃsā</i>

When applied, they are properly listed as follows, such as in **the Ceto,khila Sutta** (M 16):

(1) the base of success that is (the accomplishment in) the samadhi based on zeal and volitional striving	<i>chanda,samādhi,padhāna,saṅkhāra</i>
(2) <i>the base of success that is (the accomplishment in)</i> the samadhi based on energy and volitional striving	<i>vīriya,samādhi,padhāna,saṅkhāra</i>
(3) <i>the base of success that is (the accomplishment in)</i> the samadhi based on mind ² and volitional striving	<i>citta,samādhi,padhāna,saṅkhāra</i>
(4) <i>the base of success that is (the accomplishment in)</i> the samadhi based on investigation and volitional striving	<i>vīmaṃsā,samādhi,padhāna,saṅkhāra</i> (M 16,26), SD 51.10

The Sutta describes the able meditator as cultivating these bases of power, thus: “He cultivates the bases of success that is the accomplishment in the samadhi based on zeal [desire] and volitional striving” (*chanda,samādhi,padhāna,saṅkhāra,samannāgataṃ iddhi,pādaṃ bhāveti*) and so on. The term *padhāna,saṅkhāra*, “determined striving,” is sometimes replaced by the rare phrase, *padhānābhisaṅkhāra*, “volitional striving,” in the Commentaries.³

1.1.2 The *iddhi,pādā* are explained in **the Chanda Samādhi Sutta** (S 51.13).⁴ The term is elaborated according to the Sutta method in **the Vibhaṅga** (Vbh 216-220), and according to the Abhidhamma method at Vbh 220-224, where they are factors of the supramundane paths.⁵

¹ D 2:213,7; M 1:103,32 = 2:11,24

² The “mind” (*citta*) is mental purity.

³ Eg, VbhA 304.

⁴ S 51.13/5:268 f.

⁵ See also Vism 385/12.50-53 & VbhA 303-308.

The Commentaries resolve **iddhi, pādāṃ** as *iddhiyā pādāṃ*, “a base for spiritual success” and as *iddhi, bhūtaṃ pādāṃ*, “a base which is spiritual success.”⁶ As such, the best translation denoting both senses would be “bases of spiritual success.”⁷

1.1.3 Iddhi is derived from the verb *ijjhati* (to prosper, succeed, flourish). It originally simply means “success,” but by the Buddha’s time “had already acquired the special nuance of spiritual success or, even more to the point, spiritual power” (S:B 1939 f n246). The term here has 2 senses:

- (1) success in the exercise of the psychic power (*iddhi, vidhā*),⁸ and
- (2) success in the effort to win liberation (signified by the term *iddhi, pādā*).

1.1.4 Psychic power (*iddhi, vidhā*) forms the first of the 5 or 6 superknowledges (*abhiññā*).⁹ “Psychic power” itself is defined in this stock passage, and here numbered into its 8 types:

Here, a monk has manifold psychic powers:

- (1) Having been one he becomes many; having been many he becomes one.
- (2) He appears and vanishes.
- (3) He goes unhindered through walls, through ramparts, and through mountains as if through space.
- (4) He dives in and out of the earth as if it were water.
- (5) He walks on water without sinking as if it were earth.
- (6) Sitting cross-legged, he flies through the air like a winged bird.
- (7) With his hand he touches and strokes even the sun and the moon, so mighty and powerful.
- (8) He has power over his body up to as far as the Brahmā worlds. (D 11,4/1:212), SD 1.7¹⁰

1.1.5 The 2 kinds of *iddhi* converge in arhathood: the arhat’s “knowledge of the destruction of the influxes” (*āsava-k, khaya, ñāṇa*)¹¹ is both the 6th superknowledge (*abhiññā*) (in continuity with the psychic powers) and the final fruit of the noble eightfold path. The *iddhi, pādā* (bases of spiritual success), as such, are the supporting conditions for the exercise of psychic powers (*iddhi*).

⁶ DA 3:1007; MA 2:69; SA 3:250; AA 2:50.

⁷ For comy, see VbhA 2:303-309 (ch 9); tr Ñāṇamoli, *The Dispeller of Delusion*, London, 1991 2:17-25.

⁸ S 51.11/5:263-66, 51.14/5:269-71, 51.17/5:274 f.

⁹ See eg **Sāmañña, phala S** (D 2), where they are listed in a set of stock passages, under these headings, as “knowledges of”: (1) psychic power; (2) the divine ear (clairaudience); (3) mind-reading; (4) the recollection of one’s own past lives; (5) the passing away and re-arising of beings (or divine eye); (6) the destruction of mental cankers (D 2, 87-98/1:78-85), SD 8.10. These passages also have their respective similes.

¹⁰ See further **Miracles**, SD 27.5.

¹¹ *Āsava-k, khaya, ñāṇa*. The term *āsava* (lit “cankers”) comes from *ā-savati*, “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, bad (influence), or simply left untr. **Mahā, parinibbāna S** & Abhidhamma lists 4 *āsava*: those of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*ditth’āsava*), (4) ignorance (*avijjāsava*) (D 16,1.12/2:81, 16,2.4/2:92), Pm 1.442, 561, Dhs §§1096-1100, Vbh §937/373 f). These 4 are also known as “floods” (*ogha*) or “yokes” (*yoga*). The list of 3 influxes (omitting the influx of views) is prob older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of the *āsavas* is equivalent to arhathood. See BDict: *āsava*.

1.2 THE 4 BASES OF SPIRITUAL SUCCESS

1.2.1 How is zeal applied?

1.2.1.1 Each of the “bases of spiritual success” (*iddhi, pāda*) introduces a particular quality (*dhamma*)—zeal [desire] (*chanda*), effort [energy] (*virīya*), the mind (*citta*), or investigation (*vīmaṃsā*)—as a whole. What is important in each case is the interaction of the base with concentration (*samādhi*) and the formations of striving (*padhāna, saṅkhārā*).¹² The bases seem ultimately to be understood as focusing on one particular thing, namely, success in mental concentration.

1.2.1.2 It is vital to understand here that zeal or “desire to act” (*chanda*) here is not what happens *in* the meditation itself (if that were the case, then we would be “thinking,” not meditating). The desire to act occurs *before* the meditation. In other words, we are motivated to initiate and keep up our meditation so that we attain samadhi. In fact, the desire here is none other than the 4 right efforts, as evident from the Chanda Samādhi Sutta.

1.2.1.3 The Chanda Samādhi Sutta (S 51.13), “the discourse on the concentration due to zeal” or “zeal” or “desire” (*chanda*) explains it as referring here to the 4 right efforts, that is, we bring forth the desire for

- (1) the non-arising of unarisen unwholesome states,
- (2) the abandoning of arisen unwholesome states,
- (3) the arising of unarisen wholesome states, and
- (4) the maintaining of arisen wholesome states.¹³ [3.3]

1.2.2 Meanings of the 4 bases of success

Sujato Bhikkhu, in *A Swift Pair of Messengers*, gives these instructive observations:

[The base of success] are various mental qualities which predominate in gaining samadhi. “**Zeal**” [desire to act,¹⁴ *chanda*] is a wholesome mode of desire; not the worldly desire to “be” or “have,” but especially in this context of samadhi, the desire to know. Both zeal and energy are compassed within the path factor of right effort in its role as “requisite of samadhi.” “**Inquiry**” [investigation: *vīmaṃsā*] is wisdom in its mode of investigation into the reasons for progress or decline in meditation. “**Mind**” [*citta*] here denotes samadhi itself.

The word “**mind**” (*citta*) is a common synonym for samadhi. It is not defined further here, but as it is a basis for psychic power, there is no doubt as to the meaning.

That a monk without refined, peaceful, tranquil, and unified samadhi could wield the various kinds of psychic power ... or witness the evaporation of the influxes [*āsava*]: that is not possible. [A 6.70,1/3:425 f]

An interesting analysis details the manner of developing all four of these factors.

Here, bhikkhus, a monk develops the basis of psychic power consisting of samadhi due to zeal ⟨... to energy ... to mind ... to inquiry⟩ and active striving, thinking:

¹² On *padhāna, saṅkhārā*, see **Chanda Samādhi S** (S 51.13) below; also S 51.13/5:268 f, SD 10.3.

¹³ S 51.13/5:268 f @ SD 10.3(3.3).

¹⁴ *Kattu, kamyatā* (Vbh 208).

“Thus, my zeal will be neither too slack nor too tense, and it will neither [be] constricted within [due to sloth & torpor] nor [be] distracted externally [due to sense pleasures].” He abides perceiving before and after:

‘As before, so after; as after, so before;
as below, so above; as above, so below;
as by day, so by night; as by night, so by day.’

Thus, with heart open and unenveloped, he develops a mind imbued with luminosity.”

[Iddhi, pāda Vibhaṅga Sutta, S 51.20/5:276-278; slightly edited]

“As below, so above” is explained in the sutta with reference to the meditation on the parts of the body “upwards from the soles of the feet, and downwards from the tips of the hairs.”

“As before, so after” probably refers to evenness in attending to the meditation subject throughout the session. The phrase “well apprehended, well attended, well borne in mind, well penetrated with understanding” is used here just as with the “basis for reviewing,” implying that reviewing and inquiring into causes is a key to developing this evenness.

Given the importance of this inquiry into causes, we might postulate a causal relationship between the bases of psychic power themselves, in line with similar relationships described elsewhere.

Zeal is the wish, the motivation to do the work of purifying the mind. **Effort** is the actual exerting of energy to do the work. The purified **mind** is the result of that work. And in the clarity of the purified mind, the causes and conditions for that purity can be discerned through **inquiry**.

The manner in which these qualities work together may be compared to **an electric light**. Zeal is like the voltage in the circuits. Energy is like the current of electricity which flows when the switch is turned on. The mind is like the globe lighting up. And when the room is lit, it is easy to see what is there. Anyone who has ever had to search [inquiry] for something in a dark room would know that the quickest way, if one must grope in the dark, is to grope first of all for the light switch.

(Sujato, *A Swift Pair of Messengers*, 2001:47 f)

1.2.3 How the 4 bases of success work. Presumably, while all the 4 bases (*iddhi, pāda*) coexist in every state of mental concentration, at any given time, only one of the four will dominate in generating concentration, giving its name to the *iddhi, pāda*. Since the purpose of these four bases is to empower the mind to reach concentration, we understandably sometimes find them included in a more complex context of meditation and spiritual progress. In **the Pubba Sutta** (S 51.11), the Buddha relates how he discovers and applies these four faculties when he is still a Bodhisattva.¹⁵

1.3 BENEFITS OF THE BASES OF SPIRITUAL SUCCESS. When the 4 bases are accomplished, the result is dhyana (*jhāna*). On attaining the 4th dhyana, we remain in it as long as necessary, that is, until we have mastered it. Then we emerge from dhyana and direct the calm and clear mind to cultivating the multifarious psychic powers, that is, the eightfold *iddhi*. In fact, throughout the Nikāyas, we see the 4 *iddhi, pāda* associated with the eightfold *iddhi*.

Besides the eightfold psychic power, the bases of spiritual success are associated with other meditation-related “powers,” such as:

- the ability to prolong one’s life;
- the ability to create a kingdom through Dharma, without violence;
- the ability to turn the Himavant into a mountain of gold; and
- continued success (*iddhi*) in meditation.

¹⁵ S 51.11/5:263-266.

The middle 2 abilities are listed in **the Rajja Sutta** (S 4.20/1:116 f).¹⁶ The 4th power here is a non-technical sense of *iddhi*, meaning “skill, success,” found throughout the suttas.

2 Padhāna or prahāna

2.1 MISUNDERSTANDING. In the Sanskrit texts, in place of *padhāna,saṅkhārā*, there is *pahāna,samṣkāṛā*. Scholars like **R C Childers** have early noticed this discrepancy. Quoting the passage on the 4 *iddhi,pāda* in **the Saṅgīti Sutta** (D 33),¹⁷ Childers, in his *A Dictionary of the Pali Language* (1875), notes,

Here *padhāna* is no doubt used in its Pāli sense of ‘exertion,’ but the northern Buddhists, misunderstanding the word, have rendered it by *prahāna*, ‘abandonment,’ and so made nonsense of the passage. (DPL 157)¹⁸

While the former (*padhāna,saṅkhārā*) is a tatpuruṣa (“formations of striving” or “forces of exertion”), the latter (*pahāna,samṣkāṛā*) is a dvandva (“abandoning and forces [formations]”).

2.2 VARYING TERMS. From a variation in terminology, we can also deduce the provenance of the text. For example, although the Pali texts generally have *padhāna,saṅkhāra*, **the Netti-p, pkaṛaṇa** preserves this interesting treatment of the *iddhi,pādā*:¹⁹

Here, the one-pointedness of mind that is faith-dominant is the “**concentration through zeal**” (*chanda,samādhi*). When consciousness [the mind] (*citta*) is concentrated due to suppression of the defilements either by the power of reflection or by the power of cultivation [meditation]—this is **abandoning** (*pahāna*). Therein, breathing in and out, initial application and sustained application, perception and feeling, mindfulness and thought—these are **the forces** [formations] (*saṅkhārā*).²⁰ Thus, there is the initial [prior] “concentration through zeal,” there is the abandoning due to suppression of the defilements—and there are these forces. Both these he develops into the *iddhi,pāda* accomplished with *chanda,samādhi.padhāna*[sic],*saṅkhāra*²¹ that is dependent on dispassion, dependent on cessation, ripening in release.²²

Tattha yā saddhā’dhipateyyā citt’ekaggatā ayaṃ chanda,samādhi, samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhāna,balena vā bhāvanā,balena vā idaṃ pahānaṃ. tattha ye assāsa,passāsā, vitakka,vicārā saññā,vedayitā sara,saṅkappā ime saṅkhārā. Iti purimako ca chanda,samādhi, kilesa,vikkhambhanatāya ca pahānaṃ ime ca saṅkhāra, tad-ubhayaṃ chanda,samādhi,padhāna,saṅkhāra,samannāgataṃ iddhi,pādaṃ bhāveti viveka,nissitaṃ virāga,nissitaṃ nirodha,nissitaṃ vosagga,pariṇāmiṃ. (Nett §87/15 f)

¹⁶ S 4.20/1:116 f (SD 19.21).

¹⁷ D 33,1.11(10)/3:226.

¹⁸ As examples, Childers pointed to E Burnouf, *Introduction à l’Histoire du Bouddhisme Indien*, Paris, 1844: 625 & Burnouf (tr), *Le Lotus de la Bonne Loi*, Paris, 1852: 310, 311, 312. Other “northern blunders” Childers noticed as *iddhi,pāda, pātimokkha, upādāseso, paṭisambhidā, uposatha and phāsu* (svv). “I may add, that from not knowing the meaning of the Pali *kāravika*, the author of the *Lalita Vistāra* appears to have ascribed to Buddha the attribute of being sparrow-voiced!” (Childers, DPL 301 f), quoting *Le Lotus de la Bonne Loi*, 1852: 566.

¹⁹ See Gethin, *The Buddhist Path to Awakening*, 2001:93.

²⁰ On *padhāna,saṅkhāra*, see **Chanda Samādhi S** (S 51.13) below; also S 51.13/5:268 f.

²¹ Cf S 51.1/5:254, 51.13/5:268 f.

²² Cf S 5:340.

2.3 GETHIN'S VIEWS

2.3.1 This divergence of the Netti-p,pakaraṇa from the Pali texts (and other similar divergences) are evidence that at least portions of it “were composed in North India at some time prior to the introduction of the text into Ceylon.”²³ Gethin notes,

In conclusion one might suggest that ***pahāna* (abandoning)** perhaps makes better sense than *padhāna* (endeavour) as the original intention of the *iddhi-pāda* formula, in that it avoids the overlap with *virīya* in the second *iddhi-pāda*. It would be interesting to know whether the Chinese Āgamas preserve a parallel to the *iddhi-pāda-samyutta* passage that associates the *samma-ppadhāna* formula with *padhāna-saṅkhāra*. (Gethin 2001:94; emphasis added)

2.3.2 However, Gethin, in the preceding chapter of his book, in noting the discrepancy between the Pali form *sammā-p, padhāna* (“right effort”) and its Sanskrit equivalent of *samyak, prahāna* (“right abandoning”) in their parallel formulas, give a different conclusion:

Certainly “four right endeavours” would appear to fit better as a general description of the formula than “four right abandonings”, since all four parts of the formula speaks of one who endeavours (*padahati/pradadhāti*) while only the second part explicitly mentions abandoning (*pahānāya/prahāṇāya*). The Sanskrit version even says “rightly endeavours” (*samyak pradhāhāti/prañidhādadhāti*). (Gethin 2001:70)

After discussing the problem further the probable correct interpretation underlying Sanskrit sources and Chinese translations, Gethin concludes that “the most straightforward explanation of the discrepancy between the Pali and Sanskrit forms seems to be to consider *samyak-prahāna* as an incorrect back-formation based on a Middle-Indo-Aryan form such as *samma-ppahāna* which might easily correspond to Sanskrit *samyak-prahāna* or *samyak-pradhāna*.”²⁴

3 Related suttas

3.1 OCCURRENCES OF *IDDHI, PĀDA*

3.1.1 The Apāra Sutta (S 51.1) is a brief definition of the 4 bases of spiritual success (or the path to success). **The Uṇṇābha Sutta** (S 51.15)²⁵ records how Ānanda succinctly explains to the brahmin Uṇṇābha what the 4 bases are, and that desire is the beginning of the path to arhathood. While the bases are briefly listed in the Apāra Sutta, they are fully listed in **the Chanda Samādhi Sutta** (S 51.13).

3.1.2 One of the most instructive texts on the 4 spiritual success is **the Iddhi,pāda Vibhaṅga Sutta** (S 51.20), where each of the four “bases of spiritual success” (*iddhi,pāda*) or aspects of meditation prac-

²³ K R Norman, “Pali Literature,” in J Gonda (ed), *A History of Indian Literature*, vol 7, fasc 2. Wiesbaden: Otto Harrassowitz, 1983:110; cf A K Warder, *Indian Buddhism*, Delhi, 2nd ed, 1980:342.

²⁴ Cf H Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, 1932:82 f. Turner 1966 (sv *pradhānaka*) notes Prakrit *pahāna* (chief) corresponding to Pali *padhāna*, and (sv *prahāṇa*) (abandoning) corresponding to Pali *pahāna*.

²⁵ S 51.15/5:271-273 (SD 10.10).

tice, is moderated progressively so as to avoid the 4 faults (*catu,dosa*), that is, it is too slack, too tense, narrow [constricted] internally, or distracted externally.²⁶

3.1.3 The Commentaries to the latter give **examples** as regards to the application of these bases of spiritual success for attaining the supramundane state (*lok'uttara dhamma*), as follows:

The elder Raṭṭha,pāla	zeal	<i>chanda</i>	M 82
The elder Soṇa	effort	<i>virīya</i>	V 1:179-185; A 3:374-379
The elder Sambhūta	mind	<i>citta</i>	Tha 291-294
The elder Mogha,rāja	investigation	<i>vīmaṃsā</i>	Sn 1116-1119 (DA 2:642; SA 3:256; VbhA 306)

3.1.4 The Commentaries illustrate the 4 bases of success with the case of **4 royal ministers aspiring to a high position**. One who gains his position by waiting upon the rajah day and night, seeking to satisfy his wishes and preferences, is comparable to the one who attains the supramundane state by emphasizing zeal (*chanda*). The one who gains his position by his courage, as in crushing a border rebellion, is like the one who attains the supramundane state by emphasizing effort (*virīya*). The one who gains his position by his counseling the rajah on statecraft is like the one who attains the supramundane state by emphasizing mind (*citta*). And the one who gains his position solely by reason of his birth or class (*jāti*) is like the one who attains the supramundane state by emphasizing investigation (*vīmaṃsā*) (DA 2:642 f = SA 3:256 f).

The Vibhaṅga Commentary (VbhA 305 f), however, inverts the similes for the mind and counsel representing investigation.

This seems more cogent, since investigation (*vīmaṃsā*) and counsel (*manta*) are both from the root *man*, to think, and mind is often classified according to its class (*jāti*) as wholesome, unwholesome, or indeterminate. (Bodhi, S:B 1945 n261)

Gethin, in his *The Buddhist Path of Awakening*, discusses the two versions of the simile (2001:90 f). Now we will examine a few suttas relating to the 4 bases of success.

— — —

SD 10.3(3.2)

Apāra Sutta

The Discourse on the Near Shore | S 51.1/5:254

Traditional: S 5.7.1.1, Saṃyutta Nikāya 5, Mahā Vagga 7, Iddhipāda Saṃyutta 1, Cāpāla Vagga 1

Theme: The 4 bases of spiritual success

2 Bhikshus, there are these 4 bases of spiritual success, when cultivated and often developed, lead to going from the near shore to the far shore.²⁷ What are the four?

3 Here, bhikshus, a monk cultivates²⁸ the basis for spiritual success

²⁶ S 51.20/5:276-281 (SD 28.14); AA 1:49.

²⁷ *Cattāro'me bhikkhave iddhi,pādā bhāvitā bahulī,katā apārā pāraṃ gamanāya saṃvattanti*. PTS has wr *aparā-param* ("again and again; repeatedly"). The reading *apārā pāraṃ* is found at M 1:134: S 4:174, 5:24, 180; A 5:4; cf *apārā pāraṃ gantu,kāma* (D 2:89; U 90). Comy glosses **apārā pāraṃ** as "(going) from the rounds to nirvana," *vaṃṃto nibbānaṃ* (SA 3:132). Here the "near shore" (*apārā*) represents "the rounds" of rebirth and "the far shore" (*paraṃ*) represents nirvana. See S:B 1896 n29.

²⁸ From here to the end: *chanda.samādhi,padhāna,saṅkhāra,samannāgatāṃ*.

that is accomplished in concentration due to zeal (*chanda*)²⁹ and the formations of striving [forces of exertion].³⁰

He cultivates the basis for spiritual success

that is accomplished in concentration due to effort (*viriya*) and the formations of striving.³¹

He cultivates the basis for spiritual success

that is accomplished in concentration due to mind (*citta*) and the formations of striving.

He cultivates the basis for spiritual success

that is accomplished in concentration due to investigation (*vīmaṃsā*) and the formations of striving.

These, bhikshus, are the 4 bases of spiritual success, when cultivated and often developed, lead to going from the near shore to the far shore.

— — —

SD 10.3(3.3)

Chanda Samādhī Sutta

The Discourse on the Concentration Due to Zeal | S 51.13/5:268 f

S 5.7.2.3, Saṃyutta Nikāya 5, Mahā Vagga 7, Iddhipāda Saṃyutta 2, Pāsādaka Kampana Vagga 3

Theme: An analysis of the 4 bases of spiritual success

2 (1) Bhikshus, if a monk gains concentration, gains one-pointedness of mind, relying on **zeal** (*chanda*),³² this is called **concentration due to zeal** (*chanda,samādhī*).

He brings forth the zeal [desire] (*chanda*) for the non-arising of unarisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the abandoning of arisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the arising of unarisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the maintaining of arisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives

—These are called the formations of striving [forces of exertion] (*padhāna,saṅkhārā*).³³

2.2 Thus, there are this zeal to act and the concentration due to zeal and these formations of striving.

2.3 These, bhikshus, are called the bases of spiritual success accomplished in concentration due to zeal and *these formations of striving* [these forces and abandoning].³⁴

²⁹ “Concentration due to zeal,” *chanda,samādhī*. See foll n & Intro.

³⁰ “The forces of exertion,” *padhāna,saṅkhārā*. The whole phrase is *chanda,samādhī,padhāna,saṅkhāra,samannāgataṃ*. See prev n & Intro.

³¹ On the repetition of “effort” here, see Intro (2).

³² “Zeal or the will to act,” *chanda*, which Comy glosses as *kattu,kamyatā chandaṃ*, “the zeal that is the desire to act” (SA 3:255).

³³ *Ime vuccanti padhāna,saṅkhārā*. Comy says that “the forces of exertion” (*padhāna,saṅkhāra*) is a designation for the effort that accomplishes the fourfold function of right exertion (*samma-p,padhāna*) (SA 3:255 f). See (**Cat-tāro**) **Padhāna S** (A 4.14/2:16 f), SD 10.2 (2005).

³⁴ *Iti ayaṃ ca chando ayaṃ ca chanda,samādhī ime ca padhāna,saṅkhārā*. *Ayaṃ vuccati bhikkhave chanda,samādhī,padhāna,saṅkhāra,samannāgato iddhi,pādo*. The amplification, “these forces of abandoning,” Skt *pahāna,-saṃskārā* is an alt reading. See Intro (2).

3 (2) Bhikshus, if a monk gains concentration, gains one-pointedness of mind, relying on the **effort** (*virīya*), this is called **concentration due to effort** (*virīya,samādhī*).

He brings forth the zeal for the non-arising of unarisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the abandoning of arisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the arising of unarisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the maintaining of arisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives.]

—These are called the formations of striving.

3.2 Thus, there are this effort and the concentration due to effort and these formations of striving.

3.3 This, bhikshus, is called the bases of spiritual success accomplished in concentration due to effort and *these formations of striving* [these forces and abandoning].³⁵ **[269]**

4 (3) Bhikshus, if a monk gains concentration, gains one-pointedness of mind, relying on the **mind** (*citta*), this is called **concentration due to mind** (*citta,samādhī*).³⁶

He brings forth the zeal for the non-arising of unarisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the abandoning of arisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the arising of unarisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the maintaining of arisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives.

—These are called the formations of striving.

4.2 Thus, there are this mind and the concentration due to mind and these formations of striving.

4.3 This, bhikshus, is called the bases of spiritual success accomplished in concentration due to mind and *these formations of striving* [these forces and abandoning].

5 (4) Bhikshus, if a monk gains concentration, gains one-pointedness of mind, relying on the **investigation** (*vīmaṃsā*), this is called **concentration due to investigation** (*vīmaṃsā,samādhī*).³⁷

He brings forth the zeal for the non-arising of unarisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the abandoning of arisen bad unwholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the arising of unarisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives.

He brings forth the zeal for the maintaining of arisen wholesome states.

He makes an effort, rouses energy, applies his mind and strives.

—These are called the formations of striving.

5.2 Thus, there are this investigation and the concentration due to investigation and these formations of striving.

³⁵ There seems to be a repetition here, as “effort” (*virīya*) and “exertion” (*padhāna*) are syns. The amplification, “these forces of abandoning,” Skt *pahāna,samśkāra*. See above Intro (2).

³⁶ Vbh 218 defines *citta* only with stock phrases, without specifying how it becomes a basis of power.

³⁷ Vbh 219 defines *vīmaṃsā* with the stock phrases for *paññā*.

5.3 This, bhikshus, is called the bases of spiritual success accomplished in concentration due to investigation and *these formations of striving* [these forces and abandoning].

— — —

SD 10.3(3.4)

(Iddhi,pāda) Nibbidā Sutta

The (Bases of Success) Discourse on Revulsion | S 51.4/5:255

Traditional: S 5.7.2.4, Saṃyutta Nikāya 5, Mahā Vagga 7, Iddhipāda Saṃyutta 2, Cāpāla Vagga 4

Theme: The 4 bases of spiritual success conduce to the awakening process

1 Bhikshus, these 4 bases of spiritual success, when cultivated, often developed, lead to lead to utter revulsion, to dispassion, to ending, to peace [stilling], to direct knowledge, to self-awakening, to nirvana.

2 What are the four?

- | | |
|----------------------------------------------------------|---------------------------|
| (1) The base of spiritual success that is zeal [desire], | <i>chanda iddhi,pāda</i> |
| (2) The base of spiritual success that is effort, | <i>virīya iddhi,pāda</i> |
| (3) The base of spiritual success that is the mind, | <i>citta iddhi,pāda</i> |
| (4) The base of spiritual success that is investigation. | <i>vīmaṃsā iddhi,pāda</i> |

3 These, bhikshus, are the 4 bases of spiritual success, when cultivated, often developed, lead to utter revulsion, to dispassion, to ending, to peace [stilling], to direct knowledge, to self-awakening, to nirvana.

— evaṃ —

Bibliography

Gethin, Rupert M L

2000 *The Buddhist Path to Awakening*. [E J Brill 1992] Oxford: Oneworld Publications, 2nd ed 2001. See esp ch 3 (pp 81-103, esp 90 f).

Turner, R L

1966+1969 *A Comparative Dictionary of the Indo-Aryan Languages*, London: Oxford Univ Press, 1966, Indexes 1969. With 3 supplements, 1969-1985. Download [Google Book](http://dsal.uchicago.edu/dictionaries/soas/).
<http://dsal.uchicago.edu/dictionaries/soas/>.

050314 rev070905 080411 090129 101212 130527 140320 150519 160425 170801 180618 190108
200623 211102