CHAPTER (2)

2. Five Groups of Factor (*Satipaṭṭhāna, Sammappadhāna, Iddhipāda, Indriya and Bala*)

2.1. The Four Foundations of Mindfulness (*Cattāro Satipaṭṭhānā*)

2.1.1. The Meaning of *Satipaṭṭhāna*

The word *satipaṭṭhana* is a combination of two words namely, *sati + upaṭṭhana* (foundation of mindfulness) or *sati + paṭṭhāna* (establishment of mindfulness), two derivations in Pāli commentaries.

The Pāli term *sati* is related to the verb *sarati*, to remember. The Sanskrit equivalent of *sati* is *smṛti*.\(^1\) *Sati* in the sense of ‘memory’ occurs on several occasions in the discourses,\(^2\) and also in the standard definitions of *sati* given in the *Abhidhamma* and the commentaries.\(^3\) This remembrance aspect of *sati* is personified by the Buddha’s disciple most eminent in *sati*, Ānanda, who performed the almost incredible feat of recalling all the discourses spoken by the Buddha, thereby preserving them for posterity.\(^4\)

The connotation of *sati* as memory becomes particularly prominent with the recollections (*anussati*). The discourses often list a set of six recollections (*anussati*): recollection of the Buddha (*buddhānussati*), of the Dhamma (*dhammaānussati*), of the Sangha (*saṅghānussati*), of one’s ethical conduct (*sīlānussati*), of one’s generosity (*sāgā-*)

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\(^1\) Bodhi: Manual of Abhidhamma p. 239; Ñāṇamoli: Middle Length Discourses of the Buddha, p. 1188
\(^2\) MN I, p. 329; DN I, p. 180
\(^3\) Dhs, p. 11; As, p. 121; Mil, p. 77; Vism, p. 162
\(^4\) Vin I, p. 298; Vin II, p. 287; AN I, p. 24
nussati), and of heavenly beings (devatānussati).\(^5\) Another kind of recollection, usually occurring in the context of the ‘higher knowledges’ gained through deep concentration, is the recollection of one's past lives (pubbenivāsānussati). In regard to all these, it is sati which fulfil[s] the function of recollecting.\(^6\) This recollective function of sati can even lead to awakening, documented in the Theragāthā with the case of a monk who gained realisation based on recollecting the qualities of the Buddha.\(^7\)

This connotation of sati as memory appears also in its formal definition in the discourses, which relate sati to the ability of calling to mind what has been done or said long ago.\(^8\) A closer examination of this definition, however, reveals that sati is not really defined as memory, but as that which facilitates and enables memory. What this definition of sati points is that, if sati is present, memory will be able to function well.\(^9\)

The basic meaning of upaṭṭhāna is to “stand near”, and it is commonly used to mean “serve”, “approach”, even “worship.” Taranatha Tarkavacaspati Bhattacharya’s Sanskrit Dictionary gives the meaning of “causing to remember” (especially past lives), which would be identical with sati, but as this does not seem to be attested in any early text it is probably under Buddhist influence that the author has given this meaning. We have already remarked that the closest parallel in the Upanishads is the term upasana.

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\(^5\) AN III, p. 284  
\(^6\) AN II, p. 183  
\(^7\) Th, p. 217-218  
\(^8\) MN I, p. 356  
\(^9\) MN I, p. 356
The word *paṭṭhāna* here is taken to have the dual meanings of “setting up” (or “application” = *upaṭṭhāna*) and “foundation”. *Upaṭṭhāna* occasionally occurs in *vipassanā* contexts, though not, so far as I know, in any central collection. In the *Aṅguttara Nikāya*, one is encouraged to “establish perception of impermanence [suffering, not-self]” regarding all conditioned activities. Here, although it is not in the context of *satipaṭṭhāna*, we see a similar subjective role for *upaṭṭhāna*, with the object in locative case, as in *satipaṭṭhāna* and elsewhere.

In its most basic sense, *sati* – a noun related to the verb *sarati* (‘remember’) – can be understood in two related ways:

(i) as an aspect of memory, that is, of ‘calling to mind’ (*anus-sati*) and ‘remembrance’ (*paṭissati*), where such recollective activity facilitates greater awareness and sense of purpose for one treading the ennobling noble eightfold path;

(ii) as awareness of the present moment, such that *sati* being present (*upaṭṭhisati*) implies a ‘presence of mind’ that allows one to be awake to the present moment. In this way, *sati* is an alert yet receptive awareness, which brings a quality of breath to experience, and is thus “an awareness of things in relation to things, and hence an awareness of their relative value”.

Therefore, not only does *sati* have the ability to notice what is occurring, it also brings a wider vision of objects in their relationship to other objects and their accompanying mental factors. Here, a clear distinction between *sati*, cognition (*saññā*) and discriminative consci-

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10 AN VI, p. 2-4

11 Harvey, An Introduction to Buddhism, S.9 section 5
ousness (*viññāṇa*) can be noted. *Saññā* processes labels for sensory and mental objects. It is *saññā* which identifies an object and ‘gives it a name’ by conceptualizing it.

Discriminative consciousness (*viññāṇa*) is that which is aware of a sensory or mental object, and which discriminates between its basic aspects, which have been recognized by *saññā*. But it is *sati* which brings an awareness not just to objects in their relationship, but one which is untainted by the subjective bias (i.e., that there is an ‘I’ recognizing and knowing etc.) that *saññā* and *viññāṇa* contribute to come out of ignorance (*avijjā*).

The word *sattipaṭṭhāna* should properly be understood as a compound of *sati*—mindfulness, and *upaṭṭhāna*—foundation; hence “foundation of mindfulness” would be the rendering that best captures the original meaning. The four foundations of mindfulness form a complete system of meditation practice for the development of mindfulness and insight. According to a mode of dwelling that accompanies each exercise, a *satipaṭṭhāna* is a mode of dwelling (*viharati*). This mode of dwelling involves observation of objects in the proper frame of mind. The frame of mind consists of three positive qualities; energy (*ātāpa*), mindfulness (*sati*) and clear comprehension (*sampajāna*). The word sati originally meant memory, but in the present context it signifies recollection of the present, a sustained awareness of what is happening to us and within us on each occasion of experience. Mindfulness, in its initial stages, is concerned with keeping the contemplative mind continually on its object, which means keeping the object continually present to the mind. Mindfulness prevents the mind from slipping away, from drifting off under the sway of random thoughts into mental proliferation and forgetfulness. Mindfulness is often said to
occur in close injunction with “clear comprehension,” a clear knowledge and understanding of what one experiences.

Three kinds of dhamma which must be fulfilled.

During developing these four kinds of mindfulness, there are three kinds of dhammas which must be fulfilled, viz,

(1) Ātāpi - strenuous effort
(2) Sampajāna- clear comprehension
(3) Satimā - mindfulness.

(1) Ātāpi - Strenuous Effort

Other dhammas, right view etc., have also got the efficiency which can burn defilements through discarding temporarily or for a long time. However, because efficiency of the strenuous effort is more obvious, it is known as ātāpi (the dhamma which can burn defilements) as it is capable of burning defilements exceedingly within one mind moment, hence only strenuous effort can be designated as ātāpi.\(^{12}\)

2. Sampajāna - Clear Comprehension

Clear comprehension (sampajāna) means;

(a) well knowing through varieties,
(b) knowing through circumstantial varieties,
(c) knowing through conformable varieties.

(a) The knowledge which is capable of penetrative knowing and seeing the phenomena discriminating on corporeal dhammas within every corporeal unit such as “this is paṭhavī; this is āpo; this is tejo; this vāyo” etc., and ultimate mental dhammas within every mind moment

\(^{12}\) DN-Ṭ II, p. 294
in a way that “this is phassa; this is vedanā; this is saññā; this cetanā; this is viññāṇa” etc., as they really are, is called sampajāna. It is clear comprehension through varieties.

This sampajāna never discerns pathavī as āpo; it never discern tejo as vāyo; it never discern phassa as vedanā; it never discerns hot nature or cold nature as vedanā; it discerns pathavī as pathavī; it discerns tejo as tejo; it discerns phassa, as phassa; it discerns vedanā, as vedanā; it discerns hot nature or cold nature as corporeality and so forth. It should be understood in similar way.

(b) During discrimination on each ultimate corporeal nature or ultimate mental nature in that way, it must be performed through characteristic-function-manifestation-proximate cause (lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna). It is not enough to discriminate only single ultimate nature of corporeality or mentality. Every ultimate nature within each corporeal unit or every ultimate nature within each mind moment must be discriminated through characteristic-function-manifestation-proximate cause. This kind of penetrative knowing is called sabbākārapajānana (clear comprehension through all varieties of phenol-mena). Furthermore--

The penetrative knowing on the phenomena that “due to arising of causal dhammas, i.e., ignorance-craving-clinging-formations-action, how consequence corporeality-mentality arise” and “due to cessation of causal dhammas, i.e., ignorance-craving-clinging-formations-action, how consequence corporeality-mentality cease”, is also called sabbākārapajānana (clear comprehension through all varieties of phenol-mena). And then that sampajāna can discriminate nature of anicca, dukkha, anatta, asubha of those corporeality-mentality together with
causal *dhammas*. Clear comprehension through all varieties of phenomena is called *sampajāna*. During the act of comprehending in this way not only internal but also external living and non-living world are discriminated up to (31) realms as a whole. It is called knowing through circumstantial varieties.

(d) During clear comprehending on nature of *anicca*, *dukkha*, *anatta*, *asubha* of all kinds of ultimate corporeal and mental *dhammas* called *kāya-vedanā-citta-dhamma* together with their causal *dhammas*, the knowledge discerns on those *dhammas* in conformity with *anicca*, *dukkha*, *anatta*, *asubha* in order to accomplish supra-mundane *dhammas*, called successive *vipassanā* knowledge the path-knowledge, the fruit-knowledge but not as *nicca*, *sukha*, *atta*, *subha*. That kind of knowing through comformable varieties of conditioned things is also called *sampajāna*.\(^\text{13}\)

(3) **Satimā - Completion with Mindfulness**

Third kind of *dhamma* which must be fulfilled by practicing person who develops mindfulness foundation is completion with mindfulness (*satimā*). It is completion with the mindfulness which capable of discriminating on five clinging aggregates called *kāya-vedanā-citta-dhamma*.\(^\text{14}\)

This practicing *bhikkhu* who develops mindfulness foundation *dhammas* discerns steadfastly on objects called *kāya-vedanā-citta-dhamma* through discriminating with the help of knowledge. It is right - there is no contemplating knowledge (*anupassanā-ñāna*) which is capable of repeated discerning on *kāya-vedanā-citta-dhamma* over and

\(^{13}\) DN-Ṭ II, p.294

\(^{14}\) DA II, p.349
over in the continuum of mind of bhikkhu who is lacking mindfulness. The Buddha, therefore, preached that “satiṅca khvāhaṃ bhikkhave sabbatthikaṃ vadāmi”, - the mindfulness is, actually, bhikkhus, benefiting dhamma for both factors of enlightenment called wisdom, effort, bliss which are deserving to develop during calling back of the mind from object of practice and factors of enlightenment called tranquillity, concentration, equanimity which are deserving to develop during wandering of the mind from object of practice”, thus I preach.

The Buddha preached in this way in Aggi sutta of Bojjanga Samyutta in Samyutta Nikāya.\(^{15}\) The mindfulness is, therefore, essential not only during encouraging the mind on meditation while it is falling back from object of practice but also during concentrating the mind on meditation in order to reach the object of practice while it is wandering from here to there mindfulness and wisdom.

2.1.2. What are the Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)?

The Nikāyas answer the question “What are the four foundations of mindfulness (cattāro satipaṭṭhānā)” with the following basic formula:

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\text{Cattāro satipaṭṭhānā. Katame cattāro: idha bhikkhave bhikkhu (i) kāye kāyānupassi viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, (ii) vedanāsu vedanānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, (iii) citte cittānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, (iv) dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya}
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\(^{15}\) SN III, p. 99
loke abhijjhādo-manassā.\textsuperscript{16}

There are the four foundations of mindfulness. "What are the four? Here, monks, in regard to the body a monk abides contemplating the body, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to feelings he abides contemplating feelings, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to the mind he abides contemplating the mind, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to dhammas he abides contemplating dhammas, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world."\textsuperscript{17}

It should be known that.

1. The object on which mindfulness concentrates frequently is also called satipaṭṭhāna.

2. The occurrence of overcoming hate and love of the Buddha towards disciples who practice as three classes, is also called satipaṭṭhāna.

3. The mindfulness (sati) is also called satipaṭṭhāna.\textsuperscript{18}

1. In \textit{Samudaya Sutta, Amata-vagga, Satipaṭṭhāna Saṃyutta, Mahāvagga Saṃyutta}, the Buddha preached on kāya-vedanā-citta-dhamma which are objects of mindfulness, as satipaṭṭhāna.\textsuperscript{19}

\begin{itemize}
\item[\textsuperscript{16}] DN II, p. 95; MN I, p. 56; SN IV, p. 211; AN I, p. 295
\item[\textsuperscript{17}] MN I. p. 55
\item[\textsuperscript{18}] DA II, p. 343
\item[\textsuperscript{19}] SN III, p. 161
\end{itemize}
Again in the *Paṭisambhidāmagga Pāli*, “kayo upatthanam no sati, sati pana upatthānanceva satica”\(^{20}\) - kāya-vedanā-citta-dhamma which are objects of foundation of mindfulness for existing upon are called *satipaṭṭhāna*. In this method-objects which are foundation of mindfulness are called *satipaṭṭhāna* (*patiṭṭhāti asmiṃti paṭṭhāna, satiyā paṭṭhānam satipaṭṭhāna*).

In the next method – Objects which are significant foundations of mindfulness (*kāya-vedanā-citta-dhamma*) are called *satipaṭṭhāna* (*padhānaṃ thananti vāpaṭṭhānam, satiyā paṭṭhānaṃ satipaṭṭhāna*).\(^{21}\)

2. The Buddha subsisted on such mindfulness foundations; the Buddha who subsisted on that mindfulness foundation is worth admonishing to *Sangha*. There are three kinds of mindfulness of foundations.\(^{22}\)

In *Vibhanga sutta* of *Majjhama Nikāya* explains the occurrence of overcoming on hate or love of the Exalted One (Buddha) toward disciples with three classes, i.e.

a. the disciple who does not follow admonishment of the Exalted One (Buddha),

b. the disciple who do not follow and sometimes follows admonishment of the Exalted One (Buddha);

c. the disciple who follows admonishment of the Exalted One (Buddha), is called *satipaṭṭāna*.

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\(^{20}\) Patis, p. 406  
\(^{21}\) DA II, p. 343  
\(^{22}\) MN III, p. 263
In this method – the *dhamma* which deserves to arise by mindfulness is called ‘*satipaṭṭānapaṭṭhapīyateti paṭṭhānam, satiyā paṭṭhānam satipaṭṭhānam’*. That *dhamma* which deserves to arise means overcoming on love or hate towards disciples who are practicing above three classes.\(^{23}\) It is worth emulating exceedingly; it is worth revering exceedingly; it is to keep awareness for every teacher.

3. *Cattāro satipaṭṭhāna bhāvitā bahulikata satta bojjhange pari-pūrenti*\(^{24}\)

If four kinds of mindfulness foundations are developed, practiced over and over, seven factors of enlightenment can be fulfilled.

In this *sutta* mindfulness alone is preached as *satipaṭṭhāna*.

In this method - “*paṭṭhātīti paṭṭhānam, satiyeva paṭṭhānam satipaṭṭhānam*”-mindfulness which is capable of existing on objects called *kāya-vedanā-citta-dhamma*, is called fixedly *satipaṭṭhāna*.

In the next method - “*saraṇaṭṭhena sati, upaṭṭhānaṭṭhena paṭṭhānaṃ, sati ca sā paṭṭhānaṅcāti satipaṭṭhānam, idamidhā dhippetaṃ*” - due to presence of remembering on objects called *kāya-vedanā-citta-dhamma*, it is called mindfulness. Furthermore the mindfulness is capable of remembering on even those objects which had been done, spoken for very long time ago. Due to presence of concentrating on objects called *kāya-vedanā-citta-dhamma*, it is called *satipaṭṭhāna*. Therefore it is not only the nature of remembering on objects called *kāya-vedanā-citta-dhamma* but also the nature of concentrating on objects of *kāya-vedanā-citta-dhamma*, resulting in designation as *satipaṭṭhāna*.

\(^{23}\) DA II, p. 344

\(^{24}\) MN III, p. 124
This third kind of meaning is worth desiring in concern with this *Mahāsatipaṭṭhāna Sutta*. The essence is as follows:

1. The mindfulness which is capable of remembering, concentrating on objects called *kāya-vedanā-citta-dhamma* is called *satipaṭṭhāna*.

2. The mindfulness which is capable of remembering, concentrating on objects of causal *dhammas* of *kāya-vedanā-citta-dhamma* is called *satipaṭṭhāna*.

3. The mindfulness which is capable of remembering, concentrating on the nature of objects as *anicca, dukkha, anatta, asubha* the causal *dhammas* and those *kāya-vedanā-citta-dhamma* is called *satipaṭṭhāna*. It is mundane mindfulness foundation which must be developed previous to the noble path (*pubbabhāgasatipaṭṭhāna-magga*).

4. At the noble path (moment) the mindfulness which is capable of remembering, concentrating on unconditioned element, *nirodha-saccadhamma*, is called right mindfulness or *sati-paṭṭhāna* which is the Supra-mundane *satipaṭṭhāna*.

The noble path *dhamma* associating with that right mindfulness eradicates absolutely delusion which conceals both and causal *dhammas* of *kāya-vedanā-citta-dhamma* which are the nature of *anicca, dukkha, anatta, asubha* of *kāya-vedanā-citta-dhamma* together with their causal *dhammas*. When the ignorance called *avijjā* disappears, the Knowledge called *vijjā* appears. The mindfulness which associates with that *vijjā* (noble path-knowledge) is called *satipaṭṭhāna*, being capable

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25 DA II, p. 344
of remembering and concentrating on object of nibbāna. It is the supramundane satipaṭṭhāna.

2.1.3. The Four Foundation of Mindfulness (Cattaro Satipaṭṭhāna)

The four foundations of mindfulness (cattaro satipaṭṭhāna) are follows:

(1) Kāyanupassanā-satipaṭṭhāna, (Skt. kayānupasthāna-smṛtyupas-thāna) – the foundation of mindfulness in contemplation of the body. This comprises fourteen subjects of meditation: mindfulness of breathing; contemplation of the four postures; clear comprehension of activities; attention to the unattractive nature of the body (viewed by way of its organs and tissues); attention to the elements; and nine charnel ground contemplations, contemplations based on corpse in different stages of decomposition.

(2) Vedanānupassanā-satipaṭṭhāna, (Skt. vedanānupasthāna-smṛtyupasthāna) – the foundation of mindfulness of contemplation of the feelings. Feeling is differentiated into three primary types–pleasant, painful and neither-painful-nor-pleasant–which are each further distinguished into carnal and spiritual feelings. However, because there are all merely different types of feeling, the contemplation of feeling is considered as one subject.

(3) Cittanupassanā-satipaṭṭhāna, (Skt. cittanupasthāna-smṛtyupas-thāna) - the foundation of mindfulness of contemplation of the consciousness. This is one subject of contemplation–the
mind–differentiated into eight pairs of contrasting stage of mind.

(4) Dhammānupassanā-satipaṭṭhāna, (Skt. dharmanupasthāna smṛtyupa-sthāna) - the foundation of mindfulness of contemplation of the mental objects. The word dhammā here probably signifies phenomena, which are classified into five categories governed by the Buddha’s teaching, the Dhamma. Thus dhammānuppasanā has a dual meaning, “dhammas (phenomena) contemplated by way of the Dhamma.” The five categories are: the five hindrances, the five aggregates, the six internal and external sense bases, the seven factors of enlightenment, and the four noble truths.

2.1.3.1. Kāyanupassanā—Contemplation of the Body

The first satipaṭṭhāna, contemplation of body, comprises fourteen types of practice: (1) mindfulness of breathing (ānāpānasati); (2) mindfulness of bodily postures (iriyāpatha); (3) clear comprehension (sampajāna) in regard to bodily activities and daily routines; (4) attention to the repulsive-ness of the body (paṭikūlamanasikāra) by analysing the body into its anatomical parts; (5) attention to the elements (dhātumanasikāra); and (6–14) the nine cemetery contemplations (nava-vasivatika) that remind of the different stages of a corpse’s decomposition. Among these techniques, the attention to repulsiveness and the nine cemetery contemplations require visualization, imagination or recollection of sights neither seen before nor experienced personally at the moment of actual practice, and thus deviate from the spirit of the remaining satipaṭṭhāna techniques, which require meditators to observe
and know the mental or physical phenomena as they really are whenever these phenomena are person-ally experienced by them.

Therefore, in the *Satipaṭṭhāna Sutta*, while the “attention to repulsive-ness” and the “nine cemetery contemplations” function as *samatha* meditation at the earlier stage of development, it is only at latter stage they turn into *vipassanā* meditation, the remaining meditative prac-tices are meant to function as pure *vipassanā* meditation from the very beginning of development. This distinction makes “attention to repulsiveness” and the “nine cemetery contemplations”, in contrast to the remaining practices and they fail to become a funda-mental medita-tion subject (*kammaṭṭhāna*) for meditators who intend to develop *vipassanā* meditation all the way to the final realization without the previous development of the form-sphere *jhāna*.

2.1.3.1.1. Mindfulness of Breathing (*Ānāpānasati*)

The mindfulness of breathing (*ānāpānasati*) in the *Satipaṭṭhāna sutta* is listed as the first meditative technique of the first *satipaṭṭhāna*. The *sutta* describes it in terms of four steps:

Here a *bhikkhu*, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, mindful he breaths in, mindful he breaths out. Breathing in long, he knows: “I breathe in long”, or breathing out long, he knows “I breathe out long”. Breathing in short, he knows: “I breathe in short”, or breathing out short, he knows “I breathe out short”. He trains thus, “I shall breathe in experiencing the whole body”, or he trains thus: “I shall breathe out experiencing the whole body”.

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26 Vism I, p. 190, 266
He trains thus: “I shall breathe in tranquilizing the bodily formation”, or he trains thus, “I shall breathe out tranquilizing the bodily formation”.\(^{27}\)

The first part of this passage suggests that the most suitable posture for developing mindfulness of breathing is the sitting posture. Nevertheless this does not mean that other postures are not advised because according to the *Visuddhimagga*,\(^ {28}\) meditators should decide by themselves which of the four postures is more suitable for them to concentrate the mind. Some modern meditation teachers also suggest that mindfulness of breathing may be conducted in any of the four postures.\(^ {29}\) The first two steps of the practice, knowing the breathing as it really is, betray the fact that mindfulness of breathing should be practiced as insight meditation with the aim to understand the physical phenomenon of breathing as it really is. According to the *Visuddhimagga*,\(^ {30}\) the expression of the third step “experiencing the whole body” *sabbakāyapatisamvedi* refers to knowing vividly the whole process, the beginning, middle, and end of every in-breath and out-breath.\(^ {31}\) The fourth step, to tranquillize the bodily formation (*passam-bhayaṃ kāyas-āṅkhāram*), seems to require meditators to deliberately calm down and still the body during sitting meditation; this is how the *Paṭisambhidāmagga* explains the passage. According to some modern meditation teachers, keeping the body deliberately still for some time without surrendering easily to the compelling desire to move some part of the body due to uncomfortable feelings is of great help to meditators in

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27 MN I, p. 56  
28 Vism, p.128  
29 Nyanaponika, The Heart of Buddhist Meditation, p. 62  
30 Vism I, p. 266  
31 Goenka, *Satipaṭṭhāna* p. 29
developing sustained concentration.\textsuperscript{32} On the other hand, the *Mahā-kappina Sutta*\textsuperscript{33} mentions that the concentration developed through the mindfulness of breathing makes the body remain immovable without shaking or trembling. An alternative explanation for the fourth step is that the term *kāyasaṅkhāra* “bodily formation” refers to the breath proper, which naturally becomes more and more subtle as the mind and body becomes more and more peaceful and tranquil in consequence of the mindfulness of breathing.\textsuperscript{34} Despite the *Satipaṭṭhāna Sutta* describing the practice of the mindfulness of breathing as pure insight meditation, the commentary of the *Satipaṭṭhāna Sutta* takes it to be related to the element of *samatha* meditation and capable of producing a form-sphere *jhāna* experience.\textsuperscript{35}

A more refined version of the practice of “mindfulness of breathing” is found in the *Ānāpānasati saṃyutta* in *Samyutta Nikāya*.\textsuperscript{36} In this version, the practice includes sixteen steps in total: the first group is the same as the four steps in the *Satipaṭṭhāna Sutta*; the second group consists of experiencing rapture (*pitippatiṣaṃvedī*), experiencing happiness (*sukhappatiṣaṃvedī*), experiencing the mental formations (*cittasaṅkhārapatiṣaṃvedī*), and tranquillizing mental formations (*passambhayām cittasaṅkhāra*); the third group comprises experiencing the mind (*cittappatiṣaṃvedī*), gladdening the mind (*abhippamodayaṃ cittaṃ*), concentrating the mind (*samādahām cittaṃ*), and liberating the mind (*vimocayaṃ cittaṃ*); and lastly the fourth group concerns contemplating impermanence (*aniccānupassi*), contemplating fading away

\textsuperscript{32} MA I, p. 184; Vism, p. 276

\textsuperscript{33} SN, p. 54:7/V, 315–316

\textsuperscript{34} SN IV, p. 293; MN I, p. 301

\textsuperscript{35} MA I, p. 274

\textsuperscript{36} SN, 54:1/V, p. 311–312
(virāgānupassī), contemplating cessation (nirodhānupassī), and contemplating relinquishment (paṭinissaggānupassī). In view of the fourth tetrad, it is clear that this refined version necessarily leads to the realization of the characteristic of impermanence and thus also falls into the category of insight meditation. The *Visuddhimagga* interprets the experiences mentioned in the third and fourth groups of the sixteen steps, such as rapture (pīti), happiness (sukha) and concentration, as belonging to a meditator who has attained form-sphere jhāna; therefore it explains this sixteen-step practice only from the angle of a *samathayānika*.\(^{37}\) Yet, as we have seen above, insight meditation itself can give rise to strong rapture, happiness and concentration, so it is implausible to interpret these experiences as deriving directly from the development of *vipassanā* meditation. In other words, all sixteen steps might be understood to be practice of insight meditation as well. This will lead to the conclusion that the sixteen steps concerning the mindfulness of breathing could be practised in the way of pure insight meditation. It is noteworthy that the *Visuddhimagga*\(^{38}\) describes in quite some detail only how to practise the mindfulness of breathing with the method of *samatha* meditation, but it fails to explain how to practise mindfulness of breathing in the way of pure *vipassanā*. It is obvious that Ven. Buddhaghosa prefers not to instruct the mindfulness of breathing in the way of pure *vipassanā*. The detailed instruction of how to practise the mindfulness of breathing in a pure *vipassanā* way can be found probably only in the works of modern meditation teachers.\(^{39}\)

\(^{37}\) SN I, p. 54:8

\(^{38}\) Vism, p. 284–86

\(^{39}\) Four Foundations of Mindfulness, U Silānanda, p. 38, 214; Nyaṇaponika, The Heart of Buddhist Meditation, p. 111
According to them, the difference between practicing the mindfulness of breathing as *vipassanā* meditation and practicing it as *sama-tha* meditation lies in the way that the attention focuses on breathing. In insight meditation the meditators pay attention to the various bodily sensations caused by the in-and-out breath around the nostril, with particular emphasis on discerning the change and variations of every sensation, and when any kind of mental signs (*nimitta*) arises due to the power of perception (*saññā*), meditators while recognizing the image do not give attention to it but instead stay with the bodily sensations. In contrast with *samatha* meditation, meditators focus attention to the sensation around the nostril in a general way, not discriminating various sensations and their changes, and when mental signs (*nimitta*) arise due to the touch sensation, the mental images become the primary object which the meditator should focus on continuously.

Lastly, it is worth noting the relation between the “mindfulness of breathing” and the four *satipaṭṭhānas*, as described in the Ānāpānasati Sutta. It is said that the mindfulness of breathing with sixteen steps, when developed and cultivated, fulfills the four *satipaṭṭhānas*, which are described in its brief definition. This implies that the mindfulness of breathing with four steps as well as other practices belonging to the first *satipaṭṭhāna* in the Satipaṭṭhāna Sutta might respectively evolve in the course of time into a full-fledged meditative technique whose scope of objects is not confined to the body, i.e. physical phenomena, but extends to all the objects of the four *satipaṭṭhānas*, that is, body, feelings, mind, and *dhamma*, that include both mental and physical phenomena.

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40 MN III, p. 82–85
2.1.3.1.2. Mindfulness of Bodily Postures (Iriyāpatha)

The next two meditative techniques, the “mindfulness of four postures” and “clear comprehension as to bodily activities and daily routines” are both forms of pure insight meditation concerned with the awareness of bodily activities. They are conducive to the development of mindfulness not only in formal meditation retreat but also in everyday life. The way to practice the “mindfulness of postures” is described in the *sutta* thus:

When walking, a *bhikkhu* knows, “I am walking”; when standing, he knows, “I am standing”; when sitting, he knows, “I am sitting”; when lying down, he knows, “I am lying down”; or he knows accordingly however his body is disposed.\(^{41}\)

The four postures are adopted accordingly throughout everyone’s life. According to the *Visuddhimagga*, the characteristic of *dukkha* (suffering) in the human body does not become apparent because it is concealed by the continuous change of posture when continuous bodily oppressive sensations is not given attention,\(^{42}\) and an abuse of these four postures causes an end to human life.\(^{43}\) Therefore, it is important to be aware of these postures and to use them in a balanced way. Nevertheless, people usually adopt these postures unconsciously due to the over occupation of their mind with the purpose for which these postures are adopted. This *satipatthāna* technique requires meditators to be constantly aware of these four postures, to be precise, including any other minor postures and movements of the body.\(^ {44}\) Since these

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\(^{41}\) MN I, p. 56-57

\(^{42}\) Vism, p. 640

\(^{43}\) Vism, p. 235–236: The Path of Purification, Ńāṇamoli (trans.), p. 231.

\(^{44}\) Four Foundations of Mindfulness, U Silānanda, p. 39–40
four main postures together with other small bodily movements happen one after another all the time, meditators who practice this meditation subject have to continuously develop mindfulness directed to the body as long as they are awake. This instruction is documented in several Suttas. For example, in Aṅguttara Nikāya,\textsuperscript{45} the Buddha admonished a bhikkhu who was fulfilling morality training (sīla) to establish further unconfused mindfulness and to abandon the five hindrances while walking, standing, sitting and lying awake.\textsuperscript{46}

Also in Aṅguttara Nikā-ya,\textsuperscript{47} going forward, returning, standing, sitting, lying down and performing actions mindfully (sato) are said maintain mindfulness (anussatiṭṭhāna) that leads to the further development of mindfulness and clear comprehension.\textsuperscript{48} The commentary of the Satipaṭṭhāna Sutta\textsuperscript{49} explains in detail how a meditator realizes the law of dependent origin-nation (paṭiccasamuppāda) and breaks the wrong view of identity (sakkāyadiṭṭhi) through mindfulness of the four postures: the intention to walk, stand, sit and lie down cause the arising of the air element (vāyodhātu), through whose diffusion take place the actions of walking, standing, sitting and lying down. Being mindful the postures meditators will come to understand that there is no “I” or “person” who is adopting these postures; what actually exists is only impersonal mental and physical phenomena arising and passing away under the law of dependent origination. According to the same commentary, through awareness of the four postures alone, meditators

\textsuperscript{45} AN IV:12
\textsuperscript{46} AN II, p. 14-15
\textsuperscript{47} AN VI, p. 29
\textsuperscript{48} AN III, p. 325
\textsuperscript{49} MA I, p. 251; Four Foundations of Mindfulness, U Silānanda, p. 41–47.
can attain up to the final enlightenment.\textsuperscript{50}

Of the four postures, walking posture is frequently related to mental development by the \textit{Suttas}. Several \textit{Suttas} record the Buddha and his disciples practising “walking meditation” (\textit{caṅkama}) during both the day and night.\textsuperscript{51} The \textit{Suttas} dealing with “devotion to wakefulness” (\textit{jāgariyānuyoga}) suggest that walking meditation should be practised side by side with sitting meditation during the daytime, and at the first and the third watch of night.\textsuperscript{52} In addition, walking meditation is a powerful meditation practice for producing insight knowledge. According to \textit{Aṅguttara Nikāya}\textsuperscript{53} walking meditation in the form of insight meditation helps to quickly increase concentration not yet obtained and the concentration it does bring can last a long time. The commentary of the \textit{Satipaṭṭhāna Sutta} reports some instances where a \textit{bhikkhu} attains \textit{Arahantship} through walking meditation.\textsuperscript{54}

According to the commentary of \textit{Dīgha Nikāya}, Subhadda, the last disciple of the Buddha, also attains the final realization through walking meditation.\textsuperscript{55} A more dedicated instruction on walking meditation can be drawn out form the \textit{Visuddhimagga}, where a single step of the foot is divided into six phrases: lifting up, shifting forward, shifting sideways, lowering down, placing down, and fixing down. When each phrase is observed carefully meditators will come to realize the characteristic of impermanence in these movements and their

\textsuperscript{50} MA I, p. 252
\textsuperscript{51} DN I, p. 105; SN I, p.107; SN II, p. 282; MN I, p. 229
\textsuperscript{52} SN IV, p. 104–05, 176–77; AN I, p. 113–14.
\textsuperscript{53} AN I, 5:29
\textsuperscript{54} MA I, p. 257–258, Four Foundations of Mindfulness, U Silānanda, p. 57
\textsuperscript{55} DA II, p. 336
connection with the four elements (dhātu).56

“Clear comprehension”, like the “mindfulness of postures”, is concerned with the mindfulness of bodily postures and movements. While the “mindfulness of postures” has a bare awareness of bodily postures and movements aiming to gain insight knowledge, the practice of “clear comprehension,” as we shall see below, has a wider scope of function. The instruction for clear comprehension given in the Satipaṭṭhāna Sutta is as follows:

A bhikkhu is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking and keeping silent.57

This practice of clear comprehension commands meditators to maintain clear awareness of whatever they are doing from the moment of waking in the morning to the moment of falling asleep at night.58 The objects to be observed include not only bodily postures and movement, which are the objects in the mindfulness of postures too, but also daily routines that cannot be avoided inside and outside the formal meditation retreat. The commentary of the Satipaṭṭhāna Sutta classifies clear comprehension into four aspects and gives detailed explanation: clear comprehension as to benefitness (sātthaka), suitability (sappāya),

56 Vism, p. 621–622
57 MA I, p. 57
domain (gocara), and non-delusion (asam-moha).\(^{59}\)

Before undertaking whatever activity meditators have to know clearly whether or not the activity intended is beneficial to themselves and others. If the activity is beneficial, meditators have to consider the suitable time and place for doing that activity. These two aspects of clear comprehension can also be applied to ordinary activities outside the meditative retreat. The third aspect of clear comprehension requires meditators to stay in their own domain (gocara), i.e. insight meditation or serenity meditation, no matter what routine activity is carried out. In other words, meditators are supposed to practise mindfulness from the time of waking to the moment of falling asleep. This undoubtedly requires extraordinary amounts of energy and determination on the part of meditators.\(^{60}\) The fourth aspect is in fact the outcome of successful practice of the third aspect. When meditators diligently relate mindfulness practice to all activities they are doing, in due course they naturally come to realize that in reality there exists no “self” doing all these activities, and thus eradicate the delusion of “self”.

The fact that the instruction on clear comprehension is usually situated before the instruction on sitting meditation in the so-called “gradual path of training”\(^{61}\) has led *Bhikkhu Sujato* to regard this practice as merely “a preparation for *jhāna*”, which helps meditators only to “settle into meditation”.\(^{62}\) The *Visuddhimagga* treats “clear comprehension” in the same way as it does other meditative practices, and

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\(^{59}\) Four Foundations of Mindfulness, U Silānanda, p. 50-64; The Arousing of Mindfulness Discourse, Soma Thera, p. 60–100

\(^{60}\) The commentary of the Satipaṭṭhāna Sutta; MA I, p. 257

\(^{61}\) MN I, p. 179–84; DN I, p. 163–84

\(^{62}\) Bhikkhu Sujato, A History of Mindfulness, p. 173, 256
regards it as full-fledged insight meditation. Considering the commentarial explanation given above and the way the Satipaṭṭhāna Sutta describes “clear comprehension”, it seems better to consider it, at least in the context of satipaṭṭhāna, as an independent integrated meditative practice that can lead to Arahantship, instead of just a foundation or preparatory work for other meditative practices. In fact, because the practice of clear comprehension requires meditators to develop insight meditation all through the time they are awake, it provides them with much opportunity to practice mindfulness continuously day and night without break, and so it may become the most powerful meditative practice that produces insight knowledge more quickly and effectively among all meditative practices. Indeed, the commentary of the Satipaṭṭhāna Sutta gives several examples wherein bhikkhus attained Arahantship while engaged in the development of clear comprehension. The fact that the practice of clear comprehension proper is an integrated meditative technique for realization of Arahantship is also documented in the narrative of Ānanda’s realization of Arahantship as recorded in the Vinaya commentary: it is when Ven. Ānanda was lying down with clear comprehension that his insight knowledge gained momentum to penetrate the nature of the mental and physical phenomena involved in that very action and so he realized Arahantship.

2.1.3.1.3. Clear Comprehension (Sampajāna)

The third subsection on the Contemplation of the body is called “mindfulness with clear comprehension.”

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63 Vism I, p. 240
64 MN-Ṭ I, p. 363
65 Vin-A I, p. 12
When meditation masters give instructions or talk about the practice of meditation, they use different expressions to express the same thing. “To be aware of the object,” “be mindful of it,” “watch it,” “take note of it,” “observe it,” try to see it clearly,” “try to know it clearly,” all these instructions mean the same thing. They mean “to keep your mind on the object and observe it closely and precisely.” In the text, the Buddha said.

In going forward and in going back, a bhikkhu applies clear comprehension.66

What is clear comprehension that the Buddha says? You must know the meaning of the term “clear comprehension.” To know its meaning, you must go back to the commentaries and look at the original Pāli word, sampajañña.

Three Kinds of Meaning of Sampajañña67

The word sampajañña is derived from the word sampajañña, which means “one who sees correctly,” “one who knows correctly, entirely and equally or evenly.” When somebody is called sampajañña, his or her state of being is called sampajañña. So sampajañña means “seeing or knowing or discerning rightly, entirely, and evenly or equally.” the syllable sam, in the word sampajañña, is a prefix that has many meanings. The sub-commentary explains three meanings for this word.

The first meaning is “rightly” or correctly.” Therefore, when meditators try to see or observe the objects of meditation, they must

66 SN III, p. 54.
67 DN I, p. 22; MN I, p. 55-63
see them clearly and precisely. You must not confuse them with other things. When you are distinguishing mind from matter and matter from mind, you must see mind separate from matter and matter separate from mind. You must not confuse these two with one another. You must see precisely and clearly. This is what is meant by saying, “He must see rightly or correctly.”

The second meaning of saṃ is “entirely.” When meditators see or discern an object, they must know it in its entirety. “In its entirety” means in all aspects of its mental or physical phenomena. You must know the characteristics, functions, and manifestations of given object.

The third meaning of saṃ is “equally” or “evenly.” Meditators must know how to evenly apply their mental faculties. When you practice meditation, you put five mental faculties to work. These five mental faculties are faith, effort, mindfulness, concentration, and wisdom. They must work in harmony and be in balance with each other. Especially important is the balance of effort and concentration. When these faculties are even and equal, there will be concentration and wisdom arisen from concentration. When the faculties are not in balance, concentration is disturbed and scattered and, consequently, penetration into the nature of things cannot arise.

For that reason “clear comprehension” means seeing precisely, seeing everything in its entirety, seeing it by evenly using all mental faculties. Only when there is evenness in the application of the five mental faculties will there be further development of wisdom. When you apply clear comprehension, it means you observe or take note of the object, paying close attention to it, trying to see it thoroughly, precisely, and with all mental faculties in balance.
2.1.3.1.4. Attention to the Repulsiveness of the Body (*Paṭikūla-manasikāra*)

The “attention to repulsiveness” aims to view the body as being full of many kinds of foulness (*asubha*). Although in the *Satipaṭṭhāna Sutta*, this “foulness meditation” (*asubhabhāvanā*) turns into a practice of *vipassanā* meditation at its later stage, it serves in the earlier stage, as showed in many *Suttas*, as an antidote to sensual attachment to one’s own body

68 as well as the body of the opposite sex.69 In view of the event recorded in *Saṃyutta Nikāya*70 that more than twenty *bhikkhus* committed suicide owing to an undue and overwhelming disgust for their own bodies aroused during foulness meditation, it is very possible that this meditative technique as a means to reduce bodily attachment was not intended to be a universal practice for all meditators71, nor to be practised as a fundamental meditation subject. The fact that after having known the events of the *bhikkhu*’s suicide the Buddha continued to teach the “mindfulness of breathing” without banning foulness meditation suggests that this meditative technique is better to be practised as an auxiliary technique to loosen strong attachment towards the body and to facilitate the development of other fundamental meditative practices, which in the context of *Satipaṭṭhāna sutta*, are pure insight meditation. This suggestion might claim support from the *Suttas* where this meditative practice, together with auxiliary practices, accompanies other meditative practices pertaining to insight meditation, such as the contemplation of impermanence in all

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68 MN I, p. 424; SN V, p. 105; AN I, p. 4
69 SN, p. 35:127; SN IV, p. 111
70 SN 54:9/V, p. 320–21
71 Vism, p. 114
formations.\footnote{MN I, p. 336; AN III, p. 83–84; DN III, p. 253.}

\textbf{2.1.3.1.5. Attention to the Elements}

The last practice concerning the contemplation of the body is the “attention to the four elements”. The instruction for this practice is quite brief: A bhikkhu reviews this same body; however it is placed, however disposed, as consisting of elements thus: “In this body there is the earth element, the water element, the fire element, and the air element”.\footnote{MN I, p. 57–58}

This passage does not clarify the four elements; a more detailed explanation of them is found in the \textit{Mahāhaṭṭhipadopama Sutta}\footnote{MN I, p. 28}, the \textit{Mahārāhulovāda sutta}\footnote{MN I, p. 62}, and the \textit{Dhātuvibhanga Sutta}\footnote{MN I, p.140}, where the four are divided into two categories, internal and external. Only the internal elements are defined and illustrated in terms of bodily phenomena such as the bones (earth element), urine (water element), and in-and-out breath (air element), whereas the external elements are merely acknowledged in the context that both the internal and external elements are simply elements.\footnote{Vism, p. 348} The \textit{Visuddhimagga}\footnote{Vism, p. 351–352} explains that in the practice of attention to four elements described in the \textit{Saiṭṭhaṭṭhāna Sutta} the meditator aims to perceive these elements repeatedly in terms of their characteristics (\textit{lakkhana}).\footnote{Abhi-s, p. 64; MA, p. 349–350} The \textit{Visuddhimagga} defines the characteristic of the earth element as “firmness” (\textit{thaddha - kakkhala}).
“hardness” in the *Mahāhāṭṭhipadopama sutta*, water element as “cohesion” (*ābandhana*); fire element as “heat” (*paripācana*); and air element as “movement” (*vitthambhana*).  

Regarding how to perceive the characteristics of these elements, the *Abhidhammatthasaṅgaha* Pāli holds that while the water element can be known only inferentially, the remaining elements can be physically sensed through the sense of touch.

As has emerged above, the air element can be perceived through the practice of the “mindfulness of breath”, the “mindfulness of the four postures”, and the “clear comprehension”; all the four elements can be realized even in observing such a phrase as the foot’s lifting up, moving forward, and touching the ground. Also, when practicing the “attention to repulsiveness” (*paṭikūlamanasikāra*) by analyzing the body into its anatomical parts in the way of insight meditation, meditators can also discern the nature of the four elements, as shown in the *Mahāhāṭṭhipadopama sutta*.  

Thus, since most of the practices in the first *satipaṭṭhāna*, when developed to a certain degree in the way of insight meditation necessarily relate themselves to the “attention to elements,” it is reasonable to conclude that the “attention to elements” is in fact the core of the first *satipaṭṭhāna* practice. In fact, considering that all the physical phenomena (*rūpa*) including the physical body, are a manifestation of the four elements, we might reasonably conclude that it is the fundamental assignment of the first *satipaṭṭhāna* to know the true nature of the four elements as they really are. Thus, considering the original version of the *Satipaṭṭhāna Sutta* from which

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80 MA, p. 30  
81 MA, p. 238  
82 Vism, p. 234; MN I, p. 28, 62  
83 SN I, p. 12:2 SN II, p. 4; SN III, 22: 56
later versions belonging to different schools derived, I suggest the practice of the “attention to elements” be included in it in relation to the first satipaṭṭhāna.\textsuperscript{84}

2.1.3.1.6. The Nine Cemetery Contemplations (Navasivatika)

The “nine cemetery contemplations” and the “attention to repulseveness” have common characteristics in the sense that they both begin with directing the meditators’ mind to the unattractive aspects of the physical body to help develop an attitude of detachment towards it. Since the section on the “nine cemetery contemplations” also cautions the meditator with the expression, “This body too is of the same nature, it will be like that [corpse], it is not exempt from that destiny”,\textsuperscript{85} it becomes apparent that these practices also supply the function usually provided by the practices called the “reflection on death” (maraṇassati) and the “perception of death” (maraṇasaññā). In the practice of the reflection of death, meditators are reminded of one’s own inevitable death as well as the urgent necessity for timely and strenuous efforts to practise dhamma.\textsuperscript{86} According to Aṅguttara Nikaya,\textsuperscript{87} a bhikkhu who practises the “recollection of death” (maraṇassati) when night sets in should remind himself of the many conditions that may cause his own death. When he sees that there are still unwholesome states lingering in him, he should arouse extraordinary (adhimatta) efforts, mindfulness and clear comprehension to abandon these unwholesome states.

"As though he were to see a corpse thrown aside in a charnel ground - one, two, or three days dead, bloated, livid, and oozing

\textsuperscript{84} Bhikkhu Sujato, History of Mindfulness, p. 264
\textsuperscript{85} MN I, p. 58
\textsuperscript{86} Vism, p. 229–240
\textsuperscript{87} AN VI:20/III, p. 305–06
matter ... being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms ... a skeleton with flesh and blood, held together with sinews ... a fleshless skeleton smeared with blood, held together with sinews ... a skeleton without flesh and blood, held together with sinews ... disconnected bones scattered in all directions ... bones bleached white, the colour of shells ... bones heaped up, more than a year old ... bones rotten and crumbling to dust - he compares this same body with it thus: ‘this body too is of the same nature, it will be like that, it is not exempt from that fate.’"88

The above passage from the Satipaṭṭhāna sutta vividly depicts the ensuing decomposition in altogether nine stages.89

This exercise highlights two aspects: the repulsive nature of the body, revealed during the stages of its decay, and the fact that death is the inescapable destiny of all living beings. The former links this exercise to the contemplation of the body's anatomical constitution, serving as an additional tool for counteracting sensual desires.90 This suggestion finds support in the Mahādukkhakkhandha Sutta, which employs the same set of terms as a way of contemplating the inherent ‘disadvantage’ (ādinava) in material bodies.91 Although one might be drawn to dwell on the ‘advantage’ (assāda), the beautiful aspects of a body belonging to a young member of the opposite sex, yet the ‘disadvantage’ becomes only too apparent once that same body has succumbed to old age, sickness, and finally to death, when this body, which formerly

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88 MN I, p. 58
89 MN III, p. 91; AN III, p. 31
90 Dhp Verse 147
91 MN I, p. 88
appeared so attractive, proceeds through the stages of decomposition described above. This passage confirms that a purpose of contemplating a corpse in decay is to counteract sensual desire.

2.1.3.2. Vedanānupassanā – Contemplation of the Feeling

The Pāli term vedanā is ‘feeling’, derived from the verb vedeti, which means both to ‘feel’ and to ‘know’.\textsuperscript{92} In its usage in the discourses, vedanā comprises both bodily and mental feelings.\textsuperscript{93} Vedanā does not include ‘emotion’ in its range of meaning. Although emotions arise dependent on the initial input provided by feeling, they are more complex mental phenomena than bare feeling itself.\textsuperscript{94}

The first part of the satipaṭṭhāna instructions for contemplating feelings distinguishes between three basic kinds of feelings:

'When feeling a pleasant feeling, he knows: ‘I feel a pleasant feeling’; when feeling an unpleasant feeling, he knows: ‘I feel an unpleasant feeling’; when feeling a neutral feeling, he knows: ‘I feel a neutral feeling.’ When feeling a worldly pleasant feeling, he knows: ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he knows: ‘I feel an unworldly pleasant feeling’; when feeling a worldly unpleasant feeling, he knows: ‘I feel a worldly unpleasant feeling’; when feeling an unworldly unpleasant feeling, he knows: ‘I feel an unworldly unpleasant feeling’; when feeling a worldly neutral feeling, he knows: ‘I feel a worldly neutral feeling’; when feeling an unworldly neutral

\textsuperscript{92} Rhys Davids: Indian Psychology, p. 299
\textsuperscript{93} MN I, p. 302; SN IV, p. 231
\textsuperscript{94} Bodhi, Bhikkhu, A Comprehensive Manual of Abhidhamma, p. 80
feeling, he knows: ‘I feel an unworldly neutral feeling.’

How does, bhikkhus, the practicing bhikkhu stay through discerning on feelings as feeling over and over? In this noble admonishment, bhikkhus, the practicing bhikkhu distinguishes that “agreeable feeling is felt” when agreeable feeling which varies in two kinds, bodily agreeable feeling and mentally agreeable feeling is felt. He distinguishes that “disagreeable feeling is felt” when disagreeable feeling which varies in two kinds bodily disagreeable feeling and mentally agreeable feeling, is felt. He distinguishes that “neutrality feeling is felt” when neutrality feeling which is neither disagreeable nor agreeable one, is felt.

When agreeable feeling which concerns with sensual pleasure is felt (he) distinguishes that “agreeable feeling which concerns with sensual pleasure is felt”.

When agreeable feeling which does not concerns with sensual pleasure is felt (he) distinguishes that “agreeable feeling which does not concerns with sensual pleasure is felt”.

When disagreeable feeling which concerns with sensual pleasure is felt (he) distinguishes that “disagreeable feeling which concerns with sensual pleasure is felt”.

When disagreeable feeling which does not concerns with sensual pleasure is felt (he) distinguishes that “disagreeable feeling which does not concerns with sensual pleasure is felt”.

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95 MN I, p. 59
When neutrality feeling which is neither agreeable nor disagreeable one feeling which concerns with sensual pleasure is felt (he) distinguishes that “neutrality feeling which concerns with sensual pleasure is felt”.

When neutrality feeling which is neither agreeable nor disagreeable one feeling which does not concerns with sensual pleasure is felt (he) distinguishes that “neutrality feeling which does not concerns with sensual pleasure is felt”.96

The instruction given here requires meditators to be simply aware or mindful of whatever feeling that arises in the present moment, just to know the feeling vividly as it really is. Like most of other techniques in the *Satipaṭṭhāna Sutta*, the strategy is to maintain a bare awareness of the phenomena that are taking place without intention to change or maintain them. According to the law of dependent origination, whatever feeling arises, it may result in the arising of “craving” (*taṇhā*) and all the misery that follows, if it is not paid attention to wisely.97 This shows how significant the contemplation of feelings is.

Feeling can be divided into various subclasses.98 The distinction between “worldly” (*sāmisa*) and “unworldly” (*nirāmisa*) feelings in the instruction above is concerned with the spiritual value of the feelings, according to the *Majjhimanikāya* commentary, the *Papañcasūdanī*. The worldly feeling is concerned with the “five cords of sensual pleasure” (*pañcakāmaguṇā*), namely, the five desirable and sensually enticin g sensual objects; the unworldly feeling is related to “renunciation”

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96 MN I, p. 75
97 SN 12:43; SN 12: 65; DN II, p. 58
98 SN 36:22.
(nekkhamma), that is, the spiritual trainings in the discipline of the Buddha.⁹⁹ The Majjhimanikāya commentary, Papañcasūdanī refers us to the Salāyatanavibhaṅga sutta¹⁰⁰ for a detailed exposition of these six types of feelings. Understood in the context of that sutta, worldly pleasant feelings are those arising from either the obtainment of desirable sensual objects or a recollection of them; worldly unpleasant feelings are those arising from either the loss of desirable sensual objects or the thought of that loss; and worldly neutral feelings are those arising in ordinary persons. Similarly, unworldly pleasant feelings are those arising from the realization of the nature of impermanence in mental and physical phenomena; unworldly painful feelings are those arising in the longing for the supreme liberation; and unworldly neutral feelings are those arising in the knowledge of the impermanence of mental and physical phenomena. Although the Pāli commentary explains unworldly pleasant feeling as that arising from knowing the nature of impermanence, i.e. insight meditation, this does not mean that the pleasant feeling arising from samatha jhānas cannot be taken as an object for the contemplation of feeling. In fact, in contrast with Salāyatanavibhaṅga Sutta¹⁰¹, explains “unworldly rapture” (nirāmisa pīti) as the joy arising from the first two form-sphere jhānas and “unworldly happiness” (nirāmisā sukha) as joy arising from the first three form-sphere jhānas.

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⁹⁹ MA II, p. 279
¹⁰⁰ MN 137/III, p. 217
¹⁰¹ SN IV, p. 235
2.1.3.2.1. **Sukhavedanadā- The Contemplation of Pleasant Feelings**

According to the *Pāli English Dictionary* (PTS), the term *Sukha* means “agreeable” “pleasant” “happiness”. The term *sukha* is used in the sense of “happiness” or “pleasure” as opposed to “suffering” “pain”. For example, *sukha* is associated with happy states of existence, i.e. the heavenly world. Being a human being is associated with much *sukkah-vedanā* and the heavenly world and *nibbāna* (Skt. *nirvāna*) are associated with extremely *sukkah-vedanā*. Two kinds of *sukka* are described in the section on ‘treatise on breathing’ in the *Paṭisambhidāmagga Pāli*, as *kāyika* (bodily) and *cetasika* (mental), are defined as follows;

“*Kāyikasukha*” Any bodily well-being, bodily pleasure and pleasure felt as born of body contact, welcome, pleasant felling born of body contact, is bodily pleasure. “*Cetasikasuka*” Any mental well-being, mental pleasure, well-being and pleasure felt as born of mental contact, welcomes pleasant feelings as born of mental contact, is mental pleasure.”

The significance of the *Pāli* term *sukha*, besides qualifying feelings as being "pleasant", stands for various levels of a "happy" state of mind. The significance of *sukha* in the form of various types of happiness recognized and valued in early Buddhism can easily be underestimated. A close survey of the *Pāli* discourses, however, brings to light that the development of appropriate states of happiness forms an important aspect of the early Buddhist path to liberation. Thus an entire chapter of the *Dhammapada* is dedicated to the topic of

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103 MN I, p. 76-7; Bhikkhu Ñāṇamoḷi and Bhikkhu Bodhi, trans., *The Middle Length Discourses of the Buddha*, p. 171
104 *Paṭis I*, p. 188; Ñāṇamoli Bhikkhu, trans.*The Path of Discrimination*, p. 189
sukha, and references to the experience of happiness are a recurring theme in the verses of awakened monks and nuns collected in the Theragāthā and the Therīgāthā. In order to explore the significance of sukha in the Pāli discourses, I will begin by examining different types of happiness followed by turning to the ethical perspective on happiness and the relationship between happiness and the development of the mind.

The distinction of pleasant feelings into "worldly", sāmisa, and "unworldly", nirāmisa, types can similarly be applied to forms of happiness. Worldly manifestations of happiness, sāmisa-sukha, arise in relation to sensual pleasure. Unworldly forms of happiness, nirāmisa-sukha, arise during absorption. More unworldly than unworldly types of happiness, nirāmisā nirāmisatara sukha, represent the pleasure experienced by Arahants when reviewing their mental freedom from defilements.

The same basic distinction between worldly and unworldly types of happiness can be seen to underlie a set of analytical schemes applied to sukha. These contrast the happiness of lay life, gīhi-sukha, to the happiness of the life of one gone forth, pabbajita-sukha; or else sensual happiness, kāma-sukha, to non-sensual happiness, nekkhamma-sukha; or gain happiness that is with attachment, upadhi-sukha, to happiness free from attachment, nirupadhi-sukha; or happiness related to the influxes, sāsava-sukha, to happiness not related to the influxes, anāsava-sukha; or happiness that is noble, ariya, to happiness.

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105 Dhp, p. 197  
106 MN I, p. 59  
107 SN IV, p. 235
that is, *anariya*.\(^{108}\)

Other distinctions of happiness are related to the development of deeper levels of concentration, contrasting the happiness that arises together with bliss, *sappitika*, to that without bliss, *nippitika*; or happiness associated with pleasure, *sāta-sukha*, to happiness associated with equanimity, *upekkhā-sukha*; or happiness derived from concentration, *samādhi-sukha*, to happiness not derived from concentration, *asamādhi-sukha*; or else happiness that has a form as its object, *rūpāramma-sukha*, to happiness that has a formless object, *arūpāramma-sukha*.\(^{109}\)

Sensual pleasant feelings are not conducive to one’s spiritual progress, and indulgence in sensual pleasure is condemned as low, unbeneficial, and unworthy of pursuit.\(^{110}\) Even though the pleasant feelings arising from spiritual progress such as the four *jhānas* are extolled and worthy of pursuit,\(^{111}\) meditators practicing the contemplation of feelings should not forget to observe these unworldly pleasant feelings since they may turn into objects of attachment and out of which unwholesome mental states arise. Some *suttas* warn us that the desirable pleasant feelings arising in the attainment of *jhāna* are not free from dangers. The *Brahmajāla Sutta*\(^{112}\) says that some of the Buddha’s contemporaries wrongly considered the attainment of *jhāna* to be equivalent to the attainment of *nibbāna*. In the *Uddesavibhaṅga Sutta*,\(^{113}\) the Buddha explicitly cautions his disciples not to become

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\(^{108}\) AN I, p. 80  
\(^{109}\) AN I, p. 81  
\(^{110}\) SN V, p. 420; MN III, p. 230  
\(^{111}\) MN I, p. 454  
\(^{112}\) DN I, p. 36–37  
\(^{113}\) MN 138
“stuck internally” (ajjhataṁ saṇṭhita), that is, not to be tied and shackled by gratification in the rapture and happiness involved in the experience of jhāna attainment, in the equanimity of the third jhāna, or in the experience of neither-pain-nor-pleasure of the fourth jhāna.

According to the Visuddhimagga, if meditators become attached to the rapture and happiness arising in the tender knowledge of rising and passing away (taruṇa udayabbaya-ñāṇa), these agreeable experiences, called the “imperfections of insight” (vipassanupa-kilesa), are bound to defile or corrupt their progress of insight knowledge. In contrast, when the unworldly pleasant feelings are kept under surveillance, meditators will not go astray into the traps set up by these feelings but instead progress smoothly in the path to nibbāna.

2.1.3.2.2. Dukkhavedanā - The Contemplation of Painful Feelings

It is generally understood that no word in English can satisfactorily cover the depth of the meaning of the Pāli word dukkha, but it has been translated as “pain” and “suffering.” The term dukkha is used in the sense of suffering as a state of existence, i.e. hell or sickness. The realm of ghost is associated with the experience of much painful vedanā, and the animal realm are associated with the experience of extreme painful, racking, piercing vedanā. Here is one passage from the Majjhima Nikāya that vividly describes dukkha experienced by the householder Anāthapiṇḍika who was afflicted, suffering and gravely ill. Here Anāthapiṇḍika said;

114 Rahula, W. What the Buddha Taught, p. 17
115 MN I, p. 75; Bhikkhu Nāṇamoli and Bhikkhu Bodhi.tr, The Middle Length Discourses of the Buddha, p. 170-1
“Venerable Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding, their increase and not their subsiding is apparent. Just as if a strong man were splitting my head open with a sharp sword, so too violent winds cut through my head. I am not getting well, just as if a strong man were tightening a tough leather strap around my head as a headband, so too, there are violent pain in my head. I am not getting well, just as if a skilled butcher or his apprentice were to carve up an ox’s belly with a sharp butcher’s knife, so too, violent winds are carving up my belly. I am not getting well, just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, so too, there is a violent burning in my body. I am not getting well, I am not comfortable”\textsuperscript{116}

According to the Pāli English Dictionary (PTS), the term \textit{dukkha} is said to be equally mental and physical\textsuperscript{117} which is consistent with the definition of \textit{dukkha-vedanā} in the \textit{Majjhima Nikāya}, as both bodily and mental\textsuperscript{118}. The arising of pleasant or painful \textit{vedanā} is clear. The conspicuous arising of these two types of \textit{vedanā} is described as seen as follows;

“when pleasant feelings arise spreading through and flowing over the whole body, making one to utter the words: “Ah...what a joy!” it is like causing one to eat fresh clarified butter cooled in very cold water hundred times after being melted again and again, also a hundred

\textsuperscript{116} M.III, p. 260; Ibid., p. 1110  
\textsuperscript{117} PED, p. 324. sv. \textit{Dukkha}; MN I, p. 302; Bhikkhu Ēnāmaoli and Bhikkhu Bodhi, tr., ed., The Middle Length Discourses of the Buddha, p.401  
\textsuperscript{118} MN I, p. 302
times; it is like causing one to be massaged with an emollient oil worth a hundred pieces and it is like causing one to be cooled of a burning fever with a thousand posts of cold water.

When painful feelings arise spreading through and flowing over the whole body making one to bewail with the worlds, “Alas, what woe,” it is like the applying on one of a heated ploughshare, it is like the sprinkling upon of molten copper; and it is comparable to the hurling into dried grass and trees, in the forest, of bundles of wood fire bands.”

When bodily painful feelings arise, ordinary people usually turn to things relevant to sensual pleasure in order to escape the painful feelings, without knowing clearly how they arise and work on their minds and bodies. When bodily painful feelings arise, meditators practicing the contemplation of feeling do not react as ordinary people, but shift their awareness immediately to those painful feelings, while trying to understand them as they really are. The contemplation of painful feelings, in the course of which meditators confront painful feelings with courage and patience, may be sometimes misunderstood as a form of self-mortification (attakilamathānuyoga), which is refuted by the Buddha as unbeneﬁcial and deviates people from the middle path (majjhima-paṭipadā). However, to confront painful feelings purposely are not necessarily self-mortiﬁcation. According to the Sakkaṇaṇha Sutta and the Sevītabbāsevitabba Sutta, the

119 Peter Masefield. tr., The Itivuttaka Commentary, p. 428-9
120 SN, p. 36:21
121 SN IV, p. 208; Spk III, p. 77
122 Four Foundations of Mindfulness, Silānanda, p. 216.
123 DN 21/II, p. 278
124 MN, p. 114
value of mental states or material things, whether they are worthy of pursuit or not, depend on whether they can help sentient beings to increase wholesome states and diminish unwholesome states, or to increase unwholesome states and diminish wholesome states. Since repeated awareness of painful feelings helps to develop wholesome mental states such as mindfulness and concentration and leads to insight knowledge, it certainly does not concern the extreme of self-mortification and rather is part of the genuine middle path taught by the Buddha.

The fact that *satipaṭṭhāna* practice is related to patients in the *suttas* suggests that it is of help in dealing with the bodily painful feelings caused by diseases. For example, in *Samyutta Nikāya*, the Buddha taught some ill disciples to spend the time mindful and clearly comprehending, that is, to practice the four *satipaṭṭhānas* and clear comprehension with regard to the bodily activities and routines of everyday life. In *Samyutta Nikāya*, it is said that Ānanda, knowing that the householder Sirivaḍḍha’s disease was not improving and his painful feelings were increasing, instructed him to practice the four establishments of mindfulness.

The reason that the practice of *satipaṭṭhānas* is especially recommended by the Buddha to his disciples with illnesses can be easily realized after a consideration of the benefits brought to meditators by the contemplation of feeling and the body. According to the

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125 SN, 36:7–8
126 SN IV, p. 211
127 SN, 47:29
128 According to this sutta, Ven. Ānanda instructs Sirivaḍḍha to practice satipaṭṭhāna out of compassion, not knowing his spiritual attainment of a non-returner.
Kāyagatāsati Sutta,\textsuperscript{129} one of the ten benefits of contemplating the body is the ability to endure (adhivāseti) the “arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life”.\textsuperscript{130} The secret of endurance with painful feeling is revealed in Samyutta Nikāya:\textsuperscript{131} one who understands as it really is the origin, passing away, gratification, danger, and the escape of feelings,\textsuperscript{132} when experiencing a bodily painful feeling, one feels it only with detachment, and suffers no accompanying mental painful feeling, i.e. grief (domanassa); such a person is compared to a man stricken by one single dart, not by a second dart.\textsuperscript{133} The seventh and eighth sutta of the Vedanā-samyutta\textsuperscript{134} also throw light on how understanding feelings as they really are can be conducive to the development of patience with bodily painful feelings: when one understands that feelings are impermanent and conditioned, one abandons the underlying tendency to aversion in regard to painful feeling. The first sutta of the Khandha-samyutta\textsuperscript{135} reveals that one can keep mind unafflicted by bodily affliction if one does not identify any of the five aggregates with “self” or “something belong to self”. Some instances that illustrate such detachment can be found in the Nikāyas.

According to Samyutta Nikāya\textsuperscript{136}, when seeing the householder Mānadīnna in grave illness, Ven. Ānanda instructed him to practice satipaṭṭhāna; the householder replied to Ven. Ānanda that even

\textsuperscript{129} MN 119/III, p. 97  
\textsuperscript{130} MN III, p. 97  
\textsuperscript{131} SN 36:6/IV, p. 207–210  
\textsuperscript{132} SN 36:15, SN 36:16.  
\textsuperscript{133} DN II, p. 306; III, p. 250.  
\textsuperscript{134} SN IV, p. 210–214  
\textsuperscript{135} SN IV 22:1/III, p. 1–5  
\textsuperscript{136} SN IV, 47:30
touched by painful feeling, he still dwelt practicing the four satipaṭṭhānas, and hinted that he was already a non-returner. Similarly, in *Samyutta Nikāya*, Ven. Anuruddha explained to some bhikkhus who were concerned with his serious illness that his ability to keep the arisen bodily painful feelings from obsessing his mind was due to his mind being well established in the four satipaṭṭhānas.

Thus, the benefit of satipaṭṭhāna practice is more than freeing patients from suffering mental painful feelings—it can even cure patients of physical diseases. According to *Aṅguttara Nikāya*, knowing that Girimānanda is sick, the Buddha told Ānanda that if he talks to the bhikkhu in illness about the “ten perceptions”, which include both vipassanā and samatha meditation, then the bhikkhu might recover from illness on the spot. Three suttas in the *Bojjhaṅgasamyutta* relate the power of healing physical disease to the “seven factors of enlightenment.” According to *Samyutta Nikāya*, when Kassapa and Mahāmoggallāna were sick, the Buddha recited to them the seven factors of enlightenment; thereupon both of them recovered from their illness. It is also said in *Samyutta Nikāya* that the Buddha himself once recovered from illness after he had heard the seven factors of enlightenment recited by Ven. Cunda. It is not impossible that the seven enlightenment factors are produced merely through hearing a dhamma speech; it is documented that listening to a dhamma talk attentively might lead to powerful concentration. Nevertheless, as we have argued in section, it is more likely that these spiritual attainments are generated through

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137 SN V, p. 178
138 SN V, 52:10
139 SN V, p. 302
140 AN V, p. 108
141 SN V, 46:14
the actual practice of Buddhist meditation, especially the *satipatthāna* meditation, during the time when a *dhamma* talk is delivered.

In summary, one benefit of the *satipatthāna* practice is the ability of patients to endure bodily painful feelings without experiencing secondary mental painful feelings. Taking into consideration the *suttas* in the *Samyutta Nikāya*, a second possible benefit of the *satipatthāna* practice may be the power of healing of physical diseases.

2.1.3.2.3. *Adukkhasukha-vedanā* - The Contemplation of Neither-Painful-Nor-Pleasant Feelings

*Adukkhasukha-vedanā* is said to be harder to observe than *dukkha-vedanā* and *sukka-vedanā*. Whereas the arising of *sukka-vedanā* and *dukkha-vedanā* becomes clear, the arising of *adukkhasukka-vedanā* is dark and unclear.\(^\text{142}\)

“So just as, when a cattle-herd wants to catch a refractory ox that cannot be caught at all by approaching it, he collects all the cattle into one pen and lets them out one by one, and he says ‘That is it; catch it’ and so it gets caught as well, so too the Blessed One has collected all these five kinds of feelings together so that they can be easily grasped readily; for when they are shown collected together in this way; then what is not bodily pleasure (bliss) or bodily pain or mental joy or mental grief can still be grasped in this way; This is neither-painful nor pleasant feeling.”\(^\text{143}\)

It has been further stated that *adukkhasukka-vedanā* can be found on the “occasion of the disappearance of the unpleasant or

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\(^{142}\) SN V, 46:14

\(^{143}\) Vism, p. 167; Ñāṇamoḷi Bhikkhu, tr., The Path of Purification, p. 174
pleasant feeling in a middle position between them, as contrary to agreeable and the disagreeable” as seen in the following passage;

“The neither-painful nor-pleasant feeling (adukkhamasukkha vedanæ) becomes clear to one who grasps it methodically, thinking; “At the disappearance of pleasure and pain by way of contrariety to the pleasant and the unpleasant, is the neutral neither-painful nor-pleasant feeling.”

To what is it comparable? To a dear hunter following the hook marks of a dear which midway having gone up a flat rock is fleeing. The hunter after seeing the hoof marks on the hither and thither side of the rock, without seeing any trace in the middle, knows by inference; here, the animal went up, and here, it went down, in the middle, on the flat rock, possible it went through this part”

Like the hoof mark at the place of going up the arising of pleasureble feelings becomes clear. Like the hoof mark at the place of descent the arising of painful feelings becomes clear. Like the grasping through inference of the part traversed over the rook by the deer is the laying hold of neither-painful nor-pleasant feelings methodically with the thought; at the disappearance of pleasure and pain, by way of contrariety to the pleasant and unpleasant is the neutral neither-painful nor-pleasant feeling.”

Finally, adukkhamasukha-vedanā has been described as followings in the Visuddhimagga;

“Which has neither-pain nor-pleasure; no pain owing to absence of pain, no pleasure owing to absence of pleasure (bliss). By this,

144 Mahatipatthana Sutta, trs, Soma Thera, The Way of Mindfulness, p. 110-11
he indicates the third kind of feelings, that is, in opposition both to pain and to pleasure, not the mere absence of pain and pleasure. This third kind of feeling named ‘neither-pain nor-pleasure’ is called ‘equanimity’. It has the characteristic of experiencing what is contrary to both desirable and undesirable. Its function is neutral. Its manifestation is unevident. Its proximate cause should be understood as the cessation of pleasure.”

As it has been shown, there are these three kinds of vedanā, sukha, dukkha and adukkhamasuka. The Dīghanakha Sutta in the Majjhima Nikāya indicates that these three vedanā are separate distinct feelings;

- On the occasion when one feels pleasant feeling (vedanā), one does not feel painful feeling or neither-painful nor-pleasant feeling, on that occasion one feels only pleasant feeling.
- On the occasion when one feels painful feeling, one does not feel pleasant feeling or neither-painful nor-pleasant feeling, on that occasion one feels only painful feeling.
- On the occasion when one feels neither-painful nor-pleasant feeling, one does not feel pleasant feeling or painful feeling, on that occasion one feels only neither-painful nor-pleasant feeling.\[sup]146\[/sup]

The simplicity of this classification facilitates the perception of impermanence where one notices not only those feelings quickly change, but also that pleasure is the absence of pain, that pain is the

\[sup]\[145\] Vism, p. 193; Ñāṇamoḷi Bhikkhu, tr., The Path of Purification, p. 174
\[146\] MN I, p. 500; Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, tr., The Middle Length Discourses of the Buddha, p. 605
absence of pleasure. Neutral feeling is noticed when both pleasurable and painful feelings are present (they do not occur at the same time, but are juxtaposed or occur in close succession).

Neither-painful-nor-pleasant feeling is sometimes called neutral feeling (upekkhā).[^147] It is more subtle than painful and pleasant feelings and thus is called “peaceful” (santa).[^148] This neutral feeling is obscure, unobvious; and not easy to discern due to its subtlety.[^149] Compared with pleasant and painful feelings, the neutral feeling lends itself to the underlying tendency to ignorance. Despite the nature of peacefulness, neutral feelings especially those arising in the progress of dhamma, such as in jhāna experience,[^150] should be carefully attended to and understood as they really are using insight knowledge as taking delight in even such subtle feelings cannot free one from suffering.[^151]

### 2.1.3.3. Cittānupassanā – Contemplation of the Mind

The third satipaṭṭhāna practice shifts the focus of mindfulness from feelings to the mind. The instructions for the contemplation of the mind are as follows:

"He knows a lustful mind to be ‘lustful', and a mind without lust to be ‘without lust';
he knows an angry mind to be ‘angry', and a mind without anger to be ‘without anger';
he knows a deluded mind to be ‘deluded', and an undeluded mind to be ‘undeluded';

[^147]: Vism, p. 161
[^148]: SN, p. 205: *adukkhamasukhaṃ santam*
[^149]: Ps I, p. 277; Vibh-A, p. 266: *Adukkhamasukhā pana duddīpanā andhakārāva avibhūtā.*
[^150]: SN V, 53:1.
[^151]: SN III, p. 36:5
he knows a contracted mind to be ‘contracted’, and a distracted
mind to be ‘distracted’;
he knows a great mind to be ‘great’, and a narrow mind to be
‘narrow’;
he knows a surpassable mind to be ‘surpassable’, and an unsur-
passable mind to be ‘unsurpassable’;
he knows a concentrated mind to be ‘concentrated’, and an
unconcentrated mind to be ‘unconcentrated’;
he knows a liberated mind to be ‘liberated’, and an unliberated
mind to be ‘unliberated.’”

The first three mental states listed in the satipaṭṭhāna instruction
are lust (rāga), anger (dosa), and delusion (moha), the three main roots
of all unwholesome mental events.153 The basic principle underlying
contemplation of these three unwholesome roots, and also the more
evolved stages of contemplation of feeling concerned with worldliness
and unworldliness, is the ability to clearly distinguish between what is
wholesome and what is unwholesome. Systematic development of this
ability nurtures an intuitive ethical sensitivity which constitutes an
important asset for one's progress on the path and a sure guide to
proper conduct in daily life.

The Satipaṭṭhāna sutta presentseach of these three ‘roots’ to-
gether with its respective opposite, the absence of lust, aversion, or
delusion. This way of presentation is common in canonical usage, al-
lowing the negative term to cover not only the opposite notion, but

152 MN I, p. 59
153 Taking rāga as a synonym for lobha. A detailed exposition of the three roots can be found
in Nyaṇapoṇika: Good and Evil.
also to imply a wider range of meaning. Thus ‘non-anger’, for example, could be just a state of mind free from irritation, but also a mind overflowing with loving kindness.

During actual meditation, each of these three unwholesome roots can subjectively manifest in a distinct manner: The fever of lust is comparable to being on fire within, the physical tension of anger to being overcome and controlled by a forceful opponent, and the confusion of delusion to being hopelessly entangled in a net.

Several discourses refer to a tranquil state of mind, temporarily unaffected by any hindrance or mental defilement, as ‘luminous’. This luminous condition of the mind is its naturally undefiled state, since the defiling hindrances are specified as being ‘adventitious’. According to a passage in the Aṅguttara Nikāya, to come to know this luminous nature of the mind is a necessary requirement for mental development (cittabhāvanā). Thus, a possible way of putting the satipaṭṭhāna instructions regarding the absence of the three root defilements into practice is to turn awareness to the mind’s luminous condition, temporarily free from any defilement.

Taken in a more absolute sense, the mind unaffected by lust, anger, and delusion refers to the mind of an arahant. This indicates that contemplation of the mind is not only concerned with momentary states of mind, but also with the overall condition of the mind. In this

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154 Khantipālo: *Calm and Insight*, p 38.
155 Dhp 251:
156 SN V, p. 92; AN I, p. 10; AN 3, p. 16
157 AN I, p. 10
158 AN I, p. 10
159 AN I, p. 10
160 MN I, p. 5; MN I, p. 236; SN I, p. 220;
way, to contemplate mind unaffected by lust, anger, or delusion, includes also awareness of the degree to which these three unwholesome roots are no longer ‘rooted’ in one’s mental continuum.161

The two mental states listed next for contemplation, contracted (saṃkhitta) and distracted (vikkhitta), both appear to have negative implications.162 The same two terms occur elsewhere, with inward ‘contraction’ being the result of sloth and torpor, and external ‘distraction’ the outcome of pursuing sensual pleasures.163 The commentaries on the Satipaṭṭhāna Sutta indeed relate the ‘contracted’ state of mind to sloth and torpor, while according to them the ‘distracted’ mental state stands for restlessness.164

The ability to balance the mind, by avoiding both ‘contraction’ and ‘distraction’, is an important skill required for the development of deeper levels of concentration or insight. The placing of these two mental states at this point in the instructions for contemplation of the mind points to the need to cultivate such balance, once one has at least temporarily moved beyond the reach of the unwholesome roots and is aiming towards the development of ‘higher’ states of mind, such as are described in the remaining part of this satipaṭṭhāna.

The discourses often use the qualification ‘great’ (mahaggata) in the context of tranquillity meditation, such as when describing the meditative practice of radiating the four divine abodes (brahmavihāra) in all directions.165 Similarly, in the Anuruddha Sutta ‘great’ represents

161 AN IV, p. 404
162 Ji I, p. 82; Goenka, Satipaṭṭhāna, p. 5,
163 SN V, p. 279; AN IV, p. 32
164 MA I, p. 280; SN V, p. 279; MN III, p. 225; AN 5, p. 147
165 MN II, p. 207
the ability to specially pervade a broad area with one's meditation object, in this case as the result of *kasiṇa* meditation.\textsuperscript{166} These instances support the commentarial explanation of this part of the *satipaṭṭhāna* instructions, according to which a 'great' state of mind (*mahaggata*) is related to the development of absorption.\textsuperscript{167}

The same commentaries relate the next mental state mentioned for contemplation of the mind, the 'surpassable' (*sauttara*) state of mind, also to the development of concentration.\textsuperscript{168} ‘Surpassable' then indicates the need to clearly recognise the constituents of a particular level of absorption to be overcome in order to proceed to a higher level of absorption.\textsuperscript{169} This finds support in the *Sekha Sutta*, which refers to the fourth absorption as a state of 'unsurpassable' equanimity and mindfulness.\textsuperscript{170} On the other hand, in the discourses 'unsurpassable' occurs frequently in relation to full awakening.\textsuperscript{171} Understood in this way, the present set of terms also includes the reviewing knowledge after realisation, when one investigate to which degree, 'surpassable' or 'unsurpassable', the mind has been freed from fetters and mental defilements.

The next term in the series, the 'concentrated' (*samāhita*) state of mind, is self-explanatory. According to the commentaries, this expression includes access concentration and full absorption.\textsuperscript{172} Since in the discourses *samādhi* refers to concentration in the context of both the

\textsuperscript{166} MN III, p. 146  
\textsuperscript{167} MA I, p. 280  
\textsuperscript{168} MA I, p. 280; U Sālananda, Four Foundations of Mindfulness, p. 94,  
\textsuperscript{169} MN I, p. 455  
\textsuperscript{170} MN I, p. 357  
\textsuperscript{171} DN II, p. 83; SN I, p. 124; AN I, p. 168; Th, p. 415  
\textsuperscript{172} MA I, p. 280
development of tranquillity and of insight, the expression ‘concentrated' mind has a fairly broad range of reference.

The qualification ‘liberated' (vimutta) frequently occurs in the discourses in relation to full awakening. Understood in this way, the ‘liberated' mind parallels the ‘unsurpassable mind' and the mind which is forever ‘without lust', ‘without anger', and ‘without delusion', all these being references to full awakening. The commentaries also relate the qualification ‘liberated' to temporary freedom from defilements during the practice of insight meditation. Elsewhere in the discourses the expression ‘liberated' mind occurs as well in relation to the development of concentration, as ‘freedom of the mind' (ceto-vimutti). Thus the ‘liberated' mind can be taken to refer to experiences of mental ‘freedom' in relation to both tranquillity and insight.

The objects for contemplation of mind are composed of sixteen types of minds, and their scope ranges from unwholesome to wholesome states. According to the Majjhimanikāya commentary, all these minds are mundane, and none of them is concerned with supramundane attainments such as the “path” (magga) and “fruit” (phala). Some of the types of minds listed above are not self-explanatory and require further clarification. According to the Majjhimanikāya commentary, a contracted mind (saṅk-hitta-citta) is a mind connected with sloth and torpor. Both the exalted mind (mahaggata-citta) and unsurpassable mind (anuttara-citta) refer to the mind in the form and formless spheres. A surpassable mind (sa-uttara-citta) refers to a mind...
in sensual sphere. The concentrated mind (samāhita-citta) is the mind of absorption concentration (appanā-samādhi) or access concentration (upacārasamādhi). The liberated mind (vipassanā-citta) is the mind that is liberated temporarily through insight knowledge or samatha jhāna.

Like the second satipaṭṭhāna, the contemplation of the mind comprises of continuous bare awareness to whatever mental state arises in the present moment. The practitioner is supposed to have no desire to either maintain the mental phenomena when they are agreeable or change them when they are disagreeable. The purpose of the bare awareness of the types of minds is simply to know their true natures as they really are. This feature of bare awareness can be better understood by contrasting it with other meditative methods in terms of the strategy of dealing with any arisen unwholesome states of mind. In the Vitakkasaṇṭhāna Sutta,178 the Buddha teaches five practical methods to remove any distracting unwholesome thoughts. Accordingly, if unwholesome thoughts connected with lust, hatred, and delusion arise due to certain causes (nimitta), the first antidote is to shift one’s attention to other causes that can lead to wholesomeness (such as samatha meditation subjects). If this first antidote does not work, then the second antidote should be applied, in which one reflects on the dangers of the arisen unwholesome thoughts. If this fails again, then the third antidote is to ignore these unwholesome thoughts by purposely forgetting them and giving them no attention. If the third method fails, the recommended fourth antidote is to remove the cause of these thoughts. If it fails again and the unwholesome thoughts persist, the last resort is to “crush the mind with the mind” with teeth clenched and tongue pressed against the roof of mouth. The purpose of these five methods is to

178 MN 20/I, p. 118–122
forcibly remove the unwholesome states of mind and to make the mind steady and concentrated; understanding the true nature of these unwholesome states of mind is not the concern of these methods. Although these five methods do not belong to the technique of contemplation of the mind proper, meditators can employ them occasionally as a complementary technique to satipaṭṭhāna practice in order to overcome those strong and persistent distracting unwholesome thoughts when their mindfulness and concentration are still weak.

In practicing the contemplation of the mind, meditators first come to realize various individual characteristics (sabhāvalakkhaṇa) of their minds: for example, some are with lust, hatred, or delusion; while some are concentrated and others are not. When the practice becomes mature, meditators, as the formula of the Satipaṭṭhāna sutta points out, come to realize the arising and passing away of these various minds. Knowing through personal experience that even minds of high spiritual value, such as a concentrated or liberated mind are arising and passing away leads meditators necessarily to a deep conviction of the Buddha’s teachings on the law of impermanence. There are many suttas in the Majjhima Nikāya, showing that meditators come to see the nature of impermanence in the mental phenomena in the form-sphere or formless jhāna experience. According to the Visuddhimagga, meditators can experience even the passing away of the mind of insight knowledge (vipassanā-citta) when they progress to the stage of the “knowledge of dissolution” (bhaṅga-ñāna) at least. In the discussion on the fourth satipaṭṭhāna below, this topic on the contemplation of minds will be

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179 SA II, p, 99: SA I, p. 219:
180 MN, 52, 64
181 Vism, p. 641-42
further explored in terms of the specific sets of wholesome or unwholesome minds.

The same sixteen types of minds listed in the *Satipaṭṭhāna sutta* are also given in the *suttas* describing the supernormal power of reading another person’s mind. The way in which one with such supernormal power discerns another’s mind as described in the *suttas* seems near identical to the way in which one practices the contemplation of mind as described in the *Satipaṭṭhāna sutta*. This suggests that if one intends to contemplate another’s mind through personal experience, one must develop the supernormal power of reading another’s mind, which is attainable only after one masters the form-sphere jhānas. However, to read another’s mind through supernormal power is apparently not a kind of specialty that is accessible to the majority of the Buddha’s disciples. More importantly, knowing another’s mind does not seem to be the purpose of the third *satipaṭṭhāna* practice, as the following words of the Buddha from the *Aṅguttara Nikāya* suggest: “Bhikkhu, if a bhikkhu is not skilled in the course of another’s mind, [he should resolve]: ‘I will be skilled in the course of my own mind’. Thus, bhikkhus, should you train yourselves”. Considered thus, experiencing and knowing another’s mind as it really is might not be a compulsory practice. It is only understanding of one’s own mind that can be seen as the requirement to be met by all meditators who want to succeed in practising the contemplation of mind.

### 2.1.3.4. *Dhammānupassanā* – Contemplation of the Dhamma

Most translators render the term *dhammas* in the present

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182 DN I, p. 79–80; MN I, p. 34; SN II, p. 121–22; AN III, p. 280–81
183 SN, p. 52:12–14, 22–23
184 AN V, p. 92, 96, 98
context as 'mental objects', referring to whatever becomes an object of
the mind, in contradistinction to the objects of the five other senses. In
regard to satipatthāna, however, this rendering appears strange. As
contemplation of the mind has already received a detailed treatment in
the third satipatthāna, why then should the 'objects' of the mind be
mentioned as a separate satipatthāna? Moreover, if the term dhammas
were to refer to 'objects of the mind', then the other three satipatthāna
should also be included here, since they too can become objects of the
mind. On the other hand, the fourth satipatthāna also includes contem-
plating the six senses together with their respective objects, so that in
this case to be contemplating 'dhammas' is not confined to the objects
of mind as the sixth sense only. In fact, the dhammas listed here, such
as the hindrances and the aggregates etc., do not naturally evoke the
classification 'mental objects'.\textsuperscript{185}

What this satipatthāna actually represents are specific mental
factors (such as the five hindrances and the seven factors of enlighten-
ment), and analyses of experience into specific categories (such as the
five aggregates, the six sense-spheres, and the four noble truths). These
mental factors and categories constitute central aspects of the Buddha's
way of teaching.\textsuperscript{186} These classificatory schemes are not in themselves
the objects of meditation, but rather constitute 'frameworks' or 'points
of reference' to be applied during contemplation. During actual practice
one is to look at whatever is experienced in terms of these dhammas.\textsuperscript{187}
Thus the dhammas mentioned in this satipatthāna are not 'mental
objects', but rather are applied to whatever becomes an object of the
mind or of any other sense-door during contemplation.

\begin{footnotes}
\item[185] MA II, p. 234
\item[186] Ānāmoli and Bhikkhu Bodhi, tr. Middle Length Discourses of the Buddha, p. 1193
\item[187] MN I, p. 60; SN V, p. 184
\end{footnotes}
The contemplation of the *dhammas* is constituted of the five sets of contemplation practice: (1) contemplation of the five hindrances together with the causes of their arising and disappearance; (2) contemplation of the five aggregates; (3) contemplation of the six bases together with the fetters dependent on the bases as well as the causes for their arising and disappearance; (4) contemplation of the seven enlightenment factors; and (5) contemplation of the four noble truths. Among these five contemplations, the first and fourth are concerned with specific sets of mental qualities, while the other three are concerned with both mental and physical phenomena. Thus, while the Pāli term *dhamma* could assume various meanings, in the context of the fourth *satipaṭṭhāna*, it should be understood as referring to these five sets of mental and physical phenomena.\(^{188}\)

It is noteworthy that the objects to be contemplated in the contemplation of *dhammas*, to wit, “aggregate” (*khandha*), “base” (*āyatana*), “truth” (*sacca*), “cause” (*nidāna*), and the “path” (*magga*) as represented by the seven enlightenment factors, happen to constitute the fundamental doctrinal topics of the *Samyutta Nikāya*.\(^{189}\) This implies that the practice of the contemplation of *dhammas* is centrally important in the sense that it is the source of the Buddha’s fundamental doctrines.

### 2.1.3.4.1. The Contemplation of the Five Hindrances

The first contemplation in the fourth *satipaṭṭhāna* practice is concerned with a set of unwholesome mental qualities, i.e. the five hindrances. The instructions given in the *sutta* are as follows:

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188 Different sources on the practice of satipaṭṭhāna meditation contain variations in the items of contemplation

189 SN, trs, Bhikkhu Bodhi, p. 33–34
Here, when sensual desire manifests internally in him, a bhikkhu knows, “There is sensual desire in me”; or when sensual desire does not manifest internally in him, he knows, “There is no sensual desire in me”; and he also knows how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there come to be the future non-arising of abandoned sensual desire. (The same are the cases of ill will, sloth-and-torpor, restlessness-and-remorse, and doubt.)\textsuperscript{190}

The five hindrances in fact include the seven unwholesome mental qualities. These mental qualities prevent the mind from being rightly concentrated\textsuperscript{191} and from developing knowledge and wisdom, and thus they hinder one’s progress in the path to nibbāna.\textsuperscript{192} In many suttas, the hindrances are depicted as opposed to the seven enlightenment factors.\textsuperscript{193} According to the Pāli commentaries, some of these hindrances assail not only ordinary persons but also trainees (sekha) who have been trained very well in the teachings of the Buddha and experienced nibbāna.\textsuperscript{194} Therefore, to learn how to deal with these unwholesome mental qualities is extremely important for Buddhists who aspire to Arahantship.

The instruction given in the Satipaṭṭhāna sutta on dealing with these mental hindrances is to be aware of whatever is happening in the mind at the present moment: simply knowing their presence when they manifest in the mind and their absence when they disappear. This

\textsuperscript{190} MN I, p. 60
\textsuperscript{191} SN V, p. 92
\textsuperscript{192} SN V, p. 96; AN III, p. 63; SN V, p. 97
\textsuperscript{193} SN V, p. 63–140
\textsuperscript{194} Vism, p.685; MA I, p. 282
simple awareness is indeed an ingenious method by which one turns mental hindrances, which are ethically bad, into useful meditation objects. As soon as these hindrances are transformed into meditation objects and recognized mindfully as they really are, these mental states tend to stop automatically and cease to disturb the mind, even when meditators engaged in such satipaṭṭhāna practice have no desire to change or remove these hindrances.\textsuperscript{195} When the hindrances are stubborn and the practice of satipaṭṭhāna is not yet mature, these hindrances might not stop immediately but continue to linger in mind even though they have been observed repeatedly with mindfulness. Thus, the \textit{Papañcasūdanī} commentary lists methods other than this bare awareness for meditators to eradicate, at least temporarily, those strong mental hindrances.\textsuperscript{196}

With the progress of practice, meditators might come to realize why unarisen mental hindrances come to arise, why arisen mental hindrances come to be abandoned, and why they will never arise in the future. This shows that the “conditionality” (\textit{idappaccayatā}) concerning the five hindrances is also perceived by meditators who are devoted to the satipaṭṭhāna practice. According to the description in the \textit{Visuddhi-magga} of the progress of insight knowledge, the law of “independent origination” (\textit{paṭiccasamuppāda}) is investigated for the first time when meditators attain the second stage of insight knowledge, the “knowledge of grasping conditions”, which takes place only after the individual characteristics of the five aggregates are seen and before their universal characteristics manifest.\textsuperscript{197}

\textsuperscript{195} SN IV, p. 190; MN I, p. 453; MN III, p. 300
\textsuperscript{196} MA I, p. 281–286
\textsuperscript{197} Vism, p. 598
2.1.3.4.2. The Contemplation of the Five Aggregates

The meditative objects prescribed in the second practice of the contemplation of dhammas are the five aggregates. The instructions for the contemplation of the five aggregates are as follows: Here a bhikkhu knows: such is material form, such its arising, such its passing away; such is feeling, such its arising, such its passing away; such is perception, such is its arising, such its passing away; such are volitional formations, such are their arising, such their passing away; such is consciousness, such is its arising, such its passing away.\textsuperscript{198}

The five aggregates constitute the first noble truth dukkha-sacca.\textsuperscript{199} As Bhikkhu Bodhi points out, the topic of five aggregates is “the primary scheme of categories the Buddha draws upon to analyses sentient existence”.\textsuperscript{200} This contemplation of the five aggregates in fact includes all mental and physical phenomena into the scope of meditation objects for the satipaṭṭhāna practice. Thus, the objects of the contemplation of the five aggregates encompass all the meditation objects given in the previous three satipaṭṭhāna practices, i.e. body, mind, and feeling, as well as most other meditation objects given in the fourth satipaṭṭhāna.

From the instructions, meditators practicing the contemplation of the five aggregates will realize at first the individual characteristic (sabhāvalakkhaṇa) of the five aggregates,\textsuperscript{201} and then come to realize their nature of arising and passing away, that is, the so-called “condi-

\textsuperscript{198} MN I, p. 61
\textsuperscript{199} SN V, 56:13.
\textsuperscript{200} The Connected Discourses of the Buddha, tr. Bhikkhu Bodhi, p. 839
\textsuperscript{201} SN, 22:56, 57; Vism, p. 443
tioned characteristics” (*saṅkhatalakkhaṇa*). Seeing the condi-
tioned characteristics, meditators also come to see the characteristics of imper-
manence, suffering, and non-self in the five aggregates. It should be
noted that no specific objects such as the in-and-out breath, the four
postures, or the mind with lust, are mentioned in the instruct-
tions. This suggests that whatever mental or physical phenomenon falls into
the category of the five aggregates can be used as a meditation object
for the contemplation of the five aggregates, even if that phenomenon
is not mentioned explicitly in the instructions of other *sati-
paṭṭhāna* practices. The fact that numerous *suttas* indicate that the contemplation
of the five aggregates leads to the attainment of the final realization
may be taken to imply that the contemplation of all five kinds of
aggregates in a single session of sitting or walking meditation is
probably a greatly efficacious and promising method to practice *sati-
paṭṭhāna* meditation. Because in a single session of sitting or walking
meditation, either physical (*rūpa*) or mental phenomena (*vedanā,*
*saññā, saṅkhara, viññāṇa*) become prominent, it seems evident that in
order to maintain uninterrupted mindfulness, the best strategy is to
contemplate whatever phenomenon becomes prominent at the present
moment. Therefore, the broad range of meditation objects for the
contemplation of the five aggregates necessarily makes it easier for
meditators to develop uninterrupted mindfulness and sustained concen-
tration.

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202 AN I, p. 152; SN 22:37, p. 38
203 Netti, p. 27
204 Four Foundations of Mindfulness, Silānanda, p. 119
2.1.3.4.3. The Contemplation of the Sense-Bases

The next practice of contemplation of dhamma is the contemplation of the external and internal bases together with the mental fetters arising dependent on them. The instructions given in the sutta are as follows:

Here, a bhikkhu knows the eye, he knows forms, and he knows the fetters that arise dependent on both; also, he knows the arising of the unarisen fetter, the abandoning of the arisen fetter, and the future non-arising of the abandoned fetter. He knows the ear, he knows sounds, and he knows the fetter that arises dependent on both; also ... He knows the nose, he knows odors ... He knows the tongue, he knows flavors ... He knows the body, he knows tangibles ... He knows the mind, he knows mind-objects.²⁰⁵

In this satipatthāna practice, meditators are required to be continuously mindful of whatever is taking place in the six sense doors when there is contact between the internal sense faculties and external sense objects. Like the contemplation of the mind, this practice helps meditators to understand the unwholesome mental states—called fetters (saṃyojana) in this context—as they really are, as well as the causes for their arising and abandonment.²⁰⁶ Such a practice of contemplation can be said to be a practice of “sense restraint” (indriyasampvara) in the form of insight meditation. Some suttas in the Salāyatana Samyutta depict how craving and other unwholesome mental states do not arise in people who practise sense restraint, but to those who

²⁰⁵ MN I, p. 61
²⁰⁶ SN V, p. 61
indulges in grasping general signs (*nimitta*) or detailed features (*anuvyañjana*) of sensory objects without practising sense restraint when external sensory objects meet with their corresponding sense faculties.\textsuperscript{207} The *Indriyabhāvanā Sutta*\textsuperscript{208} also points out that sense restraint does not amount to avoiding all experiences of seeing, hearing and touching etc.,\textsuperscript{209} but requires meditators not to follow the apparent features of sense objects which might arouse greed or aversion.\textsuperscript{210}

Although this “sense restraint” is usually situated after the “clear comprehension” in the path of gradual training and so appears to be merely a preparation for other more formal meditation practice,\textsuperscript{211} it can be practiced in the form of insight meditation, as described above, and thus it would lead meditators to advanced stages of insight knowledge. To illustrate, the sixth *sutta* of *Bojjhaṅgasāṃyutta*\textsuperscript{212} depicts the practice of “sense restraint” (*indriyasāṃvara*) in an unordinary way and makes it different from the usual descriptions of sense restraint. It is said therein that a person contacted by whatever sense objects, agreeable or disagreeable, can with sense restraint keep his body and mind steady, internally well-composed, and well-liberated. The *Mahāniddesa* takes such “sense restraint” to refer to the “six factors of equanimity” (*chalaṅgupekkhā*), which normally are ascribed to *Arahaṇts* alone in the *Pāli* commentaries.\textsuperscript{213} Even though it is not suitable to interpret sense restraint in *Sāṃyutta Nikāya*\textsuperscript{214} as the “six factors of

\textsuperscript{207} SN IV, p. 77, 104
\textsuperscript{208} MN I, p. 152
\textsuperscript{209} MN III, p. 298
\textsuperscript{210} Vism, p. 20–22
\textsuperscript{211} MN I, p. 180
\textsuperscript{212} SN 46:6/V, p. 74
\textsuperscript{213} Vism, p. 160; Paṭis-A I, p. 187; Dhs-A, p. 172
\textsuperscript{214} SN, 46:6
equanimity” possessed by *arahants*, it should not be regarded as an insignificant preparation for other meditation subjects.

The explanation of the “supreme development of the faculties” (*anuttarā indriyabhāvanā*) given in the *Indriyabhāvanā Sutta*\(^{215}\) can be taken as an example that illustrates how a meditator practicing insight meditation can stay mindful of whatever phenomena is happening at the six sense doors in order to develop insight knowledge. It is said that when contacted by sense objects, physical or mental, a *bhikkhu* knows that like or dislike arises in his mind, and knows that like and dislike are all conditioned, dependently arisen. When he knows thus, equanimity is established and the like and dislike disappears.\(^{216}\) By means of a simile of the drops of water that quickly vaporize at the moment of falling onto an iron plate heated for a whole day, the text shows that the arisen fetters, which are represented by likes and dislikes, come to be abandoned as soon as the power of mindfulness intercedes.\(^{217}\) *Saṃyutta Nikāya*\(^{218}\) reveals the power of mindfulness in protecting the mind against the fetters that arise while dependent on the contact with external sense objects and internal sense faculties. There, the Buddha taught Ven. *Mālukyaputta* to know whatever sense data manifested in the six sense doors as it really is:

Here, *Mālukyaputta*, regarding things that are seen, heard, sensed, and cognized by you: in the seen there will be only the seen; in

\(^{215}\) MN I, p. 152

\(^{216}\) MA II, p. 107

\(^{217}\) MN I, p. 453–454.

\(^{218}\) SN III, 36:95
the heard there will be only the heard; in the sensed there will be only
the sensed; in the cognized there will be only the cognized.\textsuperscript{219}

According to the verses in the same \textit{Sutta},\textsuperscript{220} the meaning of the
instruction given by the Buddha is that when sense data meets with
sense faculties one should be firmly mindful (\textit{patissato}) so that one is
not be inflamed by lust for the six sense objects and is able to experi-
ence the sense objects with a dispassionate attitude. On the contrary, if
one experiences the sense objects with muddled mindfulness, then
covetousness and annoyance will grow due to the unwise attention to
these sense objects.

\textbf{2.1.3.4.4. The Contemplation of the Enlightenment Factors}

The fourth practice of the contemplation of the \textit{dhammas} consists
of an awareness of the seven enlightenment factors, which refer to the
seven wholesome mental qualities that lead to enlightenments.\textsuperscript{221} The
instructions for contemplating the enlightenment factors are as follows:

Here, when the enlightenment factor of mindfulness manifests in
him, a \textit{bhikkhu} knows, “There is the enlightenment factor of
mindfulness in me”. Or when the mindfulness enlightenment
factor does not manifest in him, he knows, “There is no
enlightenment factor of mindfulness in me”. He also knows how
there comes to be the arising of the unarisen enlightenment
factor of mindfulness, and how the arisen enlightenment factor of
mindfulness comes to fulfillment by development. (Similarly
with) the enlightenment factor of investigation-of-\textit{dhamma}...the

\textsuperscript{219} SN IV, p. 73
\textsuperscript{220} SN IV, p. 73-75
\textsuperscript{221} SN V, p. 72, 83
enlightenment factor of energy…the enlightenment factor of rapture…the enlightenment factor of tranquility…the enlightenment factor of concentration…the enlightenment factor of equanimity.\(^{222}\)

Like the contemplation of the five hindrances, the contemplation of the seven enlightenment factors start with keeping bare awareness of the presence and absence of those seven wholesome mental qualities. After the practice progresses, meditators will discover the causes responsible for the absence, occurrence and perfection of each of these seven enlightenment factors.\(^{223}\)

Although meditators devoted to the contemplation of the enlightenment factors do not adopt any measures other than simple awareness of the present moment in order to arouse and maintain the factors, simply being aware of them is sufficient to strengthen them. This is in fact suggested by *Saṁyutta Nikāya*,\(^{224}\) where the cultivation of the four *satipaṭṭhānas* is made in order to fulfill the seven enlightenment factors, whose development further leads to true knowledge and liberation (*vijjāvimutti*).\(^{225}\) How the practice of *satipaṭṭhāna* fulfills the seven enlightenment factors is illustrated in detail in *Saṁyutta Nikāya*:\(^{226}\) the practice of any of the four *satipaṭṭhānas* arouses the enlightenment factor of mindfulness, which brings out naturally the remaining six factors in sequence.\(^{227}\) In other words, the remaining six

\(^{222}\) MN I, p. 61–62
\(^{223}\) Four Foundations of Mindfulness, U Silānanda, p. 124–139
\(^{224}\) SN, 46:6
\(^{225}\) SN V, p. 73; AN 5, p. 116
\(^{226}\) SN 54:13/V, p. 331
\(^{227}\) SN, 46:3
enlightenment factors come to grow and increase along with the development of mindfulness.

The fact that the seven enlightenment factors are closely related to insight meditation is documented in *Samyutta Nikāya*, according to which, the *Udāyi* announced that he had obtained the path leading to *Arahantship*, that is, the seven enlightenment factors, after having contemplated “the surge and decline” (*ukkujjāvakujja*) of the five aggregates subject to clinging. The fact that the “enlightenment factor of concentration” is developed through *satipaṭṭhāna* insight meditation is worthy of special attention. According to *Samyutta Nikāya*, the enlightenment factor of concentration (derived from insight meditation) is of two types: one with *vicāra* and *vitakka* (i.e. the first *jhāna*) and the other without (i.e. the second, third, and fourth *jhāna*). Taken together, *Samyutta Nikāya* support my argument that the scheme of the four *jhānas* might have been applied in the *Nikāyas* not only to the concentration obtained through serenity meditation but also to the concentration obtained through insight meditation.

According to *Sam-yutta Nikāya*, except for the enlightenment factor of mindfulness, whose development is beneficial at any time and on all occasions, the remaining six enlightenment factors should be developed in a timely, not untimely manner depending on whether one’s mind is sluggish or excited. It is proper to develop the factors of tranquility (*passaddhī*), concentration (*samādhi*) and equanimity (*upekkhā*) when one’s mind becomes excited, not sluggish; and it is equally

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228 SN 46:30
229 Vism, p. 130–135; SN 46:38/V, p. 95–96
230 SN 46:52/V, p. 111
231 SN V, 46:30
232 SN V, 46:53
proper to develop the factors of investigation of *dhamma* (*dhamma-vicaya*), energy (*viriya*) and rapture (*pīti*) when one’s mind becomes sluggish, not excited.\(^{233}\) This suggests that besides from being the ground from which the remaining six factors grow, the enlightenment factor of mindfulness also functions as a supervisor to keep the remaining factors under surveillance.

### 2.1.3.4.5. The Contemplation of the Four Noble Truths

The last practice of the fourth *satipaṭṭhāna* is the contemplation of the four noble truths, which is also a form of insight meditation. The instructions for it are the following:

Here, a *bhikkhu* knows as it really is, “This is *dukkha*”; he knows as it really is, “This is the origin of *dukkha*”; he knows as it really is, “This is the cessation of *dukkha*”; he knows as it really is, “This is the way leading to the cessation of *dukkha*”.\(^ {234}\)

The four noble truths are usually taken to be the most fundamental doctrine taught by the Buddha; the realization of these truths is said to be the ultimate goal for the Buddha’s disciples.\(^ {235}\) The Buddha is called the “perfectly enlightened one” (*sammāsambuddha*) simply because he has been awakened to these noble truths.\(^ {236}\) Nevertheless, the journey to penetrate the four noble truths is not easy but full of challenges, and thus requires a lot of effort from meditators.\(^ {237}\) The fundamental form of *dukkha*-suffering, or unsatisfactoriness from which aging, illness, death etc. manifests are the “five aggregates subject to

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\(^{233}\) Vibh, p. 229

\(^{234}\) MN I, p. 62

\(^{235}\) SN, 56:3; SN, 56:4

\(^{236}\) SN, 56:23; SN, 56:24

\(^{237}\) SN, 56:34; SN, 56:45
clinging” according to *Samyutta Nikāya*, or the “six internal bases” according to *Samyutta Nikāya*. This explanation indeed makes the contemplation of dukkha almost equivalent to the second and third practices of the contemplation of dhammas. All in principle aim to know the mental and physical phenomena as they really are. The second noble truth, the origin of dukkha is identified with “craving” (taṇhā); the cessation of craving constitutes the third truth, “cessation of suffering”; and the way leading to its cessation is the “noble eightfold path”.

The time when one penetrates the four noble truths for the first time is usually taken by the suttas to be the time of realizing stream-entry. Understood in this way, successful contemplation of the four noble truths becomes impossible for meditators who are still worldlings (*puthujjana*). To resolve this problem, *Mahasi Sayadaw* suggests that while the contemplation of the first noble truth is done by personal observation, the contemplation of the last two noble truths “is accomplished simply by hearing that the two truths are wonderful and arousing desire to know and attain them”. However, the contemplation of all four noble truths will becomes possible for ordinary worldlings if the interpretation of the *Visuddhimagga* is followed, such that the four noble truths become first apparent when one develops the knowledge of rising and passing away (*udayabbaya-nāṇa*). *Mahasi Sayadaw*, probably using this interpretation provided by the

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238 SN V, p. 425
239 SN V, p. 426
240 SN V, p. 421
241 Bhikkhu Bodhi, Connected Discourse of Buddha, p. 1521
242 Four Foundations of Mindfulness, Silānanda, p. 166
243 Vism, p. 631–632
Visuddhimagga, gives a practical explanation in accordance with the Dhammacakkappavattana sutta\textsuperscript{244} on how insight meditators contem-plate the four noble truths at every occurrence of insight observation.\textsuperscript{245} Nevertheless, the contents of the third and fourth noble truths when realized by worlding meditators are probably more superficial than those realized by noble ones (ariya) such as stream-enterers.

There are four functions\textsuperscript{246} connected with the four noble truths. At the moment of penetrating the truths, path knowledge is said to exercise four functions simultaneously. With regard to the first noble truth, its function is to understand it as a fact clearly and completely (pariññeyya). The function of the second noble truth is to eliminate the cause of suffering (pahātabba). The function of the Third noble truth is to realize nibbāna (sacchikātabba). The function of the fourth noble truth is to develop and to practice the noble eightfold path (bhāvetabba).\textsuperscript{247} Path knowledge exercises these four functions at a single moment. Just as a lamp performs four functions simultaneously – burning the wick, dispelling darkness, making light appear, and using oil –so path knowledge penetrates suffering with full understanding, the origin of suffering with abandoning, the path with developing, and the cessation of suffering with realizing.

Meditators who comprehend their own truths, the truths of others, and both their own and others’ truth are said to contemplate on the truths internally, externally, and both internally and externally. Although it is suggested you contemplate on the four truths, you

\begin{itemize}
\item \textsuperscript{244} SN V, 56:11
\item \textsuperscript{245} Mahasi Sayadaw, Practical Insight Meditation, BPS, Kandy, Sri Lanka, p. 204–206
\item \textsuperscript{246} DN II, p. 22
\item \textsuperscript{247} MN II, p. 22
\end{itemize}
contemplate only on the first and the second truth. The third and the fourth truth cannot be contemplated because they are not the object of *vipassanā* and are not seen or attained with regard to wordings (*put-thujjana*). Meditators, who comprehend the four noble truths in this way, will not be attached to anything by way of craving and wrong view and will not cling to anything in this world of aggregates. Thus meditators dwell contemplating the *Dhamma* in the *Dhammas*.

**2.1.4. Power of the Four Foundations of Mindfulness**

The mindfulness, which is capable of distinguishing (=keeping in mind) corporeal *dhammas*, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallāsadhammas* (illusions) on “all bodily constituents (*rūpakāya*)” as *subha* (comely ones), is accomplished through the noble path. It is, therefore, called *kāyānupassanā*.

1. The mindfulness, which is capable of distinguishing (=keeping in mind) feeling, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallāsadharmas* (illusions) on “feeling” as *sukha* (agreeable ones), is accomplished through the Noble Path. It is, therefore, called *vedanānupassanā*.

2. The mindfulness, which is capable of distinguishing (=keeping in mind) consciousness, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallāsadhammas* (illusions) on “consciousness” as *nicca* (permanent ones), is accomplished through the noble path. It is, therefore, called *cittānupassanā*. 
3. The mindfulness, which is capable of distinguishing (=keeping in mind) *dhamma* phenomena, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallā-sadhhammas* (illusions) on “*dhamma* phenomena” as *atta* (self), is accomplished through the Noble Path. It is, therefore, called *dhammānupassanā*.\(^{248}\)

Due to occurrence of capable of finishing four kinds of functions by a single mindfulness which associates with the noble path-know-ledge, it has got designations as *kāyānupassanāsatipaṭṭhāna*, *vedanānupassanāsatipaṭṭhāna*, *cittānupassanā satipaṭṭhāna*, *dhammānupassanāsatipaṭṭhāna*, respectively. It is, therefore, explained that “*lokuttaramagkkhaṇe pana eka citteyeva labbanti* -at arising of the supramun-dane poble path (-moment) those are available in one mind moment only”.\(^{249}\)

**2.1.5. *Satipaṭṭhāna*, Vipassanā, and the Only Way**

According to our analysis above, all twenty-one meditation techniques are insight meditation subjects. Among them, the “attention to the repulsiveness of the body” and the “nine cemetery contemplations” are necessarily related to *samatha* meditation, while the remaining *satipaṭṭhāna* techniques are pure insight meditation. The *Pāli* commentary on the *Satipaṭṭhāna Sutta* supports our suggestion that most of these twenty-one practices fall in the category of insight meditation subject. However, the “mindfulness of breathing” and the “attention to repulsiveness” are considered by the commentary of the *Satipaṭṭhāna Sutta* as *samatha* meditation subjects that lead to “full

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\(^{248}\) MA I, p. 246

\(^{249}\) Vbh-A II, p. 273, 274
absorption” (*appana*).\(^{250}\) Even though these two meditation subjects at their initial stage may be taken as serenity meditation, since the *Satipaṭṭhāna Sutta* explicitly requires meditators to contemplate the nature of rising and passing away when each meditative practice comes to its advanced stage, the “mindfulness of breathing” and the “attention to repulsiveness” can be viewed as an insight meditation subject as a whole. The expression “the only way” has been regarded by some scholars to be a problematic translation for *ekāyana magga*, the appellation given to the *satipaṭṭhāna* practice. However, considering that the four *satipaṭṭhāna* are as a whole equivalent to insight meditation and that only insight meditation can lead to enlightenment, there is reason to conclude that the practice of *satipaṭṭhāna* does deserves such an appellation as “the only way” and “the sole way”. This conclusion might gain support from *Samyutta Nikāya*,\(^{251}\) where it is said that just as every creature enters or leaves a frontier city through its only single gate (*ekadvāra*), so also all the *Buddhas* of the past, present and future attain the unsurpassed perfect enlightenment through the practice of *satipaṭṭhāna* meditation. It is said there: There is only one way that is able to purify beings, dispel suffering and sorrow, destroy unwholesome evil *kamma*, and bring the benefits of the true *dhamma*—what is meant is the four *satipaṭṭhānas*. It should be understood: except for these four *satipaṭṭhānas*, there exists no other path or object. Through such a path or such objects, one exhausts the taints and attains *nibbāna*. Because there is no second path for purification, it is said that there is just the only one path that leads to *nibbāna*.

\(^{250}\) MA I, p. 301  
\(^{251}\) SN V, 47:12
2.2. The Fourfold Supreme Endeavour (*Cattāro Sammappadhāna, Skt. samyakprahāṇa*)

2.2.1. The Meaning of *Sammappadāna*

The Pāli term is *sammappadāna* (supreme endeavor), while the Sanskrit equivalent appears to be *samyak-prahāṇa* (right abandoning). Certainly, ‘four supreme endeavours) would appear for fit better as a general description of the formula than ‘four right abandonings’, since all four parts of the formula speak of one who endeavours (*padahati/pradhāti*) while only the second part explicitly mentions abandoning (*pahānāya/prahāṇaya*).

The term *sammappadhāna* found in Pāli commentaries is an explanation that reflects the notion of abandoning. Ven. Buddhaghosa offers for *sammā* in *sammappadhāna* is that it indicates that it is “something beautiful by virtue of its forsaking the ugliness of the defilements.” This explanation occurs within the context of discussion four *sammappadhānas* is to be understood as in some sense that the strength or application of the mind that forms the basis which actually enable the mind to give up the *kilesās*.

The word *sammappadhāna* is defined as follows:

*Bhusam dahati vahati’ti padhanam smannadeva padhanam sam-
mappadhanam.*

This means: *padhana* is an effort carried out strongly, intensively; if carried out properly, rightly, it is *sammappadhāna*, right effort.

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252 Vism XXII, p. 35
It is an effort that has not in it any element of unwillingness. It is also called “zealous energy” (*atapaviriya*). It is an effort that has the four characteristics spoken of in the following text:

*Kamaṃ taco ca naharu ca atthī ca avasissatu, sarire upasussatu mamsalo-hitam; yāṃ taṃ purisathamena purisaviriyena purisapa-rakkamena paṭṭabbaṃ, na tam apapunitva viriyassa santhanaṃ bhavissati.*

“Let only my skin, and sinews, and bones remain and let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion”.²⁵³

Ven. *Buddhaghosa* also provides the following exegesis of the term *sammappadhāna*;

It is the *padhāna* in that by means of it they endeavor (*pada-hanti*); *sammappadhāna* is beautiful *padhāna*, either it is *sammappadhāna* in that by means of it they endeavor rightly, or it is *sammappadhāna* in that it is beautiful because of forsaking it ugliness of the defilements, and *padhāna* because of producing (*nipphadakatta*) welfare and happiness due to bringing about the state of being best and causing the state of being chief (*padhāna*). It is a term for strength. It is fourfold in that it accomplishes the functions of abandoning and non-arising and maintenance of unarisen and arisen skillful (*dhammas*), and maintenance of unarisen and arisen skillful (*dhammas*). Therefore, ‘four *samma-

²⁵³ AN 2:1.5
padhānas are spoken of.254

The explanation here plays upon the diverse meanings of padhāna. To begin with, padhāna can be understood simply as indicating endeavor; this is its usual meaning and normal meaning in Pāli literature. Ven. Buddhaghosa’s explanation seems to reflect these three kinds of usages: sammappadhāna is beautiful; it is the originator of welfare and happiness and it brings about the state of a chief.

Ven. Dhammapāla gives essentially the same explanation, although worded slightly differently;

It is sammappadhāna in that they endeavor rightly by means of it, or it itself endeavours rightly; it is commendably or beautifully endeavouring. Alternatively, it is sammappadhāna because it correctly causes a state of being chief for a person. It is a term for vīriya.255

2.2.2. The Fourfold Supreme Endeavour (Cattāro Sammappadhāna)

There are the fourfold supreme endeavours (Cattāro sammappadhāna, Skt. samyakprahṛṇa); namely,

(1) the endeavor to avoid the arising of evil (pāpaka) and unwholesome (akusala) states of mind that have not arisen (saṃvarapadhāna);

(2) the endeavor to overcome evil and unwholesome states of mind that have arisen (pahānapadhāna);

(3) the endeavor to develop wholesome states of mind that have not arisen (bhāvanāpadhāna);

254 Vism XXII, p. 35
255 Ud-A, p. 304
(4) the endeavor to maintain and increase the wholesome states of mind that have arisen (anurakkhaṇaṇapadhāna).

In the Aṅguttara Nikāya, the four parts of formula act as explanation of four endeavours (padhānas) without qualification sammā. The four parts here represent the endeavor of restraint (samvarappahāna), the endeavor of abandoning (pahānaappadāna), the endeavor of development (bhāvanappahāna), and the endeavor of protection (anurakkhaṇappahāna) respectively.256

These same four padhānas of saṃvara, pahāna, bhāvanā and anurakkhaṇa are elsewhere explained rather differently;

Bhikkhu, there are these four endeavours. What are the four? There are the endeavour of restraint; the endeavour of abandoning, the ende-avour of cultivation; the endeavour of guarding.

(1) Sense-Restrain. And what, bhikkhus, is the endeavour of restraint (samvarappadāna)? Here, bhikkhus, when a monk sees a form with the eye, he grasps neither its sign nor its detail.

So long he dwells unrestrained in that ear-faculty, evil, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practices the restraint of it. He guards the restraint of the ear-faculty; he commits himself to the restraint of the ear-faculty.

When he smells a smell with the nose, he grasps neither its sign nor its detail.

256 AN II, p. 74
So long he dwells unrestrained in that nose-faculty, evil, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practices the restraint of it. He guards the restraint of the nose-faculty; he commits himself to the restraint of the nose-faculty.

When he tastes a taste with the tongue, he grasps neither its sign nor its detail.

So long he dwells unrestrained in that tongue-faculty, evil, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practices the restraint of it. He guards the restraint of the tongue-faculty; he commits himself to the restraint of the tongue-faculty.

When he feels a touch with the body, he grasps neither its sign nor its detail.

So long he dwells unrestrained in that body-faculty, evil, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practices the restraint of it. He guards the restraint of the body-faculty; he commits himself to the restraint of the body-faculty.

When he cognizes a mind-object with the mind, he grasps neither its sign nor its detail.

So long he dwells unrestrained in that mind-faculty, evil, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.
He practices the restraint of it. He guards the restraint of the mind-faculty; he commits himself to the restraint of the mind-faculty. This, bhikkhus, is called the endeavour of restraint.

(2) Right Thought. And what, bhikkhus, is the endeavour of abandoning (pahānappadhāna)?

Here, bhikkhus, a monk does not harbour a thought of sensual desire when it has arisen. He abandons it, dispels it, makes an end of it, brings it to a state of non-existence.

He does not harbour a thought of hatred when it has arisen. He abandons it, brings it to a state of non-existence.

He does not harbour a thought of violence [cruelty] when it has arisen. He abandons it, dispels it, makes an end of it, brings it to a state of non-existence. This, bhikkhus, is called the endeavour of abandoning.

(3) The Seven Factors of Enlightenment. And what, bhikkhus, is the endeavour of cultivation (bhāvanāppadhāna)?

Here, bhikkhus, a monk cultivates the enlightenment factor of mindfulness based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikkhus, a monk cultivates the enlightenment factor of dharma-investigation based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikkhus, a monk cultivates the enlightenment factor of effort based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.
Here, bhikkhus, a monk cultivates the enlightenment factor of zest based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikkhus, a monk cultivates the enlightenment factor of tranquility based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikkhus, a monk cultivates the enlightenment factor of concentration based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikkhus, a monk cultivates the enlightenment factor of equanimity based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go. This, bhikkhus, is called the endeavour of cultivation.

(4) Wise Attention. And what, bhikkhus, is the endeavour of guarding (anurakkhaṇappadhāna)?

Here, bhikkhus, a monk guards the auspicious sign of concentration when it has arisen, that is to say,

the perception [image] of a skeleton,
the perception of the worm-infested (corpse),
the perception of the discoloured (corpse),
the perception of the festering (corpse),
the perception of the fissured (corpse),
the perception of the bloated (corpse).
This, *bhikkhus*, is called the endeavour of guarding. These, *bhikkhus*, are the four endeavours.\(^{257}\)

Again, the four *sammappadānas* in the *Nikāya* are explained by following formula:

1. *Bhikkhus*, the *bhikkhu* following my teaching generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to prevent the arising of evil de-meritorious states of mind which have not arisen yet.

2. He generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to abandon evil de-meritorious states of mind which have arisen.

3. He generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to bring forth the meritorious states of mind which have not arisen yet.

4. He generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to maintain; to prevent lapsing; to improve; to proliferate the meritorious states of mind and to accomplish practice of both *samatha* and *vipassanā*.\(^{258}\)

2.2.2.1. Avoid the Arising of Evil and Unwholesome Stage of Mind

*(Anuppanna-akusala)*

Herein the disciple rouses his will to avoid the arising of evil, unwholesome states that have not yet arisen; and he makes effort, stirs up his energy, exerts his mind and strives.\(^ {259}\)

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\(^{257}\) AN II, p. 16-17; DN III, p. 225

\(^{258}\) DN III, p. 221; MN II, p. 11; SN V, p. 244; AN II, p. 15

\(^{259}\) AN II, 4:13
In the infinite rounds of rebirth called *samsāra* there was no evil unwholesome *dhamma* which had not arisen yet in the continuity of corporeality-mentality of any being. In this case, the evil unwholesome *dhamma* which has not arisen yet (*anuppanna-akusala*) means those unexperienced unwholesome deeds by means of non-arising incessantly in the continuity of corporeality-mentality of any one in any life. There are numerous objects which have not experienced yet in one life of any being really. Unexperienced unwholesome deeds which arise depending on un-experienced objects; by means of un-experienced objects in any life, are called *anuppanna-akusala*.

When the practicing person sees those two kinds of *anuppanna-akusala* in other, through bearing in mind in a way that “unless evil unwholesome *dhammas* with this nature arise in me, it will be very nice”, he brings forth enthusiasm; which can be said the practice that is worth fulfilling previous to the Noble Path; which has the efficiency to accomplish both *samatha* and *vipassanā* practices,” he endeavours; he generates bodily energy and mentally energy; he rouses energy; he applies his mind and strives most ardently so as not to arise *anuppanna-akusala* in him.

Through surrounding with strenuous effort which has four kinds of strong determination that “I never fall back what is available through men’s diligence, even though

1. the skin might be left,
2. any line of streak of artery, vein, nerve might be left,
3. the bone might be left,
4. flesh and blood might be dried up”, he applies his mind and strives most ardently to fulfill both samatha and vipassanā practices.260

2.2.2.2. Overcome Evil and Unwholesome Stage of Mind (Uppanna-akusala)

Herein the disciple rouses his will to overcome the evil, unwholesome states that have already arisen and he makes effort, stirs up his energy, exerts his mind and strives.261

Experienced unwholesome deeds (uppanna-akusala) means those evil unwholesome dhammas which have arisen before by means of incessant arising in the continuity of corporeality-mentality of oneself. Those unwholesome deeds which had arisen were already finished to arise and perish away in the past. It is no need to endeavour so as not to arise those unwholesome dhammas which had ceased. The practicing person must, therefore, endeavour so as not to arise only unwholesome dhammas which are similar to experienced unwholesome dhammas. Because unwholesome deeds which had experienced previously and unwholesome dhammas which will arise in future have the same character through incessant arising unwholesome kinds each other, those unwholesome dhammas which must be prevent so as not to arise again are also called uppanna-akusala through preaching methodology called sadisūpacāra (same character).262

In order to abandon those unwholesome dhammas through bearing in mind in a way that “unwholesome dhammas which are

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260 DA II, p. 392, 393
261 AN IV, 4:13
262 DN-Ṭ II, p. 346
similar to previous experienced ones by means of incessant arising nature should not be arisen in me”, the practicing person brings forth enthusiasm which has the efficiency to accomplish both samatha and vipassanā practices; he endeavours; he generates bodily energy and mentally energy; he rouses energy; he applies his mind and strives most ardently to fulfill both samatha and vipassanā practice through surrounding with strenuous effort which has four kinds of strong determination.

2.2.2.3. Develop Wholesome States of Mind (Anuppanna-kusala)

Herein the disciple rouses his will to arouse wholesome states that have not yet arisen; and he makes effort, stirs up his energy, exerts his mind and strives.263

Wholesome deed which has not arisen yet in continuity of corporeality-mentality of oneself (anuppanna-kusala) means absorption dhammas, the path dhamma, the first absorption etc., which have not been acquired in the continuum of mind on oneself. There is no practicing person who had not acquired absorption dhammas along with the infinite rounds of rebirth. When the world was totally destroyed at least absorption dhammas had been acquired appropriately, resulting in an experience of existing in brahama’s world. The wholesome deed called noble path-knowledge is, actually, un-experienced one for worldly persons. It is real anuppanna-kusala. Unless absorption dhamma and the path dhamma have been acquired in any life, in other words, in present life of such practicing persons, those dhammas can be designated as anuppannakusala for those practicing persons. In order to obtain those anuppanna-kusala, the practicing

263AN II, 4:13
person has to endeavour strenuously *samatha* and *vipassanā* practices through surrounding the effort with four kinds of strong determination.\textsuperscript{264}

### 2.2.2.4. Maintain Wholesome States of Mind (*Uppanna-kusala*)

Herein the disciple rouses his will to maintain the wholesome things that have already arisen, and not to allow them to disappear, but to bring them to growth, to maturity, and to the full perfection of development; and he makes effort, stirs up his energy, exerts his mind and strives.\textsuperscript{265}

Acquired wholesome deed of absorption and wholesome deed of the noble path are called *uppanna-kusala*. Among those *dhammas*, the wholesome deed of Noble Path has got the lifespan of one mind moment only. There is natural fixed law for only one of four kinds of wholesome path (-moment). Therefore the practicing person is unable to be stable and to proliferate those wholesome deeds of noble path. Both wholesome deed of *vipassanā* practice and wholesome deed of *samatha* practices which are fundamental of that *vipassanā* practice, which are factors of relation of determinative dependence for arising of wholesome deed of noble path, must be performed in order to be steadfast by means of incessant continuity of practice through connecting of preceding practice and succeeding practice called *pavan-dhatiti*; the practicing person has to endeavour so as not to disappear completely; he has to endeavour in order to improve step by step until reaching into the noble path-knowledge of *Arahant*; he endeavours; he generates bodily energy and mentally energy; he rouses energy; he

\textsuperscript{264} DA II, p. 393  
\textsuperscript{265} AN II, 4:13
applies his mind and strives most ardently to fulfill both samatha and vipassanā practice through surrounding with strenuous effort which has four kinds of strong determination. If he practices in that way, not only anuppanna-kusala will arise but uppanna-kusala will also be improved exceedingly.

There are also (4) kinds of right effort in this factor of path of right effort, viz.,

1. endeavouring so as not to arise unwholesome dhammas which have not arisen yet;
2. endeavouring so as to discard unwholesome dhammas which have arisen;
3. endeavouring so as to arise wholesome dhammas which have not arisen yet;
4. endeavouring so as to be improved wholesome dhammas which have arisen.

Due to presence of variation in minds of meditation which are end-eavouring in this way, there are also variation in the right rffort during endeavouring samatha and vipassanā practices which are worth practicing previous to the noble path called pubbabhāgasatiipaṭṭhānamaga. However at the noble path (-moment) a single wholesome effort arises through efficiency of capable of accomplishing four functions which are deserving to be fulfilled in these four situations by the factor of path of right effort after accomplishment of factor of the noble path. This wholesome effort is called right effort. (It means the effort which associates with the noble path can perform in order to accomplish above four functions simultaneously).266

266 DA II, p. 393
2.3. The Fourfold Psychic Power (Cattāro Iddhipāda, Skt. ṛddipāda)

2.3.1. The Meaning of Iddhipāda

Iddhipāda is a compound Pāli word comprising ‘Iddhi’ and ‘Pāda’. ‘Iddhi’ can be translated as completeness or perfection. ‘Pāda’ translates as the ‘root’ or ‘base’.

The word of Iddhi explanation is “Ijjhānaṃ iddhi”, this means the fact of having succeeded, completed or perfected.\(^{267}\)

Idddhi in Pāli is derived from the verb ijjhati (to prosper, succeed, flourish): it originally means “success”, but the Buddha’s time “had already acquired the special nuance of spiritual success or even more to the point, the spiritual power”.

The word derived from the Sanskrit ṛddi, from root ṛdh to grow, to increase, to prosper, to succeed, to accomplish etc. is of frequent occurrence in Buddhist texts both its primary meaning and it a special extended meaning. When used in its original meaning it connotes prosperity, affluence, success, splendor, high-position etc.

The word iddhi here signifies all sublime and supramundane states to be accomplished by applying effort to the practice of the Buddha’s teaching. The principal methods of achieving these are called “the means to accomplishment.” The expression iddhipāda extends to both mundane and supramundane states.

The Paṭisambhidāmagga’s list of ten categories of iddhi embraces the full range of the notion of iddhi in early Buddhist literature: 1.

\(^{267}\) Vism XII, 20-22, p. 44
iddhi by resolve (adhiṭṭhāna), 2. iddhi by transformation (vikkhubha-nā), 3. mind-made (manomayā) iddhi, 4. iddhi by expansion of knowledge (nāṇavipphāra), 5. iddhi by expansion of concentration (samādhī-vipphāra), 6. noble (ariyā) iddhi, 7. iddhi that is the result of past actions (kammavipākajā), 8. The iddhi of one who is meritorious (pun-avato), 9. iddhi that consists in crafts (vijjā-mayā), 10. iddhi in the sense succeeding by right application to various tasks (sammap-payogappaccaya ijjanattthena).268

In the Vibhaṅga Commentary explained about Iddhipāda following:

The Iddhipāda: here iddhi (means) ‘it succeeds’; ‘it succeeds fully; it is accomplished’ is the meaning. Alternatively iddhi also (means) ‘by means of it beings successful, matured, exalted’. According to the first meaning an iddhipāda is ‘a pāda that is just, iddhi’; an item of iddhī is the meaning. According to the second meaning an iddhipāda is ‘a pāda for iddhi; pāda, i. e. foundation; ‘the means of acquiring’ is the meaning. For since by means of it they (being) reach and obtain success in the sense of progressively higher attainments, therefore it is called a pāda.269

Siddhi in the Pāli is identical iddhi. There are five iddhis;

1. Abhiññeyyesu dhammesu abhiñña-siddhi
2. Pariññeyyesu dhammesu pariñña-siddhi
3. Pahatabbesu dhammesu pahāna-siddhi
4. Sacchikatabbesu dhammesu sacchikiriya-siddhi
5. Bhāvetabbesu dhammesu bhāvanā-siddhi

268 Patis II, p. 205-14
269 Vibh-A, p. 303
1. Completion of or success in acquiring special knowledge regarding those things in which special knowledge should be acquired, things such as *rūpa* (material phenomena), *nāma* (mental phenomena);

2. Completion of or success in acquiring full understanding in those things regarding which full understanding should be acquired, things such as *dukkha-sacca* (the noble truth of suffering);

3. Completion of or success attained in the task of abandonment of those things that should be abandoned, things such as *samudaya-sacca* (the noble truth of the cause of suffering);

4. Completion of or success attained in the task of realization of those things that should be realized, things such as *nirodha-sacca* (the noble truth of the cessation of suffering);

5. Completion of or success attained in the task of development or cultivation of those things that should be developed or cultivated, things such as *magga-sacca* (the noble truth of the path leading to the cessation of suffering).

These are the five essential *iddhis* within a *Buddha-sasana*.

*Abhiññā-siddhi* means the completion of the task of knowing of the *paramattha-dhammas* (ultimate truths) which one had no knowledge of while one was beyond the pale of a *Buddhasāsana*. A thorough knowledge of the *Abhidhammatthasaṅgaha* (a summary of all the essential doctrines of the Abhidhamma) amounts to *abhiññā-siddhi*. 
Pariṇa-siddhi means the completion of acquiring full understanding of dukkha sacca (the noble truth of suffering) either through a knowledge of their lakkhana (characteristics), rasa (functions), paccupaṭṭhāna (manifestations), and padaṭṭhana (proximate causes), or through a knowledge of the three characteristics of impermanence, dukkha, and anatta, which they possess.

Pāhāna-siddhi means the completion of the task of abandoning (pahana), i.e., destroying the kilesas (defilements) which are samudaya-sacca (the noble truth of the cause of suffering). In this book, since the main emphasis is placed on the attainment of the lowest class of sotapannas, namely the “bon-sin-san” sotapannas, and not on the higher classes of ariyas (noble ones), the completion of the task of destroying sakkāya-dṭṭthi is pāhāna-siddhi. The task of dispelling vicikicchā (sceptical doubt) is comprised within the task of destroying sakkāya-dṭṭthi.

Sacchikiriya-siddhi means: the completion of the task of realizing nirodha-sacca (the noble truth of the cessation of suffering) both bodily and mentally. This task consists of the suppression and destruction of the kilesas (defilements).

Bhāvanā-siddhi means: the development of the three sikkhas of sila (morality), samādhi (mental concentration) and paññā (wisdom), until the attainment of lokuttara-magga-sacca (supramundane path leading to the cessation of suffering).

There are four iddipādas and are frequently referred to in the Nikāya which speak of them as pre-requisites for the accomplishment of iddhi. The four iddhipādas are
1. base of *iddhi* consisting of concentration of will-to-do or zeal accompanied by striving (*chandapadhaṇasānkhāra-samannāgata iddhipāda*);

2. base of *iddhi* consisting of concentration of effort (*vīriyasa-mādhi*);

3. concentration of thought (*cittasamādhi*);

4. concentration of investigate...(*vīmaṃsasamādhi*).\(^{270}\)

### 2.3.2. The Fourfold Psychic Power (*Cattāro Iddhipāda*, Skt. *ṛddipāda*)

There are the four psychic powers (*cattāro īddhipāda*, Skt. *ṛddipāda*); namely, (1) psychic power of desire (*chadiddhipāda*, S. *chanda*), (2) psychic power of effort (*vīriyiddhipāda*, S. *vīrya*), (3) psychic power of consciousness (*cittiddhipāda*, S. *citta*) and (4) psychic power of investigation (*vimaṃsiddhipāda*, S. *mimāṃsā*). The *Apāra sutta* in *Saṃyutta Nikāya* a brief definition of four psychic powers following:

*Bhikkhus*, there are these four psychic powers, when cultivated and often developed, lead to going from the near shore to the far shore. What are four?

Here, *bhikkhus*, a monk develops the basis for spiritual power that is accomplished in concentration due to the desire (*chanada*) and the forces of exertion.

He develops the basis for spiritual power that is accomplished in concentration due to effort (*vīrya*) and the forces of exertion.

He develops the basis for spiritual power that is accomplished in concentration due to mind (*cittā*) and the forces of exertion.

\(^{270}\) SN V, p. 27
He develops the basis for spiritual power that is accomplished in concentration due to investigation (vīmaṃsa) and the forces of exertion.

These, bhikkhus are the four psychic powers, when cultivated and often developed, lead to going from the near shore to the far shore.²⁷¹

2.3.2.1. Psychic Power of Desire (Chandiddhipāda, S. chanda)

The Chandiddhipāda is explained in the Chanda Sutta under the following:

“Bhikkhus, if a monk gains concentration, gains one-pointedness of mind, relying on desire (chanda), this is called concentration due to desire (chanda-samādhi).

He brings for the desire (chanda) for the non-arising of unarisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

He brings for the desire (chanda) for the abandoning of arisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

He brings for the desire (chanda) for the arising of unarisen wholesome states. He makes an effort, rouses energy, applies his mind and strives;

He brings for the desire (chanda) for the maintaining of arisen wholesome states. He makes an effort, rouses energy, applies his mind and strives;

²⁷¹ SN 51.1/V: p. 254
mind and strives—there are called the forces of exertion (*padhā-nasaṅkhāra*).

Thus, there are this desire and the concentration due to desire and these forces of exertion—this, *bhikkhu*, is called the psychic powers accomplished in concentration due to the desire and these forces of exertion (these forces and abandoning).\(^{272}\)

By *chanda* is meant desire to obtain, desire to attain, desire to reach, desire to fulfill, desire to accomplish. The desire indicated here is extreme or excessive desire. There is nothing within or without one’s personality that can obstruct that desire. It is the kind of desire that evokes the thought, “If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it.”

It is the kind of desire nurtured by King *Dhammasoṇḍa*\(^{273}\) of Benares during the time of the *Kassapa Buddha*,\(^{274}\) when the king said to himself, “What use is there in my being king of Benares if I do not get the opportunity of hearing a discourse of the *Kassapa Buddha*?” The king, therefore, relinquished his throne and went out in search of one who could repeat to him a discourse of the *Kassapa Buddha*, no matter that the discourse consisted of a short stanza only.

Such desire is appeased if it is fulfilled, as in the case of King *Bimbisāra*,\(^{275}\) *Visākhā*, and *Anāthapiṇḍika*.\(^{276}\) It is only when there are faint indications that the desire can be attained but is not fulfilled, that

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\(^{272}\) SN 51.13/5: p. 268

\(^{273}\) Rasavahinī (Jambupadipuppatti-kathā)

\(^{274}\) The former Buddha

\(^{275}\) Khuddakapāṭha, p. 230

\(^{276}\) Dhp-a verse 1
the mind becomes troubled, and thoughts arise that it is better to die than live without attaining the desire.

Examples of such desire existed also in King *Temiya*, King *Hatthipāla*, and kings, nobles, and rich men in the time of the Buddha who discarded their palaces, retinues and other luxuries to live the lives of *bhikkhus* in the *Buddha-sāsana*.

### 2.3.2.2. Psychic Power of Effort (*Vīriyiddhipāda S. vīrya*)

The *Vīriyippāda* is explained in the *Chanda sutta* under the following:

“*Bhikkhus*, if a monk gains concentration, gains one-pointedness of mind, relying on desire (*chanda*), this is called concentration due to effort (*vīrya-samādhi*).

He brings for the desire for the non-arising of unarisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the abandoning of arisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the arising of unarisen wholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the maintaining of arisen wholesome states. He makes an effort, rouses energy, applies his mind and

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277 Mūgapakkha Jātaka
278 Hatthipāla Jataka
strives—there are called the forces of exertion (*padhānasānakhāra*).

Thus, there are this desire and the concentration due to desire and these forces of exertion—this, *bhikkhu*, is called the psychic powers accomplished in concentration due to the desire and these forces of exertion (these forces and abandoning).279

*Viriya* means *sammāpadhāna-viriya* together with its four characteristics. A person with this *viriya* is infused with the thought that the aim can be attained by energy and effort. He is not discouraged even though it is said to him that he must undergo great hardships. He is not discouraged even though he actually has to undergo great hardships. He is not discouraged even though it is said to him that he must put forth effort for many days, months, and years. He is not discouraged even though he actually has to put forth effort for such long periods.

Those who are weak in energy recoil from their task when confronted with work requiring great energy and effort. They shrink when told that they will have to stay apart from friends and associates. They shrink from the prospect of the necessity to be frugal in sleep and food. They shrink from the prospect of long periods of concentration.

### 2.3.2.3. Psychic Power of Consciousness (*Cittiddhipāda, S. citta*)

The *Cittiddhipāda* is explained in the *Chanda sutta* under the following:

“*Bhikkhus*, if a monk gains concentration, gains one-pointedness of mind, relying on mind (*citta*), this is called concentration due to mind (*citta-samādhi*).”

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279 SN 51.13/5: p. 268
He brings for the desire for the non-arising of unarisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the abandoning of arisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the arising of unarisen wholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the maintaining of arisen wholesome states. He makes an effort, rouses energy, applies his mind and strives—there are called the forces of exertion (padhānasāṅkhāra).

Thus, there are this desire and the concentration due to desire and these forces of exertion—this, bhikkhu, is called the psychic powers accomplished in concentration due to the desire and these forces of exertion (these forces and abandoning).280

Citta means: attachment to iddhis when one comes in contact with the Sāsana and hears the Dhamma. It is attachment that is extremely ardent and strong.

Although one lives amidst the beauties and luxuries of the world, amidst acquired powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one’s mind is always turned towards the iddhis. One attains satisfaction and tranquility only when

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280 SN 51.13/V: p. 268
one’s mind is absorbed in matters connected with the *iddhis*. It is like the absorption of the alchemist engaged in the transmutation of the baser metals into gold or silver. Such an alchemist has no interest in anything else but his alchemy. He forgets to sleep or eat, or whether he had slept or eaten. He does not notice anything when out walking. *Citta* is great absorption or attachment of this nature.

2.3.2.4. Psychic Power of Investigation (*Vīmaṃsiddhipāda, S. mimāṃsā*)

The *Vīmaṃsiddhipāda* is explained in the *Chanda sutta* under the following:

“Bhikkhus, if a monk gains concentration, gains one-pointedness of mind, relying on investigation (*vīmaṃsā*), this is called concentration due to investigation (*vīmaṃsā-samādhi*).

He brings for the desire for the non-arising of unarisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the abandoning of arisen evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the arising of unarisen wholesome states. He makes an effort, rouses energy, applies his mind and strives;

he brings for the desire for the maintaining of arisen wholesome states. He makes an effort, rouses energy, applies his mind and
strives—there are called the forces of exertion (padhānasāṅkhā-ra).

Thus, there are this desire and the concentration due to desire and these forces of exertion—this, bhikkhu, is called the psychic powers accomplished in concentration due to the desire and these forces of exertion (these forces and abandoning).\textsuperscript{281}

\textit{Vimāṃsā} (investigation) means: knowledge or wisdom that can clearly perceive the greatness of the sufferings of hell, and of the sufferings attendant on the round of rebirths. It is knowledge that can clearly perceive the advantages and benefits of the \textit{iddhīs}. It is knowledge that can dwell on the deep and difficult \textit{dhammas}, and on their nature. A person who possesses such knowledge can no longer find pleasure in any worldly pursuit except the pursuit of the \textit{iddhīs}. He finds gratification only in the acquisition of deep and profound \textit{iddhīs}. The deeper and more profound the \textit{dhammas}, the greater is his desire to attain them.

Those who are endowed with any one of these four bases of success (\textit{iddhipāda}) can no longer, during this life, admit or plead inability and remain without putting forth effort in the establishment of body contemplation (\textit{kāyagatāsati}) and the higher stages of the \textit{Sāsana} such as the seven purifications (\textit{visuddhi}). It is only those who have never possessed any one of these bases of success, and who cannot differentiate between the shallowness and profoundness of life, between superficiality and depth of the \textit{dhamma}, who admit or plead inability and remain without making any endeavour.

\textsuperscript{281} SN 51.13/V: p. 268
A person endowed with any one of these four *iddhipādas* can attain, according to his *pārami*, the *iddhis* until he reaches *lokuttara* (supramundane) *iddhi*, either in this life or as a *deva* in the next life. The cases of those endowed with two, or three, or four *iddhipādas* need no lengthy explanation.

In the cases of those persons who (far from possessing any of the *iddhis*) do not even possess any of the *iddhipādas*, they should attempt to acquire one or other of these bases. They admit or plead inability only because they have not the desire to acquire the higher benefits of the *Sāsana*, such as the *satipatthānas*. They should regard this very admission of inability as a highway to the lower worlds of misery (*āpayaloka*). Thus, they should study, think and ponder over the discourses (*Suttas*) that can arouse zeal. They should approach a teacher who can arouse zeal and rely on him.

Hence did the Buddha say:

*Chandiddhipādaṃ bhāveti, viriyiddhipādaṃ bhāveti,*
*Cittiddhipādaṃ bhāveti, vimamsiddhipādaṃ bhāveti.*

He cultivates zeal, energy, consciousness and investigation as the bases of success.

Some persons, far from attaining the *iddhis*, do not even try to attain the *iddhipādas*. If they do not possess *chanda*, they do not even know that it is necessary to acquire such zeal. They are persons who admit and plead inability and defeat. The same is true in the cases of *viriya*, *citta*, and *vimamsa*. 
Steady application of the mind to kāyagatāsati, studying the anecdotes conveying a sense of urgency (saṃvega),
applying oneself to the strict ascetic observances (dhutaṅga) and such other practices of the Dhamma, is setting up of energy (viriya). Applying oneself to profound subjects of Dhamma, such as the four great primaries, amounts to the setting up of vimamsa (investigation).

If any one of the four bases of success is established, then it is certain that the respective iddhis will be attained according to one’s pārami. Hence, it is stated in the commentaries that persons who do not possess any of the bases of success, resemble the sons of a caṇḍāla (an outcaste), while persons possessing one of the bases of success resemble the sons of an emperor. The sons of a caṇḍāla never even aim at becoming an emperor because they have no basis, no pāda, for such an attainment. Sons of emperors, however, always aim at becoming emperors because they are endowed with the bases for attaining such an aim.

Hence, wise persons of the present day should attempt to acquire the four iddhipādas, the bases of success, so that they can destroy the great realm of personality belief and acquire, within the sāsana, the benefits of the higher attainments that can be obtained according to one’s pāramis.

2.3.3. The Method of Development of Iddhi

That iddhi is understood to nothing different from skill or facility in meditative concentration is again brought out by the instructions

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*282 Samvega is a stirring up of the mind, caused by contemplating the dangers and miseries of saṃsāra.*
given for the development of the various kinds of \textit{iddhi} in the \textit{Pāli} literature. The preparation for \textit{iddhi} is considered in the \textit{Paṭisambhidāmagga} by way of four “levels of success” (\textit{iddhiya bhūmiyo}), the four \textit{iddhipādas}, eight ‘footing of success’ (\textit{iddhiyā padāni}), and sixteen ‘roots of success’ (\textit{iddhiyā mūlāni}). The four levels are in fact the four \textit{jhānas}. The eight footings are \textit{iddhipādas} again, each one considered as two footings; concentration and its basis (\textit{chanda, vīriya, citta, vīmaṃsa}). The sixteen roots concern counteracting various obstacles to unperturbed (\textit{anañja}) consciousness.

It is worth drawing attention to an important treatment found in the \textit{Paṭisambhidāmagga}. The passage in question concerns how the meaning (\textit{aṭṭha}) of \textit{chanda, vīriya, citta} and \textit{vīmaṃsa} is to be directly known (\textit{abhiññeyyā}):

The meaning of the \textit{chanda} is to be directly known as root; it is to be directly known as basis; it is to be directly known as endeavor; it is to be directly known as succeeding; it is to be directly known as commitment; it is to be directly known as taking hold; it is to be directly known as standing near; it is to be directly known as non-distraction; it is to be directly known as seeing.

The meaning of \textit{vīriya, citta} and \textit{vīmaṃsa} is to be directly known in precisely the same nine ways. The first four of these ‘meaning’ (root, basis, endeavor, succeeding) clearly related to the basic \textit{iddhipāda} method. The five further ‘meanings’ in fact related to the five \textit{indriya}: the \textit{Paṭisambhidāmagga} throughout defines

\footnotesize{\begin{itemize}
  \item \textit{Patis II, p. 205}
  \item \textit{Patis I, p. 19}
\end{itemize}}
saddhā as ‘commitment’ (adhimokkha), sati as ‘standing near’ (upāṭṭhāna), vīriya as ‘taking on’ (paggaha), samādhi as ‘non-distraction’ (avīkkhepa) and paññā as ‘seeing’ (dassana). This passage neatly integrates the development of the iddhipāda and general spiritual practice.

In Buddhism, therefore, mental culture resulting from the development of iddhipāda took precedence over the accomplishment of psychic powers. Hence the culture of iddhipādas began to play an important role in religious training. Thus, when a Brahman called Uṇṇābha questioned Ven. Ānanda therā as to the purpose for which the religious life is lived under the Buddha, the latter replied that it is for the purpose of abandoning desire. When questioned as to the way leading to this abandonment, Ven. Ānanda answered that it is none other than the culture of iddhipādhas (iddhipāda-bhāvanā). The culture of Iddhipādas came to be characterized as a means capable of completely destroying all the ills of life. It is conducive to complete disenchantment (ekantanibbidā), detachment (virāgo), cessation (nirodha), tranquility (upasama), insight (abiññā), enlightenment (sambo dhī) and finally the realization of nibbāna.

Desire (chanda), effort (vīriya), mind (citta) and investigation (vīmaṃsa) are the four factors of the predominance and preponderance on which depends the mental phenomena associated with it as well as the consequent actions of a being. Hence, their control and proper cultivation has a strong bearing on one’s spiritual elevation. Therefore, it is not surprising to find the culture of iddhipādas being interwoven

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285 SN V, p. 272
286 SN V, p. 125
into the core of the Buddhist practice leading to *nibbāna*. This interweaving has been effected through the noble eightfold path (ariyaatthaṅgikamagga) which is named as the path that leads to the cultivation of *iddhipādas*.\(^{287}\)

The culture of *iddhipādas* is clearly enunciated in the *Nikāya*. Thus, it is said that these should be developed so that they shall be neither sluggish (*atilina*) due to indolence (*kosajja*) nor over strained (*atipaggahita*) due to excitements (*uddhacca*), nor shall they be inwardly cramped (*ajjhatta-samkhitta*), due to sloth and torpor (*thinamiddha*), nor outwardly diffused (*bahiddhāvikkhitta*) by their being concerned with five sensual desires (*pañcakāmaguṇa*).\(^{288}\) When thus cultivated they make the mind become untrammelled and alert, leading it to brilliance.

When proper developed the *iddhipādas* operate as antidotes to the five factors that go to weaken one’s spiritual training (*sikkhādubbalvāni*); function as aids that help to overcome the five fetters of the mind (*cetaso vinibandha*).\(^{289}\) Further they result in the non-arising of unwholesome mental states that had not yet arisen; for the abandonment of unwholesome mental states already arisen; for the arising of wholesome mental states not yet arisen and also for the stability, cultivation and increase of wholesome mental states already arisen.\(^{290}\) Ven. Ānanda therā very lucidly explains how the culture of *iddhipādas* helps to abate desire.\(^{291}\)

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\(^{287}\) SN V, p. 276
\(^{288}\) SN V, p. 267, 277
\(^{289}\) AN IV, p. 164
\(^{290}\) SN V, p. 268
\(^{291}\) SN V, p. 272
The importance of the culture of *iddhipādas* in the scheme of Buddhist training is such that it is considered as being conducive to the realization of *nibbāna*. If however, its culture is neglected then the noble path that leads to *nibbāna*, also becomes neglected.\(^{292}\)

With regard to the effects that accrue to a person who fully develops the *iddhipādas*, it is said that such an one, besides gaining proficiency in the display of psychic powers (*iddhivikubbana*), becomes also successful in this very life, in destroying the āsavas, in gaining insight into the truth and attaining freedom of mind (*cetovimutti*) and freedom of through wisdom (*paññāvimutti*). If however, such a person fails to realize this goal in this very life and if there be any substrate left, he is assured of the state of a non-returner (*anāgāmi*).\(^{293}\)

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\(^{292}\) SN V, p. 254

\(^{293}\) SN, V, p. 282
2.4. The Five Faculties (Pañcindriyani, Skt. indriya)

2.4.1. The Meaning of Indriya

This is indicated by Ven. Buddhaghosa by reference to the derivation of the word indriya from inda (Skt. indra) meaning lord. Thus, indriya means lordship, sovereignty; it is the ability to make all that is connected with it to follow it in their own career.

The world explanation of the term indriya is “indassa kammaṃ indriyaṃ”. This means the act of ruling, or of controlling, by rulers. “The act of ruling by rulers” means that whatever the ruler rules, nobody can go against him.

Vasubandhu says that the explanation of indriya in the Abhidharmakośa:

What is the meaning of indriya? The root idi is used with regard to supreme lordship. They are indriyas in that they exercise control over something. Thus the meaning of indriya is over-lordship.\(^{294}\)

According to the Vibhaṅga commentary each indriya ‘carries out the purpose of a ruler’ (indaṭṭhhaṃ kāreti) with regard to its particular realm.\(^{295}\) Thus in the case of the five faculties indriyas, saddhindriya carries out the purpose of a ruler in manner, (lakkhaṇe) of adhimokkha or ‘commitment’; viriyindriya in the manner of paggaha or ‘taking on’; satindriya in the manner of upaṭṭhāna or ‘standing near’; samādhinriya in the manner of avikkhepa or ‘non-distraction’; paññindriya in the manner of dassan ‘seeing’.

\(^{294}\) Abhidhānappadipīkā, p. 38

\(^{295}\) Vibh-ā, p. 125
In Pāli and Sanskrit, the word *indriya* refers to the sense-organs, powers or faculties of a human being. This concept is common in Indian thought in its generality. In fact, the word *indriya* is derived from *Indra* (Pāli, *Inda*), the chief of the Vedic gods, the thunderbolt bearer (*vajra, dhara*). Among his numerous mighty deeds is the slaying of the dragon *Vṛtra*.

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

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

The faculties are factors that exercise control in their respective domains, while the powers are the same factors considered as being unshakable by their opposites. Thus, the five faculties exercise control in the respective spheres of resolution (*abhīmokkha*), exertion (*paggaha*), awareness (*upaṭṭhāna*), non-distraction (*avikkhepa*), and discernment (*dassana*); in doing so, they help to overcome their opposites — indecision, laziness, negligence, agitation, and delusion. The faculties are not the powers of phenomena, but phenomena which are powers.
**Indriya**, faculties or controlling factors, a name given in the Buddhist texts twenty-two phenomena which perform particular functions in the mundane and supra-mundane life of individuals. The phenomena occur in other classifications found in the *Abhidhamma*, and there are treated from different standpoints. In this classification, their *indriya* aspect is brought out.

The twenty-two faculties may be classified, on the basis of their nature, into five groups: namely, (1) perceptual; (2) physical; (3) sense-tional; (4) spiritual and (5) supramundane.

(1). The first group consists of the six sense-faculties, namely that of

1. *cakkhundriya* - the eye,
2. *sotindriya* - the ear,
3. *ghānindriya* - the nose,
4. *jivhindriya* - the tongue,
5. *kāyindriya* - the body,
6. *manindriya* - the mind, which constitute the so-called personality (*attabhāva*).

(2) The next group consists of the three material qualities:

7. *itthindriya* - femininity
8. *purisindriya* - masculinity
9. *jivitindriya* – vitality; the first two material qualities designate as *bhāvarūpa*\(^{296}\) determine the sex of the individual whereas the third gives life to it.

Out of the nine *indriyas* consisting of the perceptual (6) and physical (3), only the mind is psychological while others are materials

\(^{296}\) Abhi-s, p. 27
The first five together with the sixth regulate or control the five sense; the seventh and the eighth control the primary and secondary characters of either sex and the ninth keeps the co-existent qualities of body from decay. With these nine indriyas the living being, the so-called individual, is complete and is in position to communicate with the external world and to react to external stimuli.

(3). The third group consisting of five kinds of sensations, namely;

10. sukhindriya - bodily pleasurable feeling,
11. dukkhindriya - bodily painful feeling,
12. somanassindriya - mental pleasurable feeling,
13. domanassindriya - mental painful feeling,
14. upekkhindriya – indifference, explains the different reactions of the personality to external stimuli. Thus these three groups, consisting of fourteen indriya faculties may be considered as sentient existence (saṃsāra).

(4). The fourth group, consisting of five faculties, namely,

15. saddhindriya - faith
16. viriyindriya - effort
17. satindriya - mindfulness
18. samādhindriya - concentration
19. paññindriya – wisdom, constitutes attributes of the path leading to release from sentient existence, i.e., emancipation. These faculties may, therefore, correctly be described as ethical or spiritual faculties.

(5) The last group consisting of three faculties, namely, the assurance;

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297 Abhi-s, p. 28
20. *anañ̄tañ̄nassāmītindriya* - the assurance, “I shall know what I did not know!”,

21. *aññindriya* - highest knowledge,

22. *aññātāvindriya* - the one who knows [who has perfect knowledge, is the fruit of path described as the five spiritual faculties under the fourth group.\(^{298}\)

The individual is free to make his own choice between good and back. The discrimination between good and bad and the correct and path avoiding bad and cultivating good are discussed under five items called the spiritual facilities. They are *saddhindriya*-faith, *vīriyindriya*-effort, *satindriya*-mindfulness, *samādhindriya*-concentration and *panindriya*-wisdom.\(^{299}\)

In the Āṇḍapāṇa sutta, Ven. Sāriputta, in response to the Buddha’s question, answers confirming the importance of the five spiritual faculties in mental concentration and liberation:

It is indeed to be expected, venerable sir, that a faithful noble disciple whose energy is roused and whose mindfulness is established that, having made relinquishment the support, he will gain *samādhi*, he will gain one-pointedness of mind.\(^{300}\)

**2.4.2. The Five Faculties (Pañcindriyani, Skt. indriya)**

There are the five faculties (pañcindriya, Skt. *indriya*); namely (1) faculty of faith or confidence (*saddhindriya*, S. *śraddā*), (2) faculty of effort or energy (*vīriyindriya*, S. *vīrya*), (3) faculty of mindfulness

\(^{298}\) Vism, p. 482  
\(^{299}\) SN V, p. 193  
\(^{300}\) SN V, p. 225
(satindriya, S. smṛti), (4) faculty of concentration (samādhindriya, S. samādhi) and (5) faculty of wisdom (paññindriya, S. prajñā).

Saddhā is faith in the perfect enlightenment of the Buddha and the efficacy of the path he discover. Vīriya is effort or energy which is four kinds; i.e. an attempt at originating kusala, at cultivating kusala that has already originated, at preventing akusala from originating and at putting an end to akusala to akusala that has already originated. This fourfold viriya, otherwise called sammā-padhāna, is identical with sammā-vāyama of the eightfold path. Sati is mindfulness and awareness in contemplating on body, feelings, mind and dhamma, it is also called satipaṭṭhāna and is identical with sammā-sati of the eightfold path. Samādhi is concentration of mind associated with wholesome consciousness which eventually may reach the absorptions (jhāna). This is identical with sammā-samādhi of the eightfold path. Paññā is wisdom, insight to the four noble truths, and is identical with sammā-diṭṭhi of the eightfold path. All these are types of wholesome consciousness (kusala-citta). They are called indriya because they master their opposites, that is, they keep them under control. Faith brings lack of faith or doubt (vicikicchā) under control; effort controls indolence (kosajja), mindfulness controls heedlessness (pamāda), concentration controls agitation (uddhacca) and wisdom controls ignorance (avijjhā).301

These five faculties may be considered the individuals’ potentialities in the spiritual sphere. It is these potentialities that form the object of Buddha’s particular knowledge called indriyapaṭṭahitañāna. It is said that the Buddha understands, by this knowledge, the

301 Vibh.-A, p. 125
extent to which these spiritual faculties of individuals are developed or degenerated.⁴⁰²

The *Indriyavibhaṅga Sutta* in *Saṃyutta Nikāya* explained five faculties under the following:

“*Bhikkhus*, there are these five faculties. What five? There are the faculties of faith, effort, mindfulness, concentration and wisdom.

Now what, *Bhikkhus*, is the faculty of faith?

“Herein, *Bhikkhus*, the noble disciple has faith. He has faith in the Enlightenment of the *Tathāgata* thus: ‘The Lord is such since he is *Arahant*, fully Enlightened, perfect in understanding and conduct, sublime, knower of the worlds, unsurpassed leader of men to be tamed, the Teacher of devas and men, enlightened, the Lord.’ This, *Bhikkhus*, is called the faculty of faith.

“Now what, *Bhikkhus*, is the faculty of effort or energy?

“Herein, *Bhikkhus*, the noble disciple lives with effort aroused for getting rid of unskilled states and perfecting skilled states, strenuous and energetic, not giving up the effort with regard to skilled states. This, *Bhikkhus*, is called the faculty of effort.

“Now what, *Bhikkhus*, is the faculty of mindfulness?

“Herein, *Bhikkhus*, the noble disciple is mindful, possessing excellent mindfulness and prudence, remembering and recollecting what was done and said long ago. This, *Bhikkhus*, is called the faculty of mindfulness.

“Now what, *Bhikkhus*, is the faculty of concentration?

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⁴⁰² MA II, p. 29
“Herein, Bhikkhus, the noble disciple, by making relinquishment [of attachment] the object of thought, obtains concentration, obtains unification of mind. This, Bhikkhus, is called the faculty of concentration.

“Now what, Bhikkhus, is the faculty of wisdom?

“Herein, Bhikkhus, the noble disciple is wise, possessing the wisdom [that sees] the rising and passing away [of phenomena], noble, penetrating, leading to the complete ending of suffering. This, Bhikkhus, is called the faculty of wisdom.”

2.4.2.1. Faculty of Faith (Saddhindriya, S. śraddā)

The saddhā is explained in the Āpaṇa sutta of Saṃyutta Nikāya under the following:

Venerable sir, the noble disciple—one deeply neither dedicated to the Tathāgata and has deep faith in him — would not be perplexed with nor doubt the Tathāgata or the Tathāgata’s teaching.

And, venerable sir, when he has again and again strived in this way, again and again recollected in this way, again and again concentrated his mind in this way, again and again knows [understands] with wisdom in this way, that noble disciple wins deep faith thus: ‘As regard those things that I have previously (only) heard about, now I dwell having touched them with the body [personally experienced them] and, having penetrated them through with wisdom, I see.’

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303 SN 48:9/V, p. 197
That faith of his, venerable sir, is his faculty of faith.\textsuperscript{304}

There are two kinds of faith (\textit{saddhā}):

(1) “rootless faith” (\textit{amūlaka-saddhā}), baseless or irrational faith, blind faith,\textsuperscript{305}

(2) “faith with a good cause” (\textit{ākāravatī-saddhā}), faith founded on seeing,\textsuperscript{306} also called \textit{aveccapasāda}.\textsuperscript{307}

In “rootless faith,” the qualifier rootless (\textit{amūlaka}) is explained in the texts as “not seen, not heard, not suspected”.\textsuperscript{308} In other words, it is blind faith, especially common in God-centered religions and person-centered cults. This first kind of faith, generally speaking, is essentially a sublimation of desire in its various forms, or more simply, faith is sanitized desire. Often faith in someone or something (a product, religion, etc.) arises in one when one thinks that such a person or such a thing has fulfilled one’s desire, or come up to one’s expectations. The greatest flaw in such a faith is that the object of faith is outside of oneself, which as such is easily controlled and manipulated by those who define that object of faith or whoever wields power over the belief system. In fact, such a faith or belief system is neither religious nor spiritual; it is a political system of sorts since it is power-based. Political systems are ephemeral and can provide only worldly benefits at best.

The second kind of faith—the faith with a good causes—is also called “wise faith” (\textit{aveccappasāda}). While rootless faith is founded on

\textsuperscript{304} SN 48.50/V, p. 225
\textsuperscript{305} MN II, p. 170
\textsuperscript{306} MN I, p. 320
\textsuperscript{307} SN 12.41.11/II, p. 69
\textsuperscript{308} Vin II, p. 243
an external object (God, guru, product, etc.); wise faith is an internal feeling. It begins with an overpowering experience (samvega) of true reality, especially an encounter with impermanence or a near-death experience that leads one to ask life’s basic questions. The kind of questions that arise here would decide the quality of faith in the person. If the question is framed by “what” (What is this?) or “who” (Who created all this), one presumes a “thing” or a “being” merely as mental constructs. These are closed questions that keep one in a transcendental loop, a samsāric cycle, where no meaningful questions can be asked, and no answers can be found.

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

Saddhindriya is to some extent synonymous with saddhā. But there are two kinds of saddhā, namely:

1. Pakati-saddhā, ordinary faith
2. Bhāvanā-saddhā, faith developed (or matured) by meditation

The faith and confidence (saddhā) that leads ordinary men and women to perform acts of almsgiving (dāna), morality (sīla) and “surrogate” (or rudimentary) meditation (bhāvanā)—is called ordinary faith (pakati-saddhā). Here, as was shown in the simile of the madman, although such saddhā is to some extent a controlling faculty, its control does not extend to the capacity of controlling the unstable minds of ordinary folk in the work of meditation (bhāvanā). Control is exercised
over the instability only to the extent of leading to acts of almsgiving, morality and rudimentary meditation.

Without faith and confidence, the mind never inclines to kusala-kamma (wholesome volitional actions), for ordinarily it takes delight only in evil acts. This holds true also for the effort to attain to the purification of virtue (sīla-visuddhi) or to engage in the study of the sacred texts. This is how ordinary wholesome acts (pakati-kusala-kamma) are produced by the control of ordinary faith which is undeveloped by genuine meditation (abhāvita).

In the work of attending to a subject of meditation (kammaṭṭhāna) for the practice of tranquility and insight, ordinary faith has not sufficient control over the mind as the mind is apt to recoil and rebound from that faith and to turn elsewhere. In meditative work, ordinary faith is not sufficient.

It is developed faith that prepares the seed-bed, so to say, for the acquisition of great strength and power through the practice of meditation, such as mindfulness of breathing.

In the context of the “requisites of enlightenment” it is developed faith that is called saddhindriya, the controlling faculty of faith. In the field of meditative exercises, it represents the disappearance of unstable and oscillating attention and the appearance of a clear and steady mind. The mind’s attention can be steadily fixed only on those objects which it finds clear and befogged. The practice of body contemplation such as mindfulness of breathing is the preparation of the seed-bed for bhāvanā-saddhā, i.e., faith and confidence developed and matured by meditation. If the mind is fixed on the contemplation of the body, such
as the out and in-breaths, it amounts to the attainment of developed faith. If then the work is continued in the field of tranquillity and insight the ability to destroy the three planes of personality belief can be acquired even within this life. The work of samatha and vipassanā needs for their proper performance, reliance on a teacher who is very learned in the Dhamma.

Kattha saddhindriyaṃ daṭṭhabbaṃ? Catūsu sotā pattiyaṅgesu ettha saddhindriyaṃ daṭṭhabbaṃ.

Where should one look for the faculty of faith? One should look for it in four constituents of stream-entry.

This means that the faculty of faith predominates in the four constituents of stream-entry. These four are:

1. Unshakeable faith in the noble qualities of the Buddha, such as arahaṃ, sammā-sambuddho, etc.
2. Unshakeable faith in the noble qualities of the Dhamma, such as “well proclaimed” (svākkhāto), etc.
3. Unshakeable faith in the noble qualities of the Sangha, such as “of good conduct” (supaṭipanno), etc.
4. Completely or perfectly endowed with the foundation (or proximate cause: padaṭṭhāna) of supramundane concentration (lokuttara-samādhi), which is purification of morality (sīla-visuddhi).

309 SN, Indriya Saṃyutta, Sutta
These are the four factors that ensure the attainment of sotāpatti-magga-ñāṇa (knowledge pertaining to the path of stream-entry) within the compass of this life.

In the Sutta passage\textsuperscript{310} “buddhe aveccappasādena samannāgato”, avecca-ppasādo means “unshakeable faith.” It is the faith (saddhā) of those who have attained access concentration (upacāra-samādhi) while reflecting on the noble qualities of the Buddha. Upacāra-samādhi here means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha. When one encounters such steady and fixed attention, one must know that the control by faith is predominant. Such a person is one who attains mastery over his mind in the matter of faith in the noble qualities of the Buddha. The same holds true in regard to the noble qualities of the Dhamma and Sangha.

“Foundation of supramundane concentration” (the fourth constituent of stream-entry) means the “permanent morality ending with right livelihood as the eighth precept” (ājīvaṭṭhamaka-niccasīla) which can enable one to attain supramundane concentration in this very life. When that sīla is unbroken and pure, it is free from the defilements of taṇhā, māna (conceit), and diṭṭhi (wrong view), and in such case one must understand that saddhā is prominent in that sīla. Inability to observe the requirements of the sīla is called “breaking” it. Although the sīla may be technically unbroken, if it is observed amidst ordinary worldly conditions, it is said to be “impure”. In accordance with the saying “the worth of a bull can be known only on the ascent from the bed of a stream to the banks,” lay-persons and bhikkhus who profess to be followers of the Buddha can know whether or not the turbulence

\textsuperscript{310} MN, 9, Sammādiṭṭhi Sutta
and distractions latent in their minds have disappeared, (i.e., whether or not they have obtained mastery over their minds) only when they arrive at these four constituents.

2.4.2.2. Faculty of Effort (Viriyindriya, S. vīrya)

The vīrya is explained in the Āpaṇa sutta in Saṃyutta Nikāya under the following:

It is indeed to be expected, Sāriputta, that a noble disciple who has faith will dwell with effort toed for the abandoning of unwholesome states and the acquisition of wholesome states; that he will steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.

That Energy of his, Sāriputta, is his faculty of effort.311

The Saṃyutta Nikāya gives the following definition;

“And what is the faculty of effort? Here the noble disciple dwells as one who has produced strength; for the sake of abandoning unskillful dhammas and arousing skillful dhammas he is firm, of steady valour, unreliquishing in purpose with regard to skillful dhammas.312

This definition is in effect of the sammappadāna way—the four sammappadānas are here deduced to two, just abandoning unskillful dhammas and arousing skillful.

Viriyindriya is to some extent synonymous with vīrya. But there are two kinds, or degrees, of vīrya, namely:

311 SN 48.50/V, p. 225
312 SN V, p. 197
1. *Pakati-vīriya*, ordinary energy

2. *Bhāvanā-vīriya*, energy developed by meditation.

Another classification is:

1. *Kāyika-vīriya*, bodily energy

2. *Cetasika-vīriya*, mental energy

Ordinary energy (*pakati-vīriya*) can be easily recognized. Persons who possess much ordinary energy in worldly matters can easily attain developed energy (*bhāvanā-vīriya*). The strict observances (*dhutaṅga*) of a monk are instances of bodily energy of a developed nature (*kāyika-bhāvanā-vīriya*).

If, after setting up developed bodily energy (such as reducing sleep and being alert and energetic), there is still no mental energy (*cetasika-vīriya*), such as enthusiasm in keen attention to meditation (*bhāvanā-manasikāra*), then steady application to or concentration on the subjects of meditation (*kammaṭṭhāna*), such as mindfulness of breathing, cannot be attained, and the period of work is unduly lengthened without achieving clarity of mind and perception.

Any kind of work will be properly and appropriately done only if the person performing it obtains quick mastery over it. It will be improperly done if the work obtains mastery over the person. By “the work obtaining mastery over the person” is meant that the work is done without real energy, as a result of which no concrete results appear, and as days and months drag on, distaste for meditation) and slackness in body postures appear, leading to sloth. With the appearance of sloth, progress in the work slows down, and with the slowing down of progress, further sloth develops. The idea then appears that it
would be better to change the form of the work. Thus constant changes in forms of work occur, and in that way the work obtains mastery over the person lacking energy.

In meditative work, quick success is obtained only by one endowed with both bodily and mental energy. From the moment when body contemplation is set up, the energy that develops day by day is bhāvanā vīriya, energy developed by meditation, and it is this energy that, in the bodhipakkhiyadhammas, is called the faculty of energy, vīriyindriya. It represents the disappearance of sloth and laziness in meditative work and the appearance of enthusiasm and vigour. The mind takes delight in dwelling on objects on which its attention is strong. Thence, the task of setting up developed energy, and graded development, is identical with that of the faculty of faith (saddhin-driya).

*Kattha vīriyindriyaṃ daṭṭhabbaṃ? Catūsu sammpadhānesu ettha vīriyin-driyaṃ daṭṭhabbaṃ.*

Where should one look for the faculty of energy? One should look for it in the four constituents of right effort.

Lay persons and bhikkhus who profess to be followers of the Buddha can know whether or not the unsettledness and turbulence of their minds in the matter of vīriya have disappeared and whether or not they are thus persons who have obtained mastery over their minds, only when they come to the four constituents of sammappadhāna (right effort).

“Let my skin remain, let my sinews remain, let my bones remain, let my blood dry up, I shall not rest until the realm of personality belief
(sakkāya-diṭṭhi), the realm of the duccaritas, and the apāya-saṁsāra, that are in my personality, are destroyed in this life.” This is the singleness of determination and effort in sammāpadhāna. It is the effort of the same order as that exerted by the Venerable Cakkhuṭāla’s. When one encounters such determination and effort, one must recognise in it the predominating control of viriya over the mind. In the matter of viriya, the unsettledness and turbulence of the mind have disappeared in such a person, and he is one within the Buddha-sāsana who has obtained mastery over his mind.

2.4.2.3. Faculty of Mindfulness (Satindriya, S. smṛti)

The sati is explained in the Āpāṇa sutta of Saṃyutta Nikāya under the following:

It is indeed to be expected, venerable sir, that a noble disciple who has faith, and whose effort is roused, will be mindful, having supreme mindfulness and discretion, one who remembers, who re-collects what was done long ago, what was said long ago.

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

The Vibhaṅga sutta explains satindriya like this:

Here the noble disciple has mindfulness, he possessed of the highest mindfulness and awareness; he is one who remembers and recalls what was done and said long before.

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313 Dhp Verse 1
314 SN 48.50/V, p. 225
315 SN V, p. 197
Further, *Saṃyutta Nikāya* mentioned in connection with *vīriyindriya*, likewise simply refer to the four *satipaṭṭhānas* when explaining *satindriya*.

In respect of the four foundations of mindfulness–here is the faculty of mindfulness to be seen.\(^{316}\)

The mindfulness which he acquires having produced the four foundations of mindfulness, this is called the faculty of mindfulness.\(^{317}\)

The four foundations of mindfulness are following:

1. **Kāyānupassanāsatipaṭṭhāna**

   During mundane practice of mindfulness foundation previous to the Noble Path these four kinds of *satipaṭṭhānadhammas* are available in various consciousnesses. It is right;

   (a) Bodily constituents (*rūpakāya*) are distinguished and kept in mind through specific kind of consciousness, other than the consciousness which is factor of keeping feeling etc., in mind.

   (b) Various kinds of feeling are distinguished and kept in mind through specific kind of consciousness, other than the consciousness which is factor of keeping bodily constituents (*rūpakāya*) in mind.

   (c) Various kinds of consciousness are distinguished and kept in mind through specific kind of consciousness, other than the

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\(^{316}\) SN V, p. 196

\(^{317}\) SN V, p. 200
consciousness which is factor of keeping bodily constituents \( (rūpakāya) \) in mind.

(d) Various principles of dhammas are distinguished and kept in mind through specific kind of consciousness, other than the consciousness which is factor of keeping Bodily constituents \( (rūpakāya) \) in mind.

2. \textit{Vedanānupassanāsatipaṭṭhāna}

The mindfulness which associates with practicing person’s \textit{vipassanā} knowledge which has achieved through distinguishing on feeling (\textit{vedanā}) as beginning is called \textit{vedanānupassanā} (contemplation on feeling). That practicing person, who has got mindfulness associating with \textit{vipassanā} knowledge, is called \textit{vedanānupassī}. At the arising phase of noble path-knowledge of practicing person, who performs \textit{vipassanā} practice successively and who just reaches into the noble path-knowledge, the mindfulness which associates with the noble path-knowledge is called \textit{vedanānupassanā}. The practicing person who has got that mindfulness is called \textit{vedanānupassī}.

3. \textit{Cittānupassanā satipaṭṭhāna}

The meaning which associates with practicing person’s \textit{vipassanā} knowledge which has achieved through distinguishing on consciousness as beginning is called \textit{cittānupassanā} (contemplation on consciousness). That practicing person, who has got mindfulness associating with \textit{vipassanā} knowledge, is called \textit{cittānupassī}. At the arising phase of noble path-knowledge of practicing person, who performs \textit{vipassanā} practice successively and who just reaches into the noble path-knowledge, the mindfulness which associates with the noble path-knowledge is called \textit{cittānupassā}.
cittānupassanā. The practicing person who has got that mindfulness is called *cittānupassi*.

**4. Dhammanupassanā satipaṭṭhāna**

The mindfulness which associates with practicing person’s *vipassanā* knowledge which has achieved through distinguishing on *dhamma* phenomena as beginning is called *dhammānupassanā* (contemplation on *dhamma* phenomena). That practicing person, who has got mindfulness associating with *vipassanā* knowledge, is called *dhammānupassi*. At the arising phase of noble path-knowledge of practicing person, who performs *vipassanā* practice successively and who just reaches into the noble path-knowledge, the mindfulness which associates with the noble path-knowledge is called *dhammānupassanā*. The practicing person who has got that mindfulness is called *dhammānupassi*.

*Kattha satindriyam daṭṭhabbaṃ? Catūsu satipaṭṭhānesu ettha satiṇḍriyam daṭṭhabbaṃ.*

Where should one look for the faculty of mindfulness? One should look for it in the four foundations of mindfulness.

Lay persons and *bhikkhus* who profess to be followers of the Buddha can know whether or not the unsettledness and turbulence of their minds in the matter of *sati* (mindfulness) have disappeared, and whether or not they are thus persons who have obtained mastery over their minds, only when they arrive at the four constituents of the *sati-paṭṭhāna*. If the attention can be kept fixed on any part of the body, such as out-breath and in-breath, by the successful practice of mindfull body contemplation (*kāyagatā-sati*) for as long as is desired, then it
must be recognised as the control exercised by mindfulness (sati). The unsettledness and turbulence of the mind of such a person have disappeared. He is one who has obtained mastery over his mind.

2.4.2.4. Faculty of Concentration (*samādhindriya, S. samādhi*)

The *samādhi* is explained in the Āpaṇa sutta of Saṃyutta Nikāya under the following:

It is indeed to be expected, Sāriputta, that a faithful noble disciple whose energy is roused, and whose mindfulness is established that, having made relinquishment the support, he will gain *samādhi* [concentration], he will gain one-pointedness of mind.

That *samadhi* of his, venerable sir, is his faculty of *samadhi*.\(^{318}\)

The *Visuddhmagga* definition is as follows:

It is concentration in that it places the mind evenly on the object, or it rightly, or it is simply the collecting together of the mind. Its characteristic it absence of wandering or absence of dispersal; it is the binding together of consent (*dhammas*)–as water does for bath-powder; its manifestation is calming down; its proximate cause is especially happiness. It should be seen as steadiness of mind, like the steadiness of lamp-flames in the absence of wind.\(^{319}\)

*Samādhi* is a state of firm concentration where the mind is completely absorbed in and content with its object.

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\(^{318}\) SN 48.50/V, p. 225

\(^{319}\) Vism XIV, p. 139
The faculty of concentration dispels the distraction of mind when it is applied in the work of \textit{satipaṭṭhāna} on such an object as the mindfulness on breathing.

And, \textit{bhikkhus}, what is concentration?

1. \textit{Bhikkhus}, the \textit{bhikkhu} who follows my teaching, being detached from sensual pleasures and unwholesome \textit{dhammas}, achieves and remains in the first absorption, which has \textit{vitakka} (initial application of the mind), \textit{vicāra} (sustained application of the mind), \textit{pīti} (pleasurable interest) and \textit{sukha} (agreeable feeling), born of detachment from the hindrances (\textit{nīvaraṇa}).

2. Having got rid of \textit{vitakka}, and \textit{vicāra}, the \textit{bhikkhu} achieves and remains in the second absorption with internal tranquility, with enhancement of one-pointedness of concentration, devoid of \textit{vitakka} and \textit{vicāra}, but with \textit{pīti} and \textit{sukha} born of concentration.

3. Having been detached from \textit{pīti}, that \textit{bhikkhu} dwells in equanimity (towards object of practice, \textit{ānāpānapaṭṭibhāga nimitta} etc.,) with mindfulness which is capable of remembering (on the object of practice) and clear comprehension (on the object of practice). Bodily agreeable feeling and mentally agreeable feeling are also experienced by mentally constituents (\textit{nāmakāya}). Due to presence of such third absorption, Noble Ones, the Exalted One etc., praise the person with that absorption in a way that “he has got equanimity (towards object of practice) and mindfulness which is capable of remembering (object of practice), he usually abides in \textit{sukha}”; he achieves and remains in that third absorption;
4. Due to discarding of bodily agreeable and disagreeable feelings; due to previous cessation of mentally agreeable and disagreeable feelings, that bhikkhu achieves and remains in the fourth absorption which arises through jhānupekkhā (called equanimity) and thorough purified mindfulness, which lacks pain or pleasure.

This kind of concentration, bhikkhus, is concentration.\(^\text{320}\)

*Kattha samādhindriyāṃ daṭṭhabbaṃ? Catūsu jhānesu ettha samādhindriyāṃ daṭṭhabbaṃ.*

Where should one look for the faculty of concentration? One should look for it in the four *jhānas*.

If in the work of *samatha* (such as out-breath and in-breath) at least the successful accomplishment of *upacāra samādhi bhāvanā* (contemplation of access-concentration) is attained, and if thereby the *nīvarṇas* (hindrances) such as *kāmacchanda* (sensual desire), *vyāpāda* (ill will), which in the past *samsāra* have continuously been running riot in the mind, are removed, the attention of the mind on the objects of *samatha* becomes specially steady and tranquil. This should be recognised as arising out of the function of the predominant control exercised by *samādhi*. The unsettledness and disturbances of the mind in the matter of *samādhi* have disappeared from such an individual. He is one who has obtained mastery over his mind.

\(^{320}\) MN I, p. 89
2.4.2.5. Faculty of Wisdom (Paññindriya, S. prajñā)

The paññā is explained in the Āpaṇa Sutta of Saṃyutta Nikāya under the following:

It is indeed to be expected, Sāriputta that a faithful noble disciple whose energy is roused, and whose mindfulness is established, and whose mind is concentrated, will know [understand] thus:

‘Without a discoverable beginning is this samsara [cycle of existence]. Not discernible is a first point of beings roaming and wandering on, hindered by ignorance, fettered by craving. But the remainderless fading away and ending of ignorance, the mass of darkness—this is the peaceful state; this is the sublime state; that is, the stilling of all formations, the letting-go of all acquisitions, the destruction of craving, dispassion, cessation, nibbāna.’

That wisdom of his, Sāriputta, is his faculty of wisdom.321

The reason why the preaching that “Bhikkhus.... These nine kinds of Supra mundane dhammas can be fulfilled only in the continuum of the person who has got wisdom (called vipassanā knowledge, the noble path-knowledge) but not in the continuum of the person who is lacking in wisdom (called vipassanā knowledge, the noble path-knowledge),” is that – bhikkhus.... Under this noble admonishment, the practicing bhikkhu has got wisdom (called vipassanā knowledge, the noble path-knowledge); he has fulfilled the wisdom (called vipassanā knowledge, the noble path-knowledge), which is capable of penetrative knowing

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321 SN 48.50/V, p. 225
and seeing on conditioned things called five clinging aggregates together with causal \textit{dhammas}; which is capable of breaking down the bulk of greediness, bulk of hatred, bulk of delusion; which is capable of knowing and seeing on phenomena of arising and perishing away of those conditioned \textit{dhammas}; which is the course leading to \textit{nibbāna} which is extinguishing of suffering of round \textit{dhammas}; which is pure and noble realization. That preaching in a way that “\textit{Bhikkhus}…. These nine kinds of Supra mundane \textit{dhammas} can be fulfilled only in the continuum of the person who has got wisdom (called \textit{vipassanā} knowledge, the noble path-knowledge) but not in the continuum of the person who is lacking in wisdom (called \textit{vipassanā} knowledge, the noble path-knowledge),” is worth preaching with regarding to these facts.\textsuperscript{322}

Wisdom is different from the other four faculties. In fact, it is the most important of the five faculties. Indeed, the \textit{Pubbārāma Sutta}, the Buddha says this\textsuperscript{323} of the fruit of the spiritual faculties \textit{(phalindriya)} with regards to the key role of wisdom:

\textit{Bhikkhus}, it is because he has cultivated and developed the one faculty that a monk who has destroyed the cankers declare final knowledge thus [“I understand: Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”]. What is that one faculty? The faculty of wisdom;

For a noble disciple who has wisdom,

\textsuperscript{322} AN III, p. 67
\textsuperscript{323} SN 48.45
the faith that follows from it becomes stable [is established];
the effort that follows from it becomes stable;
the mindfulness that follows from it becomes stable;
the concentration that follows from it becomes stable.\textsuperscript{324}

Paññā is wisdom, or knowing things as they really are. It is here called a faculty because it exercises predominance in comprehending things as they really are. In the Abhidhamma, the three terms “wisdom” (paññā), “knowledge” (ñāṇa), and “non-delusion” (amoha) are interchangeable, that is, they are treated as synonyms. Wisdom has the characteristic of penetrating things according to their intrinsic nature (yathāsabhāvapāṭivedha). Its function is to illuminate the objective field like a lamp. It is manifested as non-bewilderment. Its proximate cause is wise attention (yoniso manasikāra).

The faculty of wisdom dispels confusion and haziness. The faculties of faith, energy and mindfulness, which precede those of concentration and wisdom, are like those who raise a king to kingship. They raise the latter two faculties until the topmost excellence is attained.

After the setting up of body contemplation and the attainment of mastery over one’s mind, if the samatha road is taken, the faculty of concentration becomes the eight meditative attainments (samāpatti or jhāna), while the faculty of wisdom becomes the five higher spiritual knowledges (abhīññā), such as the supernormal powers etc. If the vipassanā road be taken, the faculty of concentration becomes the voidness concentration (suññatā-samādhi), conditionless concentration (animit-ta-samādhi), or desireless concentration (appaññhita-samādhi), while the faculty of wisdom becomes the five purifications (visuddhi) pertain-
ning to wisdom, the knowledge of the three contemplations (anupassanā-ñāṇa), the ten insight knowledges (vipassanā-ñāṇa), the knowledges pertaining to the four paths and the four fruitions and the nineteen of reviewing (paccavekkhaṇa-ñāṇa).

Kattha paññiṅdriyaṃ daṭṭhabbaṃ? Catūsu ariyasaccesu ettha paññiṅdri-yaṃ daṭṭhabbaṃ.

Where should one look for the faculty of wisdom? One should look for it in the four noble truths.

Among persons who encounter a Buddha-sāsana, knowledge of the four noble truths is of supreme value. Only when this knowledge is acquired can they obtain release from the realm of sakkāya-diṭṭhi, and that of the duccaritas, and from the āpaya samsāra. Hence, in order to acquire a knowledge of the Four Noble Truths, they should at least attempt to obtain insight into the six dhātus (or basic constituent elements) of pathavī, āpo, tejo, vāyo, ākāsa and viññāṇa, or insight into their fleeting and unstable nature—how they do not last for more than the twinkling of an eye at a time (so to say) and how they are continually being destroyed. They should attain to such insight through such methods of practice as studying, memorizing, reciting, reflecting, listening, discussing, questioning, practicing insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining dhammas. If the nature of anicca, (impermanence) can be clearly realized, the realization of anattā (impersonality) follows as a matter of course.\textsuperscript{325}

\textsuperscript{325} Udāna, Meghiya Vagga, Sutta 1
Saddhindriyaṃ bhāveti, viriyindriyaṃ bhāveti, satindriyaṃ bhāveti, samādhindriyaṃ bhāveti, paññindriyaṃ bhāveti.326

The meaning of this Pāli passage uttered by the Buddha is that the five *indriyas* (mental faculties) should be practised and developed in order to facilitate the great work of *samatha* and *vipassanā*

A person who has not developed these five *indriyas* is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. In a rulerless country there is no law. There the people are unrestrained. Like animals, the strong prey on the weak. In the same way, the mind of a person who has not developed the five *indriyas* is distracted and runs riot with defilements. Just as a person possessed by evil spirits cannot bear to hear the sound of such recitations as “*iti pi so*” or “*hetupaccayo*,” when persons without developed *indriyas* hear talk connected with the cause of contentment (*paccaya-santosa*) or with the practice of mental development (*bhāvanārambha*), they quickly discover antagonistic criticisms. In them, the desire to exert themselves in the work of *samatha* and *vipassanā* never arises.

On the other hand, a person who develops the five *indriyas* resembles a country ruled by a just and lawful king. It resembles the towns and hamlets of the *majjhimadesa* (central region) where governmental administration exists. Such a person is not disturbed by the variegated theories of various persons. He is confirmed in the sole way of the Buddha’s teachings. When such a person hears talk connected with the cause of contentment, or the practice of mental development,

326 SN, Indriya Saṃyutta, Vagga 6, sutta 8
his mind is clear and cool. He is confirmed in the desire to exert himself in the work of samatha and vipassanā.

In this way, the arising of the two kinds of desires in this world is not the work of beings or individuals, but depends on the existence or otherwise of development of the five indriyas. If there is no development of the indriyas, one kind of desire arises. If there is development of the indriyas, that desire disappears and a new kind of desire invariably appears. The more the development of the indriyas proceeds, the more does this new desire increase and gather strength. When all the five indriyas are set up, the desire for the paths and the fruits will immediately appear. Thus must beings develop the five indriyas in order to raise them from their ordinary level (pakati-saddhā, etc.) to the great heights of their developed (or meditative) plane (bhāvanā-saddhā, etc.).

In the practice of the dhamma each of these faculties has simultaneously to perform its own specific function and to harmonize with the other faculties to establish the balance needed for clear comprehension. The five come to fullest maturity in the contemplative development of insight, the direct road to awakening. In this process the faculty of faith provides the element of inspiration and aspiration which steers the mind away from the quagmire of doubt and settles it with serene trust in the Triple Gem as the supreme basis of deliverance. The faculty of energy kindles the fire of sustained endeavor that burns up obstructions and brings to maturity the factors that ripen in awakening. The faculty of mindfulness contributes clear awareness, the antidote to carelessness and the prerequisite of penetration. The faculty of concentration holds the beam of attention steadily focused on the
rise and fall of bodily and mental events, calm and composed. And the faculty of wisdom, which the Buddha calls the crowning virtue among all the requisites of enlightenment, drives away the darkness of ignorance and lights up the true characteristics of phenomena.

Just as much as the five faculties, considered individually, each perform their own unique tasks in their respective domains, as a group they accomplish the collective task of establishing inner balance and harmony. To achieve this balanced striving the faculties are divided into two pairs in each of which each member must counter the undesirable tendency inherent in the other, thus enabling it to actualize its fullest potential. The faculties of faith and wisdom form one pair, aimed at balancing the capacities for devotion and comprehension; the faculties of energy and concentration form a second pair aimed at balancing the capacities for active exertion and calm recollection. Above the complementary pairs stands the faculty of mindfulness, which protects the mind from extremes and ensures that the members of each pair hold one another in a mutually restraining, mutually enriching tension.

Born of humble origins in everyday functions of the mind, through the Dhamma the five faculties acquire a transcendent destiny. When they are developed and regularly cultivated, says the master, "they lead to the deathless, are bound for the deathless, culminate in the deathless."
2.5. The Five Mental Powers (*Pañcabalāni, Skt. bala*)

*Bala* means power, strength or force; various powers of both temporal and spiritual character are found mentioned in the Buddhist texts. Among the most important and of frequent occurrence are the five mental powers (*pañcabalani*); namely, (1) mental power of faith (*saddhābala*), (2) mental power of effort or energy (*vīriyabala*), (3) mental power of mindfulness (*satibala*), (4) mental power of concentration (*samādhibala*) and (5) mental power of wisdom (*paññābala*).\(^{327}\)

An explanation of these five powers is found in the *Aṅguttara Nikāya*. It says that faith is the belief in the *Tathāgata*, effort is striving to be rid of evil (*akusala*) and to cultivate good (*kusala*); in mindfulness one minds and remains oneself of things done and said long ago; concentration is to keep oneself aloof from sense-desires and to attain the four *jhānas*, while wisdom is to be wise as to the way of origin and cessation and to possess Aryan penetration of the way to the utter destruction of suffering.\(^{328}\)

What distinguishes them from the corresponding five spiritual faculties (*pañcindriya*) is that they are unshakable by their opposites: the power of faith is unshakable by faithlessness (*assaddha*), effort by laziness (*kosajja*), mindfulness by forgetfulness (*pamāda*), concentration by distractedness (*uddhacca*), and wisdom by ignorance (*avijjā*). They represent, therefore, the aspect of firmness in the spiritual faculties.\(^{329}\) But in the *Samyutta Nikāya*, we find these five powers being identified with the five faculties.

\(^{327}\) DN II, p. 120; MN. II, p. 12

\(^{328}\) AN 4, p. 3-4

\(^{329}\) Patis I, p. 16
According to the *Aṅguttara Nikāya*, the power of faith becomes manifest in the four qualities of the stream-winner (*sotāpanna*), effort in the fourfold right effort (*sammappadhāna*), mindfulness in the four foundations of mindfulness (*satipaṭṭhāna*), and concentration in the four *jhānas* and wisdom in the full comprehension of the four noble truths.

The meaning of *saddhābala* is to be directly known as unshaken-ability with regard to the lack of faith, the meaning of *vīriyabala* as unshakeability with regard to idleness, the meaning of *satibala* as unshakeability with regard to heedlessness, the meaning of *samādhipala* as unshakeability with regard to excitement, the meaning of *paññābala* as unshakeability with regard to ignorance.

### 2.5.1. Mental Power of Faith (*Saddhābala*, S. *sraddā*)

Faith (*saddhā*): The first of the beautiful cetasikās is faith (also translated as “confidence”), which has the characteristic of placing faith in or of trusting. Its function is to clarify, as a water-clearing gem causes muddy water to become clear; or its function is to set forth, as one might set forth to cross a flood. It is manifested as non-fogginess, that is, the removal of the mind’s impurities, or as resolution. Its proximate cause is something to place faith in, or the hearing of the good *dhamma*, etc., that constitute the factors of stream-entry (*sotāpatti*).

A Buddhist is said to have *saddhā* if “he believes in the Perfect One’s Enlightenment” or in the Three Jewels (*ti-ratana*) by taking refuge in them. His faith, however, should be “reasoned and rooted in

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330 Patis I, p. 17
understanding,” and he is asked to investigate and test the object of his faith. A Buddhist’s faith is not in conflict with the spirit of inquiry—“doubt about dubitable things” is admitted, and inquiry into them is encouraged. The “faculty of faith” (saddhindriya) should be balanced with that of wisdom (paññindriya). Through faith and understanding, faith becomes an inner certainty and firm conviction based upon one’s own experience.

Faith is called the seed of all wholesome states, because, according to commentarial explanations, it inspires the mind with confidence and determination for “launching out” to cross the flood of saṁsāra.

Unshakable faith is attained on reaching the first stage of holiness, Stream-Entry (sotāpatti), when the fetter of skeptical doubt (vīcikicchā) is eliminated. Unshakable confidence (avecca-pasāda) in the Three Jewels (the Buddha, the Dhamma, and the Sangha) is one of the characteristics of a Stream-Winner (sotāpannassaangāni).

The power of faith (saddhā-bala) is of two kinds: 1) The power of ordinary faith (pakati-saddhā), and 2) the power of developed faith (bhāvanā-saddhā).

“Ordinary faith,” which has no development through specific practice, associates with taṇhā according to circumstances, and can thus produce only the ordinary good actions (pakati-kusala-kamma) of generosity or liberality, dāna, morality (sīla), etc. The limited measure of strength it possesses, cannot overcome craving. On the contrary, taṇhā keeps “ordinary faith” under its power.
The *Pāli* texts mention, with the great clarity, four by “traditional practices of the Noble Ones” (*ariya-vaṃsa*). They are:

1. Being easily satisfied with food
2. Being easily satisfied with clothing
3. Being easily satisfied with any dwelling place
4. Finding pleasure and enjoyment in the work of *bhāvanā* (meditation).

They constitute the realm of *saddhā*. In the present-day world, this great kingdom of *saddhā* lies hidden and submerged. Today, beings take pleasure and enjoyment in material things (*paccayāmisa*): they take pleasure and enjoyment in worldly rank, dignity, and honour (*lokāmisa*); they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches, and in power and dominion (*vaṭṭāmisa*); and thus is the great kingdom of *taṇhā* established as clearly as the great ocean round the island. This shows the weakness of ordinary faith (*pakati-saddhā*) in this world.

It is developed faith which, having its genesis in the successful practice of body contemplation (such as mindfulness of breathing) and being pursued until the disappearance of the distraction and unsettled condition of the mind, can dispel the craving which takes pleasure and enjoyment in the aforementioned three kinds of worldliness (*āmisa*). It is this developed faith (*bhāvanā-saddhā*) that can save *bhikkhus* and lay-folk who are in the course of being drowned and submerged in the ocean of the three cravings, and that enables them to reach the island haven of the kingdom of *saddhā*, as manifested (e.g.,) in the four

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331 AN IV, *Ariyavaṃsa-Sutta*

332 The three cravings are: sensual craving, craving for existence and craving for self-annihilation
traditional practices of the Noble Ones (*ariya-vamsa-dhamma*). In the context of the *bodhipakkhiya-dhamma* it is this developed faith that should be acquired.

2.5.2. Mental Power of Effort or Energy (*Viriyabala, S. virya*)

Effort or Energy (*viīriya*): *Viriya* is the state, or action, of one who is vigorous. Its characteristic is supporting, exertion, and marshaling. Its function is to support its associated states. Its manifestation is non-collapse. Its proximate cause is a sense of urgency (*saṁvega*) or a ground for arousing energy, that is, anything that stirs one to vigorous action. Just as new timbers added to an old house prevent it from collapsing, or just as a strong reinforcement enables a king’s army to defeat the enemy, so *viīriya* upholds and supports all the associated states and does not allow them to recede.

Of the two kinds of energy (*viriya*), ordinary energy which is without development practice, is associated with laziness (*kosajja*) according to the occasion, and produces the ordinary good acts (*pakatikusala-kamma*) of liberality or generosity, morality, the study of the sacred texts, etc. This ordinary energy cannot dispel laziness; on the contrary, it is laziness which controls ordinary energy and keeps it under subjection.

When beings encounter a *Buddha-sāsana*, they acquire the knowledge that in the past unfathomable *saṁsāra* they have been the kinsfolk of *sakkāya-diṭṭhi*, of evil deeds (*duccarita*) and the inhabitants of the lower worlds of misery (*apāya-loka*). The *Pāli* texts clearly prescribe the method of the *ariyavamsa*, the traditional practice of the Noble Ones, as a way of dispelling laziness; and the fourth of them,
delight in meditation, should be practised until release from such a state of laziness (being faith’s opposite) is attained.

The way of dispelling laziness may be thus described (in the case of a monk). Having equipped himself with the *sikkhās* (the training rules—which are the Buddha’s heritage), which he has committed himself to in the ordination hall at the time of his becoming a *bhikkhu*, he: makes the trees and bushes of the forest his dwelling-place, lives only on alms-food gathered on his alms-round, avoids company, observes the *dhutaṅga* and applies himself scrupulously to mindful body contemplation.

These are the acts of energy that dispel the unwholesome volitional actions (*akusala kamma*) arising out of laziness (*kosajja*). They are acts comprised in the realm of energy.

This realm of energy remains obscure and is unknown in the present-day world. Today, although *bhikkhus* are aware that they belong to that class of beings still possessed of personality belief and evil deeds and liable to rebirth in lower worlds of misery, yet they live permanently in dwellings constructed in towns and villages by their donors; they take pleasure in the receipt of large gifts and benefits; they are unable to dispense with the company of other people, etc., all of which acts are comprised within the realm of laziness (*kosajja*) and this realm of laziness is as conspicuous as the sea that inundates an island. This shows the weakness of ordinary energy (*pakati-viriya*).

It is only developed energy (*bhāvanā-viriya*)—such as being satisfied with a minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in
meditative practice—that can dispel laziness. In the context of the bodhipakkhiya-dhammā it is this developed energy that should be acquired.

2.5.3. Mental Power of Mindfulness (*Satibala, S. smṛti*)

The word *sati* is derived from a root meaning “to remember,” but as a mental factor, it signifies presence of mind, attentiveness to the present, rather than the faculty of memory regarding the past. It has the characteristic of not wobbling that is, not floating away from the object. Its function is absence of confusion or non-forgetfulness. It is manifested as guardianship, or as the state of confronting an object field. Its proximate cause is strong perception (*thirasaṅṅā*) or the four foundations of mindfulness.

The four foundations of mindfulness have a single essence, which consists of mindful contemplation (*anupassanā*) of phenomena. They are differentiated insofar as this mindful contemplation is to be applied to four objects — the body (*kāya*), feelings (*vedanā*), states of consciousness (*citta*), and mental objects (*dhamma*). The latter comprises such factors as the five hindrances (*nīvaraṇa*), the five aggregates (*khandha*), the six sense bases (*āyatana*), the seven enlightenment factors (*bojjhaṅga*), and the four noble truths (*ariyasaccā*). The practice of the four foundations of mindfulness is identical with right mindfulness (*sammā-sati*) as the seventh factor of the noble eightfold path (*aṭṭhangaṅka-magga*).333

The antithesis of mindfulness (*sati*) is *muṭṭhasacca*, confused mindfulness or absent-mindedness. It means inability to become absor-

333 DN, 22; MN, 10
bed in the work of tranquility meditation (\textit{samatha-bhāvanā}) or of insight meditation (\textit{vipassanā-bhāvanā}); inability to concentrate and to control one’s mind; the wandering of thoughts to objects other than the object of concentration. Ordinary mindfulness that one possesses in a rudimentary state from birth cannot dispel that absentmindedness. Only developed mindfulness can do it.

2.5.4. Mental Power of Concentration (\textit{Samādhibala, S. samādhi})

\textit{Samādhi} is concentration. It is only the tranquillized mind that can easily concentrate on a subject of meditation. The calm, concentrated mind sees things as they really are (\textit{samāhito yathābhutam pajānāti}). The unified mind brings the five hindrances (\textit{pañca nīvaraṇāni}) under subjugation.

Concentration is the intensified steadiness of the mind comparable to an unflickering flame of a lamp in a windless place. It is concentration that fixes the mind aright and causes it to be unmoved and undisturbed. Correct practice of \textit{samādhi} maintains the mind and the mental properties in a state of balance like a steady hand holding a pair of scales.

Right concentration dispels passions that disturb the mind, and brings purity and placidity of mind. The concentrated mind is not distracted by sense-objects; concentration of the highest type cannot be disturbed under the most adverse conditions.

One who is intent on \textit{samādhi} should develop a love of virtue, \textit{sīla}, for it is virtue that nourishes mental life, and makes it coherent and calm, equable and full of rich content. The unrestrained mind dissipates itself in frivolous activity.
'What is concentration? What are its marks, requisites and development? 'Whatever is unification of mind, this is concentration; the four arousings of mindfulness are the marks of concentration; the four right efforts are the requisites for concentration; whatever is the exercise, the development, the increase of these very things, this is herein the development of concentration.'

This statement clearly indicates that the three factors of the samādhi group, namely, right effort, right mindfulness and right concentration function together in support of each other. They comprise real concentration.

The antithesis of concentration (samādhi) is distraction (vikhepa) of mind (i.e., wandering thoughts and idle fancies). It is the inability to concentrate, to control the mind and keep its attention fixed on one object. It is the arising of thoughts on objects other than the object of concentration. It is the unquiet and restless state of mind when applying itself to the work of meditation. Ordinary concentration cannot dispel the unwholesome state of distraction. Only developed concentration (bhāvanā-samādhi) can do it.

2.5.5. Mental Power of Wisdom (Paññābala, S. prajñā)

The wisdom is paññā, the highest virtue of all. “Wisdom is based on concentration, because of the saying: ‘One who is concentrated knows, sees what really is.’”

“Wisdom” is, of course, only a very approximate equivalent of paññā. The Buddhist conception of “wisdom” is not unlike this, but

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334 MN I, p. 301
335 SN III, p. 13
more precise. It is best clarified by first giving its connotations, and then its actual definition.

The commentary of Dhammasaṅgani³³⁶ mentions the connotations of pañña. “On that occasion the dominant of wisdom is wisdom, understanding, search, research, search for dhamma; discernment, discrimination, differentiation, erudition, expert skill, subtlety, clarity, reflection, investigation, amplitude, sagacity, a guide (to true welfare and to the marks as they truly are), insight, comprehension, a goad (which urges the mind to move back on the right track); wisdom, wisdom as virtue, wisdom as strength (because ignorance cannot dislodge it), the sword of wisdom (which cuts through the defilements), the lofty (and overpowering) height of wisdom, the light, luster and splendour of wisdom, the treasure of wisdom, absence of delusion, search for dhammas, right view.” From mere cleverness wisdom is distinguished by its spiritual purpose, and we are told expressly that it is designed “to cut off the defilements.”

Now to the actual definition: “Wisdom penetrates into dhammas as they are in themselves. It disperses the darkness of delusion, which covers up the own-being of dhammas.”

What then does wisdom meditate about? Wisdom may be held to concern itself with three possible topics: (1) true reality; (2) the meaning of life; (3) the conduct of life. Buddhist tradition assumes that the second and third depend on the first. In its essence wisdom is the strength of mind which permits contact with the true reality, which is also called the realm of dhammas. Delusion, folly, confusion, ignorance and self-deception are the opposites of wisdom. It is because ignorance,

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³³⁶ Vbh-A, p. 147-149
and not sin, is the root evil that wisdom is regarded as the highest virtue. A holiness which is devoid of wisdom is not considered impossible, but it cannot be gained by the path of knowledge, to which alone these descriptions apply.

The antithesis of wisdom (paññā) is delusion (sammohā). It is ignorance, lack of clarity, vagueness and absence of lucidity of mind. It is the darkness shrouding the mind. This delusion cannot be removed by ordinary wisdom (pakati-paññā), nor by erudition (pariyatti-paññā), even if that comprises knowledge of the whole Tipiṭaka. It is only wisdom developed by meditation, (bhāvanā-paññā) that has set up mindful body contemplation, which can gradually dispel delusion.

Hence did the Buddha say:

“He develops the powers of faith, energy, mindfulness, concentration and wisdom.” (saddhābalam bhāveti...)

In this world, the strength of builders lies in good tools, such as awls, chisels, axes, knives, saws, etc. Only when equipped with such tools can they undertake to build. Similarly, in the sāsana, the tools of tranquillity and insight meditation (samatha) and (vipassanā) for achieving the knowledge of the paths and fruitions of Sainthood (magga- and phala-ñāṇā) consist of developed faith, developed energy, developed mindfulness, developed concentration and developed wisdom (bhāvanā-saddhā, etc.), which are developed through one of the satipaṭṭhānas, such as mindfulness of breathing. These five powers are the strength of meditators (yogāvacara). Hence these five powers must be developed in order to undertake successfully the work of tranquility and insight meditation within the Buddha-sāsana. This is the meaning of the word bhāveti (he develops) in the text quoted above.
When these five faculties are developed they destroy the five fetters that pull upward (uddhambhāgiya samyojana). With these five powers, release of mind through loving-kindness (mettācetovimutti) is developed. Morality (sīla) is the foundation on which the five powers stand.

With these statements with regard to the five mental powers are considered together, they indicate that the five powers are nothing but the path that leads to nibbāna; here the path is elaborated from a different angle. The last two powers, concentration (samādhi) and wisdom (pañña) are the last two stages in the threefold discipline (tisikkhā), another description of the path. Sīla, the first stage in the tisikkhā, is not given here, obviously because it is understood to precede samādhi and pañña. In fact, it is said clearly that the five powers stand on sīla. In the noble eightfold path vīra, sati, samādhi and pañña are four stages. Vīrya appears as sammā-vāyama, sati as sammā-sati, samādhi as sammā-samādhi and pañña as sammā-diṭṭhi. One who is possessed of these powers is, therefore, identical with one who has realized nibbāna. The Buddha possesses them, and so do all the arahants.

The development of these five mental powers is identified with the path that leads to the uncompounded, i.e., nibbāna (asaṅkhata-gamagga).