

# The Nibbāna Sermons 23 to 33 by Bhikkhu K Ñāṇananda

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## Sermon 31

*Namo tassa bhagavato arahato sammāsambuddhassa*  
*Namo tassa bhagavato arahato sammāsambuddhassa*  
*Namo tassa bhagavato arahato sammāsambuddhassa*

*Etaṃ santam, etaṃ paṇītam, yadidaṃ sabbasaṅkhārasamatho*  
*sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānam.*

"This is peaceful, this is excellent, namely the stilling of all preparations, the relinquishment of all assets, the destruction of craving, detachment, cessation, extinction."

With the permission of the assembly of the venerable meditative monks. This is the thirty-first sermon in the series of sermons on *Nibbāna*.

In our attempt to understand some subtle characteristics of the middle path leading to *Nibbāna* in our last sermon, we found some discourses like *Saḷāyatanavibhangasutta*, *Oghataraṇasutta*, *Vitakkasanthānasutta*, *Māgandiyasutta*, *Rathavinītasutta* and *Alagaddūpamasutta* particularly helpful. It became clear that the twin principle of pragmatism and relativity, underlying the norm of dependent arising, could be gleaned to a great extent from those discourses.

We also found that the course of practice leading to *Nibbāna* is not an accumulation or amassing, but a gradual process of attenuation or effacement, tending towards a realization of voidness, free from notions of 'I' and 'mine'.

It is for the purpose of emphasizing the twin principles of pragmatism and relativity that the Buddha compared the *Dhamma* to a raft in the *Alagaddūpamasutta* of the *Majjhima Nikāya*. In this series of sermons we made allusions to this simile in brief on several occasions, but let us now try to examine this simile in more detail. In order to present the parable of the raft, the Buddha addressed the monks and made the following declaration:

*Kullūpamaṃ vo, bhikkhave, dhammaṃ desissāmi nittharaṇatthāya no gahaṇatthāya.* "Monks, I shall preach to you the *Dhamma* comparable to a raft

for crossing over and not for grasping." With this introductory declaration, he goes on to relate the parable of the raft.

"Monks, suppose a man in the course of a long journey, saw a great expanse of water whose near shore was dangerous and fearful and whose further shore was safe and free from fear. But there was no ferry boat or bridge going to the far shore. Then he thought:

'There is this great expanse of water whose near shore is dangerous and fearful and whose further shore is safe and free from fear. But there is no ferry boat or bridge going to the far shore. Suppose I collect grass, sticks, branches and leaves and bind them together into a raft, and supported by the raft and making an effort with my hands and feet I were to get safely across to the far shore'.

And then the man collected grass, sticks, branches and leaves and bound them together into a raft, and supported by the raft and making an effort with his hands and feet he got safely across to the far shore. Then, when he got safely across and had arrived at the far shore he might think thus:

'This raft has been very helpful to me, supported by it and making an effort with my hands and feet I got safely across to the far shore. Suppose I were to hoist it on my head or load it on my shoulder and then go wherever I want.'

Now, monks, what do you think, by doing so would that man be doing what should be done with that raft?" "No, Venerable Sir."

"By doing what would that man be doing what should be done with that raft? Here, monks, when that man got across and had arrived at the far shore, he might think thus: 'This raft has been very helpful to me, since supported by it and making an effort with my hands and feet I got safely across to the far shore. Suppose I were to haul it on dry land or set it adrift in the water and then go wherever I want.'

Now it is by so doing that that man would be doing what should be done with the raft. Even so, monks, I have shown you how the *Dhamma* is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping." And the Buddha concludes with the significant statement:

*Kullūpamaṃ vo , bhikkhave, ājānantehi dhammā pi vo pahātabbā, pageva adhammā.* "Monks, when you know the *Dhamma* to be similar to a raft, you should abandon even good states, how much more so bad states".

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Translation Ñāṇamoli (1995: 228):

"I shall show you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping ... suppose a man in the course of a journey saw a great expanse of water, whose near shore was dangerous and fearful and whose further shore was safe and free from fear, but there was no ferryboat or bridge for going to the far shore. Then he thought: 'There is this great expanse of water, whose near shore is dangerous and fearful and whose further shore is safe and free from fear, but there is no ferryboat or bridge for going to the far shore. Suppose I collect grass, twigs, branches, and

leaves and bind them together into a raft, and supported by the raft and making an effort with my hands and feet, I got safely across to the far shore.’ And then the man collected grass, twigs, branches, and leaves and bound them together into a raft, and supported by the raft and making an effort with his hands and feet, he got safely across to the far shore. Then, when he had got across and had arrived at the far shore, he might think thus: ‘This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to hoist it on my head or load it on my shoulder, and then go wherever I want.’ Now, bhikkhus, what do you think? By doing so, would that man be doing what should be done with that raft?”

“No, venerable sir.”

“By doing what would that man be doing what should be done with that raft? Here, bhikkhus, when that man got across and had arrived at the far shore, he might think thus: ‘This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to haul it onto the dry land or set it adrift in the water, and then go wherever I want.’ Now, bhikkhus, it is by so doing that that man would be doing what should be done with that raft. So I have shown you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping. Bhikkhus, when you know the Dhamma to be similar to a raft, you should abandon even the teachings, how much more so things contrary to the teachings.”

MĀ 200:

“I have long taught you the teachings as resembling a raft, wanting you to give them up, not wanting you to cling to them. Why have I long taught you the teachings as resembling a raft, wanting you to give them up, not wanting you to cling to them?”

“It is just as if there were a mountain river, very deep and extremely wide, a long stream with a swift current, and with much material floating in it, also with no ferry boat and no bridge. Suppose a man comes along who has a matter to attend to on the other bank and wants to cross over. As he is seeking [a means] to cross over, he thinks: ‘Now, this mountain river is very deep and extremely wide, a long stream with a swift current, and with much material floating in it, also with no ferry boat and no bridge. I have a matter to attend to on the other bank and want to cross over. By what skillful means can I safely reach the other bank?’ He further thinks: ‘Let me now gather grass and sticks on this bank, bind them together into a raft, and having boarded it, cross over.’ So he gathers grass and sticks on the [near] bank, binds them together into a raft and, having boarded it, crosses over. Having safely arrived there, he thinks: ‘Now, this raft has been of much benefit to me. Boarding this raft has enabled me to cross over safely from that bank to this bank. Let me now,

putting it on my right shoulder or on my head, carry it along as I go.' He then puts the raft on his right shoulder or on his head to carry it along as he goes. What do you think? With such an idea, would he derive benefit from doing this with the raft?"

Then the monks replied: "He could not."

The Blessed One said: "Doing what with the raft could that man derive benefit? The man thinks [again]: 'Now, I have derived much benefit from this raft. Boarding this raft has enabled me to cross over safely from that bank to this bank. Should I now rather put this raft back in the water or put it on the bank, abandon it there, and go?' So the man puts the raft back in the water or puts it on the bank, abandons it there, and goes. What do you think? Would he derive benefit from doing this with the raft?"

Then the monks replied: "He benefits."

The Blessed One said: "In the same way, I have long taught you the teachings as resembling a raft, wanting you to [be prepared to] let go of them, not wanting you to cling to them. If you understand that I have long taught you the teachings as resembling a raft, then you should [be prepared to] let go of these teachings; how much more so [should you let go of] whatever is contrary to these teachings."

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So it seems, this raft simile has a very deep meaning. The building of the raft by the person wishing to cross symbolizes the pragmatic and relative values we highlighted in connection with the path of practice leading to *Nibbāna*. The raft improvised with self effort is not for grasping or carrying on one's shoulder. As we have already pointed out with reference to such discourses like *Salāyatanavibhaṅgasutta*, apart from the purpose of crossing, there is nothing worth holding on to or grasping. Why so? Because the aim of this holy life or this path of practice is non-grasping instead of grasping; non-identification, *atammayatā*, instead of identification, *tammayatā*; assetlessness, *nirupadhi*, instead of assets, *upadhi*.

The importance attached to this simile is so much that the Buddha reminds the monks of it in the *MahāTaṇhāsāṅkhasutta* also, with the following allusion:

*Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyatha nittharaṇatthāya no gahaṇatthāya? No h'etaṃ, bhante!*

*Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyatha nittharaṇatthāya no gahaṇatthāya? Evaṃ, bhante.*

"Monks, purified and cleansed as this view is, if you adhere to it, cherish it, treasure it and treat it as a possession, would you then understand the *Dhamma* that has been taught as similar to a raft being for the purpose of crossing over and not for the purpose of grasping?" "No, Venerable Sir!"

"Monks, purified and cleansed as this view is, if you do not adhere to it, cherish it, treasure it and treat it as a possession, would you then understand the *Dhamma* that has been taught as similar to a raft being for the purpose of crossing over and not for the purpose of grasping?" "Yes, Venerable Sir!"

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Translation Ñāṇamoli (1995: 352):

"Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the *Dhamma* has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?"

"No, venerable sir."

"Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the *Dhamma* has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?"

"Yes, venerable sir."

MĀ 201

"If, [however], you were to say: 'This view of mine is so clear and pure!'; and if you were to cling to it, cherish it, guard it, and be unwilling to let go of it, then would you have understood the teaching I have for a long time taught you about the *Dharma* as resembling a raft, as being for opening up a channel that had been blocked?"

The monks replied: "No, Blessed One."

The Blessed One praised them, saying: "It is well, it is well that you understand it in this way and see it in this way. If you were to say: 'This view of mine is so clear and pure!'; and yet you do not cling to it, do not cherish it, do not guard it, but are willing to let go of it, then would you have understood the teaching that I have for a long time taught you about the *Dharma* as resembling a raft, as being for opening up a channel that had been blocked?"

The monks replied: "Yes, Blessed One."

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This is an illustration of the relative validity of the constituents of the path. Instead of an accumulation and an amassing, we have here a setting in motion of a sequence of psychological states mutually interconnected according to the law of relativity. As in the simile of the relay of chariots, what we have here is a progression by relative dependence.

In this sequential progression, we see an illustration of the quality of leading onward, *opanayika*, characteristic of this *Dhamma*. The term *opanayika* has been variously interpreted, but we get a clue to its correct meaning in the *Udāyisutta* of the *Bojjhaṅgasamyutta* in the *Samyutta Nikāya*. Venerable Udāyi declares his attainment of the supramundane path in these words:

*Dhammo ca me, bhante, abhisamito, maggo ca me paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati.*

"The *Dhamma* has been well understood by me, Venerable Sir, and that path has been obtained which, when developed and cultivated, will lead me onwards to such states as I go on dwelling in the appropriate way."

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Translation Bodhi (2000: 1588):

"I have made the breakthrough to the *Dhamma*, venerable sir, and have obtained the path which, when I have developed and cultivated it, will lead me on, while I am dwelling in the appropriate way, to such a state ..."

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The implication is that the *Dhamma* has the intrinsic quality of leading onward whoever is dwelling according to it so that he attains states of distinction independent of another's intervention.

A clearer illustration of this intrinsic quality can be found in the *Cetanākaraṇīyasutta* among the Tens of the *Aṅguttara Nikāya*. In that discourse, the Buddha describes how a long sequence of mental states is interconnected in a subtle way, according to the principle of relativity, leading onwards as far as final deliverance itself. The following section of that long discourse might suffice as an illustration of the mutual interconnection between the mental states in the list.

*Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ 'avippaṭisāro me uppajjatū'ti; dhammatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati. Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṃ 'pāmojjaṃ me uppajjatū'ti; dhammatā esā, bhikkhave, yaṃ avippaṭisārissa pāmojjaṃ jāyati. Pamuditassa, bhikkhave, na cetanāya karaṇīyaṃ 'pīti me uppajjatū'ti; dhammatā esā, bhikkhave, yaṃ pamuditassa pīti uppajjati.*

"To one who is virtuous, monks, who is endowed with virtue, there is no need for an act of will like: 'let remorselessness arise in me'; it is in the nature of *Dhamma*, monks, that remorselessness arises in one who is virtuous, who is endowed with virtue. To one who is free from remorse, monks, there is no need for an act of will like: 'let gladness arise in me'; it is in the nature of *Dhamma*, monks, that gladness arises in one who is free from remorse. To one who is glad, monks, there is no need for an act of will like: 'let joy arise in me'; it is in the nature of *Dhamma*, monks, that joy arises in one who is glad."

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Translation Bodhi (2012: 1340):

"Bhikkhus, for a virtuous person, one whose behavior is virtuous, no volition need be exerted: 'Let non-regret arise in me.' It is natural that non-regret arises in a virtuous person, one whose behavior is virtuous.

"For one without regret no volition need be exerted: 'Let joy arise in me.' It is natural that joy arises in one without regret.

"For one who is joyful no volition need be exerted: 'Let rapture arise in me.' It is natural that rapture arises in one who is joyful."

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In this way, the Buddha outlines the entire course of training leading up to knowledge and vision of deliverance, interlacing a long line of mental states in such a way as to seem an almost effortless flow. The profound utterance, with which the Buddha sums up this discourse, is itself a tribute to the quality of leading onward, *opanayika*, in this *Dhamma*.

*Iti kho, bhikkhave, dhammā va dhamme abhisandenti, dhammā va dhamme paripūrenti apārā pāraṃ gamanāya.* "Thus, monks, mere phenomena flow into other phenomena, mere phenomena fulfil other phenomena in the process of going from the not beyond to the beyond."

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Translation Bodhi (2012: 1340):

"Thus, bhikkhus, one stage flows into the next stage, one stage fills up the next stage, for going from the near shore to the far shore."

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So, then, in the last analysis, it is only a question of phenomena. There is no 'I' or 'mine' involved. That push, that impetus leading to *Nibbāna*, it seems, is found ingrained in the *Dhamma* itself.

Not only the term *opanayika*, all the six terms used to qualify the *Dhamma* are highly significant. They are also interconnected in meaning. That is why very often in explaining one term others are dragged in. Sometimes the questioner is concerned only about the meaning of the term *sandiṭṭhika*, but the Buddha presents to him all the six qualities of the *Dhamma*. In discourses like *MahāTaṇhāsankhayasutta* the emphasis is on the term *opanayika*, but there, too, the Buddha brings in all the six terms, because they are associated in sense.

Let us now examine how these six epithets are associated in sense. The usual explanation of *svākkhata*, "well preached", is that the *Dhamma* has been preached by the Buddha properly intoned with perfect symmetry as to the letter and to the spirit, excellent in the beginning, excellent in the middle and excellent in the end. But the true meaning of *svākkhata* emerges when examined from the point of view of practice.

The quality of being visible here and now, *sandiṭṭhika*, that is not found in an ill-preached doctrine, *durakkhāta dhamma*, is to be found in this well-preached *Dhamma*. Whereas an ill-preached doctrine only promises a goal attainable in the next world, the well-preached *Dhamma* points to a goal attainable in this world itself. Therefore we have to understand the full import of the epithet *svakkhāta* in relation to the next quality, *sandiṭṭhika*, visible here and now.

We have already dealt with this quality to some extent in connection with an episode about General Sīha in an earlier sermon. Briefly stated, the meaning of the term *sandiṭṭhika* is "visible here and now, in this very life", as far as the results are concerned. The same idea is conveyed by the expression *diṭṭheva dhamme* often cited with reference to *Nibbāna* in the standard phrase, *diṭṭheva dhamme sayam abhiññā sacchikatvā*, "having realized by one's own higher knowledge in this very life". Whereas *samparāyika* stands for what comes after

death, in another life, *sandiṭṭhika* points to the attainability of results in this very life, here and now.

The term *sandiṭṭhika* can be related to the next epithet *akālika*. Since the results are attainable here and now, it does not involve an interval in time. It is, in other words, timeless, *akālika*.

In our earlier sermons we brought in, as an illustration for this involvement with time, the period of suspense after an examination, these days, awaiting results. *Nibbāna*-examination, on the other hand, yields results then and there and produces the certificate immediately. So we see the quality "visible here and now" implicating a timelessness.

Unfortunately, however, the term *akālika* also suffered by much commentarial jargon. Meanings totally foreign to the original sense came to be tagged on, so much so that it was taken to mean 'true for all times' or 'eternal'.

The *Samiddhisutta* in the *Devatāsaṃyutta* of the *Saṃyutta Nikāya* clarifies for us the original meaning of the term *akālika*. One day, Venerable Samiddhi had a bath at the hot springs in Tapodārāma and was drying his body outside in the sun. A deity seeing his handsome body gave him an advice contrary to the spirit of the *Dhamma*.

*Bhuñja, bhikkhu, mānusaṅka kāme, mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvi.*  
"Enjoy, monk, human sensual pleasures, do not abandon what is visible here and now and run after what takes time!"

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Translation Bodhi (2000: 98):

“Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time.”

SĀ 1078

「應習五欲，莊嚴瓔珞，塗香華鬘，五樂自娛，而於是時 ... 如何捨現前樂，而求非時之利」 (CBETA, T02, no. 99, p. 281, c7-11)

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Venerable Samiddhi met the challenge with the following explanatory reply:

*Na kvhāhaṃ, āvuso, sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāmi. Kālikañca khvāhaṃ, āvuso, hitvā sandiṭṭhikaṃ anudhāvāmi. Kālikā hi, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opanayyiko paccattaṃ veditabbo viññūhi.*

"It is not the case, friend, that I abandon what is visible here and now in order to run after what involves time. On the contrary, I am abandoning what involves time to run after what is visible here and now. For the Fortunate One has said that sensual pleasures are time involving, fraught with much suffering, much despair, and that more dangers lurk in them. Visible here and now is this *Dhamma*, timeless, inviting one to come and see, leading one onwards, to be realized personally by the wise."

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Translation Bodhi (2000: 98):

“I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.”

SĀ 1078

「我不捨現前樂求非時樂，我今乃是捨非時樂得現前樂。」

天問比丘：「云何捨非時樂得現前樂？」

比丘答言：「如世尊說，非時之欲，少味多苦，少利多難。我今於現法中，已離熾然，不待時節，能自通達，現前觀察，緣自知覺。如是，天子！是名捨非時樂得現前樂」 (CBETA, T02, no. 99, p. 281, c12-18)

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This explanation makes it clear that the two terms *sandiṭṭhika* and *akālika* are allied in meaning. That is why *sandiṭṭhika* is contrasted with *kālika* in the above dialogue. What comes after death is *kālika*, involving time. It may come or may not come, one cannot be certain about it. But of what is visible here and now, in this very life, one can be certain. There is no time gap. It is timeless.

The epithet *akālika* is implicitly connected with the next epithet, *ehi-passika*. If the result can be seen here and now, without involving time, there is good reason for the challenge: 'come and see!' If the result can be seen only in the next world, all one can say is: 'go and see!'

As a matter of fact, it is not the Buddha who says: 'come and see!', it is the *Dhamma* itself that makes this challenge. That is why the term *ehi-passika* is regarded as an epithet of the *Dhamma*. *Dhamma* itself invites the wise to come and see.

Those who took up the challenge right in earnest have proved for themselves the realizable nature of the *Dhamma*, which is the justification for the last epithet, *paccattaṃ veditabbo viññūhi*, "to be experienced by the wise each one by oneself".

The inviting nature of the *Dhamma* leads to personal experience and that highlights the *opanayika* quality of leading onwards. True to the statement *tathā tathā viharantaṃ tathattāya upanessati*, the *Dhamma* leads him onwards to appropriate states as he lives according to it.

Sometimes the Buddha sums up the entire body of *Dhamma* he has preached in terms of the thirty-seven participative factors of enlightenment. Particularly in the *Mahāparinibbānasutta* we find him addressing the monks in the following memorable words:

*Tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ*

*addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.*

*Katame ca te, bhikkhave, dhammā mayā abhiññā desitā ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ?*

*Seyyathidaṃ cattāro satipaṭṭhāna cattāro sammappadhānā cattāro iddhipādā pañcīndriyāni pañca balāni satta bojjhaṅgā ariyo atṭhaṅgiko maggo.*

"Therefore, monks, whatever *dhammas* I have preached with higher knowledge, you should cultivate, develop and practice thoroughly, so that this holy life would last long and endure for a long time, thereby conducing to the wellbeing and happiness of many, out of compassion for the world, for the benefit, the wellbeing and the happiness of gods and men.

And what, monks, are those *dhammas* I have preached with higher knowledge that you should cultivate, develop and practice thoroughly, so that this holy life would last long and endure for a long time, thereby conducing to the wellbeing and happiness of many, out of compassion for the world, for the benefit, the wellbeing and the happiness of gods and men?

They are the four foundations of mindfulness, the four right endeavours, the four bases for success, the five faculties, the five powers, the seven factors of enlightenment, and the noble eightfold path".

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Walshe (1987: 253):

“Monks, for this reason those matters which I have discovered and proclaimed should be thoroughly learnt by you, practised, developed and cultivated, so that this holy life may endure for a long time, that it may be for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans. And what are those matters...? They are: The four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven factors of enlightenment, the Noble Eightfold Path.”

DĀ 2:

「汝等當知我以此法自身作證，成最正覺，謂：『四念處、四意斷、四神足、四禪、五根、五力、七覺意、賢聖八道』」(CBETA, T01, no. 1, p. 16, c9-11)  
(Survey of parallels in Waldschmidt 1944: 116)

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This group of *dhammas*, collectively known as the thirty-seven participative factors of enlightenment illustrates the quality of leading onwards according to the twin principles of relativity and pragmatism.

It is customary in the present age to define the *Dhamma* from an academic point of view as constituting a set of canonical texts, but here in this context in the *Mahāparinibbānasutta*, at such a crucial juncture as the final passing away,

we find the Buddha defining the *Dhamma* from a practical point of view, laying emphasis on the practice. It is as if the Buddha is entrusting to the monks a tool-kit before his departure.

The thirty-seven participative factors of enlightenment are comparable to a tool-kit, or rather, an assemblage of seven tool-kits. Each of these seven is well arranged with an inner consistency. Let us now examine them.

First comes the four foundations of mindfulness. This group of *dhammas* deserves pride of place due to its fundamental importance. The term *satipaṭṭhāna* has been variously interpreted by scholars, some with reference to the term *paṭṭhāna* and others connecting it with *upaṭṭhāna*. It seems more natural to associate it with the word *paṭṭhāna*, "foundation", as the basis for the practice.

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2003: *Satipaṭṭhāna, the Direct Path to Realization*, Birmingham: Windhorse, see p. 29f.  
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*Upaṭṭhita sati* is a term for one who has mastered mindfulness, based on the four foundations, as for instance in the aphorism *upaṭṭhitasatissāyaṃ dhammo, nāyaṃ dhammo muṭṭhasatissa*, "this *Dhamma* is for one who is attended by mindfulness, not for one who has lost it."

The four foundations themselves exhibit an orderly arrangement. The four are termed:

- *kāyānupassanā*, contemplation on the body,
- *vedanānupassanā*, contemplation on feelings,
- *cittānupassanā*, contemplation on the mind, and
- *dhammānupassanā*, contemplation on mind-objects.

So here we have a basis for the exercise of mindfulness beginning with a gross object, gradually leading on to subtler objects. It is easy enough to contemplate on the body. As one goes on setting up mindfulness on the body, one becomes more aware of feelings and makes them, too, the object of mindfulness. This gradual process need not be interpreted as so many cut and dried separate stages. There is a subtle imperceptible interconnection between these four foundations themselves.

To one who has practiced contemplation on the body, not only pleasant and unpleasant feelings, but also neither-painful-nor-pleasant feeling, imperceptible to ordinary people, becomes an object for mindfulness. So also are the subtler distinctions between worldly, *sāmisā*, and unworldly, *nirāmisā*, feelings.

As one progresses to *cittānupassanā*, contemplation on the mind, one becomes aware of the colour-light system of the mind in response to feelings, the alternations between a lustful mind, *sarāgaṃ cittaṃ*, a hateful mind, *sadosaṃ cittaṃ*, and a deluded mind, *samohaṃ cittaṃ*, as well as their opposites.

Further on in his practice he becomes conversant with the wirings underlying this colour-light system of the mind and the know-how necessary for controlling

it. With *dhammānupassanā* he is gaining the skill in avoiding and overcoming negative mental states and encouraging and stabilizing positive mental states.

Let us now see whether there is any connection between the four foundations of mindfulness and the four right endeavours. For purposes of illustration we may take up the subsection on the hindrances, included under *dhammānupassanā*, contemplation on mind-objects. There we read:

*Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ ca pajānāti; yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañ ca pajānāti.*

"And he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire".

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Translation Ñāṇamoli (1995: 151):

"he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire ..."

MĀ 98

"He knows, as it really is, how unarisen sensual desire arises; and he knows, as it really is, how arisen sensual desire ceases ..."

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These two statements in the subsection on the hindrances could be related to the first two out of the four right endeavours:

*Anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.*

"For the non-arising of unarisen evil unskillful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours; for the abandoning of arisen evil unskillful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours."

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Translation Ñāṇamoli (1995: 636):

"Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states..."

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The understanding of the hindrances is the pre-condition for this right endeavour. What we have in the *Satipaṭṭhānasutta* is a statement to the effect that one comprehends, *pajānāti*, the way hindrances arise as well as the way they are abandoned. Right endeavour is already implicated. With mindfulness and full awareness one sees what is happening. But that is not all. Right endeavour has to step in.

Just as the first two right endeavours are relevant to the subsection on the hindrances, the next two right endeavours could be related to the following two statements in the subsection on the enlightenment factors in the *Satipaṭṭhānasutta*.

*Yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, tañ ca pajānāti; yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūrī hoti tañ ca pajānāti.*

"And he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfilment by development".

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Translation Ñāṇamoli (1995: 153):

"he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfilment by development."

MĀ 98

"He knows, as it really is, how the unarisen mindfulness awakening factor arises; and he knows, as it really is, how the arisen mindfulness awakening factor is maintained without loss or deterioration, and how it is further developed and increased."

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One can compare these two aspects of the *dhammānupassanā* section in the *Satipaṭṭhānasutta* with the two right endeavours on the positive side.

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2013: *Perspectives on Satipaṭṭhāna*, Cambridge: Windhorse, see p. 174ff

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*Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ thitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.*

"For the arising of unarisen skilful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours; for the stability, non-remiss, increase, amplitude and fulfilment by development of arisen skilful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours."

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Translation Ñāṇamoli (1995: 636):

"He awakens zeal for the arising of unarisen wholesome states ... He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives."

This is the right endeavour regarding skilful mental states. Why we refer to this aspect in particular is that there is at present a tendency among those who recommend *satipaṭṭhāna* meditation to overemphasize the role of attention. They seem to assert that bare attention or noticing is all that is needed. The reason for such an attitude is probably the attempt to specialize in *satipaṭṭhāna* in isolation, without reference to the rest of the thirty-seven participative factors of enlightenment.

These seven tool-kits are interconnected. From the *satipaṭṭhāna* tool-kit, the *sammappadhāna* tool-kit comes out as a matter of course. That is why bare attention is not the be all and end all of it.

Proper attention is actually the basis for right endeavour. Even when a machine is out of order, there is a need for tightening or loosening somewhere. But first of all one has to mindfully scan or scrutinize it. That is why there is no explicit reference to effort in the *Satipaṭṭhānasutta*. But based on that scrutiny, the four right endeavours play their role in regard to unskilful and skilful mental states. So we see the close relationship between the four foundations of mindfulness and the four right endeavours.

It is also interesting to examine the relationship between the four right endeavours and the four paths to success. We have already quoted a phrase that is commonly used with reference to all the four right endeavours, namely *chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati*, "arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours".

Here we have a string of terms suggestive of striving, systematically arranged in an ascending order. *Chandaṃ janeti* refers to the interest or the desire to act. *Vāyamati* suggests effort or exercise. *Viriyaṃ ārabhati* has to do with the initial application of energy. *Cittaṃ paggaṇhāti* stands for that firmness of resolve or grit. *Padahati* signifies the final all out effort or endeavour.

These terms more or less delineate various stages in a progressive effort. One who practices the four right endeavours in course of time specializes in one or the other of the four bases for success, *iddhipāda*. That is why the four bases for success are traceable to the four right endeavours.

To illustrate the connection between the right endeavours and the four bases for success, let us take up a simile. Suppose there is a rock which we want to get out of our way. We wish to topple it over. Since our wishing it away is not enough, we put some kind of lever underneath it and see whether it responds to our wish. Even if the rock is unusually obstinate, we at least give our shoulders an exercise, *vāyamati*, in preparation for the effort.

Once we are ready, we heave slowly slowly, *viriyaṃ ārabhati*. But then it looks as if the rock is precariously balanced, threatening to roll back. So we grit our teeth and make a firm resolve, *cittaṃ paggaṇhāti*. Now comes the last decisive spurt. With one deep breath, well aware that it could be our last if the rock had its own way, we push it away with all our might. It is this last all out

endeavour that in the highest sense is called *sammappadhāna* or right endeavour.

In the context of the right endeavour for enlightenment it is called *caturaṅgasamannāgata viriya* "effort accompanied by four factors", which is worded as follows:

*Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisaviriyena purisaparakkamena pattaḃbaṃ na taṃ apāpunitvā viriyassa saṅṭhānaṃ bhavissati.*

"Verily let my skin, sinews and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion."

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Translation Ñāṇamoli (1995: 584):

"Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up on my body, but my energy shall not be relaxed so long as I have not attained what can be attained by manly strength, manly energy, and manly persistence."

MĀ 195

"The Blessed One teaches me the Dharma; the Well-gone One teaches me the Dharma. May I for a long time derive benefit [from it]! May I attain welfare, peace, and happiness [from it]!"

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Though as an illustration we took an ordinary worldly object, a rock, one can substitute for it the gigantic mass of suffering to make it meaningful in the context of the *Dhamma*.

It is the formula for the toppling of this mass of suffering that is enshrined in the phrase *chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati*, "arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours". The four bases for success, *iddhipāda*, namely *chanda*, "desire"; *viriya*, "energy"; *citta*, "mind"; and *vīmaṃsā*, "investigation", to a great extent are already implicit in the above formula.

Clearly enough, *chandaṃ janeti* represents *chanda-iddhipāda*; *vāyamati* and *viriyaṃ ārabhati* together stand for *viriya-iddhipāda*; while *cittaṃ paggaṇhāti* stands for the power of determination implied by *citta-iddhipāda*.

Apparently investigation, *vīmaṃsā*, as an *iddhipāda*, has no representative in the above formula. However, in the process of mindfully going over and over again through these stages in putting forth effort one becomes an adept in the art of handling a situation. In fact, *vīmaṃsā*, or investigation, is *paññā*, or wisdom, in disguise.

Even toppling a rock is not a simple task. One has to have the knowhow in order to accomplish it. So then, all the four bases for success emerge from the four right endeavours.

What is meant by *iddhipāda*? Since the word *iddhi* is associated with psychic power, it is easy to mistake it as a base for psychic power. But the basic sense of *iddhi* is "success" or "proficiency". For instance, *samiddhi* means "prosperity". It is perhaps more appropriate to render it as a "base for success", because for the attainment of *Nibbāna*, also, the development of the *iddhipādas* is recommended. Going by the illustration given above, we may say in general that for all mundane and supramundane accomplishments, the four bases hold good to some extent or other.

In the *Iddhipādasamyutta* these four bases for success are described as four ways to accomplish the task of attaining influx-free deliverance of the mind and deliverance by wisdom. With the experience gathered in the course of practising the fourfold right endeavour, one comes to know one's strongpoint, where one's forte lies. One might recognize *chanda*, desire or interest, as one's strongpoint and give it first place. In the case of the bases for success, it is said that even one would do, as the others fall in line.

According to the commentaries, Venerable Raṭṭhapāla of the Buddha's time belonged to the *chanda*-category, and Venerable Mogharāja had *vīmaṃsa* as his forte, excelling in wisdom. Someone might get so interested in a particular course of action and get an intense desire and tell himself: 'somehow I must do it'. To that wish the others - energy, determination and investigation - become subservient.

Another might discover that his true personality emerges in the thick of striving. So he would make energy the base for success in his quest for *Nibbāna*. Yet another has, as his strong point, a steel determination. The other three fall in line with it. One who belongs to the wisdom category is never tired of investigation. He, even literally, leaves no stone unturned if he gets curious to see what lies underneath.

The fact that there is a normative tendency for *iddhipādas* to work in unison comes to light in the description of *iddhipāda* meditation in the *Samyutta Nikāya*. For instance, in regard to *chanda-iddhipāda*, we find the descriptive initial statement.

*Idha, bhikkhave, bhikkhu chandasamādhīpadhānasaṅkhārasamannāgatam iddhipādam bhāveti*, "herein, monks, a monk develops the base for success that is equipped with preparations for endeavour, arising from desire-concentration."

Now what is this *chandasamādhī* or "desire-concentration"? This strange type of concentration, not to be found in other contexts, is explained in the *Chandasutta* itself as follows:

*Chandaṃ ce, bhikkhave, bhikkhu nissāya labhati samādhim labhati cittassa ekaggatam, ayam vuccati chandasamādhī*. "If by relying on desire, monks, a monk gets concentration, gets one-pointedness of mind, this is called 'desire-concentration'."

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Translation Bodhi (2000: 1729):

“Bhikkhus, if a bhikkhu gains concentration, gains one-pointedness of mind based upon desire, this is called concentration due to desire.”

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Due to sheer interest or desire, a monk might reach a steady state of mind, like some sort of concentration. With that as his basis, he applies himself to the four right endeavours:

*So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ thitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.*

"For the non-arising of unarisen evil unskilful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours; for the abandoning of arisen evil unskilful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours; for the arising of unarisen skilful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours; for the stability, non-remiss, increase, amplitude and fulfilment by development of arisen skilful mental states he arouses a desire, makes an effort, puts forth energy, makes firm the mind and endeavours."

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Translation Bodhi (2000: 1729):

“He generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are called volitional formations of striving.”

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So here, again, the standard definition of the four right endeavours is given. The implication is that, once the base for success is ready, the four right endeavours take off from it. The four bases for success are therefore so many ways of specializing in various aspects of striving, with a view to wielding the four right endeavours all the more effectively. All the constituents of right endeavour harmoniously fall in line with the four bases for success.

Here, then, we have a concept of four types of concentrations as bases for right endeavour, *chandasamādhi*, desire-concentration; *viriyasamādhi*, energy-

concentration; *cittasamādhi*, mind-concentration; and *vīmaṃsasamādhi*, investigation-concentration.

Now what is meant by *padhānasāṅkhārā*, "preparations for right endeavour"? It refers to the practice of the four right endeavours with one or the other base as a solid foundation. *Padhāna* is endeavour or all out effort. *Sāṅkhārā* are those preparations directed towards it. Finally, the Buddha analyses the long compound to highlight its constituents.

*Iti ayaṃ ca chando, ayaṃ ca chandasamādhi, ime ca padhānasāṅkhārā; ayaṃ vuccati, bhikkhave, chandasamādhipadhānasāṅkhārasamannāgato iddhipādo.*

"Thus this desire, and this desire-concentration, and these preparations for endeavour; this is called the base for success that is equipped with preparations for endeavour, arising from desire-concentration."

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Translation Bodhi (2000: 1730):

“Thus this desire and this concentration due to desire and these volitional formations of striving: this is called the basis for spiritual power that possesses concentration due to desire and volitional formations of striving.”

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So we see how the four bases for success come out of the four right endeavours.

The relation between the four bases for success and the next tool-kit, the five faculties, *pañcīndriya*, may not be so clear. But there is an implicit connection which might need some explanation.

The five faculties here meant are faith, *saddhā*; energy, *virīya*; mindfulness, *sati*; concentration, *samādhi*; and wisdom, *paññā*. The four bases for success provide the proper environment for the arising of the five faculties. The term *indriya*, faculty, has connotations of dominance and control. When one has specialized in the bases for success, it is possible to give predominance to certain mental states.

*Saddhā*, or faith, is *chanda*, desire or interest, in disguise. It is in one who has faith and confidence that desire and interest arise. With keen interest in skilful mental states one is impelled to take an initiative. The Buddha gives the following description of *saddhindriya*:

*Kattha ca, bhikkhave, saddhindriyaṃ daṭṭhabbaṃ? Catusu sotāpattiyaṅgesu.*  
"Where, monks, is the faculty of faith to be seen? In the four factors of stream-entry."

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Translation Bodhi (2000: 1670):

“And where, bhikkhus, is the faculty of faith to be seen? The faculty of faith is to be seen here in the four factors of stream-entry.”

SĀ 646

「信根者，當知是四不壞淨」 (CBETA, T02, no. 99, p. 182, b18-19)

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The four factors of stream-entry, briefly stated, are as follows:

- 1) *buddhe aveccappasādena samannāgato*;
  - 2) *dhamme aveccappasādena samannāgato*;
  - 3) *saṅghe aveccappasādena samannāgato*;
  - 4) *ariyakantehi sīlehi samannāgato*.
- 1) He is endowed with confidence born of understanding in the Buddha;
  - 2) he is endowed with confidence born of understanding in the *Dhamma*;
  - 3) he is endowed with confidence born of understanding in the *Saṅgha*;
  - 4) he is endowed with virtues dear to the Noble Ones.

The stream-winner has a deep faith in the Buddha, in the *Dhamma* and in the *Saṅgha* that is born of understanding. His virtue is also of a higher order, since it is well based on that faith. So in the definition of the faculty of faith we have an echo of *chanda-iddhipāda*.

It can also be inferred that *viriyindriya*, the faculty of energy, also takes off from the energy base for success. We are told:

*Kattha ca, bhikkhave, viriyindriyaṃ daṭṭhabbam? Catusu sammāpadhānesu*  
"And where, monks, is the faculty of energy to be seen? In the four right endeavours"

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Translation Bodhi (2000: 1670):

“And where, bhikkhus, is the faculty of energy to be seen? The faculty of energy is to be seen here in the four right strivings.”

SĀ 646:

「精進根者，當知是四正斷」 (CBETA, T02, no. 99, p. 182, b19-20)

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The faculty of energy is obviously nurtured by the four right endeavours and the four bases for success.

The antecedents of *satindriya*, the faculty of mindfulness, may not be so obvious. But from the stage of *satipaṭṭhāna* onwards it has played its silent role impartially throughout almost unseen. Here, too, it stands in the middle of the group of leaders without taking sides. In fact, its role is the preserving of the balance of power between those who are on either side, the balancing of faculties.

About the place of *satindriya* the Buddha says: *Kattha ca, bhikkhave, satindriyaṃ daṭṭhabbam? Catusu satipaṭṭhānesu*. "And where, monks, is the faculty of mindfulness to be seen? In the four foundations of mindfulness" It is the same four foundations, now reinforced by greater experience in vigilance.

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Translation Bodhi (2000: 1670):

“And where, bhikkhus, is the faculty of mindfulness to be seen? The faculty of mindfulness is to be seen here in the four establishments of mindfulness.”

SĀ 646

「念根者，當知是四念處」 (CBETA, T02, no. 99, p. 182, b20)

Then comes the faculty of concentration, *samādhindriya*. We already had a glimpse of it at the *iddhipāda*-stage as *chandasaṃādhi*, desire-concentration; *viriyasaṃādhi*, energy-concentration; *cittasaṃādhi*, mind-concentration; and *vīmaṃsasamādhī*, investigation-concentration. But it was only a steadiness or stability that serves as a make shift launching pad for concentrated effort. But here in this context *samādhindriya* has a more refined sense. It is formally defined with reference to the four *jhānic* attainments.

*Kattha ca, bhikkhave, samādhindriyaṃ daṭṭhabbaṃ? Catusu jhānesu.* "And where, monks, is the faculty of concentration to be seen? In the four absorptions."

Translation Bodhi (2000: 1670):

"And where, bhikkhus, is the faculty of concentration to be seen? The faculty of concentration is to be seen here in the four jhānas."

SĀ 646

「定根者，當知是四禪」 (CBETA, T02, no. 99, p. 182, b20-21)

Sometimes, rather exceptionally, another definition is also given: *Idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ labhati cittassa'ekaggataṃ.* "Herein, monks, a noble disciple gains concentration, gains one-pointedness of mind, having made release its object".

Translation Bodhi (2000: 1671):

"Here, bhikkhus, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object."

However, it is by the development of the bases for success that concentration emerges as a full-fledged faculty.

Lastly, there is the faculty of wisdom, *paññindriya*. Though it has some relation to *vīmaṃsā* or investigation as a base for success, it is defined directly with reference to the four noble truths.

*Kattha ca, bhikkhave, paññindriyaṃ daṭṭhabbaṃ? Catusu ariyasaccesu.* "And where, monks, is the faculty of wisdom to be seen? In the four noble truths."

Translation Bodhi (2000: 1670):

"And where, bhikkhus, is the faculty of wisdom to be seen? The faculty of wisdom is to be seen here in the Four Noble Truths."

SĀ 646

Nevertheless, in the four noble truths, too, we see some parallelism with the illustration for *iddhipādas* we picked up. Suffering, its arising, its cessation and the path to its cessation is comparable to our reactions to our encounter with that stumbling block □ the rock. In the context of insight, *paññindriya* is defined in terms of the knowledge of rise and fall, *udayatthagāmini paññā*.

The sharpness of faculties may vary from person to person, according to their *saṃsāric* background. The Buddha, who could see this difference between persons, *puggalavemattatā*, was able to tame them easily.

As we have already mentioned, mindfulness is in the middle of this group of faculties. Being the main stay of the entire *satipaṭṭhāna* practice, it renders a vigilant service in silence here too, as the arbiter in the struggle for power between the two factions on either side. Now that they have the dominance, *saddhā*, faith, and *paññā*, wisdom, drag to either side, wishing to go their own way. Mindfulness has to strike a balance between them. Likewise *virīya*, energy, and *samādhi*, concentration, left to themselves tend to become extravagant and mindfulness has to caution them to be moderate. So in this tool-kit of faculties, *sati* is the spanner for tightening or loosening, for relaxing or gripping.

Alternatively one can discern another orderly arrangement among these five faculties. In the *Indriyasamyyutta* Venerable Sāriputta extols the wonderful inner coherence between these faculties before the Buddha in the following words:

*Saddhassa hi, bhante, ariyasāvakassa etaṃ pāṭikaṅkhaṃ yaṃ āradhaviṛiyo viharissati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmava daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yaṃ hissa, bhante, viriyaṃ tadassa viriyindriyaṃ.*

*Saddhassa hi, bhante, ariyasāvakassa āradhaviṛiyassa etaṃ pāṭikaṅkhaṃ yaṃ satimā bhavissati, paramena satinepakkena samannāgato, cirkatampi cirabhāsitampi saritā anussaritā. Yā hissa, bhante, sati tadassa satindriyaṃ.*

*Saddhassa hi, bhante, ariyasāvakassa āradhaviṛiyassa upaṭṭhitasatino etaṃ pāṭikaṅkhaṃ yaṃ vossaggārammaṇaṃ kartivā labhissati samādhiṃ labhissati cittassa ekaggataṃ. Yo hissa, bhante, samādhi tadassa samādhindriyaṃ.*

*Saddhassa hi, bhante, ariyasāvakassa āradhaviṛiyassa upaṭṭhitasatino samāhitacittassa etaṃ pāṭikaṅkhaṃ yaṃ evaṃ pajānissati: 'anamataggo kho saṃsāro, pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvataṃ saṃsaratāṃ. Avijjāya tveva tamokāyassa asesavirāganirodho santam etaṃ padaṃ paññātaṃ etaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭhānaṃ taṇhakkhayaṃ virāgo nirodho nibbānaṃ. Yā hissa, bhante, paññā tadassa paññindriyaṃ.*

"It could indeed be expected, Venerable Sir, of a noble disciple who has faith that he will dwell with energy put forth for the abandoning of unskilful states and the arising of skilful states, that he will be steady, resolute in exertion, not shirking the burden of fulfilling skilful states. That energy of his, Venerable Sir, is his faculty of energy.

It could indeed be expected, Venerable Sir, of that noble disciple who has faith and who has put forth energy that he will be mindful, endowed with supreme adeptness in mindfulness, one who remembers and recollects what was done and said even long ago. That mindfulness of his, Venerable Sir, is his faculty of mindfulness.

It could indeed be expected, Venerable Sir, of that noble disciple who has faith, who has put forth energy and who is attended by mindfulness that he will gain concentration, will gain one-pointedness of mind, having made release the object. That concentration of his, Venerable Sir, is his faculty of concentration.

It could indeed be expected, Venerable Sir, of that noble disciple who has faith, who has put forth energy, who is attended by mindfulness and whose mind is concentrated that he will understand thus: "This *saṃsāra* is without a conceivable beginning, a first point is not discernable of beings roaming and wandering, hindered by ignorance and fettered by craving. But the remainderless fading away and cessation of ignorance, the mass of darkness, this is the peaceful state, this is the excellent state, that is, the stilling of all preparations, the relinquishment of all assets, the destruction of craving, detachment, cessation, extinction. That wisdom of his, Venerable Sir, is his faculty of wisdom."

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Translation Bodhi (2000: 1693):

"It is indeed to be expected, venerable sir, that a noble disciple who has faith will dwell with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; that he will be strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. That energy of his, venerable sir, is his faculty of energy.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith and whose energy is aroused will be mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. That mindfulness of his, venerable sir, is his faculty of mindfulness.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith, whose energy is aroused, and whose mindfulness is established, will gain concentration, will gain one-pointedness of mind, having made release the object. That concentration of his, venerable sir, is his faculty of concentration.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith, whose energy is aroused, whose mindfulness is established, and whose mind is concentrated, will understand thus: 'This *saṃsāra* is without discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by craving. But the remainderless fading away and cessation of ignorance, the mass of darkness: this is the peaceful state, this is the sublime state, that is, the stilling of all formations, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna.' That wisdom of his, venerable sir, is his faculty of wisdom."