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Fundamental Knowledge of Abhidhamma
(Chapter-VII) Lesson – 51 –

Compendium of Requisites of Enlightenment:
Bodhipakkhiya-saṅgaha

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Recommended reading : CMA-p.278-to-285

Bodhipakkhiya-saṅgaha

The compendium of Requisites of Enlightenment:

The literal meaning of ***bodhipakkhiya-dhammā*** –

“states on the side of enlightenment.”

(the word is used in the ***Sutta*** referring to the thirty-seven factors)

These factors are called “requisites of enlightenment”

– because they conduce to the attainment of enlightenment,
which is the knowledge of the four supramundane paths.

(iii) The seven groups of the thirty-seven factors

- (1) *Cattāro satipaṭṭhānā*: – Four foundations of mindfulness – **4** (1)
- (2) *Cattāro sammappadhānā*: – Four supreme efforts – **4** (1)
- (3) *Cattāro iddhipādā* – Four means to accomplishment – **4** (4)
- (4) *Pañc' indriyāni* – Five faculties – **5** (5)
- (5) *Pañca balāni* – Five powers – **5** (5)
- (6) *Satta bojjhangā* – Seven factors of enlightenment – **7** (7)
- (7) *Aṭṭha maggangāni* – Eight path factors – **8** (8)

(1) ***Cattāro satipaṭṭhānā*** – Four foundations of mindfulness – **4(1)**

1- ***Kāyānupassanā-satipaṭṭhānaṃ*** – the foundation of mindfulness
in contemplation of the body;

2 - ***Vedanānupassanā-satipaṭṭhānaṃ*** – the foundation of mindfulness
in contemplation of feelings;

3 - ***Cittānupassanā-satipaṭṭhānaṃ*** – the foundation of mindfulness
in contemplation of consciousness;

4 - ***Dhammānupassanā-satipaṭṭhānaṃ*** – the foundation of mindfulness
in contemplation of mental objects.

Ettha pana cattāro satipaṭṭhānā ti sammāsati ekā va pavuccati.

Here, by the four foundations of mindfulness,

right mindfulness alone is implied. {p.282}

The mental factor of mindfulness = Four foundations of mindfulness

(2) *Cattāro sammappadhānā* – Four supreme efforts – 4 (1)

- 1- *Uppannānaṃ pāpakānaṃ dhammānaṃ pahānāya vāyāmo* –
the effort to discard evil states that have arisen,
- 2- *anuppannānaṃ pāpakānaṃ dhammānaṃ anuppādāya vāyāmo* –
the effort to prevent the arising of unarisen evil states,
- 3- *anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo* –
the effort to develop unarisen wholesome states,
- 4- *uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo* –
the effort to augment arisen wholesome states.

Tathā cattāro sammappadhānā ti ca sammāvāyāmo.

Similarly, by the four supreme efforts, right effort is implied.

The mental factor of energy performs four separate functions.

(3) *Cattāro iddhipādā* – Four means to accomplishment – 4 (4)

- 1- *Chandiddhipādo* – the means to accomplishment consisting of desire
- 2- *Vīriyiddhipādo* – the means to accomplishment consisting of energy,
- 3- *Cittiddhipādo* – the means to accomplishment consisting of consciousness,
- 4- *Vīmaṃsiddhipādo* – the means to accomplishment consisting of investigation.

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 of accomplishment.

These are identical with the four predominants (*adhipati*).

- The four states become predominants (*adhipati*) on any occasion when they are instrumental in accomplishing a goal,
- they become *iddhipādas* only when they are applied to achieving the goal of the Buddha's teaching.

The expression *iddhipāda* extends to both mundane and supramundane states.

(4) *Pañc' indriyāni* – Five faculties – 5 (5)

- 1 – *Saddhindriyam* – the **faith** faculty,
- 2 – *Vīriyindriyam* – the **energy** faculty,
- 3 – *Satindriyam* – the **mindfulness** faculty,
- 4 – *Samādhindriyam* – the **concentration** faculty,
- 5 – *Paññindriyam* – the wisdom faculty,

(5) *Pañca balāni* – Five powers – 5 (5)

- 1) *Saddhā-balam* – the power of faith,
- 2) *Vīriya-balam* – the power of energy,
- 3) *Satibalam* – the power of mindfulness,
- 4) *Samādhi-balam* – the power of concentration,
- 5) *Paññā-balam* – the power of wisdom,

- The faculties and powers comprise the same five factors, though different functions are attached to the two categories.

The faculties are factors which exercise control in their respective domains, while the powers are these same factors considered as being unshakable by their opposites.

- The five faculties exercise control in the respective spheres of resolution (*adhimokkha*), exertion (*paggaha*), awareness (*upatṭhāna*), non-distraction (*avikkhepa*), and discernment (*dassana*);
 - in doing so they help to overcome their opposites — indecision, laziness, negligence, agitation, and delusion.

The five powers are considered as unwavering and as incapable of being overcome by their opposites.

Balancing the faculties –

- In the development of the faculties,
 - ❖ faith and wisdom are to be balanced
to avoid the extremes of blind credulity and intellectual cleverness;
 - ❖ energy and concentration are to be balanced
to avoid restless agitation and sluggish immobility of mind.
 - ❖ But strong mindfulness is always necessary, for mindfulness oversees the development of the other faculties and ensures that they are kept in balance.

(6) *Satta bojjhangā* – Seven factors of enlightenment – 7 (7)

- 1) *Sati-sambojjhango* – the enlightenment factors of mindfulness,
- 2) *Dhammavicaya-sambojjhango* – the enlightenment factors of investigation of states, {wisdom}
- 3) *Vīriya-sambojjhango* – the enlightenment factors of energy,
- 4) *Pīti-sambojjhango* – the enlightenment factors of zest,
- 5) *Passaddhi-sambojjhango* – the enlightenment factors of tranquillity,
- 6) *Samādhi-sambojjhango* – the enlightenment factors of concentration,
- 7) *Upekkhā-sambojjhango* – the enlightenment factors of equanimity.

- Investigation of states (*dharmma-vicaya*) – wisdom (*paññā*),
insight into mental and material phenomena as they really are.
- Tranquillity (*passaddhi*) means tranquillity both of consciousness and of
the mental body (see II, §5).
- Equanimity (*upekkhā*) here means mental neutrality (*tatra-majjhataṭṭā*),
one of the universal beautiful cetasikas, not neutral feeling.
- The three factors of investigation, energy, and zest are
– opposed to mental sluggishness;
- the three factors of tranquillity, concentration, and equanimity
– counteract mental excitation.

Mindfulness assures that the two groups occur in balance,
neither exceeding the other.

(7) – *Aṭṭha maggaṅgāni* – Eight path factors {8}:

Noble Eightfold Paths

- (1) *Sammā-diṭṭhi* – right view, Wisdom exercised in understanding the Four Noble Truths.
- (2) *Sammā-saṅkappo* – right intention,
Initial application (*vitakka*) directed towards renunciation, good will,
and harmlessness.
- (3) *Sammā-vācā* – right speech,
(4) *Sammā-kammanto* – right action,
(5) *Sammā-ājīvo* – right livelihood, } identical with the three abstinences.
- (6) *Sammā-vāyāmo* – right effort, Energy the same as the four supreme efforts.
- (7) *Sammā-sati* – right mindfulness, the same as the four foundations of mindfulness.
- (8) *Sammā-samādhi* – right concentration, One-pointedness
- Right concentration is defined in terms of the four jhānas of the Suttanta system.

Fourteen entities of the thirty-seven factors (*citta* + 13 *cetasikas*)

<p>(1) <i>Chanda</i> – desire,</p> <p>(2) <i>Citta</i> – consciousness,</p> <p>(3) <i>Upekkhā</i> – equanimity,</p> <p>(4) <i>Saddhā</i> – faith,</p> <p>(5) <i>Passaddhi</i> – tranquillity,</p> <p>(6) <i>Pīti</i> – zest,</p> <p>(7) <i>Sammādiṭṭhi</i> – right view (wisdom),</p> <p>(8) <i>Sammāsaṅkappa</i> – right intention, Initial application (<i>vitakka</i>)</p> <p>(9) <i>Sammāvāyāma</i> – effort (energy),</p>	<p>(10) <i>Sammā-vācā</i> – right speech,</p> <p>(11) <i>Sammā-kammanto</i> – right action,</p> <p>(12) <i>Sammā-ājīvo</i> – right livelihood, { <i>Viratittaya</i> – the three abstinences, }</p> <p>(13) <i>Sammā sati</i> – right mindfulness,</p> <p>(14) <i>Sammā samādhi</i> – right concentration One-pointedness</p>
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The analysis of these thirty-seven excellent factors is as follows:

- **energy** occurs nine times;
- **mindfulness** eight times;
- **wisdom** five times;
- **concentration** four times;
- **faith** two times;
- {intention, tranquillity, zest, equanimity, desire, consciousness, and the three abstinences = **Nine**} — each occur only once;

Entities	Times	Factors
Energy	9	four supreme efforts(4), means of accomplishment, faculty, power, enlightenment factor, and path factor.
Mindfulness	8	four foundations of mindfulness(4), faculty, power, enlightenment factor, and path factor.
Wisdom	5	means of accomplishment, faculty, power, enlightenment factor, and path factor.
Concentration	4	faculty, power, enlightenment factor, and path factor.
Faith	2	occurs twice as a faculty and power.
The remaining (9) states	1	Initial Application (Sammā-saṅkappa) , Zest (Pīti-sambojjhanga) , Tranquillity (Passaddhi-sambojjhanga) , Equanimity (Upekkhā-sambojjhanga), Desire (Chandiddhipādo) , Consciousness (Cittiddhipādo) , Right Speech , Right Action , Right Livelihood

Sabbe lokuttare honti na vā saṃkappapītiyo

All these occur in the supramundane,
except at times intention and zest.

Intention is not found in supramundane cittas occurring at the level of the second jhāna and above.

This is because right intention (***sammāsaṅkappa***) is the cetasika of vitakka or initial application, and the supramundane paths and fruits conjoined with the second and higher jhānas are free from vitakka.

Similarly, zest (***pīti***) is not found in supramundane cittas occurring at the level of the fourth and fifth jhānas.

Lokiye pi yathāyogaṃ chabbisuddhippavattiyam.

In the mundane, too, they occur

in the course of the sixfold purification, according to circumstances.

The sevenfold purifications :

- (1) *Sīlavisuddhi* (purification of virtue),
- (2) *Cittavisuddhi* (purification of mind),
- (3) *Diṭṭhivisuddhi* (purification of view),
- (4) *Kankhāvitaraṇavisuddhi* (purification by overcoming doubt),
- (5) *Maggāmaggañāṇadassana-visuddhi* (purification by knowledge and vision as to what is the path and what is not the path),
- (6) *Paṭipadāñāṇadassanavisuddhi* (purification by knowledge and vision of the way),
- (7) *Ñāṇadassanavisuddhi* (purification by knowledge and vision).

The former six stages are mundane.

In these mundane stages of purification the thirty-seven requisites of enlightenment are found in various combinations, according to circumstances.

The seventh stage is the attainment of the supramundane paths.